

THE
TIMES AND SEASONS,

CONTAINING A
COMPENDIUM OF INTELLIGENCE PERTAINING TO THE
UPBUILDING OF THE KINGDOM OF GOD,

AND THE SIGNS OF THE TIMES;

TOGETHER WITH A
GREAT VARIETY OF USEFUL INFORMATION, IN REGARD TO THE DOC-
TRINES, HISTORY, PRINCIPLES, PERSECUTIONS, MURDER OF THE
PROPHETS, AT CARTHAGE, AND THE ONWARD PROGRESS

OF THE
Church of Jesus Christ of Latter Day Saints.

VOLUME V.

“HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.”—John.

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TIMES AND SEASONS.

“Truth will prevail.”

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HISTORY OF JOSEPH SMITH.

(Continued.)

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters and as every person (almost) has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A Revelation given February, 1831.

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given: and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken even that which ye have received. Purge ye out the iniquity which is among you: sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr. and uphold him

before me by the prayer of faith. And again I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work wherewith I have commanded him: and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again I say, hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit: and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: Ye sinners stay and sleep until I shall call again: wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free: saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants; and by the ministering of angels; and by mine own voice; and by the voice of thunders; and by the voice of lightnings; and by the voice of tempests; and by the voice of earthquakes; and great hailstorms; and by the voice of famines

and pestilences of every kind; and by the great sound of a trumpet; and by the voice of judgment; and by the voice of mercy all the day long; and by the voice of glory and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labor ye, labor ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennium, which I have spoken by the mouth of my servants, shall come; for sathan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold I am Jesus Christ the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so: Amen.

The latter part of February I received the following revelation which caused the church to appoint a conference to be held on the 6th of June, ensuing. It was given at Kirtland, February, 1831, to me and Sidney Rigdon.

Revelation to Joseph Smith jr. and Sidney Rigdon, given February, 1831.

Behold thus saith the Lord unto you my servants it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received: Amen.

At this age of the church many false reports, lies and foolish stories were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following revelation, at Kirtland, March 7th, 1831.

Revelation given March 7th, 1831.

Hearken, O ye people of my church to whom the kingdom has been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again I say, hearken unto my voice, lest death shall overtake you: in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day and harden not your hearts: for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world; to be a light to the world and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let:

me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were seperated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations: and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the word cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they receive not the light, and they turn their hearts

from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes, also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven: and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall

utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thine hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be re-deemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall begin unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any farther concerning this chapter, until the New Testament be translated and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you; that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors and not many years hence ye shall hear of wars in your own lands.

Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a

land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it: and it shall be called Zion:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you: that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble: and all nations shall be afraid because of the terror of the Lord, and the power of his might; even so: Amen.

COMMUNICATIONS

To the Editor of the Times and Seasons.

PITTSBURGH, Dec. 11th. 1843.

Beloved Brother Taylor :—It is with pleasure I address a few lines to you concerning the onward march of the work of God in this place.

I have been here between two and three weeks during which time I have lectured to large congregations, some fifteen times; held one public discussion with one of the learned priests of this generation. A number have come forward for baptism. The priest backed out after the second night. I have attended baptism four times within the last week; prejudice and lies are giving way on every side before the power of eternal truth; to God be all the glory, Amen. I visited Cincinnati on my way to this place, and converted the 'Infernal Regions,' (that is the large hall formerly occupied by the Infernal Regions) into a preaching place, and caused their travelling *Hell*, or *Tophet* to decamp. Thus you see, truth is mighty, and will yet no doubt overthrow the devil's king-

dom: "So mote it be." The people turned out well to hear the truth, and I had the glorious privilege of crushing falsehood and slander, in that city. The saints and people were very kind, some came forward for baptism. The field is truly all white, and I bless God that I have the unspeakable privilege to assist in gathering the harvest. The saints in Pittsburgh are truly a lovely and united people, and do their duty to a man: 'Honor to whom honor is due.

G. J. ADAMS.

P. S. I have just baptized five, making 12 this week.

Yours in haste,

G. J. A.

Waynerville, Dec. 5th, 1843.

Dear Brother Woodruff,—My ears being constantly saluted with the onward progress of this glorious kingdom of the "eleventh hour dispensation," through the untiring struggles, and faithful perseverance of the servants of God, in Europe, as well as in America, and that too, through the medium of your respectably conducted periodical, that comes, as it were like a heavenly messenger, holding upon its pages the intelligence of the future glory and reward of that servant, that shall be found laboring when the Lord again shall visit his vineyard, induces me at this time to trouble you with a short sketch of the increase and prosperity of the of the kingdom of our God, in this part of his vineyard.

On my arrival at Clinton Co., the adjoining one to this, I had the happy fortune of meeting with Elder Ball, who was lifting up a warning voice to the inhabitants of that region, which induced many to come forward and renounce the world, and be buried with Christ by baptism for the remission of sins. They now number between 60 and 70 in good standing. Elder Ball and myself commenced laboring together, in the adjoining region of country, and, "God giving the increase," 12 more were immersed for the remission of sins, and are now rejoicing in the truth, with their faces Zionward.

There being quite a manifestation of feeling in this place by some of the citizens, and having received a special invitation from them, I came to this place and commenced preaching the word, and soon the seed sprouted and needed watering. I was joined by Elder Elliot, from Cincinnati, who laid hold of the work with undaunted courage, and through many struggles of debate and refutation of lies and slanders, we have been enabled, through the grace of God, to plant the standard of truth, in defiance of all the opposition of men and devils—for truly we have been visited by both The

faithful in this region numbers about 22, and there are many more that will obey from the heart that form of doctrine which we have delivered unto them.

I remain yours truly,

S. BRAMAN.

Mr. Editor,—Sir,—Wishing at all times to be obedient unto our heavenly calling, we have deemed it a duty we owe to God and our brethren, to give a short account of our stewardship and mission. Brother Crosby and myself left Nauvoo on the 30th of July last for Cook Co. Ill. and Nova-scotia, we labored a short time in Cook Co. with but little success, the spirit propelling us onward until we reached Jefferson Co. N. Y. where we have been laboring for three months with good success.

We commenced preaching the gospel in spirit and power, which soon stirred up the whole mass, both priests and people, and while we are sounding the gospel of Christ Babylon's watchmen spare no pains in their calling of publishing falsehoods of the darkest and blackest kind, both in public and private; so we have it both up hill and down—hip and thigh, as Sampson slew the Philistines. But thanks be to God who has thus far given us the victory through our Lord Jesus Christ. Brother Crosby has held a public debate with one of their Goliath priests, which has resulted greatly in favor of the saints, and has caused the work to spread far and wide. Thirty have already embraced it and a great many more believing. We have appointed a conference on the 30th of Dec. after that we will give the particulars.

Bretheren, our prayer to God is for the welfare and glory of Zion.

Jefferson Co. N. Y. Dec. 6th, 1843.

BENJAMIN BROWN
JESSE W. CROSBY.

A SHOWER OF FLESH AND BLOOD.

In 1841, accounts were published in the newspapers of two showers of flesh and blood—one in Tennessee, and the other in Massachusetts. A correspondent of the South Carolinian, writing from Union District, S. C. under date of the 30th ult., who signs himself L. M. Davis, gives the following account of a similar occurrence which lately took place in that State: 'On Saturday last, whilst Mr. Wm. M. Inlow and his two sons were picking cotton on his plantation, (in Laurens District, near Enoree river, and about two miles below Musgrove's Mill,) the younger son called to the others, who were a little distance from him, to listen, for he heard something falling near him. They thought he was mistaken, and paid but little

attention to it; but he insisted, and told them if they would come, he would show it to them on the ground. They went and found the ground strewed with what appeared to them to be pieces of meat, varying from the size of an ounce ball to larger than a hen's egg. These pieces were very moist, and as red as blood or any thing else could make them; and the grass, cotton, or whatever they came in contact with, was stained as with blood. They were scattered several feet apart, over a space of ground some twenty or thirty yards in width; and they examined it for something like fifty yards in length, but did not go to the end of it.

I was informed of it yesterday, and went in company with two gentlemen, to visit the place in person. We were so lucky as to find some of the articles still remaining, and all agree that it had the appearance of flesh, of the finest mould, much finer than we had ever seen before. Some of the pieces seemed to be entirely fat, but most of it lean, very red, and some what transparent when held up toward the light, but it was considerably dried when I saw it, having lain twenty-four hours.

The younger Wm. Inlow, a very intelligent and credible youth of fourteen, says he first heard a few scattering pieces fall, and looking up, saw the air darkened with them; and that it looked something like snow falling slowly, when the flakes are far apart; but that the pieces fell more rapidly. The shower fell about the middle of the day, while the sun was shining, and a few light clouds were in the atmosphere; but nothing visible could be assigned as the cause of the phenomena."

SINGULAR PHENOMENON.

Mr James Arlington Bennet has written an interesting and curious letter to the Commercial Advertiser respecting several meteors he has noted during the last year. Respecting the first he says:

"Being near the sea shore some years ago, in the month of August, I observed a bright meteor descending right in front of me, almost in a perpendicular line, and not, to appearance, three rods distant, and being between me and the sea it maintained its light until it almost touched the ground. A light shock instantly struck my ear as though something had fallen. I approached the spot, but there being only star light could see nothing. On feeling on the ground, however, I stuck my finger into something soft, which I found to have a most peculiar fetid smell, like something I had never met with in the laboratory or any where else. Next morning I examined the place and found about two pounds of brown jelly, which had descended in globular form, but had been bro-

ken by the fall and formed a small segment of a sphere. Having no means of either weighing or analysing this matter, I passed it by with the conjecture that it was the substance which forms these meteors or falling stars. The altitude of this meteor could not be more than one hundred yards."

The next fell in the pail of his milk-maid, depositing the same kind of jelly without her observing its fall. The only effect of the shock was to throw the pail a little on one side.

"The third that presented itself was about the latter end of July, last year. Having gone toward the stable between 11 and 12 o'clock, of a very clear night, I noticed all of a sudden that the east end of the coach-house presented a brilliant light, and turning to look for the cause, a most splendid meteor, which had run nearly half its course, leaving a brilliant streak of light after it, was descending directly towards me, on an angle of about 45 degrees, when it immediately ceased to shine. 'There goes another jelly,' said I to myself, 'which I must hunt up in the morning.'"

Mr. Bennet marked the spot where it fell, and next morning proceeded with a lad to find it. It had fallen farther off than he expected, and he says:

I passed four fields without success, when at the lower end of the fifth field, a piece of meadow land, full half a mile from where I stood, to my wonder and admiration I discovered a little on the right of the line of search, a body of dark brown jelly, exactly like one side of a convex lens, three feet in diameter, but broken into many pieces by the fall. The stench was most insufferable. This body of jelly before it fell must have formed a globe of from ten to twelve inches in diameter, if not more. This jelly, which lay on the spot where it fell until the 12th of September following, entirely destroyed all the grass under and near it. Now I think that taking the base line of a right angle triangle at double the distance from where I stood, and this meteor having its formation at the head of the perpendicular, its altitude must be counted at least one mile, as its downward course would trace the hypotenuse of the same triangle for some distance.

I put a piece of this jelly on the coals, the odor from which drove the servants from the kitchen. There arose neither flame nor smoke, yet it extinguished the coals where it lay. Being very busy at the time, I did not attempt to determine its constituents. Its fracture was not, however, like that of jelly, but it appeared to break into cubes.

There is a possibility of this meteor having had its origin much higher in the atmosphere

than here supposed, as its velocity appeared to be very great, but as I heard no explosion by which its true distance and altitude might have been determined, the elevation of one mile is but hypothesis. The meteor of the 18th August, 1793, described by Mr. Cavello, in the Philosophical Transactions of London for 1794 he places by vague and uncertain data at an elevation from the earth of 56 1-2 miles, and pretends to have heard the explosion twelve minutes after, at 130 miles distance!

May not each of these jellies be the residuum or symmetrical result of the combustion or discharge of a large portion of gasees, through an electrical agent? The universal downward tendency of their motion shows that their specific gravity is much more than that of the atmosphere, and that they therefore must be formed at the moment of discharge.

'The editor puts directly after this the account of the shower of flesh and blood that fell lately in South Carolina, and says perhaps Mr. B.'s theory will explain it. There may be something in this; and the two substances noticed in each case may result from the same cause, and that so often laughed at under the name of 'a shower of flesh and blood' be a very philosophic and true thing after all.

But Mr. B. is mistaken in calling them meteors in the common acceptation of that term, we have no hesitation in saying. Those fiery masses that pass so rapidly through the air, accompanied often with loud detonations and throwing off fragments that reach the earth, are something entirely different. Those fragments are stone and are hurled so violently as to be embedded in the soil. The meteor described by Mr. Cavello, in 1783, and to which Mr. Bennet refers, we take to be an entirely different thing from ordinary shooting stars. That it had a great altitude is also highly probable, for some of them most certainly have. The heavy stones which they have frequently hurled to the earth, would have effectually demolished, we think, the maid's milk pail. The substance of the meteoric showers, so called, no one pretends to know. They are supposed, however, to be entirely different from the ordinary shooting stars.

The falling star that any one may see of a clear night, has long been regarded by philosophers as a gelatinous matter, inflated with phosphuretted hydrogen gas: and the splendid meteor of Mr. Bennet was doubtless one of these ordinary shooting stars appearing very bright by its proximity. The gelatinous substance he found, accords with the experience and theory of others, and indeed is a very singular and curious corroboration of them.

That these substances 'must be formed at the moment of discharge, we do not think necessary. Their ascent and descent would depend entirely on the amount of gas they contain.

The idea of accounting for the shower of flesh and blood on this theory is certainly new to us, and deserves, we think as second thought.'

We think the following scriptures will explain it more scripturally, if not more philosophically.

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations with perplexity? Luke, XXI; 25.

'And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord shall come.' Joel, II; 30, 31.—Ed.

ANCIENT RUINS.

Every day adds fresh testimony to the already accumulated evidence on the authenticity of the "Book of Mormon." At the time that book was translated there was very little known about ruined cities and dilapidated buildings. The general presumption was, that no people possessing more intelligence than our present race of Indians had ever inhabited this continent, and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land, was generally disbelieved and pronounced a humbug. Priest, since then has thrown some light on this interesting subject. Stephens in his "Incidents of Travels in Central America," has thrown in a flood of testimony, and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities than those discoveries now demonstrate to be even in existence.—Ed.

(From the Texas Telegraph, Oct. 11.)

We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puercos and on the Colorado of the west. He says that on one of the branches of the Rio Puercos, a few days travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but con-

tains many rooms generally of a square form, without windows, and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation.—Our informant did not give the style of architecture, but he believes it could not be erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description we are induced to believe that it resembles the ruins of Palenque or Otulan. He says there are many similar ruins on the Colorado of the West, which empties into the Californian sea. In one of the valleys of the Cordilleras traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation, and were it not for the want of a roof it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct, part of which is however in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquarian who is desirous to trace the Aztec or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.

PHENOMENA.—The brig Foster, from Bath, (Me.) on her passage to Key West, reports that on the 21st Nov. during a gale at sea, "A huge ball resembling fire, about the size of a hog's head, appeared between the two masts of the vessel, about 30 or 40 feet from the deck, and burst with a report like that of a heavy clap of thunder, followed by a sharp flash of lightning, stunning nearly all on board. It was indeed an "awfully beautiful" sight—the emanating sparks illuminating the air for several minutes after the explosion."

"WONDERFUL CAVE IN IOWA.—In the lead district, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of rich lead ore. Some of the apartments are beautiful, full of spar and other formations. In one section, the caverns extend to an unknown distance; it has been travelled three miles without any sign of its termination, or without the sight of walls on either side.—Compared to this the Mam-

moth Cave of Kentucky, and other subterranean wonders dwindle into littleness. The American continent, when fully explored, will be found to contain the most magnificent natural curiosities in the world."

Accounts from Java of the 6th of June, state that an earthquake had occurred at Nias, which destroyed a great many houses, and that numbers of the inhabitants were buried in the ruins.

Nearly all the barracks in Ireland are in a state of military defence. This looks as if the British Government was preparing for the worst.

"MILLERISM.—Reuben H. Brown publishes in the Portland American an appeal to the people called "Millerites," that he has given away all his money to various brethren and in aid of the cause under the impression that the world was to come to an end on the 14th of April. His wife told him better, but he would not listen to her, and some of the Millerites told him he was crazy, but took his money. Now he says he finds that although the world has by no means come to an end, his money has. He wants them to refund, but they place their fingers on their noses and tell him he "can't come it." Well; served him right."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONNDAY, JANUARY 1, 1844.

EDITORIAL ADDRESS.

We now present ourselves before our readers in a new volume at the commencement of another year. Forty-four has come rolling upon us with all its responsibilities, leaving the events that have transpired in the by-gone year to mingle with those before the flood; and we are now ushered forth with the rapidity of the whirling spheres, into the cumbrous, the uncertain, the unknown future. In resuming our onerous duties, of an editorial nature, we commence by wishing our readers a happy new year.

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth, has been felt and realized throughout the length and breadth of this continent, on the continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and

like a snow ball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise, and the patriotic of all nations. That 'knowledge is power,' is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Savior made his appearance in the world, it was said of him, 'whence hath this man this wisdom, seeing he has never learned?' he spake as never man spake, and his 'fame went out to all the country round about.' The reason is obvious: those persons had all received intelligence from God, and being instructed by the great Eloheim were enabled to unfold principles of intelligence that far exceeded every thing that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told was brought to light in the days of our Savior by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and the power of God, we may expect a pure stream of intelligence to flow unto us, which has its fountain in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although haudled in many instances by unlettered men: they have produced a mighty effect. The diamond has shone in all its resplendant beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens, in these last days when they spread more rapidly than they do at the present time. Our elders are going forth 'bearing precious seed,' and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance and bigotry are losing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of Man; and despite of the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to Islands in the South Sea. Elders Hyde and Adams, are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandise which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labor, the Temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone are in readiness for that building; and the Temple and Nauvoo House Committees, having purchased several splendid mills in the pineries, place them in a situation to furnish both of the above named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our Municipal regulations lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri; and a standing police of forty men have been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnappers, and other scoundrels, who so much infest our river, and who in so many instances, (in consequence of the credulity of the people,) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves, and facilitate the landing of steamboats on our shores. A charter has also been granted by the City Council for the erection of

a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work when completed, will not only form one of the best harbors on the Mississippi river, making the whole of our shore accessible at all times to the largest class of boats; but it will at the same time afford the best mill privileges in the western country.

Have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing and building, seems to be the order of the day. 'The wilderness is' indeed being 'made glad, and the desert blossoms as the rose.'

Many branches of mechanism are going on; brick makers, carpenters, brick layers, masons, plasterers, black smiths, and many other branches of business have found abundance of employ. There is however one thing which we would respectfully call the attention of our brethren to; that is, the business of manufacturing.

There is perhaps no place in the western country, where cotton, woolen, silk, iron and earthen-ware could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades, from making the machinery, to completing the most delicate fabrics, or wares, but what we have artisans and mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern states, or in the old world: and when the above named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than any thing that has come under our notice for a long time.

Our relations with the state of Missouri, and with all our enemies, are placed on a very different footing to what they ever were before. That state has used all her ingenuity to entrap, persecute and destroy us, but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The Governor of this state has declared himself in favor of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of 'burglary, arson, treason, murder, &c., is worn so

thread bare, that nobody will pay and attention to it.

Orin P. Rockwell has also been acquitted, before even a Missouri court; not the slightest evidence of his guilt having been adduced, even by his most bitter enemies; and as he was falsely charged with being the principal in the attempted murder of Ex-Governor Boggs, there can no further charges be made against Joseph Smith, as 'accessary before the fact.'

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church that the state of Missouri can institute the least shadow of charge against.— We are informed also that Governor Ford has ordered the sheriff of this county, to take those persons who assisted the Missourians in kidnapping in this state; and to hold them in recognizances to appear at the county court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they have been gulled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law-abiding people.

Throughout the whole region of country around us those bitter and acrimonious feelings which have so long been engendered by many are dying away, and a more friendly, amicable and peaceable spirit has taken its place.

Our influence abroad is also an increase, truth and innocence is triumphing over falsehood and malice, and the most honorable and intelligent of all classes, are beginning to gaze with admiration upon, and to investigate and admire those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty. The power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth, and all nations see the salvation of God.

CORRESPONDENCE OF GEN. JOSEPH SMITH AND HON. J. C. CALHOUN.

NAUVOO, Ill. Nov. 4th 1843.

Hon. John C. Calhoun,—Dear Sir,—As we understand you are a candidate for the presidency at the next election; and as the Latter Day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic), have been robbed of an immense amount of property, and endured nameless sufferings by the state of Missouri, and from her borders have been driven by force

of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action, relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,

And the friend of peace, good order,

And constitutional rights,

JOSEPH SMITH,

In behalf of the church of Jesus Christ
of Latter Day Saints.

Hon. John C. Calhoun, Fort Hill, S. C.

(Hon. J. C. Calhoun's reply.)

Fort Hill, 2d Dec. 1843.

Sir,—You ask me what would be my rule of action, relative to the Mormons, or Latter Day Saints, should I be elected President, to which I answer; that if I should be elected, I would strive to administer the government according to the constitution and the laws of the union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri candour compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am &c. &c.

J. C. CALHOUN.

Mr. Joseph Smith."

Nauvoo, Illinois, Jan. 2, 1844.

SIR:—Your reply to my letter of last November, concerning your rule of action towards the Latter Day Saints, if elected President, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law-abiding man; as a well wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all, according to the dictates of every persons' conscience, to say *I am surprised*, that a man, or men, in the highest stations of public

life, should have made up such a fragile view of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world, or the world to come. To be sure, the first paragraph of your letter appears very complacent, and fair on a white sheet of paper, and who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principle men, held up for public stations, so *cautiously careful*, not to publish to the world, that *they will judge a righteous judgment*—law or no law: for laws and opinions, like the vanes of steeples, change with the wind. One congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that according to your view, the federal government is one of limited and specific powers, and has no jurisdiction in the case of the Mormons. So then, a state can at any time, expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious *views of the case*, though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri," after another set of inhabitants, (as the Latter Day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon: go on, then I say, banish the occupants or owners, or kill them, as the mobbers did many of the Latter Day Saints, and take their lands and property as a spoil: and let the legislature, as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the federal Government are so *specific and limited that it has no jurisdiction of the case!* Oh ye people who groan under the oppression of tyrants, ye exiled Poles, who have felt the iron

hand of Russian grasp; ye poor and unfortunate among all nations, come to the 'asylum of the oppressed;' buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation; but remember a 'sovereign state' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it: yea, even murder you, as an edict of an Emperor, and it does no wrong, for the noble senator of South Carolina, says the power of the federal government is so limited and specific that it has no jurisdiction of the case! What think ye of *Imperium in imperio*.

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there is safety, and when you have learned that fifteen thousand innocent citizens after having purchased their lands of the United States, and paid for them, were expelled from a 'sovereign state' by order of the governor, at the point of the bayonet; their arms taken from them by the same authority: and their right of migration into said state, denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompence allowed; and from the legislature, with the governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that state, and judge ye a righteous judgment, and tell me when the virtue of the states was stolen; where the honor of the general government lies hid; and what clothes a senator with wisdom? Oh nullifying Carolina!—Oh little tempestuous Rhode Island! would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a state had been expelled contrary to the constitution, mobbed, robbed, plundered and many murdered, instead of searching into the course taken with Joanna Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellions niggers, in the slave states, to hear both sides and then judge, rather than have the mortification to say, 'oh it is my bull that has killed your ox, that alters the case! I must enquire into it, and if, and if?'

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatize;—wheedle the drunkards to swear, and raise the hue and cry of *imposter false prophet, God damn old Joe Smith*, yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocity and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, and honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no!—While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—where the worm dieth not and the fire is not quenched.

Why Sir, the power not delegated to the United States, and the states, belongs to the people, and congress sent to do the people's business, have all power—and shall fifteen thousand citizens groan in exile? Oh vain men, will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property relinquish to them, (the Latter Day Saints) as a body, their portion of power that belongs to them according to the constitution? Power has its convenience, as well as inconvenience.—'The world was not made for Cæsar alone, but Titus too.'

I will give you a parable, A certain lord had a vineyard in a goodly land, which men labored in at their pleasure; a few meek men also went

and purchased with money from some of these chief men that labored at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompence them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption, and those men, loving the fame and favor of the multitude, more than the glory of the lord of the vineyard, answered, your cause is just, but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your '*candor compel*' you again to write upon a subject, great as the salvation of man, consequential as the life of the Savior, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the 8th section and 1st article of the constitution of the United States, the *first*, *fourteenth* and *seventeenth* 'specific' and not very 'limited powers' of the federal government, what can be done

to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not *only unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion, that the general government has no power—to the sublime idea that congress, with the President as executor, is as Almighty in its sphere, as Jehovah is in his.

With great respect, I have
the honor to be your
obedient seryant,
JOSEPH SMITH.

Hon. ('Mr.!) J. C. Calhoun,
Fort Hill, S. C.

Minutes of the general conference, held December 2d 1843.

The elders of the Church of Jesus Christ of Latter Day Saints, composing the Genessee conference, in the state of New York, met at the house of elder George Thompson, in the town of Alexander, in the county of Genessee; on the second day of December, 1843.

High priests present, 2; Seventies, 1; Elders, 21; Deacons, 1.

The house was called to order by Elder Noah Packard, and was organized by calling Noah Packard to the chair, and Wm. Brown was appointed clerk.

The conference was opened by singing a hymn and prayer by Elder Almon Babbit.

The chair then stated the object of the conference, and presented brother Hartman to be ordained to the office of an elder, which was carried.

The representation of the different branches was then called for, composing the Genessee conference, which were represented as follows:

The Alexander branch, represented by Anson Sheffield, composed of 32 members, 12 elders: four members were cut off since the last conference.

The Acron branch, represented by Elder Heaz; 10 members, five elders

The Utica branch, represented by Elder Shadbolt; 17 members, including three elders.

The Brant branch, represented by elder Beebe, 15 members, including elders and teachers.

The Buffaloe branch represented by elder Cunniue; 10 members, two elders.

The Cambro branch, represented by Elder

Gleason; 25 members, six elders.

The Benington branch, not represented.

The Hartland branch, represented by Elder Brown; 15 members, two elders.

The Charlotte and Salem branches, not represented.

The Newfane branch, represented by Elder Gleason; 10 members, two elders.

The Centerville branch, represented by Elder Hasking; 20 members, two elders.

The Neathersfield branch, represented by elder Cralorth; five members; Grand Island, eight members, Yats, six; Rochester and Otto, fourteen members.

The Batavia branch, represented by Elder Tylor; 22 members, eight elders.

After the representation of the several branches, Joseph Shamp presented a petition to the conference, setting forth his grievances concerning the manner that he was dealt with in the Buffalo Conference. He stated that he was not labored with according to the requisition of the gospel; and that he was not notified to appear at the conference, so that he might be prepared to make his defence. The conference after hearing the whole matter, decided that the proceedings in the Buffalo conference were illegal.

The conference then adjourned for two hours.

After the recess, they proceeded to hear all charges against Joseph Shamp, who, after a thorough investigation, was restored to fellowship.

The conference then went into the business of Elder Tylor's case. The charges were sustained against him for unchristian-like conduct. Brother Tylor then made confession to the conference, and it was voted that he be restored to the office of an elder.

The conference then investigated the case of Elder Young; but as the charges were not sustained against him, it was voted that he retain his office.

The conference then adjourned until Sunday morning at ten o'clock.

Sunday, met according to adjournment. Elder Babbitt addressed the conference upon the subject of the gospel, with his usual zeal and eloquence, illustrating many principles of the gospel. At 2 o'clock Elder Babbitt again addressed the congregation, on the subject of the second coming of Christ, and the gathering of the house of Israel, in contradistinction to Millerism; showing from the scriptures that the house of Israel must be gathered before Christ could come; and that this 'gospel of the kingdom must be preached as a witness unto all nations,' and that the church of Christ must

be organized on the earth, with all its offices, gifts, and authorities.

At 6 in the evening, Elder Babbitt preached upon the subject of the mammon of unrighteousness, arguing the necessity of the saints overcoming the principle of covetousness; that they be given to hospitality, and that they assist with their means as just stewards, in rolling forth the kingdom of God, and the building up of the same. After some remarks from several others of the elders, on different subjects, for the furtherance and prosperity of the Genesee conference, it was

Moved, that the conference be adjourned until the first Saturday and Sunday in March, 1844. NOAH PACKARD, Priest.

WM. BROWN, C^k.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Conistick, Kalamanoo Co., Mich. the 8th 9th and 10th days of December, 1843.

Conference met at 2 o'clock. Elders present, E. M. Webb, P. Webb, E. Lee, J. Cuykendall, D. M. Grant, W. R. Loveland, S. Willard, J. Bottonis, C. Dunn, D. Savage, D. A. Cobb and J. H. Scæe.

Elder E. M. Webb, was chosen president, and Elder C. Dunn clerk.

Opened by singing and prayer, by elder Grant; after which the elders gave a history of their travels, the spread of the truth and their determinations to labor in the vineyard; after which, E. M. Webb represented the Kalamazoo branch as consisting of forty-two members, two elders, one priest, one teacher, and two deacons.

Elder Grant represented Duck Creek branch, Lake Co., Ind., nine members, one elder; also Porter branch, Porter Co., Ind., one elder.

Elder Dunn represented the Mottville branch, St. Joseph Co., Mich., seven members, one elder.

J. Bottoon represented the Albion branch, ten members, two elders, one priest, one deacon.

Elder Gamut represented the Quincy branch, six members, one elder, one priest.

D. Savage represented the Pawpaw branch, Van Buren county, seven members, three elders, sixteen scattering members.

On motion the conference adjourned till 6 1/2 o'clock, P. M.

Conference met agreeable to adjournment, and was opened by C. Dunn.

Elder Savage then addressed the meeting upon the necessity of receiving a continuation of revelations, and was followed by elders Dunn and Gamut.

Adjourned until 11 o'clock the following day.

Conference met pursuant to adjournment, and was opened by the president.

C. Dunn then addressed the meeting on the subject of the priesthood, and was followed by elder Grant.

Adjourned for 1-2 hour.

Met pursuant to adjournment; opened by brother Loveland, after which Samuel Willard, Edward Willard, Jeremiah Crumm, were ordained elders by the voice of the conference, under the hands of elders Gamut and Webb;—Jonathan Willard and John R. Gilbert to the office of priests by the same.

Adjourned till 1-2 past 6 P. M.

Met pursuant to adjournment, opened by brother Loveland.

J. Bottom spoke on the literal fulfilment of prophecy.

Adjourned until 9 o'clock next day, A. M.

Met pursuant to adjournment.

Brother S. Willard opened the meeting by singing and prayer. Elder Gamut then address-

ed the meeting on the subject of the marriage supper of the Lamb. Elder Webb then spoke on the gospel.

Conference adjourned to meet at Albion, Calhoun county, Mich., on Friday preceding the second Sunday in March next, 1844. The elders bring us cheering news from abroad, of the speed of the gospel, truly the harvest is plenty but the laborers are few.

E. M. WEBB, Prest.

E. C. DUNN, Clk.

At a special conference held at Macedonia, December 26th, 1843, J. M. Benson was arraigned on a charge of seduction and adultery.

Upon defendants plea of guilt,

Resolved, That Elder J. M. Benson be cut off from the church, and published in the Times and Seasons.

After some very appropriate remarks by the President, conference adjourned *sine die*.

JOHN SMITH, Prest. pro tem.

J. E. JOHNSON, Recorder.

POETRY.

For the Times and Seasons.

QUEEN VICTORIA.

BY MISS E. R. SNOW.

Before leaving London, Elder Lorenzo Snow presented to her Majesty Queen Victoria, and his Royal Highness Prince Albert; through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by President Brigham Young, and left in the care of Elder Snow for that purpose; which circumstance suggested the following lines:

Of all the monarchs of the earth
That wear the robes of royalty.
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw it's light;
While earth's diurnal motions bring
To other nations day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honor often brings
The scaffold or the guillotine.

But still her sceptre is approv'd—
All nations deck the wreath she wears;
Yet, like the youth whom Jesus lov'd,
On thing is lacking, even there.

But lo! a prize possessing more
Of worth, than gems with honor rift—

A herald of salvation bore
To her, the words of endless life.

That gift, however fools deride,
Is worthy of her royal care;
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence lend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's "nursing mother" be;

Thus with the glory of her name
Inscrib'd on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions call'd to reign—
Herself a powerful nation's boast;
'Twould be her everlasting gain
To serve the king, the Lord of Hosts.

For there are crowns and thrones on high,
 And kingdoms there, to be confer'd—
 There honors wait that never die;
 There fame's immortal trump is heard.
 Truth echoes—'tis Jehovah's word;
 Let kings and queens and princes hear.

In distant isles the sound is heard;
 Ye heav'n's rejoice! O earth, give ear!
 The time, the time is now at hand
 To give a glorious period birth;
 The Son of God, will take command
 And rule the nations of the earth.

THE ODE OF GENIUS TO TRUTH.

I'll sing to thee, O Truth!—Thy laws are giv'n
 For my directory o'er earth and heav'n!
 I sing of thee—I prize thy presence more
 Than all the gifts of richly treasur'd lore—
 I sing thy praises—thou art all to me—
 I crave no pow'r but that confer'd by thee.

Eternal beauties in thy features glow,
 And from thy lips eternal fountains flow;
 Let the pure lustre of thy radiant eye
 Beam thro' my soul and lift my nature high;
 The master strokes that on my pulses roll
 Are but the emanations of thy soul.

Let the fierce tigress chide her churlish brood;
 Monster on monster, vent its spiteful mood—
 Let crawling reptils of the reptile school
 Chastise offenders of their puny rule—
 Let insects feel the weight of insects' paw
 For the transgression of an insect law:
 But Truth! thy advocate shall not descend
 To sordid means, thy honor to defend;
 For thou, O Truth! wilt not ignobly bend
 To servile measures, for a noble end.

Should lofty Genius strike a feeble string;
 No: in thy presence Truth, of Truth I'll sing:
 Thou art the basis of each worthy theme—
 Thine is the lustre in each golden beam:
 Wide as eternity, diffuse thy light
 Till joyous day shall burst the shades of night:
 Benighted earth, illumine with thy rays—

The slumb'ring nations, waken with thy blaze,

In falsehood's stream, let error bathe his soul
 And slander bend to envy's base control;
 Be thou, O Truth! my arbiter and guide—
 Beneath thy standard, let my feet abide—
 Let thy celestial banner be unfurl'd,
 Until its crescent circumscribes the world;
 On hope's high pinion, write thy burnished name,
 And plant thy signet, on the spire of fame.

Go forth and conquer—all to thee shall bow,
 And fadeless laurels wreath thy noble brow:
 The palm of vict'ry waits to crown thy war—
 The seal of triumph lingers not afar.
 Victorious Truth! the conqu'ring scepter wield
 Till all thy foes in meek submission yield—
 Until inquiry spreads himself abroad,
 And knowledge smiles to his instinctive rod—

Till party zeal is shrowded with disgrace,
 And superstition hides his lengthen'd face—
 Till old stupidity is forc'd to fly—
 Till ignorance and prejudice shall die—
 Till pompous error, vanquish'd, licks the dust
 And princely falsehood fires his smoking bust;
 Then shall thy fiat hold the world in awe
 And barbrous isles exult to hear thy law;
 Strong as omnipotence, thy arm shall prove,
 And as eternal as the throne above.

Morley Settlement, Nov. 25th, 1843.

The Times and Seasons,

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TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Continued.)

The next day after the above was received, I also received the following revelation, relative to the gifts of the Holy Ghost; given at Kirtland, March 8th, 1831.

Revelation given March, 1831.

Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world: ye are also commanded not to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

And again I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not eve-

ry gift given unto them: for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all these gifts, lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so: Amen.

The same day that I received the foregoing

revelation, I also received the following, setting apart John Whitmer as a historian, inasmuch as he was faithful; given at Kirtland, March 8th, 1831.

Revelation to Joseph Smith, jr. and John Whitmer, given March, 1831.

Behold it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things; even so: Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon; and where they should finally make a permanent location; I received the following revelation, given at Kirtland, March 1831.

Revelation given March, 1831.

It is necessary that ye should remain, for the present time, in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive; even so: Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers; and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas that

the Shakers were right in some particulars of their faith; and in order to have more perfect understanding on the subject, I inquired of the Lord and received the following revelation.

Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given March 1831.

Hearken unto my word my servant Sidney and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it: but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another:—wherefore the world lieth in sin; and we be unto man that sheddeth blood or that wasteth flesh and hath no need.

And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth:—wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness;—and the Lamanites shall blossom as the rose: Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you; behold I will go before you, and be your reward; and I will be in your midst, and you shall not be confounded; behold I am Jesus Christ, and I come quickly; even so: Amen.

During the month of April, I continued to translate the scriptures as time would allow.—In May a number of elders being present, and not understanding the different spirits abroad in the land, I inquired and received from the Lord the following revelation.

A revelation given May 1831.

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold verily I say unto you, that there are many spir-

its which are false spirits, which have gone forth in the earth, deceiving the world: and also satan hath sought to deceive you, that he might overthrow you.

Behold I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and wo unto them who are cut off from my church, for the same are overcome of the world: wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I the Lord reason with you that you may understand: wherefore I the Lord asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong.

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and if it be by some other way, it be not of God: therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may cha & dark

ness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life, and the light, the spirit, and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things, except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you:

Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God: and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P Pratt, go forth among the churches and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward Partridge, is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost:—and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye

have received me, ye are in me, and I in you: wherefore I am in your midst; and I am the good Shepherd, (and the stone of Israel: He that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so:—Amen.

AN APPEAL TO THE PEOPLE OF THE STATE OF MAINE.

Respected fellow-citizens,—I was born in the county of York, district of Maine, in the year 1793. My first lesson on the principles of political and religious freedom, was learned among her brave and virtuous sons; and when in after years, we had come to the resolve that, the number of our citizens, the great extent of our territory, as well as the geographical position which we occupied, all claimed sovereignty, we as a band of enlightened freemen arose, and obtained for her the title of “free and independent” among the sister states. More than forty years of my life can I boast of being a happy citizen of Maine. With her hardy republicans I passed through all the vicissitudes and privations of peace and war, during that period. My father, as is well known to thousands, was identified with the long line of illustrious patriots, who achieved our liberties in the war of the revolution. From him I received the first impression of the rights of man. By him I was taught, before I understood the terms, that men are naturally born free, and as such have an indefeasible right to worship God according to the dictates of their own understanding of his perfections. But the lesson we have so recently learned from the executive of a sovereign state, admonishes us that the day of American liberty is on the wane. That unless something to retrieve her lost character be shortly done, we may as well content ourselves, and expect the days of a Nero and a Calagulia. It is not unknwn to you that the entire church of Latter Day Saints have been expelled from the State of Missouri, for the simple fact that they believed the fullness of the gospel of Christ, had been restored to them through the ministration of angels; and that the Book of Mormon, was a divinely inspired record of the aborigines of the western hemisphere. These two facts were sufficient in that state, with L. W. Boggs at the head of the executive department, to exterminate us in the chill of winter; to burn our dwellings—to rob us of our property—to ravish, torment, and murder our women and helpless children. After paying hundreds of thousands of dollars for land, and making improvements worthy the character of American

operatives, all which were lost to us; the managers of the war, acting under the direct authority of the chief magistrate, forced us, at the point of their bayonets, to sign a treaty, the items of which would have disgraced the damning deeds of a Pharaoh or an Antiochus. In this treaty we covenanted to part with all our lands to defray the expenses of the war; a war which they themselves had created, and which they, with a barbarity disgraceful to savage warfare, had hitherto prosecuted against us. Another article in the treaty provided that we should forthwith leave the state of Missouri, and never make any further attempt to raise crops, or to do any thing whereby the citizens might take offence; for, said one of the prosecuting generals, "if you do, my men will be upon you, and you will be destroyed, men, women and children;" and in whatever light we looked upon the proceedings of the governor, whether our cause was just or not, it was all the same with him; our final departure from the state was the grand object with him, and he would see it accomplished. A third article claimed, that all our leading men were to be given up to him (General Clark) to be tried for high treason. Among the number was our beloved Prophet. A court martial was immediately instituted, in which it was decreed that the Prophet, together with a few others, should be shot at six o'clock next morning. This, however, was prevented by the remonstrance of one or two of Clark's officers. They were immediately conducted to prison, where they suffered the greatest indignity. Many scores suffered the same fate. Yet not the least vestige of legal preferment was ever seen in the whole affair. No testimony was had; none called against them. It has been carefully estimated by our historians that not far from fourteen thousand persons were ejected from Missouri in that infernal affair, that should suffuse with tears the face of every American. The same historians compute that not far from three hundred were either directly slaughtered, or from extreme sufferings from imprisonment—from hunger—the chills of winter, being reduced to the necessity, in many instances, of braving the winter blasts in a naked situation, were subjected to various disorders, that hurried them to a premature grave.

One more case and one only will I relate, as our history has been pretty fully made known to the people of the United States. Near Haun's mill, a company consisting of about forty men with their families, who had not yet participated in the turmoil of those times, being mostly strangers in that part of the country who being informed of the times in other counties entered

into stipulations to live in peace with their new neighbors. It was solemnly agreed that if either party should afterwards discover any thing likely to come upon the other, injurious to them, the party having a knowledge should forthwith inform the other. Thus agreeing the delegates retired each to their respective party. The saints were busy about that time in preparing their dwellings for the approaching winter; and thought themselves perfectly secure under the treaty so sacredly formed. In a very few days, however, they discovered their mistake. The very same delegates who swore friendship to the saints, came upon them in an unguarded hour, with between two and three hundred men, and drove them from place to place, till at length they were driven into an old smith's shop, where they were slaughtered indiscriminately. In that massacre some eighteen or nineteen were butchered, who from the peril of the times found one common grave. Being promiscuously heaped together in an old excavation for water. Their surviving friends at the peril of their own lives, performed their last sad rites of sepulture.

Nothing now remains to point out their lowly sepulchre, but their shapeless mound fast hastening to decay. But they live in our tenderest regards. In the affection of every saint while the world shall survive, they shall have an imperishable mansion; an everlasting monument to perpetuate their name. We have sought for justice in the courts of that state; we have presented our memorial to the legislature, humbly praying for the restoration of our property and our rights as American citizens. We have expended thousands and thousands of dollars in various attempts to recover our just claims; but even to this time we have not a consoling hope that Missouri will ever do anything for us. Nay, they still hold the hand of persecution, raised, if possible, to cut off our name from under heaven. Every possible scheme that can be devised, is brought into requisition for our overthrow.— They have from time to time kidnapped our brethren, citizens of the state of Illinois. Loud and frequent demands are made on the Governor for the body of Gen. Joseph Smith. Several times, since leaving Missouri, he has been tried in the courts of Illinois and the Federal courts, and has always been honorably acquitted.

We have also presented our memorial to Congress, accompanied with a schedule of claims, but the only consolation we have yet received from them is, that 'our cause is just, but government has no power to redress us.' Preparations are being made at the present time to resume our memorial in the halls of congress. Should we fail of obtaining our rights from every

source whatever, we still shall have gained one point, 'to make it apparent to all the world, that what was wanting in this case, was neither a criminal nor a prosecutor.' Another point we shall have gained, to be the discoverers of a desiderum in the constitution of the United States. If neither the civil court of an independent state, neither its legislature nor the great federal compact, has power to guard the lives and property of American citizens, then we shall have made a second discovery, that the framers of our reverend constitution did not understand the business of legislation.

Were the venerable fathers of our independence permitted to revisit the earth, how would they frown with indignation at the disgrace of their country. 'In vain they toiled, they bled in vain,' if one of the states of the great *E Pluribus Unum*, has a right to plunder, burn, murder, and exterminate from its borders, its peaceable citizens for conscience sake. Should we fail of redress in the present congress, we shall importune at every subsequent one, till we gain the object of our most ardent desires. From our origin to the present time, we have been a law-abiding people. Our book of laws that we received by immediate revelation through our beloved seer, enjoins us in the most explicit manner, not to transgress the laws of the land. That if lawbreakers should be found among us, they are to be given up to the laws of the land. These things we have always done. With all these facts before the world, we believe that government has the power, amply and adequately to redress us. We expect it. We have the most inalienable right to expect it. While the crimson current that administers to our being, shall flow, we will contend for our injured rights.—We intend to test the efficacy of the government to the core. We believe that peradventure, there may yet be virtue, and that our cause may yet be heard. We can never forget the injuries done us in Missouri. They are ever present to our minds. We feel it impossible to efface them from our memories. We can never forget the blood of our brethren, so wantonly lavished to satisfy the infernal thirsts of men, as heinous to the righteous, as the fiends of hell. Were we to forget them, heaven itself would upbraid us. The immortal shades of our martyred brethren would spurn us from their presence. Their cries with those seen under the altar of God, as viewed by the ancient prophet, would ascend to the throne of Jehovah against us. We swear by the precious memory of the illustrious dead—the fathers of our independence, that we will remember them. We will do all in our power to mete out justice to those who without the least cause have murdered our friends. And if we fail may heaven and earth bear us witness that, what is

wanting in this case, is not strength in the law, arising from 'the peculiar nature of American institutions;' but a faithful and virtuous administrator. Now therefore, knowing as I do, your devoted attachment to the cause of freedom and the free institutions of your country, and believing as I have every reason to, that the voice of the oppressed will not be unheeded by you, especially when it is declared to you that many from your happy state, are at this time suffering the highest degree of injustice from mobocracy in Missouri; I, in the name of every faithful saint, especially those who received their birth and education in Maine, appeal to your wisdom, to that high legal attainment which characterizes you as a sovereign state—to your natural sense of the rights of man, and to the spirit of patriotism that burns within your bosoms, to do all within the grasp of your power, to redress us. We declare to you and to all the world, that we are an innocent people; and that for the gospel's sake, for the sake of the principles of glorious and eternal truth; we have been mobbed, whiped, imprisoned, tormented and slain. Should any man reply that if we are persecuted for the truths' sake, we ought to receive it patiently, and not seek that which is our own, we respond, that if no other consideration whatever, should prompt us, the disgraced institutions of our bleeding country demand that we make every effort to magnify her laws. We seek for justice that recurrences of deeds so frightful may not distract the nation hereafter. We make this appeal to the *people of the state of Maine* to let them know that an injury has been done the church of Christ in the nineteenth century. An injury which if unrepaired by government, will establish the most dangerous precedence, as others of a more direful nature will have license to follow. All past experience admonishes us that in a republican government, when vice and corruption gain the ascendancy over virtue, the most terrible revolutions are *sure* to follow.

I will now relate a dream which I had, near the time that the Church of Jesus Christ of Latter Day Saints was driven from Jackson county, in Missouri.

In my dream, I was at the capital of the United States. All was solemn as the tomb. The voice of the eloquent orator was hushed to silence. The senator, the sage, the honorable, the rich and poor together, all were clad in mourning. Indeed, nature herself, and all things seemed to participate in the general gloom.—All was silent but the voice of one man. His, was low and solemn as the lonely sepulchre. In the archives of state, there was a twilight, by which, with some difficulty, one could peruse

the records. As I was returning from a spacious bureau, where it seemed I had been reading; in an opposite part of the room, I saw a man approaching the same bureau. I did not know him, but felt assured within myself that it was one of the ancients of the nation. He took from the bureau two or three small boxes; and as he presented one of them to me, exclaimed, 'these were the archives of state,' and while in the act of placing it in my hand, finished the sentence he had commenced, 'but it is turned to blood.' I saw while yet the words were on his tongue, the box dissolve to blood. Then I turned to view the other boxes; and they were also turned to blood.

With sentiments of respect,

I remain your humble servant,

BENJAMIN ANDREWS.

For the Times and Seasons.

PEKIN, Illinois, Dec. 1, 1843.

BROTHER TAYLOR:—In compliance with my promise to the citizens of Fort Wayne, (In.) and the surrounding country, I now proceed to inform you that they petition for an elder to be located there, for a season.

They are intelligent and liberal minded, and offer to support an elder well.

Query: If Joseph Smith and the Mormon leaders, (as they are called) are so ignorant, &c., that they are unworthy of notice, and Mormonism so gross an imposition as to call for no refutation, as the priests and men of learning in sectarianism were wont to say, why the necessity or the propriety, of all denominations striving to put it down by conversation, preaching, printing books, and by circulating all manner of lies and silly stories; which notwithstanding all the sanctity with which they come clothed, do not commend themselves to the mind that is free and intelligent. Here I will mention a book published by the Methodists, having one Jonathan Kidder for its author; a respectable book in appearance on the outside, but within it is full of all manner of blasphemies and foolish stories, such as the following:

The author says he was on board the steam-boat Nauvoo, on the Mississippi river, where Joseph Smith kept himself secreted, until he would be informed by some of his followers of any thing that was said against him. Then he would make a grave appearance, and take the offending persons to task, as if made known to him by revelation.

These tales now become Sunday School tales, to be read in the place of tracts written by students at law for a premium; giving an account of death bed scenes, and wonderful conversions,

Thus they would fortify the youthful minds against hearing and receiving the truth. Why do the reformers of the day continually cry investigate! investigate!! And why will they investigate with their sectarian brethren, and yet refuse to investigate with the Latter Day Saints. We do not intend to wage a war with any denomination, but we want justice to take place. Therefore, let Alexander Campbell come out like a man of God, and investigate with us face to face, and let it be published to the world, as was his debate with Bishop Percell of Cincinnati, Ohio, and with others. If he feels his argumentative powers failing him, on account of age, infirmities, &c., let him select a young man in the vigor of life: or if he is convinced at last of the extreme shortness, and deficiencies of his system, let him, like an honest man acknowledge it. But if he will do neither, we call on him to cease to backbite, and misrepresent us as he does in his 'Millennial Harbinger.'

Why is the world in a state of alarm, and all priestcraft in danger? Why are things that have been hid up for ages continually coming forth? Why do mankind now treat the Latter Day Saints as they did the former day saints, 1800 years ago? Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the plates recently found in a mound in Pike county, Ill., by Mr. Wiley, together with ethnology and a thousand other things, go to prove the Book of Mormon true? —Ans. Because it is true!

Why were all the leaves of an honest man's Bible found turned down?—Because he turned those down that favored Mormonism.

Why are all nations expecting something of great importance to burst forth upon the world. The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. The time has come for the restoration of Israel to their own land, in fulfillment of the covenant of circumcision, made to Abraham, Gen. 17, ch. 8, 10. God hath again spoken from the heavens, and restored the priesthood! The prophecies are fulfilling. We have also a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts. The God of heaven is about to set up that kingdom which shall never be destroyed.

The little stone, seen in the prophetic vision of Daniel, has commenced to roll, and it will

continue to move on in mighty power, with great speed, until it will fill the whole earth.

It matters not if the authorities of Missouri do set down our faith as high treason, because we believe the Bible. And all the bells of Babylon have a mighty ringing, and her craftsmen incessantly cry—Great is Babylon, great is Babylon! as did the ancient Ephesians, yet the time is near at hand when it shall be announced, Babylon the great is fallen! she is fallen!! The rapidity of the latter day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000 how many will 150,000 gain in 25 years at that rate; but I must close.

It is the fervent prayer of every saint—Roll on thy work, mighty God, let thy kingdom come, and on earth be established.

Your's in high esteem.

H. TATE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 15, 1844.

THE GATHERING,

The gathering of the saints is a subject which has created not a little speculation among the religious world, although some of its leading features are very familiar to the saints. It is thought a strange thing that the saints should gather; and mankind being generally "ignorant of the scriptures, and of the power of God," are ready to ascribe it to an impure, motive political intrigue, a thirst after power, or some other unholy influence. It is true that the gathering of the Jews is a subject which has obtained some credence, and has been advocated by a portion of our modern theologians; the scriptures pertaining to this subject have been thoroughly investigated, and the idea of "Jerusalem being inhabited again in her own place, even in Jerusalem," is one that has been entertained by many; and they have reflected with pleasure and delight upon the time when the promises made to God's ancient people should be fulfilled; when "he that has scattered the house of Israel shall also gather them." But upon what principle, for what purpose, or by whom they should be gathered, is a subject about which men are most egregiously ignorant. Nor has it entered into their minds that any other people should be gathered together, under the direction and guidance of heaven, nor that the principle of the gathering was one upon which Jehovah had acted in the different ages of the world, for the building up of his

kingdom, and the accomplishment of his purposes. Whereas the scriptures are full of subjects of this kind, unfolding the designs of Jehovah, pertaining to the different nations of the earth. Not only are Israel and Judah mentioned, as objects of God's mercy, but other nations also. The Moabites, the Amorites, and the Elamites will not be among the least of those who shall participate in God's mercies. As the father of the spirits of all flesh, Jehovah does exercise a paternal care over all his creatures, and in order to accomplish this will erect a standard, for, according to the prophet, "Zion shall be established in righteousness, and all nations shall flock to her standard."

The purposes of God, in regard to the human family, are great and comprehensive, and are marked by the most consummate wisdom, and as in the formation of worlds, the organization of the solar system, and the order of nature, his intelligence is displayed, so in regard to the well-being, safety and happiness, both present and future, of the universal world, he, as the great father of the human family, feels highly interested. It is true that he adopts plans and makes use of means, which in the estimation of men in many instances would be foreign from the point, yet when we consider, that with Him dwells wisdom, that "his thoughts are not as our thoughts, nor his ways as our ways," we shall not be surprised that he makes use of means for the accomplishment of his designs, which in many instances are, to us, incomprehensible.

When the Lord created the heavens and the earth, he had a design in it, and had certain purposes to accomplish, and when he created the beasts of the field the fish of the sea, and the fowls of the air, he, did it to promote his purposes and to advance his glory, and when man was placed as lord of the creation, it was for a purpose, and the which, though it may now be mysterious, yet when the curtain of heaven shall be withdrawn, and we shall comprehend eternal things, we shall see and acknowledge "that the judge of all the earth has done right," The council of heaven was had among the Gods' in the eternal world, pertaining to all these subjects, of their creation, before ever they were formed, "or the morning stars sang together for joy;" and by him who comprehends the end from the beginning and before whom, and with whom, the present, the past, and the future are one eternal now, their organization, habits, propensities, the object of their creation, the position they would take in the order of that creation, and how, and by what means they would be made happy, and increase his glory, was fully

understood by him who has done "all things well."

The world was not made to be annihilated nor the creatures that he has formed: all of them were intended to fulfil the measure of his creation. The sun, the moon, the stars, the earth, man, beast, bird and fish, all occupy their several spheres, all were made for the glory of God, and all were intended to fill up the measure of their creation, and to bring about his purposes and the best of the forest, the fish of the sea, or the fowl of the air, all are necessary in the vast works of creation and the chirping sparrow upon the house top, fulfils the measure of his creation, in his own sphere, as much as an archangel does in his.

"Whichever link you from the order strike,
"Tenth, or tenth-thousand, breaks the chain
[alike.]"

It is true that they move in different spheres and occupy a different glory; but although we cannot now see those various connecting links, the time will come, when we shall hear "every creature in heaven, every creature on the earth, and every creature under the earth, say blessing, and glory, and honour, and might, and majesty, and dominion, be ascribed unto Him that sitteth upon the throne, and unto the lamb forever." It is true that they will occupy their several spheres, they will not all obtain the same glory, 'for there is one glory of the sun and another glory of the moon, and another glory of the stars; and as one star differeth from another star in glory, so also will it be in the resurrection. There are also celestial bodies. (and terrestrial bodies,) and bodies terrestrial; and the glory of the celestial is one,' (and the glory of the terrestrial is another;) and the glory of the terrestrial is another. Again, '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.' All occupy their own place, fulfil their own sphere and glorify God. And as there are different glories that the children of men will inherit, in the eternal world according to their faithfulness, diligence and capacity, in keeping the commandments of God while here; each one will be enabled to find his own element, and participate in that kind of glory which is the most congenial to his nature and suited to his capacity, according to the testimony of the prophet.

"And they who are not sanctified through the law which I have given unto you; even the law of Christ must inherit another kingdom, even that of a terrestrial kingdom, or that of a terrestrial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot

abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: therefore he is not meet for the kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it fulfilleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and they who remain, shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still."—Page 101, Doctrines and Covenants.

It is evident from the above, that no man need murmur or complain, at the dealings of God, for he will be enabled to obtain the very thing which he is looking and living for.

The earth, as part of the creation of God, has and will fulfil the measure of its creation. It has been baptized by water, it will be baptized by fire; it will be purified and become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have abode a celestial law, and of none

other; after it has thus become purified, and made celestial. It was to obtain an inheritance of this kind, that all the prophets, apostles and ancient worthies, suffered and endured so patiently, all that they had to pass through. They had found out the way to come to God; the curtain of futurity was withdrawn from before their vision, and having a knowledge of the designs and purposes of God in regard to the earth, 'they endured as seeing him who is invisible;' they 'were tempted, tried, and sawn asunder;' They wandered about in sheep skins, and in goat skins; they dwelt in deserts and in dens, and in the caves of the earth, for they had respect unto the recompense of reward; they looked for a city which hath foundation, whose builder and maker is God.' Well hath Paul said 'they that say such things, declare plainly that they seek a country, * * * wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' What is this city? a heavenly one; but it will come to this earth when the earth is prepared to receive it; Hence John says, Rev., XXI: 1—5; 'And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, 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. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.—and he said unto me, Write: for these words are true and faithful.'

This then was the thing that the ancient saints had in view; it was to obtain this glory that they sought; it was for this they suffered and endured. Eternal life with them, was the only thing desirable; it was for this they lived; for this they died. And what to men with minds unenlightened, would be folly and nonsense; to them was the greatest height of wisdom, even the teachings of Jehovah, pertaining to their eternal welfare. And as man's everlasting tabernacle was designed to be on this earth; by faith they sought, and by faith they obtained promises.' Abraham obtained a promise of the land of Canaan for himself and his posterity. The land of the Gentiles was allotted to their several owners. Joseph had a promise of a land at the utmost bounds of the ever-

lasting hills. Jared, at the destruction of the 'Tower of Babel' had the promise of an inheritance in this land. The twelve tribes of Israel had their inheritance divided unto them by lot, and unto various heads of families, God gave similar promises. Yet we are told that though Abraham had the land of Canaan promised to him, for an everlasting inheritance, 'God gave him none inheritance in it,' (in his life time) 'no not so much as to set his foot.'—Yet according to the scriptures he will do and inherit it eternally.

Abraham, and many of his coadjutors were willing to abide a celestial law, and therefore obtained promises by faith through the priesthood of a celestial inheritance, when the earth should be renewed; and as celestial glory was a prize worth seeking after, and enduring that they might obtain, men of faith in ancient days made every effort to get in possession of the blessings flowing therefrom—it was for this that the tabernacle and ark was made; it was for this that the temple was built; and if those people who had already the Aaronic priesthood, had received the Savior when he 'came to his temple,' he might, and would have unfolded to them many great and eternal principles, pertaining to futurity, connected with the priesthood, for which the temple was originally built.

It was the policy of all those ancient men of God, and the order of their Heavenly Father, to collect the people of God into one place, for the purpose of teaching them the things of God, that they might be prepared to reign with him in a celestial glory. Thus when the earth was becoming corrupt, Enoch collected together a people who were virtuous and pure; who professed a willingness to be governed by the law of God, and as the earth was then becoming corrupt, and the children of men departing from God, and his ordinances, Enoch was selected as a faithful man of God, to whom was committed the priesthood, that he might assemble together God's chosen people and save them from the contaminating influence of the world, and through the intercourse that he had with the Almighty, and the teaching of heaven, lead the people in the paths of righteousness, teach them a celestial law, and prepare them for a celestial inheritance. Thus Enoch built up a Zion in his day, and as he 'walked with God,' he of course received teaching, not only pertaining to himself; but also pertaining to those chosen ones, over which God had given him the oversight: he did receive revelations and some of those revelations have been revealed to us, and after the pure in heart thus assembled, were prepared by upwards of one

hundred years of divine teaching, and there was no hopes of reclaiming the rest of the world, Enoch, and his Zion was removed out of the world; they were not for God took them, and the saying went abroad, that 'Zion is fled.'

Noah, who was left upon the earth for the purpose of preserving a pure seed after the earth should be destroyed, in consequence of having filled up the measure of their iniquity, 'and every imagination of their heart being evil, preached but in vain to the then devoted inhabitants of the earth.' He was preserved, however and his seed, and thus when the earth was laid desolate, there was a little gathering or Zion left, to fulfil God's purposes, in regard to the earth, and perpetuate a pure seed. Having the priesthood Noah was prepared to teach them correct principles, and the seed of Noah thus assembled together were divinely taught. But it soon became evident, that man's heart was deceitful; that it was ready to start aside like a broken bough; and we find the people, as they became wicked, trying to arm themselves against the judgments of God. They knew that a short time before the inhabitants of the world had been destroyed by a flood in consequence of their wickedness. They had no doubt been warned by Jared and others, of their wickedness, and what it would tend to, therefore, partly fearing lest the testimony of the servants of God might be true, and partly braving the Almighty, they commenced building a tower whose 'top would reach to the heaven,' for the ostensible purpose, as they said, of 'getting them a name.' God however, took them in hand; confounded their language as a curse, and scattered them abroad upon all the face of the earth.

The brother of Jared, as a man of God, then pleaded with the Almighty, that his speech and that of his family, might not be confounded, and that he and his seed might be preserved from the corruptions of the earth, and that other families who feared God might be preserved with them; and that if the Lord would drive them from that land, that he would give unto them another land, where they might fear God, and keep his statutes, and observe his ordinances. The Lord heard his prayer, and gave them an inheritance in this land.

"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 thy broth-

er Jared and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou has done this, thou shalt go at the head of them down into the valley, which 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 the seed of thy brother, and they which 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 of this long time which ye have cried unto me."

Thus we find that they were taken from another people who had become corrupt, and set apart, or, gathered together, as a righteous branch of God's planting upon this land; for the purpose of raising up a righteous seed unto God, '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 of they who shall go with thee, a great nation.' The promise of God moreover, to them was, that if they continued to fear God, they should be blessed; but if they departed from his ways, they should be cursed, for the decree was, as this was 'a choice land, above all others;' that 'it should be preserved' (as a place of gathering,) 'for a righteous people; and he had sworn in his wrath, unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them.

(To be continued.)

CHINA

Martyrdom in Corea of the Vicar Apostolic, two French Missionaries, and two hundred and fifty Christians.—We beg the particular attention of christians of every class, to the details of persecution given in the extract from a letter which we subjoin, and which is contained in a letter received from Paris, by the Rev. Dr. O'Connell, hon. secretary of the society for the Propagation of the faith:—"On the 26th of May last, the Rev. Mr. Libois, procurator of the foreign missions at Macao, wrote to his lordship, the bishop of Drusiparis: I have received yesterday very sad intelligence, which I hasten to communicate to your lordship. Dr. Castro, the administrator apostolic of Pekin, announced to me that according to the information which reached him in January, 1843, his lordship, Dr. Imbert, and Messrs. Chastan and Manban, were beheaded in the month of Sep-

tember, 1839, seventy christians were also beheaded, and a hundred and eighty were strangled. There are no other details. Poor mission of Corea! It is a very terrible trial. May the holy will of God be done! In China, all is tranquil in regard to religion.—*Dublin Post*.

TREMENDOUS HURRICANE AT CARTHAGENA.

We have been favored with the following extract from a letter received by Mr. E. Turner, M. P. for Truro, from his son, Mr. Charles Walsingham Turner, her Britannic majesty's consul at Carthage, dated October 23:—"On the morning of the 21st inst. a most awful catastrophe occurred here, within 200 yards of my balcony, and in sight of my house. About four o'clock in the morning most vivid lightning came on, with tremendous thunder—such lightning as was never seen at Carthage within the memory of man. I left my bed, and proceeded to the window, where I had not been five minutes before I heard a great rushing of wind proceeding from the east, and I observed also a waterspout, which I no sooner saw than it burst, carrying with it into the air five large felucca boats, of 40 or 50 tons each, which fell into the water again, upside down and of course sunk, with the poor sailors on board, fifteen of whom were drowned. It then proceeded in a north west direction, unroofing houses, carrying off timber, trees, and even rocks of great weight. This morning, two poor fellow sailors, who belonged to one of the vessels, were found dead about a league from Carthage, having been carried off and dropped by the whirlwind. On the mole were thrown huge stones, houses were demolished, and the roof of the Prisichi, where the convicts are confined, was completely carried away. You may well imagine the heartrending cries of the poor mariners—*O Dios mio*. Strange, however, as it may seem, an English brig was at anchor within 50 yards of the spot, where the waterspout burst, and sustained no damage whatever. I have just been informed that two of the feluccas only the day before brought 300 prisoners for political offences from Barcelona. Had I not been an eye witness of this awful visitation, I could not have believed it.—*West Briton*.

FROM MONTEVIDEO; THE WAR DREADFUL SHIPWRECKS.

The war between the Montevidians and Buenos Ayreans continues without abatement, both parties maintaining about the same position as when last heard from. The French Consul has issued a Proclamation, forbidding

his countrymen to interfere in the war, either directly or indirectly, under the penalty of losing the protection of the French Government. The harbor of Buenos Ayers was visited with a dreadful storm between the 8th and 10th October, in which the Palmer went down at her anchors, and every soul on board perished! Her officers and crew numbered about fifty men. Many vessels were driven on shore in the same storm; among them the ship *Brutus*, and schooner *Jersey*, of New York; and brig *Arcturas*, of Boston, are total wrecks, and cannot be got off.—*Cin. Daily Sun*.

HORRIBLE EFFECTS OF INTOXICATION.

At St. John, N. B. on the 26th ult., as a boy on board the bark *Leemahagow* was boiling a pot of pitch in the cook's galley, a sailor in a state of intoxication, entered the galley, and by some means managed to upset the contents of the pot in the fire, and in an instant the place was in flames. The boy rushed out on deck, and one of the hands (supposing the boy to have been the only person in the galley) immediately closed the doors for the purpose of extinguishing the fire. After the flames were subdued, the intoxicated man was found in a most melancholy condition—his face and other parts of his body being much burned. He was conveyed to the Marine Hospital, and we understand is not expected to live.

SOURCES OF HAPPINESS.

'The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness, is confidence in the integrity of man; the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.'

To the Editor of the Times and Seasons.

Sir,—Twelve months have now passed away since my arrival here, and many changes have taken place during that short period by death or otherwise, I feel desirous of addressing a few lines to you, expressive of my faith in the latter day work. I may say, with one of old—truly I have seen affliction, and tasted her bitter dregs, having been brought down to the gates of death, through sickness, and thrice, within the short period of one year, has my peace been slain, and I called to attend the remains of those that were dearer than life to the house appointed for all the human family. The charm that knit me to the earth has been dissolved, but yet will I not sorrow as one having no hope, for it is but a short time—a night of mourning, and I shall again be united to the

wife of my youth, and the children of my bosom. Though death's shafts fly thick, and our friends drop off like leaves in autumn, yet the time is at hand when they shall hear the voice of the Son of God, and their slumbering dust, animated at the call, again wake up to life and immortality, clothed with eternal youth, no more to drink of sorrow's cup or heave the parting sigh, but forever basking in the rays of everlasting joy.

We may be called to pass through much tribulation; and in our gathering together from all climes and nations to this place, we may reasonably expect to meet with difficulties and privations, and in all probability we may have our patience tried to the utmost, yet will we sing with the excellent Wesley—

Let sickness blast, let death devour,
If heaven but recompense our pains,
Perish the grass, and fade the flower,
If firm the word of God remains!

Indeed we do not often read of any people living godly in Christ Jesus, but they had a good share of suffering, both from the world and the powers of darkness, but they were enabled to rejoice in prospect of the glory to be revealed, and we have not been called to suffer more than the saints of former days, when they wandered about in sheep-skins and goat-skins, in caves and dens of the earth, being afflicted and tormented.

We will joyfully suffer tribulation and death for the excellency of the knowledge of Christ Jesus our Lord. For in Nauvoo we receive line upon line, precept upon precept, and the great things of the kingdom are unfolded to our understandings from time to time, so that we can grow in grace and in knowledge; and those things which have been hid for generations are revealed in these last days. The dark mantle of error, that covered the earth, and the superstition that reigned in the hearts of the children of men, so that they were led captive by the devil at his will, is fast vanishing before the rays of truth and righteousness. Zion is beginning to rise in beauty and majesty, and her light has already reached the nations afar off, and her children are coming in great ships from distant lands, to learn the ways of God more perfectly. The kingdom is set up which will never be destroyed, but break in pieces all other kingdoms, and finally sway the sceptre over all the earth. Babylon has been weighed in the balance and found wanting, therefore her time is fixed, and all her days are numbered. 'Tis true her merchants are strenuous, and cry mightily, Great is the lady sitting on a scarlet coloured beast; but the axe is laid to the root of the tree, and down she must come, and

great will be the fall thereof, for no man will buy her merchandize.

The more we investigate the principles of truth the more lovely they appear. The more we understand the greater our thirst for knowledge. My prayer shall still ascend for Zion's prosperity. I remain as ever, your affectionate brother in the new covenant,

JOHN GREENHOW.

For the Times and Seasons.

NAUVOO, Nov. 20, 1843.

ELDER TAYLOR, *Dear Sir:*—

With pleasure I spend a few moments in giving a short sketch of the mission I took this summer and fall. At the April conference I was called upon to take a mission to Lawrence county, New York; consequently I made arrangement to leave as soon as possible, and on the last day of July, left Nauvoo, in company with Gen. Wilson Law, for the east, via. Chicago and the lakes. We had a very pleasant time, many very anxiously inquiring after the principles of our holy religion, but none opposed.

While upon Lake Huron, Gen. Law composed the following beautiful lines, which I cheerfully submit for publication.

LAKE HURON, August 8, 1843.

Farewell Illinois, I must leave thee awhile,
Tho' thy fields of the woods, do so charmingly smile,
Deck'd with sweet blooming, herbage so fair to the view;
Like a wild flower garden, from the lake to Nauvoo.

Dear city of Zion, when I mention thy name,
How my heart does exult in thy glory and fame;
For thy glory shall shine, and thy fame spread too,
'Till the Queen of the West, will be lovely Nauvoo.

For Jehovah has said that his people should come,

And gather together and make there a home,
And build him a Temple and worship him too,
In spirit and power in the city of Nauvoo.

And when 'tis erected, so lovely to see,
And 'God of our fathers,' dedicated to thee;
Great power thou'lt bestow on the saints that are true,
And thy glory shine forth in thy house at Nauvoo.

But farewell dear friends, that I now leave behind,

I'm going to see those who're still loving
and kind;
And I'll tell them the tidings, so joyful and
true,
And perhaps they'll believe me and come to
Nauvoo.
For my prayers are unceasing to Israel's God,
Since I sailed on the waters of Michigan
broad,
And now on Lake Huron, so lovely to view,
They ascend that my kindred may come to
Nauvoo.

For there is the place where the living may
learn,
How the hearts of the children to their fa-
thers shall turn,
And do that work for them, which they could
not do,
Even save them by baptism at the city of
Nauvoo.

Brother Law is a very pleasant and agreeable
fellow traveller, and an able defender of the
truth. At Cleveland, Ohio, I parted with him,
and stopped a few days in that vicinity, visiting
with my friends; after which I proceeded on
my journey, and soon found myself in St.
Lawrence county, where I commenced my la-
bors. I found several warm hearted brethren,
and many friends in that region; preached
some four or five weeks, and baptized three,
in Depeyster; when I went to Jefferson coun-
ty, where I tarried about a week, and baptized
three more.

In Clayton, Jefferson county, I met with el-
ders Benjamin Brown and Jesse Crosby, who
were on their way to Nova Scotia. They had
labored some weeks in Adams, and baptized
seven; and there was a prospect of more obey-
ing soon. They are faithful brethren, and the
spirit of the Lord attended their labors.

There are several faithful elders also, living
in that country, who are doing their utmost for
the furtherance of the cause; among whom I
will mention elder Ira S. Patten, who spent
about a week with me, in St. Lawrence; he is
a worthy man, and is an honor to the cause in
which he is engaged. Also, elders Childs,
Nichols and Silsby, all of whom spend all the
time they can obtain, aside from the support
of their families, in promulging the gospel
with good success.

There is an extensive field open in that part
of the country, where several elders could find
labor. Prejudice has greatly subsided, and
calls for preaching are very numerous.

I left New York on the 4th of October; spent
few weeks in Ohio, and arrived home on the
18th of November, after a very pleasant mis-
sion of near four months.

On my arrival at this place, I was not a little
surprised at the improvements that had been
made during my absence; splendid brick hous-
es now occupy places which were vacant when
I left; the Temple is progressing rapidly, and
finally Nauvoo bids fair to soon rival any city
in the west.

Yours, Respectfully,

E. ROBINSON.

REMARKABLE PHENOMENON.

To the Editor of the Times and Seasons:—

Sir: In a communication from a friend of
mine, Elder Wm. Martindale who is now
preaching in Wayne county, Indiana, I receiv-
ed an account of the following singular phenom-
enon. As Washington was my former place of
residence and as I am acquainted with the place
where this singular phenomenon made its ap-
pearance, and also with the people whose names
are mentioned, as witnesses to the fact, believ-
ing them to be men of probity and having con-
fidence in their statement, it was somewhat in-
teresting to me; thinking that the readers of
your widely circulated journal might feel the
same interest in it, as one of the signs that should
take place in these last days, I have thought
proper to forward it to you, leaving you to in-
sert it, or not at your discretion.

The following is the account given.

Washington, Wayn co. Ia.

Dec. 22, 1843.

Mr. John Hatfield,

Sir: * * * But I must hasten
to give you an account of a singular phenom-
enon which was seen in this neighborhood on
the night of the 19th inst. It was reported that
a panther had been seen at the Logan deadening
(you know the place) and on the evening of
the 19th. Jesse Fox, William and Lorenzo
Fox, David Bale, James Wilson, and William
Cole, with some others repaired to the place to
see if they could discover and kill the monster;
but failing in this they retired to the house of
Solomon Mendenhall at which place they stay-
ed a short time, while there they discovered a
ball rising from the east in an oblique line, and
as it ascended it moved towards the west with
great rapidity until it was high in the heavens,
leaving a streak of light behind it, which, to
the natural eye, had the appearance of being
thirty or forty feet in length. This light re-
mained stationary for about one minute; both
ends then coming round formed a figure of 8,
which figure also retained its position for the
same space of time; it then was transformed
into a figure of 6, which also remained for about
a minute; it then was formed into a cyphes or O;

which remained for about three minutes. The figures put together made 1860 in large figures, in the heavens. The phenomenon was indeed singular and has been a matter of great speculation with us.

Respectfully yours, &c.,

WILLIAM MARTINDALE.

[For the Times and Seasons.]

BIOGRAPHY OF NATHAN PRATT.

Died in this place, on the 21st December last, Nathan Pratt, Son of Parley P. Pratt, aged five and half years.

As his life has been rather extraordinary, perhaps the following sketch may be worthy of publication.

He was born in Caldwell Co. Missouri, A. D. 1838. The honoured place of his birth, was not a stable, like his Redeemer's of old, but a small house belonging to Mr. Isaac Alred.

At the age of two weeks, he was removed into a new house, without a floor, door, window, or chimney. This being soon demolished by the rage of persecution, he removed nine miles, to the town of Far West, being then six weeks old.

Here he lived in a house nine feet square, built of logs; but even here, the rage of his enemies soon searched him out, and when he was three months old, his father was torn from him and confined in a Missouri dungeon, leaving him and his mother, who lay sick of a fever, exposed to the wrath of a band of savage murderers, who at that time over-ran and ravaged the whole town: they fired several rifle balls into the house, and scores of them were afterwards picked up in the door yard.

Soon after this, he came with his mother and spent much of the winter in prison with his father, where he some times served as a shield, to guard his bosom from the threatened violence of the angry guards.

At the age of nine months, the exterminating order of the modern Nero. (L. W. Boggs.) was so far enforced as to banish him and his mother from the state at the point of the bayonet: leaving his father still in prison.

They fled to Quincy, Illinois, a distance of two hundred miles; where they lived till the following July, without the assistance of a husband or father.

On the grand national Anniversary of American independence, the glorious 4th of July, his father being persecuted and warned, by an Angel of the Lord, in a vision of the night, burst his chains, threw open his prison doors, and emerged forth from his prison: and after wandering for near a week, night and day, almost without food, he avoided all pursuit and

arrived at the residence of his family: thence closes the first twelve months of the events connected with the life of Nathan Pratt.

The second campaign opens with a removal from Quincy to Nauvoo, a distance of 50 miles, where he and his parents took up their residence, in a small log cabin, consisting of one room, already occupied by another family.

After a stay of about one month, he started on a mission to England, in company with his father and mother. The first part of this journey was performed in about four weeks by land distance 600 miles. This brought them to Detroit, from thence they journeyed by water to New York, about 800 miles distant. Here he took up winter quarters, and thus closed the second year of our young hero.

The third opens with a journey to the State of Maine and a return to New York; making twelve hundred miles travel. In September following he sailed with his parents for England. After a long and tedious passage they landed safe in Liverpool: he resided in England, and visited most of the principal towns.

In October 1842, he sailed for New Orleans, where he arrived in safety, after a voyage of ten weeks. From thence he sailed up the Mississippi, as far as Chester, Illinois, where he again took up his winter quarters. In April following he arrived at Nauvoo, having been absent about three years and six months, during which he had travelled near twenty thousand miles.

From this time he attended school, and was rapidly advancing in knowledge, when falling from the stairs of his father's new building into the cellar, he broke his thigh.

This accident confined him for several weeks, but recovering, he continued his studies till he was seized with his last illness which was very severe until his death.

He has often requested singing and prayer, and dwelt with great delight on the lines of Wesley which commence as follows:

"The morning flowers display their sweets,
"And gay, their silken leaves unfold."

He has often while in perfect health enquired of his mother if he should die, and concerning death, and the resurrection, and whether, if he died he should see Sister Harrington and other friends who were dead. He has often solicited the laying on of hands and prayer, when sick and has many times been healed.

He has had the gift to discern both good and evil spirits, who sometimes visited him; and on one occasion a kind angel ministered to him, and told him things for his comfort and instruction,

He has fought the good fight and finished his

course, and now rests in paradise,

He died an infant, but he can say with Paul, in prisons oft, in stripes more abundant, in tribulations, in persecutions, in perils by sea and land, in perils among robbers, and among false brethren, and in travels more abundant,

His remarkable life of little more than five years, has won him thousands of friends, and acquaintances, both in Europe and America in whose memory he will long live. While his faith, and his sufferings for Christ's sake and the Gospel's will be had as a sweet memorial through all succeeding ages.

A severe shock of an Earthquake was felt at Jaipoor, Upper Assam, on the 17th June last. It did no damage, but excited great alarm.

This is the third shock felt in that district since January last.

A RELIC OF THE PEGASUS.—*The Journal des Debats* states, that a few days since, a bottle was found on the coast of Holland, containing a slip of paper, on which was written, "Pegasus Steamer, to Fern Islands, night of Wednesday, July 19, 1843. On board, fifty-five persons: vessel must go down, and no Grace Darling." [In giving the last two words, they translate the first, (Grace) "safety" (*salut!*) not aware that they referred to the intrepid girl now unhappily defunct.]

SINGULAR PHENOMENON.—At the period of high water, on Monday evening last, the tide in Blennerville Bay, Tralee, ebbcd and flowed a few feet five times within an hour.

Such a phenomenon is supposed to indicate an earthquake, and probably, on the opposite extreme of the globe. During the night succeeding it blew very hard,

POETRY.

For the Times and Seasons.

LOVE NEVER SLEEPS.

"Love never sleeps!" The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distressed; she sits and weeps
With beating heart! "Love never sleeps."

Yet e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'er burdened nature sinks to rest;
But o'er them both ANOTHER keeps
His midnight watch—"Love never sleeps!"

Around—above—the angel bands
Stoop o'er the care worn sons of men;
With pitying eyes and eager hauds,

They raise the soul to hope again;
Free as the air, their pity weeps
The storm of time! "Love never sleeps!"

And round—beneath—and over all,
O'er men and angels, earth and heaven,
A higher bends! The slightest call
Is answer'd—and relief is given
In hours of wo, when sorrow steep
The heart in pain—"He never sleeps."

Oh, God of Love, our eyes to thee,
Tired of the world's false radiance, turn;
And as we view thy purity,
We feel our hearts within us burn;
Convinced that in the lowest deep
Of human ill, "Love never sleeps!"

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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JOHN TAYLOR AND WILFORD WOODRUFF,

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TIMES AND SEASONS.

“Truth will prevail.”

Vol. V. No. 3.]

CITY OF NAUVOO, ILL. FEB. 1, 1844.

[Whole No. 87.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Not long after the foregoing was received, and the saints from the state of New York began to come on, and it seemed necessary to settle them; at the solicitation of bishop Partridge, I inquired and received the following revelation.

Revelation given May 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore if another church would receive money of this church, let them pay unto this church again according as they shall agree—and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a store house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws: and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years;—and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.—Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not;—even so: Amen.

On the 6th of June, the elders from the various parts of the country where they were laboring came in, and the conference before appointed, convened, in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested, and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the saints. The next day as a kind continuation of this great work of the last days, I received the following

Revelation, given June, 1831.

Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant.

Wherefore, verily I say unto you, let my servant Joseph Smith, jr. and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily: and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayer, take their journey also, preaching the word by the way, unto this same land. And again let my servant Isaac Morley, and my servant Ezra Booth, take their journey, also preaching the

word by the way unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jr. Let my servants David Whitmer and Harvy Whitlock, also take their journey, and preach by the way unto this same land. Let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept and blessed with much fruit.

And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands. Let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen, and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labor with their own hands, that there be no idolatry nor wickedness practiced. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doth not these things, the same is not my disciple.

And again let my servants Joseph Smith, jr. and Sidney Rigdon and Edward Partridge, take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold I the Lord will hasten the city in its

time, and will crown the faithful with joy and with rejoicing. Behold I am Jesus Christ the Son of God, and I will lift them up at the last day; even so. Amen.

TO THE HONORABLE, THE SENATE AND HOUSE OF REPRESENTATIVES OF PENNSYLVANIA, IN LEGISLATIVE CAPACITY ASSEMBLED.

Your memorialist, a member of the Church of Jesus Christ of Latter Day Saints, and now an exile in the state of Illinois, begs leave, most respectfully to represent to your honorable body, that he was born in the state of Pennsylvania, on the 19th of February, A. D, 1793, in Alleghany county, and township of Saint Clair, that he continued his permanent residence in said state until the year 1826, when he moved into the state of Ohio. In 1831, he went into the state of Missouri, and in connexion with other members of said Church of Jesus Christ of Latter Day Saints, became the owner of real estate in the county of Jackson, in said state; but by reason of the violence of a formidable mob, and the unwillingness of the authorities of Missouri to protect your memorialist, and those connected with him, in the possession of their rights, they were forbidden the privilege of enjoying their property, or receiving any benefit therefrom; that in the month of April, 1838, your memorialist moved with his family into the state of Missouri, into Caldwell county, and became the owner of real estate in the said county of Caldwell, without however being privileged to enjoy the benefit of his lands in Jackson county. All the lands owned by your memorialist and his brethren, in Jackson county, were purchased from the United States, for which payment had been made in full; the benefits of which payment the United States now enjoy, and has, ever since the purchase. There had a large number of the Church of Jesus Christ of Latter Day Saints settled in Caldwell county, at the time your memorialist went into that county, as also many in Davies county, in said state. We commenced building houses, and improving our lands; building mills and other machinery, for our mutual benefit; quietly and peaceably enjoying our new homes, and using much industry and economy, to render the desolate waste, whither we had been driven, a pleasant habitation for man. The toils of the day, were followed by the sound of the hammer, the noise of the plane, and the hum of the wheel, at night. Day and night all was bustle, all was stir; every hour of the day, and many of the night, brought forth the fruits of industry, for the benefit of the settlers, and added addi-

tional improvement, beauty and comfort to our new homes. Our social circles, however, were not unfrequently disturbed by the tears and sobbings of some disconsolate widow, or the weeping of some bereaved orphan, bewailing the loss of a husband or a father, who had fallen a victim to the violence to the Jackson and Clay county mobs. Jackson county was the place of our choice, and nothing but violence could have caused our people to leave it. Their hearts were set upon it, and all their feelings associated with that place, as the future home of themselves and their posterity. The location in Caldwell and Davies counties, was only made by our people, by reason of violence and lawless outrages committed upon them. It was always received by us as a place of exile, and not of choice, and in despite of all our efforts at cheerfulness, at times, the mind would be almost overwhelmed with melancholy, and we would say in our hearts, and often with our lips, 'what availeth us that our ancestors bled, and our fathers fought for liberty, while we are as captives in a strange land?' and like Israel along the streams of Babylon, we would be almost ready to hang our harps on the willows, and refuse to sing the song of Zion. O where is the patrimony our fathers bequeathed to us? Where is the liberty they purchased with their blood? Fled! alas, fled!! but we hope not forever.

But the wants of our families would dissipate our feelings; we would engage in the labors of the day, and the toils of the night, with untiring perseverance, and struggle with all the powers of both mind and body, to render our families comfortable, and make our homes pleasant. But alas! this privilege was not allowed us. Our quiet industry, and untiring perseverance soon awakened the jealousy of our enemies, and the cry went forth, that if the Mormons (as they called us) were let alone, Caldwell county would, in five years, be the most wealthy and populous county in the state. This our enemies could not endure; and a regular system of mobocracy, of violence, and plunder, was formed to check us in our course to wealth and greatness, as our enemies supposed: and, indeed, they had some reason to think so; for an extent of improvement had been made in this remote and wild region, in the space of a few months, which had no parallel in the history of our western settlements, and I strongly doubt whether any where else.

This banditti of marauders increased in numbers and violence, until by device and stratagem, duplicity and falsehood, they got the authorities of the state to interfere, and aid them in their diabolical purposes; and the then Gov

error of the state, Litchburn W. Boggs, actually sent a large military force into the county, with orders to exterminate us and confiscate our property; or such was the authority the commanders of the military array claimed, by virtue of the order received from the governor.— Suffice it to say, that our settlements were broken up, our towns plundered, our farms laid waste, our crops ruined, our flocks and herds either killed or driven away, our houses rifled, our goods, money, clothing, provisions, and all we had, carried away; men were shot down like wild beasts, or had their brains dashed out; women were insulted and ravished, until they died in the hands of their destroyers. Children were killed, while pleading for their lives. All intreaties were vain and fruitless; men, women and children, alike, fell victims to the violence and cruelty of these ruffians. Men moving into the county with their families, were shot down; their waggons, teams and loading, taken by the plunderers as booty, and their wives, with their little ones, ordered out of the state forthwith, or suffer death, as had their husbands; leaving them no means of conveyance but their feet, and no means of subsistence but begging. Soldiers of the revolution were slain in the most brutal manner while pleading for their lives, in the name of American citizens. Many were thrown into prison to endure the insults of a mock trial, that would have disgraced an inquisition. This last part of the scene, was doubtless designed to make the distant public believe, that there was some excuse for all this outrage and violence. Among the number of those cast into prison, was your memorialist, who had to endure four months imprisonment, part of the time in chains.

To give your honorable body a correct idea of the origin of these scenes of cruelty and woe, we will here transcribe the preamble to a set of resolutions passed by these plunderers, at their first meeting held in Jackson county, for the purpose of taking measures for the expulsion of our people from that county. It is as follows:

“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 society of people that have settled and are still settling in our county, styling themselves Mormons; and intending 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 on us, and seem to be increasing by the said religious sect, deem it expedient and of the high-

est importance to form ourselves into a company for the better and easier accomplishment of our purpose, which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self defence.”

Your honorable body will see by the above, that the reason assigned for the formation of the company (and this was the first that was formed,) was the want of power in the civil law to enable them to effect their object. Hear their own words—“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 on us.” What were the evils complained of? Strange must be the answer, themselves being judges; the existence of a religious society among them; a society too against which even envy and malice themselves could not find an accusation, or ferret out a lawless impropriety, or one act which the laws recognised as crime. For, says the complainants, we form ourselves into a company, because the laws do not provide for the evils which afflict us; or this is in effect what they say. If any individual or individuals of said society, or the society as a body, had transgressed the laws, had not the state power to lawfully inflict the punishment due to said offence? The sequel shows they had. What are the facts then of the case, our enemies being the judges themselves? They are, that our people had so deported themselves, as to be justified by the laws; claiming no rights but such as the laws guaranteed; exercising no power beyond the limits set for them by the laws of the country; and this was the reason why our enemies formed themselves into a company for our expulsion, or at least, they so say. If our people had been transgressors of the laws, no need then, for the people of Jackson county to form themselves into a company to drive us from our homes; they could have done this lawfully; no need of a company’s being formed, all could have been done without, that humanity could have demanded.

By virtue then of the unholy determination, as stated above, our people were attacked, indiscriminately, men women and children: their houses were rifled; the inmates driven out into open fields or wild prairies; their farms desolated; their crops all destroyed; their goods, and chattels carried off or otherwise destroyed; men were caught, tied up, and whipped, until some died in their hands, others had to tie handkerchiefs round their bodies to keep their bowels from falling out: others were shot down; their wives and little ones driven from their habitation! and this often in the night, having nothing but their night clothes on; their

houses would be set on fire, and all consumed, leaving hundreds of women and little children thus destitute and naked. wandering bare-footed and nearly naked, in the darkness of the night and dead of winter, in the fields and open prairies, without any covering but the heavens, or any bed but the earth; and their condition so terrible that they might be followed by their blood, which flowed from their lacerated and bleeding feet. Females in this heart rending condition, gave birth to children, in the open air, and exposed to the inclemencies of the winter. The consequences were that many sickened and many died. And if we ask, why all this abuse? the answer must be, because the people had not transgressed the laws; if they had, their persecutors would have punished them by the laws: but they had not done it, and for this cause they must suffer all the cruelties which the most inhuman barbarity could invent. The lands which your memorialist and his brethren had purchased from the general government, and on which large improvements were made, were thus taken possession of by our persecutors, and the same are held by them till this day, and we are forbid the privilege of enjoying them or any benefit arising from them, I mean the lands in Jackson County.

After wandering about for a length of time, those that were thus unlawfully deprived of their earthly all and cruelly driven from their homes, got into Clay county in said state of Missouri; and again began to get homes; but in a short time, the same scenes began to be acted in Clay, as had been in Jackson county, and the people were again driven, and got into Caldwell or what was afterwards Caldwell county, and into Davies county, or a large majority of them, and here again purchased lands from the general government.

To give your honourable body a correct idea of how those who had been thus driven and stripped of their all, were enabled again to purchase, it is only necessary to say, that there was a constant emigration into the country of the members of the Church of Jesus Christ of Latter-day Saints; many of those had money, and they loaned part of what they had to those who had none, and enabled them to purchase homes. The lands soon began to rise in value, and the first purchasers were enabled to sell part of what they had purchased for enough to pay for the whole, and save themselves a home: some more and some less. There were few, if any, who did not in this way get homes, but were privileged only a very short time to enjoy them. We were followed into Caldwell and Davies counties, by the same relentless spirit, and by the same persecutors who had deso-

lated our people in Jackson county, under the command of Major General Lucas, of Independence, Jackson county seat of the first mob, and the place where the first company was formed for our destruction. He was joined on his way hither by many of other counties, and invaded our towns and settlements, laid all waste and drove us into exile.

Lilburn W. Boggs, who was Lieutenant Governor of the state, when the persecution first commenced, and one of the principal actors in the persecution, was now (1838) governor of the state, and used his executive and influence to have us all massacred or driven into exile; again taking all we had, and holds it till this day; and all this because we were not lawless and disobedient. For if the laws had given them a sufficient guarantee against the evils complained of by the existence of our religious society among them, then would they have had recourse to the laws. If we had been transgressors of law, our houses would not have been rifled, our women ravished, our farms desolated, and our goods and chattels destroyed; our men killed, our wives and children driven into the prairies, and made to suffer all the indignities that the most brutal barbarity could inflict, but would only have had to suffer that which the laws would inflict, which were founded in justice, framed in righteousness and administered in humanity. But scourged by this banditti, without the forms of law, and, according to their own declaration, in violation of all law, or the principles of humanity, we were doomed to suffer all kinds of cruelty which barbarity or inhumanity could invent. And they have gravely told the world that they deem it almost superfluous to say that their cause was justified, as well by the law of nature as by the law of self defence. Now, in the name of all humanity, what law of nature justified, or law of self defence required the infliction of such shameless cruelties? In so saying they show most assuredly but very little respect to the intelligence or humanity of American citizens, and in the eyes of the civilized world have cast a shade, and a dark one too, on the character of the sons of a noble ancestry, for they have virtually said that Americans look upon such cruelties as the acts of virtue and the fatherly chastisements of humanity.

During the whole progress of those scenes of cruelty, from the beginning, we petitioned the authorities of Missouri for protection and redress. In the name of American citizens, we appealed to their patriotism, to their justice, to their humanity, and to their sacred honors; but they were deaf to our entreaties, and lent a listless ear to our petitions. All attempts at

redress or protection were vain, and they heed us not, until we were exiles in a strange land, though one (and to its honor be it spoken) where we found both friends and a home. But since our residence in Illinois, Missouri has followed us with the same relentless spirit of persecution. Warrants have been sent by the governor of Missouri to the governor of Illinois, demanding the body of your memorialist, and a number of others; for that of Joseph Smith three several warrants have been sent, all of which have been set aside by the legal authorities of Illinois; and yet they cease not their persecution. Our people are kidnapped, and carried into Missouri, and there insulted and whipped (as many have been) and cast into prison, and left to get out as they could. All this without the forms of trial. Missouri is by these brutal means endeavouring to make the public think that they have cause for this barbarity. But, let me ask your honorable body, what excuse can be pled for such inhuman barbarity and brutal recklessness? Let me further ask the attention of your honorable body to the fact, that all the before described outrages were committed by a body of men calling themselves militia, called out by order of the governor for the professed object of seeing that the laws were kept, and their supremacy maintained. Such was their pretended object, and under this cover they put at defiance the laws of both God and man; of nature, humanity, and decency; and in these unhallowed abuses of all the laws of civilized society in the world, they were upheld by the authorities of the state, and actually paid by the state, for committing theft, robbery, rapine, violence, rape, and murder, with innumerable cruelties, painful to mention. And when we made application to the authorities for redress, we were insulted instead of receiving common civilities. The constitution of the United States provides, that the United States shall give to each state a republican form of government. Is it a republican form of government where such outrages can be committed in the face of the authorities, and yet no redress can be had; where all law is suspended to give place to cruelty, barbarity, and inhumanity? Let your honorable body answer.

Her statesmen in the national councils may attempt to plead excuses for these diabolical outrages, but all they can do is to stamp infamy on their own characters, and engrave disgrace on the urn that contains their ashes after they sleep. What, I ask your honorable body, can be pled in extenuation of crimes so barbarous, cruelties so infamous, and outrages so violent. What crime can any man commit, it matters not how flagrant, which can, according

to the laws of the civilized world, subject his wife to insult, his daughters to rape, his property to public plunder, his children to starvation, and himself and family to exile. The very character of the outrage is all the testimony I think your honorable body can ask—that it was without provocation on the part of the sufferers; for if there had been provocation then would the transgressors have had to suffer the penalty of broken laws, but their punishment—if such it can be called—was not the penalty inflicted for the breach of any law, for no law in existence knows such a penalty or penalties. Why then all this cruelty? Answer, because the people had violated no law; and they could not be restrained by law, nor prevented from exercising the rights, which they, (according to the laws,) enjoyed, and had a right to be protected in, in any state in the union.

Being refused redress by the authorities of Missouri, to whom shall your memorialist look? He answers, to the people of his native state, and through them to the general government, and where can he look with more confidence, than to the patriots of Pennsylvania, the state of his nativity, and the place of the sepulchres of his fathers. Yes, your memorialist says in his heart, "I will tell my wrongs and grievances and that of my brethren, in Pennsylvania; I will publish them in the streets, high ways and high places of the 'Key Stone State,' that her statesmen may plead the cause of suffering innocence in the halls of the National Legislature; her matrons may arise in the strength of patriotism; her fair ones in virtuous indignation, and their united voices cease not, until the cause of the innocent shall be heard, and their most sacred rights restored." To your honorable body then, the representatives of the people of his native state, your memorialist utters his complaining voice; to you he tells the tale of his wrongs, and his woes, and that of his brethren, and appeals to your honorable body, as one of Pennsylvania's native sons, and asks you in the name of all that is patriotic, republican and honorable, to instruct the whole delegation of Pennsylvania in congress, to use all lawful and constitutional means to obtain for us redress for our wrongs and losses. Believing as your memorialist does, that the general government has not only power to act in the premises, but are bound by every sacred obligation by which American citizens are bound to one another, in our national compact, to see that no injury is inflicted without redress being made.

Weak indeed must be our republican institutions, and as contemptible our national ca-

capacity, if it is a fact, that American citizens, after having purchased lands from the government, and received the government guarantee to be protected in the enjoyment of them, they can be lawlessly and causelessly driven off by violence and cruelty, and yet the government have no power to protect them, or redress their wrongs. Tell not this in Pennsylvania, publish it not in the streets of Harrisburgh, for surely, the sons of the 'Key Stone State' will feel themselves insulted.

Well may the nations of the old world ridicule the weakness, and impotency of our free institutions, a government not able to protect its own citizens! A government, it must be famous indeed in the annals of history, and a pattern to the world, which is so governed as to admit of the most flagrant abuses known to the civilized world, and acknowledged by all to be such; and yet no power to redress them. Hear it O ye barbarians! Listen to it O ye savages!! and hasten, yea hasten all of you to America; there you can glut your avarice by plunder, and riot in the blood of innocence, till you are satisfied, and the government has no power to restrain, nor strength to punish, nor yet ability to redress the sufferers at your hands.

From the acquaintance which your memorialist has with the history of his native state, he has been induced to make his appeal to your honored body—a state whose people are noted for their civic virtues and zealous attachment to the principles of civil and religious liberty; a people venerable from the beginning of our national existence; whose virtuous efforts to the sacred principles of freedom, religious, civil, and political, have obtained for themselves imperishable laurels in the history of our country's glory; a people whose colonial organization was based upon the holy principles of equal rights and equal privileges; a people whose national escutcheon has never been stained with the martyr's blood; a people whose statesmen, divines and heroes, labored in the cabinet, the desk and the field, to secure, and hand down to their posterity, in all succeeding ages, the boon of heaven, the sacred rights of freemen.

It was in the honored metropolis of Pennsylvania, the seat of the first colonial congress, when the principles of liberty were matured, from whence emanated the voice of independence, whose echoes rolled and reverberated, till it reached the circumference of the colonial settlements, and inspired the sons of freedom, until there was but one voice heard "Freedom or Death." It was there when the leaders and heroes of the revolution, pledged their lives,

their fortunes and their sacred honors, to each other, to be scourged by a tyrant's sceptre no longer, until all they had, and all they were, were offered on the altar of freedom.

Not only were the principles of equal rights inscribed in legible characters on the flags which floated on her towers, in the incipient stages of our national existence, but they were engraven on the hearts of the people, with an impression which could not be obliterated. All who collected in her towers, or fought under her banners, could contend and fight for freedom only. Her teachers of religion, whose influence in the pulpit, and eloquence in public assemblies, wielded an overwhelming influence in forwarding the cause of liberty: did they use this influence in securing to themselves governmental patronage, or religious preferences? All acquainted with the history of the times answer *no*. They were citizens of Pennsylvania, and the immortal *Penn* had inscribed on every pot and bell in the colony, 'Civil and Religious Liberty.' The patriotism of Pennsylvania's religious teachers was pure. They threw in their whole weight of character and influence to promote a cause which made others equal with themselves; for the glorious privilege of seeing a people free. Her heroes bore the horrors of war, not to sway the tyrant's sceptre, or enjoy a lordling's wealth, but to found an assylum for the oppressed, and prepare a land of freedom for the tyrant's slave.—Her statesmen, while in the councils of the nation, devoted all their wisdom and talents to establish a government where every man should be free; the slave liberated from bondage, and the colored African enjoy the rights of citizenship; all enjoying equal rights to speak, to act, to worship, peculiar privileges to none. Such were Pennsylvania's sons at the beginning; and surely *their* sons and successors must have degenerated, lamentably degenerated, from the purity and patriotism of their fathers and predecessors, if crimes and cruelties, such as your memorialist complains of, go unheeded and unregarded. Honorable regard for the people of my native state forbids the thought.

In confidence of the purity and patriotism of the representatives of the people of his native state, your memorialist comes to your honorable body, through this his winged messenger, to tell you that the altar which was erected by the blood of your ancestors, to civil and religious liberty, from whence ascended up the holy incense of pure patriotism and universal good will to man, into the presence of Jehovah, a savior of life, is thrown down and the worshippers thereat, have been driven away, or else they are laying slain at the place of the altar.—

He comes to tell your honorable body, that the temple your fathers erected to freedom, whither their sons assembled to hear her precepts and cherish her doctrines in their hearts, has been desecrated; its portals closed, so that those that go up hither, are forbidden to enter.

He comes to tell your honorable body, that the blood of the heroes and patriots of the revolution, who have been slain by wicked hands for enjoying their religious rights, the boon of heaven to man, has cried, and is crying in the ears of the Lord of Sabaoth, saying, 'redress, redress our wrongs, O Lord God of the whole earth.'

He comes to tell your honorable body, that the dying groans of infant innocence, and the shrieks of insulted and abused females—and many of them widows of revolutionary patriots have ascended up into the ears of Omnipo-tence, and are registered in the archives of eternity, to be had in the day of retribution, as a testimony against the whole nation, unless their cries and groans are heard by the representatives of the people, and ample redress made, as far as the nation can make it, or else the wrath of the Almighty will come down in fury against the whole nation.

Under all these circumstances, your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; and as a memorial will be presented to congress this session, for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils, to have redress granted.

And, as in duty bound, your memorialist will ever pray.

SIDNEY RIGDON, P. M.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, FEBRUARY 1, 1844.

NOTICE.

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th

of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church.

THE GATHERING.

(Continued.)

Jared and his brother, together with the families that were with them, and their several offsprings, were greatly blessed of God, for a length of time upon this continent; they prospered exceedingly. They were blessed with communion with the Lord, with revelations, visions, faith wisdom, and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage, to whom God would commit his laws and ordinances, and to his seed after him, and in order that he might accomplish his purposes, he gave unto him, the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law, and establish the priesthood. It is true, that Abraham obtained it by faith, but then if he had not possessed faith, he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials, had proven his unflinching integrity and faithfulness to God, for many years, and when the Lord saw that he was a proper person to exalt, he said unto him, 'get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.' And when Abraham had journeyed to the place appointed, 'the Lord appeared unto him and said, unto thy seed will I give this land,' and he afterwards entered into a covenant with Abraham, saying, 'unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and the Rophaines, and the Ammorites, and the Canaanites, and the Girgashites, and the Jebusites.'

That land was given unto Abraham, and unto his seed, for an everlasting inheritance, and 'Isaac, and Jacob were heirs with him, of the same promise.' The land was allotted unto the

Twelve Tribes of Israel, but in consequence of their iniquities, they were afterwards driven from it, and scattered upon the face of all the earth. Previous to their scattering, the Lord made provisions for the preservation of a remnant, upon this continent, that he might preserve a pure seed unto himself; and Lehi and his family, together with Ishmael, were directed by the Lord to come here and to possess this land. There was no doubt provision made also for many others; the Ten Tribes of Israel were carried away to a distant land, 'where never mankind dwelt;' *where they should remain 'until the latter day;*' then should they return according to the word of the Lord, and become one nation with Judah, 'in the land upon the mountains of Israel, and one king shall be king over them, and they shall no longer be two nations any more at all.' That there were then remnants of the house of Israel, is evident from the words of the apostle Paul. In writing to the Romans, who were Gentiles, and reasoning with them upon their standing and relationship to God, he tells them that 'the Jews were broken off because of their unbelief, and that they, (the Romans) stand by faith;' he tells them not to 'boast against the branches,' for the obvious reason, that 'thou bearest not the root, but the root thee; and that although the house of Judah was at that time about to be destroyed, yet all the house of Israel had not become extinct, nor were the promises made to the fathers, forgotten; for God said that he would graft them in again, not only so; but the house of Judah was only one branch of the house of Israel, whereas, there were many branches, who were not broken off. For, says Paul, if *some of the branches be broken off*, and thou being a wild olive tree, wert grafted in among them, and with them partake of the root and fatness, of the olive tree; boast not against the branches;' (that yet remain,) 'but if thou boast, thou bearest not the root, but the root thee.' From the above, it is evident that there were other branches of the house of Israel, that were not broken off at the time to which the apostle refers; and that instead of the Gentiles possessing the above kingdom and dominion, as some suppose, and having the exclusive charge of the ordinances of God's house, they were only 'grafted in' as a wild olive 'among the natural branches, and with them partook of the root and fatness of the olive tree.'

The Lord provided for all these things; and before he destroyed, or broke off one portion of the house of Israel, he made ample provision for the perpetuation of their seed, the continuation of his mercy, and the ordinances of his

house among the other branches. This is beautifully exemplified in the parable of the olive tree in the Book of Mormon.

"And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said, I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it, according to his word. And it came to pass that after many days, it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, it grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree, and graft them in, in the stead thereof: and these which I have plucked off, I will cast into the fire, and burn them, that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard, did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, it grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way; watch the tree, and nourish it, according to my words.— And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee: and I do it, that I may preserve unto myself the natural branches of the tree: and also, that I may lay up fruit thereof, against the season, unto myself: for it grieveth me that I should lose this tree, and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and

pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, come let us go down into the vineyard that we may labor, in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master, behold, look here; behold the tree. And it came to pass that the Lord of the vineyard looked and beheld the tree, in the which the wild olive branches had been grafted; and it had sprung forth and began to bear fruit. And he beheld that it was good: and the fruit thereof was like unto the natural fruit. And he said unto the servant, behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof, the wild branches have brought forth tame fruit: now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth: and the fruit thereof I shall lay up, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant, come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self. And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant, behold these; and he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good. And he said unto the servant, take off the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self: for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master, how comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of the vineyard. And the Lord of the vineyard said unto him, counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant, look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground

was poorer than the first. But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant, look hither, and behold another branch also, which I have planted: behold that I have nourished it also, and it hath brought forth fruit. And he said unto the servant look hither, and behold the last: behold this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit; and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others."

From the above, it is very evident that there did exist other branches of the house of Israel, that were under the special guidance of the Lord, and to whom he paid peculiar attention, and that in order that he might preserve a pure seed unto himself; he took those "young and tender branches from the main tree, before it had become corrupt, and planted them in different parts of his vineyard, and dressed and nourished them, that they might bring forth good fruit unto himself." There is one peculiar trait in this dispensation of providence, which is, that these branches were *hid*, in the vineyard, and consequently not generally known by the generality of mankind.

This may account for the generally received opinion, that the house of Judah were the only representatives of the kingdom of God upon the earth, and that consequently, when the kingdom of God was taken from them and given to the Gentiles, that the Gentiles were the sole possessors of it, and that the house of Israel had lost the blessings of God forever, and would only obtain mercy through the Gentiles. This opinion was obtaining among the Romans, in Paul's day, hence his reasoning with them on this subject, shewing that they had received all their blessings through the Jews, and that if the Jews were broken off and the Gentiles grafted in, they bore not the root, but the root them; and that instead of either being the root, or the main branches, they were merely a scion taken from the wild olive tree and grafted into the old stock, dependant upon it; that they were neither the root nor the main branches, but "grafted in among the branches, and with them partaking of the root and fatness of the olive tree."

Those branches taken from the main stock were *hid* in different parts of the vineyard, some in one part and some in another. The

Ten Tribes were taken to a "land where never mankind dwelt, from whence they will return in the latter day."

Lehi and his family, together with others, came to this continent, where they worshipped the true God, and there were other branches, besides those, according to the parable, and also according to the account given by our Savior when he conversed with his disciples on this continent. "And verily, verily, I say unto you, that I have other sheep; neither of the land of Jerusalem; neither in any parts of that land round about; where I have been sent to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But as I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore, I go to shew myself unto them;"—7th chap., book of Nephi.

There were a number of the house of Israel discovered in little Thibet in the interior of China, in a highly civilized state, a few years ago. Whether these were the branches referred to or not, is not for us at present to say;—certain it is, however, that they do exist some where; according to the accounts given both in the Bible and the Book of Mormon,—there are some of the house of Israel, living on the islands of the sea. In the second book of Nephi, page 121 we have the following: "For I command all men, both in the east, and in the west, and in the north, and in the south, and in the *islands of the sea*, that they shall write the words which I speak unto them. * * "For behold I shall speak unto the Jews, and they shall write it, and they shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes which I have hid away, and they shall write it." Here then we find some of God's people on the islands of the sea. Agreeable to this is the account given by Isaiah, XI, 11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea*." No doubt then, according to these testimonies, but that there exists a remnant of the house of Israel, somewhere on the Islands of the sea; for the obvious reason, that if they do not exist there, they cannot come from there.

We have now found out several of the hiding

places of the branches of the house of Israel. The Ten Tribes are undoubtedly hid; the history of the Nephites on this continent, was unknown to the world till lately. The watchful jealousy of the Chinese, has been a bulwark to those in Little Thibet, Bucharina, and those on the islands of the sea are not known; and all of them have unquestionably been hid from the world, and this was the design of God to fulfil his purpose, according to the account given in the Book of Mormon, page 522.

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father had led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye are separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you.— And verily I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have oth-

er sheep, which are not of this; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer.”

(To be continued.)

Our accounts from abroad continue to be interesting, in many parts of the eastern, as well as the southern and western states, churches are being raised up, and the work of God is rolling forth. Many opposers to the work of righteousness, begin to see that their efforts are fruitless, and they are leaving the ministers of truth to pursue unmolested, the even tenor of their way. Whether this feeling arises from necessity or choice, is not for us to say; neither do we care much, so that we can obtain peace on any reasonable terms, without the sacrifice of truth. Whether men violently oppose, or quietly receive the truth, it will roll forth; its cause is onward; “men can do nothing against the truth, but for the truth.” It is always easier, however, and certainly much more desirable, to live in peace with all men, than to be at variance. Righteousness and peace, and good will to all men is our motto, if they will receive it; if they will not, they must not blame us for bearing the “olive branch.”

Who shall be our next President? We have not forgotten what we said a few weeks ago.—We have our eye on the man; we shall notify our friends in due time; and when we do, we will take “a long pull, a strong pull, and a pull all together.”

A discussion came off on Tuesday evening

las, in this city, between one of Miller's disciples and Sidney Rigdon, Esq., which excited a good deal of interest. The Millerite holds out the idea that the Savior will make his appearance between this and the first of April, while Mr. Rigdon contends, and clearly proves that the prophecies which are to be fulfilled before the Saviors' coming, would not allow of so short a time as is specified.

We have understood from different sources, that there has been two or three persons drowned, in attempting to cross the river opposite this place, recently, but whether the information is correct or not, we are not able as yet to learn. One or two teams have lately been lost while crossing on the ice.

For the Times and Seasons.

SIR:—It may not be uninteresting for a little time to look at the weakness that man is heir to when left to run his length without the voice of inspiration to guide him through this vale of tears, even though they may have previously obtained great light. For the enlightened nations of antiquity have not been exempt from the most degrading superstition and idolatry, any more than the most ignorant. The Jews were with difficulty restrained from idolatrous and superstitious practices, they having imbibed these notions during their four hundred years sojourn in the land of Egypt. The Egyptians had a number of ideal Gods, to whom they erected temples of prodigious sizes and architectural splendor. The principal of these deities were Osiris and Isis, which are thought to be typical of the sun and moon. But they also offered worship to various creatures, as the ox or bull, with divers animals, birds, &c. They likewise paid adoration to the Nile, personifying it in the crocodile, to which temples were erected, and priests set apart for its service.—They had abundance of omens, charms, unlucky days and magic. In a word, they were grossly superstitious with all their learning.

The superstitious absurdities of Greek and Rome had their rise in Egypt, and their notions of deity were grovelling and contemptible. The gods whom they adored were imagined to have been at one period, rulers or heroes on the Grecian territory. They had great faith in oracle and magical powers. Bees, ants, reptiles and beasts were fearful omens, comets and eclipses were certain signs of approaching trouble.

In Denmark, Norway, Sweden and Iceland, their deities were remarkably in accordance with the cold and stern character of the regions which they occupied; they had seats of

the gods and the blest, which they called Asgard and Walhalla, and these bore the same relation in their character to the Olympus and Elysium, of the Greeks. They believed that the universe was originally a chaos or mass of confused vapors, peopled by a race of evil spirits of gigantic bulk. A being of nobler nature sprung up among these, named Bure, from whom were descended Odin and his two brothers, Vile and Ve. These younger divinities followed exactly the same course with the northern giants, that was pursued by Jupiter and his brothers; with regard to the older giants or deities of the Greeks, Odin began to war with the evil spirits, and having at last overcome their great chief, he created the world out of that giant's body. His flesh became the mould, his bones the rocks, his hair the vegetable tribes, his blood the ocean, and his skull the heavens, at the four corners of which were placed certain dwarfs, called North, South, East and West; whose duty it was to sustain the celestial dome. After this, the luminaries of the sky were set in their places, and the order of the seasons appointed. Natt (night) wedded one of the Aser or celestial family of Odin, and gave birth to Dag (day.) These deities travel alternately round the world in cars, drawn by single horses. Frigga, or the earth, was the daughter of Odin, and also became his wife. The inhabitants of the earth, or mankind were created by Odin and his brothers.— Two pieces of wood, the one of ash, and the other of elm, formed the materials of the first pair of mortals, who were distinguished for personal beauty and intellectual ability.

We find a belief in all nations, of witches, wizards, fairies, &c., with innumerable charms and cures for those that should be seized therewith, when they had long been destitute of revelation and the knowledge of God. In the days of the apostles, light and intelligence spread abroad, and the heathens threw their idols to the bats and the moles, and the knowledge of God spread to the ends of the earth, comparatively speaking; yet so prone is man to evil, that it requires a continuation of revelation to keep him from falling again into darkness and superstition. After the apostles had been slain and the church of Christ disorganized and drove into the wilderness; superstitions and idolatry more gross and abominable than those of the heathen soon found their way into enlightened christendom, and men imagined a deity that could not appease his wrath without his devotees lacerating and mortifying their own bodies. The most shameful penances were practiced, such as going on a visit to certain shrines, in a state of nudity, eating the

most nauseous filth, &c., &c., Miracles, and prodigies without number were believed in, till the whole christian world had fallen into idolatry, as absurd as that of any heathen nation. And, indeed, the account which I have just given of the creation of the world, and the formation of man, seems as reasonable as the one entertained by professors of christianity in the nineteenth century, who have imagined a God without either body or sense, (parts) whose dwelling is beyond the bounds of both time and space, where he sits in unsubstantial majesty enthroned; that he spoke (without either mouth or tongue) and formed this solid globe from nothing. The heathen believe that it was made out of a giant's body, which is more probable than to have no material for such a vast undertaking. The heathen believe that they will exist again after death, in some happy spot of the earth, and have power to indulge their appetites to the full. The christians believe that they will live again, but that their bodies will change their nature, and become as spirits, and wing their way to a land of shadows, where nothing is material, and spend eternity in gazing at the God they imagine to exist in this strange country, casting their crowns before him, which will constitute their happiness.

Such was the state of enlightened christendom, when the Lord again sent a prophet to turn men from their superstitious notions and idolatrous practices, to the true and living God. So that we who were a little time ago, worshipping, we knew not what, are now enabled to rejoice in the truth, having been brought from darkness to light, and from the power of sin and satan, to serve the true God. Seeing then, that we ourselves have been in the like pitiable condition, it behoves us to use wisdom and charity towards our fellow men, if so be that we may be the means in the hands of God of setting their feet upon the rock, and plucking them as brands from the burning.

We as a church have nothing to boast of, for it is God that has made the difference in raising up a prophet to instruct his people, for of ourselves we know nothing, and should we be left without a man of God to direct us, we should soon become weak as other men; therefore to him be the glory, for now can we sing with the poet:

The morning breaks, the shadows fly,

Lo! Zion's standard is unfurled,

The dawning of a brighter day,

Majestic rises on the world.

I remain as ever, your affectionate brother in the new covenant,

JOHN GREENHOW.

For the Times and Seasons.

DEAR BROTHER:—Herewith I forward you a few articles I brought with me from England, which I beg your acceptance of, as a very small remembrance and token of the high esteem and respect I feel towards you, on the remembrance, that through your instrumentality, I was led to embrace the fulness of the gospel. The period I had so fondly anticipated, of once more beholding and conversing with you, has at length been realized, and I cannot forego to mention the pleasure and gratification it has given me, of meeting with you in that place of which 'the Lord hath spoken good concerning it.' You have, I am well aware, been made acquainted, through the medium of a friend, that we bid adieu to our native land on the 15th of September last. Our company consisted of about 180 persons, chiefly saints. We had a fine commodious vessel called the 'Metoka,' commanded by McLarren, who with his officers and men, behaved with every attention and kindness during the passage, which we made in seven weeks to New Orleans, and finally arrived at Nauvoo on the 11th of November. We had only three deaths on board, one sister, and two children. I must not forbear to state that the provisions supplied by Messrs. Ward and Clarke, on our voyage, were excellent in quality and quantity. You can, my dear brother, in some measure, anticipate the feelings that throbb'd within our bosoms, on reaching our resting place, the city of Nauvoo. You may suppose we were most pleasingly surprised, after having had our ears continually assailed with the doleful accounts of 'the wretchedness of the place,' its 'log and mud' built 'cabins,' its 'knee deep' muddy streets, the 'poverty and starvation' that awaited us, the 'villainy and robbery' of its inhabitants, the 'awful delusion of Mormonism,' beware of old Joe Smith,' and a thousand other such like salutations; you may judge then, how much we were gratified at beholding the striking contrast; while gazing with rapturous delight, first upon the 'TEMPLE,' which already assumes a lofty bearing, from the commanding eminence on which it is being erected; then the 'Nauvoo House;' the 'Mansion House;' (the residence of him of whom the world is not worthy;) the 'Masonic' 'Music' and public halls, some completed, and others are being so, besides numerous well built and substantial brick stores, and private dwellings. The whole site and aspect of the city, presenting a most cheering picture of the enterprise and industry of its inhabitants, exhibiting a remarkable difference to many of the western towns which we passed in coming up the Mis-

issippi, of far longer standing and origin.

I shall not at the present dwell upon my feelings in thus being permitted to reach this land; a land above all lands, a choice land;—where the Lord hath commanded his people to gather unto; in order that they may be instructed of Him through the mouth of His seer and prophet. When I think of this unspeakable privilege and blessing of listening, like those of old, to the voice of the Lord's servants; receiving divine revelation and communication, from Him the source of all truth, when I know that he has thus spoken to, and honored his servant 'Joseph,' delivering him, time and time again, from the hands of his enemies, and will still continue to do so; and through him fulfilling those promises, relating to the latter day glory, and also the covenant to gather his ancient people should be accomplished; besides many other glorious truths to be realized in these the last days, as well as making known other things, in which I truly rejoice, and which induces me to exclaim with the apostles of old: 'I count not my life dear, so that I may win Christ and be found in him, and the sufferings of this life are not to be compared with the glory that shall be revealed hereafter. On recalling the pleasurable emotions that have passed within the secret recesses of my heart, when holding sweet converse with those I loved and whom I have now left in my native land, and whose faces I may never again see in the flesh; or if I gather around me in 'fancy's mystic circle,' those my nearest and dearest relatives, and ponder upon a father and mother's fondest embrace; a brother and sister's tenderest affection; excited and called forth on taking a long and last farewell. If I thus look back upon the loss of rich and influential friends and connections, with other claims of a lucrative and secular nature; yet all these have been hushed and subdued in the contemplation of thus becoming a citizen in one of Zions' stakes, and my desire and prayer to God is, that she may still prosper and go on in glorious majesty and triumph, until the topstones of her palaces and dwellings be raised with one universal song of joy and gladness, to Him that reigneth forever and ever.

I remain, dear brother,
yours, very sincerely in
the new and everlasting
covenant, W. ROWLEY.

Nauvoo, January 25, 1844.

SIR,

Having had occasion to visit New Orleans, a few weeks since, and being anxious to economise, I went as a deck passenger, and on returning from thence, it was my good fortune,

to fall in with a company of Latter-day Saints, who had just arrived from England.

On sailing up the "Father of Waters," the mighty Mississippi, I was much amused at studying the variety of character, met with on board the Steam Boat: without entering at the present time, into a minute description of those, who formed the greater part of this motley company, I shall just relate an incident, that passed under my own observation, otherwise, I could not have supposed that in this "Land of the brave,"—this "Haven of rest;" a scene so disgraceful and revolting, as the one I then witnessed, could have transpired in a professed free country like unto America.

The incident alluded to was so repugnant to a free-born Englishman's mind and feelings, that had not principles of a higher and nobler character, pervaded the bosom of the Saints, a general conflict must have ensued.

It was well known, that there was "Mormons," on board, and a party of Missourian Farmers, and Dealers, took every occasion to tease and insult them. especially on this occasion, one miscreant looking fellow, armed with a bowie knife, and without any previous provocation whatever, went up to the berth of one of the Saints and violently dragged him from thence, at the same time, ferociously striking him over the temples,—his colleagues looking on, and joining in a laugh of fiendish triumph at their supposed victory. It was evidently their intention, by this coward and dastardly act, to have excited the Mormons to retaliate and being far more in number, they had gloated over their fancied prey, with savage and relentless ferocity, that had most likely inspired them and others, on a former occasion when they drove an harmless and inoffensive people from their borders; robbing, plundering, and even murdering many an helpless, and innocent victim, which the perusal of several heart-rending "Appeals", and documents, inserted in your highly respectable Columus, fully prove and substantiate.

When, I would ask, Mr. Editor, is there to be a stop put to such proceedings as these?

Can this be called "a Land of liberty and freedom," when such unheard-of cruelty and oppression is practised, and no redress available?

But fearful of further trespassing upon your room,

I remain,

Sir,

Yours very respectfully,

JOHN HUSBAND.

Nauvoo Jan. 25th. 1844.

P. S. The name of the Gentleman, who

was thus insulted, is Mr. Henry Needham of this City.

MISSOURI.

BY MISS E. R. SNOW.

What aileth thee, Oh! Missouri! that thy face should gather blackness, and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals—corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What meaneth thy shaking, and why art thou terrified? Thou hast become like Belshazzar. *Mene, mene, tekel, upharsin,*' is indeed written against thee; but it is the work of thine own hand—the characters upon thy wall, are of thine own inscription, and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to declare it unto thee? Verily, one greater than a Daniel was in thy midst; but thou hast butchered the saints, and hast hunted the prophets like Ahab of old.

Thou hast extinguished the light of thy own glory—thou hast plucked from thy head the crown of honor—thou hast divested thyself of the robe of respectability—thou hast thrust from thine own bosom, the veins that flowed with virtue and integrity.

Thou hast violated the laws of our sacred constitution—thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hadst torn from helpless innocence its rightful protectors, thou didst pollute the holy sanctuary of female virtue, and barbarously trample upon the most sacred gems of domestic felicity!

Therefore, the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou hast become an ignominious stain on the escutcheon of a noble, free and independent Republic—thou art a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set forever; thy memory will not be erased—thou wilt be had in remembrance even until the saints of God shall forget that the way to the celestial kingdom is 'through great tribula-

tion.'

Though thou shouldst be severed from the body of the Union, like a mortified member—though the lion from the thicket should devour thee up; thy doings will be perpetuated; mention will be made of them by the generations to come.

Thou art already associated with Herod, Nero and the 'bloody Inquisition'—thy name has become synonymous with oppression, cruelty, treachery and murder.

Thou wilt rank high with the haters of righteousness and the shedders of innocent blood—the hosts of tyrants are waiting beneath to meet thee at thy coming.

O ye wise legislators! Ye executives of the nation! Ye distributors of justice! Ye advocates of equal rights! Arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Let not the contagious spirit of corruption wither the sacred wreath that encircles you,

and spread a cloud of darkness over the glory of your star spangled banner.

Lest the monarchs of the earth should have you in derision—lest you should be weighed in the balance with the heathen nations, and should be found wanting.

Lest the arm of the Lord should be revealed in judgment against you—lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest.

For the cries of the widow and fatherless—the groans of the oppressed, and the prayers of the suffering exile, have come up before the Lord God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington to break the yoke of foreign oppression.

Morley Settlement, Jan. 1844.

POETRY.

For the Times and Seasons.



A SONG OF ZION.

By W. W. PHELPS.

How sweet is the communion
Of saints that fear the Lord,
And strive, in perfect union,
To gain the great reward.
'Tis like the oil on Aaron
Anointing him a priest,
Perfumed with rose from Sharon,
And Cassia from the east,

'Tis like the dew of Hermon,
Where God began to bless,
And promised in his sermon,
Eternal happiness.
'Tis like the precious ointment
That God Almighty had
At Jesus Christ's appointment,
Which made his heart so glad.

'Tis like a little leaven
The woman hid for good,
When she, as queen of heaven,
In gold of Ophir stood.
'Tis like the court of Zion,
Where garments all are white;
Who'll reign like Judah's Lion,
In everlasting light.

Their robes alike in beauty,
Their hearts and faith agree,
They'll ever be on duty
Till all their race is free,
They'll eat the hidden manna,
Receive the precious stone,
And sing the great hosanna
Where God and Christ are one.

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TIMES AND SEASONS.

“Truth will prevail.”

Vol. V. No. 4.]

CITY OF NAUVOO, ILL. FEB. 15, 1844.

[Whole No. 88.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Shortly after the foregoing was received, at his request, I inquired and received the following

Revelation to Sidney Gilbert, given June, 1831.

Behold I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling, and election in this church, which I the Lord have raised up in these last days.

Behold I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an elder, to preach faith and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, jr. and Sidney Rigdon. Behold these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end; even so: Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their elders for me to inquire of the Lord for them, which I did, and received the following

Revelation to Newel Knight, given June, 1831.

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world.— Behold, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you: and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and as the covenant which they made unto me has been broken, even so it has become void and of none effect; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the

covenant, and observed the commandment, for they shall obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come upon you: and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.— And thus you shall take your journey, into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls; even so: Amen.

The elders now began to go to the western country, two and two, according to the previous word of the Lord. From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received about this time, from that section, dated

Kaw Township, (Mo.) May 7, 1831.

“Our dearly beloved brethren:—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from; in consequence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Layette, and is about forty miles; and in the name of Jesus we called on the people to repent; many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, * * * The letter we received from you, informed us that the opposition was great against you. Now our beloved brethren we verily believe that we also can rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame.— God forbid that I should bring a railing accusation against them, for vengeance belongeth

to him who is able to repay : and herein brethren we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoos. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labors and travels; believing as I do, that much is expected from me in the cause of our Lord:—and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh, as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well (bless the Lord) and preach the gospel we will, if earth and hell oppose our way, and we dwell in the midst of scorpions: for in Jesus we trust. Grace be with you all: Amen.

P. S. I beseech brother Whitney to remember and write; and direct to me, Independence, Jackson county, Missouri.

OLIVER COWDERY:’

While we were preparing for our journey to Missouri, about the middle of June, W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I inquired and received the following

Revelation to W. W. Phelps, given June, 1831.

Behold thus saith the Lord unto you, my servant William, yea even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jr. to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, jr. and Sidney

Rigdon, that you may be planted in the land of your inheritance, to do this work.

And again let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter; even as I will:—Amen.

Soon after I received the above, elder T. B. Marsh came to inquire what he should do; as elder Ezra Thayre, his yoke-fellow, in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would; and I inquired of the Lord and received the following

Revelation given June, 1831.

Hearken O ye people who profess my name, saith the Lord your God, for behold mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold I the Lord commandeth, and he that will not obey shall be cut off in mine own due time: and after that I have commanded and the commandment is broken, wherefore I the Lord command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious saith the Lord: wherefore I revoke the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant Selah J. Griffin shall also go with him: for behold I revoke the commandment which was given unto my servant Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson; and their rebellions: wherefore let my servant Newel Knight remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jr. must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri,

that those of whom he shall receive may be rewarded again, according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold thus saith the Lord unto my people, you have many things to do, and to repent of: for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance: for the fatness of the earth shall be theirs: for behold the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice: and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you; even so: Amen.

On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by waggon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, or New-litt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ('that these signs should follow them that believe,' as recorded in the 16th chapter of the gospel, according to St. Mark,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, Ky., where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother Harris, Phelps, Partridge and Coe, went on foot by land, to Independence, Jackson county, Missouri, where we arrived about the middle of Ju-

ly: and the residue of the company came by water a few days after. Notwithstanding the corruptions and abominations of the times, and the evil spirits manifested towards us on account of our belief in the Book of Mormon; at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day: and we made it a rule, wherever there was an opportunity to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness;—how natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement or religion! yea, and exclaim in the language of the prophets: 'When will the wilderness blossom as a rose? when will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?' Our anxiety was soon relieved by receiving the following:

Revelation given in Zion, July, 1831.

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the court house: wherefore it is wisdom that the land should be purchased by the saints: and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded: and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a licence, (behold here is wisdom, and whose readeth let him understand,) that he may send goods also unto the people, even by whom he will as clerks, employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church: and lo, if the world receiveth his writings, (behold here is wisdom,) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter; even so: Amen.

From the (Eng) Weekly Despatch.

THE REVIVAL OF THE INQUISITION AND OF PERSECUTION.

MR. EDITOR:—In your paper of last week you inserted exclusively an article of much importance; it was an extract from the *Malta Times*, a copy of which had been sent you by a correspondent from the Mediterranean. It is little to the honor of the London press that this important article has not been copied in its columns. I allude to the revived persecution of the Jews in Ancona. If persecution be allowed to commence it will soon make rapid strides, and we shall have all the horrors of the good old times revived among us. Persecution can never be confined within its limits;—

let it exist at all, and it is boundless. With respect to the Court of Inquisition, it was the glory of the immortal Napoleon that, wherever he went, he destroyed it; and to the shame and disgrace of the Duke of Wellington, it is recorded, that wherever he was successful he restored or allowed to be restored, this detestable Court of Priests. When the illustrious Emperor possessed Spain and Portugal, the Courts of Inquisition in both countries, were annihilated. When the Duke of Wellington drove the French out of those countries, the Inquisition revived in all its horrors. It may be truly said, that the march of Napoleon was that of liberality, whilst the progress of the Duke of Wellington was always that of absolute tyranny.

The revival of the Inquisition at Ancona is a fearful feature of the times. This hateful Court of Priests has its sittings and proceedings in secret; there is no appeal from its horrible decisions, and the chief judge has a power known to no other court in the world. Its president can aggravate a sentence to any amount. In all other courts throughout Europe the Sovereign has the prerogative of mitigating, but certainly not of increasing, a penal sentence: but in this terrible court of the priests the Inquisitor has the power of augmenting the punishment to any extent he pleases. This, of course, renders a trial, at best, a mere mockery. The sentence of the Court generally consists in torture, and the Grand Inquisitor, may increase this torture to the utmost extent of his disposition.

The Inquisition is re-established at Ancona, and its first proceeding is against the Jews.—Ancona is the third city in the Pope's dominions It contains about 26,000 inhabitants—an immense number for a city of the dominions of this wretched sovereign, called the Pope. A great portion of the population are Jews, Greeks and Mahomedans. It has a cathedral and churches innumerable. Its manufactures are in the hands of the Jews, to whom the town owes all its prosperity. Now comes out a proclamation against these Jews, the sole object of which is to plunder them by extorting bribes for getting rid of this proclamation. In most parts of Europe liberality towards the Jews, for half a century at least, has been a prominent feature of the age. The French emancipated them as we did the Irish Catholics. In England, our Queen, very much to her honor, has conferred titles upon the Jews. We have had, we are glad to say, Jews as High Sheriffs of counties, and even of London itself; but the spirit of persecution must, like a pestilence, break out somewhere, and in the Pope's do-

minions it is now directed against the Jews of Ancona. The real motives of the priests, of course, consists in a knowledge that the Jews are worth plunder. By this edict of the Pope's Inquisition, a Jew is prohibited from marrying with a Christian; a Jew is not allowed to eat with a Christian, or to visit a Christian family. He is not permitted to employ Christian men or women, day or night. We fancy that this will prove sadly detrimental to the Christians, for the Jews are the great capitalists—the moneyed men—and employ half the town, and this part of the edict will throw the Catholic population of Ancona out of employment. It is really dreadful to know that such a hateful spirit of persecution can exist in any part of Christendom. The Jews are confined to a district of the town, and they are prohibited from employing Christian nurses, or Christian domestic servants, under the pain of fines and penalties, according to the Pontifical constitution. As we placed the Pope on his trumpey throne at an immense expense, we see not why we should not exercise a discretion in checking such enormities. Why should English gold have been spent, and English blood have been spilled, to establish such a system of Popish tyranny? One section of the edict amounts to the ludicrous. It enacts that all Jews possessed of property must alienate that property by *bona-fide* contracts, and within the space of three months, or otherwise the whole property will be forfeited to the Sacred Court of Inquisition. Is not this enough to make the English people alive to religious persecution? The principle fully exists in this country, although it is not carried to quite as great an extent. The Jews are prohibited from eating with Christians, or sleeping out of their quarters, and from permitting Christians to sleep within them. Another clause of the edict prohibits the Jews from visiting Christians without a license, but the license being paid for, the Jews may visit where they please. Then, these Israelites are prohibited from trafficking in sacred things, or in trading in books of any sort whatever. These chosen people are forbid to read any thing. This, I suppose, is a step in the progress of education—in the march of intellect. I will give the English public an idea of the horrible nature of this Catholic edict of the Inquisition:—"XI. That the Jews in carrying their dead to the grave, must not use any religious rite, or public pomp, and especially must abstain from saying prayers, or displaying torches, or other lights in the streets, and out of the Jewish quarter, under the pain of 100 scudes, the loss of the wax lights, and other things, to which the nearest relation shall

be subjected." Such are the proceedings of what is called, "The Sacred Inquisition of Ancona."

The priests, of course, have the power of granting licences to the Jews for breaking all the orders of this edict of the Sacred Inquisition, and as the Jews are the only active, wealthy, and useful portion of Ancona, of course the priests make a good revenue of their licences. Such a case as this ought to open the eyes of the English public as to the spirit of priestcraft, which is as rampant in this country as it is in Ancona, only it assumes a very different name. PUBLICOLA.

VOLCANO IN GEORGIA.

The editor of the Athens (Ga.) Banner has been informed by a gentleman in whom he places the most implicit confidence, that there is a mountain in Raibun county, in that state, which is now throwing out immense quantities of very black, dense smoke, and manifests the appearance of being volcanic. It is said that the smoke issues through fissures in the rock, and that there is a continued rumbling sound constantly heard in the bowels of the mountain, resembling that of low, distant thunder.

THE STATE TRIALS.

SIR:—The state persecutions in Ireland are causing so much general excitement as to the probable termination that I beg of you to notice the following very curious remarks. They would, I think, rather surprise those who are looking for the end of the trials.

On dit, that O'Connell can bring forward three millions of witnesses. Now, supposing this, we would allow the Court of Queen's Bench to sit six days in the week, and fifty-two weeks in the year, it would take upwards of ninety-six years to examine them, at the rate of one hundred witnesses per day. We will not deal in such large numbers, but at once deduct one million of witnesses, and even then it would take sixty-four years and upwards to examine them. We will go further still, and deduct another million, and even then the poor lawyers would be 'fagged' out, for they would only have a thirty-two years' job of it. Now, supposing the great agitator, instead of giving the poor lawyers a ninety or a hundred years' job, would think of mitigating it to ten years' trial, the 'poor fellows,' in this case would have to examine about three hundred and twelve thousand witnesses, and so on.

Now, if O'Connell is at liberty to bring forward as many witnesses as he pleases, and with plenty of the 'implement' of war to carry on the trial, there is no doubt that he will de-

feat and tire out the whole of her majesty's great counsellors.

If Mr. Attorney-General Smith never had a long job before, I think he will sicken before he gets half through the present case; and I think the sooner the indictments are 'quashed' the better. The briefs and all those kind of documents would be regularly polished before the trials were finished.—*Liverpool Standard*.

I remain, sir, your
most obedient servant, T. C.

THE OJIBBEWAY INDIANS AT WINDSOR CASTLE.

Thursday morning a party of Ojibbeway North American Indians, viz. three females and four males, came to the castle, conducted by Mr. Catlin, the celebrated traveller, and were presented to her majesty, and his Royal Highness Prince Albert, and her Royal Highness the Duchess of Kent; the gentlemen and ladies of the court being also present. After which the chief made a speech in his own native language, (which was translated by Mr. Catlin, who acted as interpreter,) describing the loyalty of his tribe, and the gratification they experienced at seeing the Queen of England. Afterwards they danced several of their national dances to their own music, which consisted of a sort of tambour and bells, to the great amusement of her majesty. They were all dressed in their national costume, which was exceedingly grotesque. Previously to leaving the castle they were regaled with the old English fare, roast beef and plum pudding, to which both ladies and gentlemen did ample justice, handling the knife and fork with admirable dexterity. They then lighted their pipes and departed for town, evidently much delighted with their reception at the castle.—*Globe*.

THE NEW COMET.

At one o'clock on the 22d of November, 1843, a comet only visible through a telescope, was discovered near Gramma, of Orion, by M. Faye, an astronomer attached to the Royal Observatory at Paris. Notwithstanding the clouds and vapours which impeded the view, and rendered the observation uncertain, the position of the star was ascertained to be as follows:—On the 22d of November, 1843, at 14 hours 44 minutes 11 seconds, medium time of Paris, reckoned from mid-day, the right ascension of the comet was 31 deg. 56 min. The sky was so cloudy on the following night, that it was only on the 24th that the comet was again seen, when its position was ascertained with complete precision. On the 24th of November,

1843, at 17 h. 4 min. 43 sec. medium time of Paris, counted from mid-day, the right ascension of the comet was 80 deg. 50 min. 42 sec. Boreal declension of the comet, 6 deg. 30 min. 35 sec. Thus the apparent right ascension of the comet diminished by seven minutes of a degree within about 24 hours, and in the same interval of time the declension likewise diminished by 12 minutes. This comet presents a head so distinct, that the observations are singularly facilitated. From the head, slight trains of light diverge nearly opposite to the sun. This tail is at present in length about four minutes of a degree.—*London Paper*.

EARTHQUAKE.

MULL, Dec. 2.—A shock of an earthquake took place in this island lately. It was felt at the manse of Torosay, Loch-Don-Head; and Mrs. Maclaime of Lochony states that it happened a quarter after eleven o'clock, p. m., on the 1st of November. A deep rumbling sound accompanied the undulations, which were from west to east.—*Edinburgh Register*.

PUSEYISM.

As Puseyism has excited a good deal of commotion in the religious world, particularly in England, it may not be uninteresting to our readers to give an epitome of their principles.

Mr. Pusey was a graduate of one of the English colleges, and was ordained a minister of the church of England. He is a man of great literary attainments, and connected with a highly respectable family; both of which circumstances has given him great influence. He has differed very materially from many of his more orthodox brethren of the church of England, and has been the means of making a great schism in that church; his principles tending very much towards Roman Catholicism, as the following extract from the Quincy Whig will show. * * * * *

“28th. Puseyism asserts that ‘The task of the true children of the Catholic Church is to unprotestantize the Church.’ [British Critic—one of the Journals which are the organs of the Oxford tractarians.]

29th. Puseyism teaches the doctrines of *Purgatory*.

30th. Of *Human Pardons*.

31st. Of *Images*.

32nd. Of *Relics*.

33rd. Of the Invocation of Saints. (On these five heads see Tract No. 90, Art. 6.)

34th. Puseyism teaches that ‘in losing visible union with the Church of Rome, we have lost great privileges.’ (British Critic.)

35th. Puseyism teaches that ‘the tendency

of Romanism is at bottom only a fruit of the profound desire which the Church, greatly moved, experiences to become again that which the Savior left her—one.'

36th. Puseyism asserts that 'the scriptures, it is evident, are not according to the principles of the Church of England, the Rule of Faith.' (Tract No. 85.)

37th. Puseyism asserts that 'the doctrine or message of the gospel, is but indirectly presented in the scriptures, and in an obscure and concealed manner.' (Ib.)

38th. Puseyism asserts that 'Catholic tradition is a divine informer in religious things;—it is the unwritten word.' (Newman on Romanism.)

39th. Puseyism asserts that 'these two things, (the Bible and the Catholic traditions) form together a united rule of faith.' [Ib.]

40th. Puseyism teaches that 'Catholic tradition is a divine source of knowledge in all things relating to faith.' [Ib.]

41st. Puseyism teaches that 'the scriptures are the only *document* of ultimate appeal; but that Catholic tradition is the *authoritative teacher*.' [Ib.]

42nd. Puseyism teaches that 'tradition is *infallible*.' [Keebles' Sermons.]

43rd. Puseyism teaches that tradition is 'the unwritten word of God,' and that it 'of necessity demands of us the *same respect which his written word does*, and precisely for the same reason,—because it is his word.' [Ib.]

44th. Puseyism demands that the *whole* of the Catholic tradition shall be taught. [Palmer's Aid to Reflection,]

45th. Puseyism teaches with Rome and the formalists of all ages, that the visible church must of necessity be externally one.

46th. Puseyism teaches with the Donatists and fanatics of all ages, that the church must absolutely be composed of saints only—thus losing sight of the example of the husbandman who commanded that the tares and wheat be permitted to grow until the harvest.

The 11th Article of the Confession of Faith of the Church of England says 'that we are justified by *Faith only*, is a most wholesome doctrine.'

47th. Puseyism commenting on this article says 'in adhering to the doctrine that faith alone justifies, we do not at all exclude the doctrine that works also justify. If it were said that works justify in the same sense in which it is said that faith alone justifies, there would be a contradiction in terms. But faith alone in one sense justifies us, and in another good works justify us: this is all that is here maintained. Christ alone, in one sense justifies,

faith also justifies in its proper sense; and so works, whether moral or ceremonial may justify us in their respective sense.' [Newman on Justification.]

48th. Puseyism teaches that 'there are some Catholic truths which are imprinted on the surface of the scripture rather than enveloped in its profound meaning; and such is the doctrine of justification by works.' [British Critic.]

49th. Puseyism teaches that the preaching of justification by faith ought to be addressed to Pagans by the *propagators* of Christian knowledge; its *promoters* ought to preach to baptized persons justification by works.' [Ib.]

50th. Puseyism teaches that 'justification is a progressive; work it must be the work of the Holy Spirit and not of Christ.' [Newman on Justification.]

51st. Puseyism teaches that 'the distinction between deliverance from the guilt of sin, and deliverance from sin itself, is not scriptural.'—[Ib.]

52nd. Puseyism teaches that the system of justification by grace through faith, is 'radically and fundamentally *monstrous, immoral, heretical, and anti-Christian*.' [British Critic.]

53rd. Puseyism teaches that the custom which has prevailed of advancing on all occasions, the doctrines of justification explicitly and mainly, is evidently and entirely opposed to the teaching of the holy scriptures.' [Tract No. 80.]

54th. Puseyism condemns those who make 'justification to consist in the act by which the soul rests upon the merits of Christ only.'—[Newman on Justification.]

For the Times and Seasons.

SIR,

Your having given insertion within the columns of your invaluable 'Times and Seasons,' and also in the 'Neighbour,' to a few reflections touching the conduct of our Missourian neighbours, (or rather murderers and robbers;) I feel somewhat emboldened to intrude again upon your notice, and on the patience of your readers, in presenting an opposite and different character before them, who came under my observation, while on board the Steam Boat.

The individual alluded to was, a gentleman from the state of Tennessee, he was evidently a close and rigid scrutinizer of men and things around him, and in the course of several interviews, I discovered he was thoroughly impressed, that the present professing world,—split up into the thousand different sects and parties, were all radically wrong; he felt assured, that none of these knew, what vital religion was,

such, as, he said, was taught and known by the Apostles. He then pointed out, some of those glaring inconsistencies and contradictions; the fallacy and impiety of one party, presuming to arrogate a supremacy over the other, when both had fallen into the ditch and dirt of unbelief and apostacy.

I then took occasion to refer him to the principles and doctrines as taught in your church.

I endeavoured to shew him, that you believed in the necessity of Divine Revelation, being continued, and of the Priesthood, being restored, as the legitimate channel, through which alone divine truth could flow, and thence as a matter of course the reasonableness, as well as the order and beauty of the same.

After thus expatiating upon the gifts and blessings enjoyed among you as a people, to which he paid the greatest attention; he then with equal sincerity and candour acknowledged he had previously only heard one side of the question, and that only of a prejudiced and unfavourable character, having only listened to the "worn out tales," of "delusion", &c.

But of the cruel, persecuting spirit, even unto the death,—with the despoiling of your lands, houses and goods, by a lawless multitude, headed by a monster in human shape, clothed with the garb of justice, in order to perpetrate his deeds of darkness with the greater malignity—of these he had not heard.

Neither had he been told, that in so free a country, so preeminently proud of her civil and religious Institutions; that she yet denied to them a redress of all their injuries and wrongs; notwithstanding the repeated appeals the prayerful petitions and remonstrances presented in her Legislative Courts and Halls of State.

These astounding facts so completely changed the current of his thought, and so satisfactorily drew him over to the cause of truth and justice, that, what with the scriptural and constitutional grounds on which you rested your claims, he was almost ready, then and there to exclaim with the Eunuch, "See! here is water, what hindereth." He then expressed a great desire to become more acquainted with your principles. wished to hear your Preachers, as well as to read your Publications, to which I had referred him.

He surprised me very considerably, by stating that he had never heard of any one being in that state, promulgating these things, and this brings me Sir, to ask a question.

How is this, that none of your Elders, have lifted up their voices and "made proclamation" of such glad tidings as these, in so vast a region of country as the state of Tennessee?

Surely it cannot be from a want of men, "zealous of good works?" It cannot be that we have "Cowards in our band!" Is it then, from a fear of arousing the same hell-malignant like spirit, that took possession of the blood-thirsty Missourian, personified through the Ex. Gov. Boggs, down to the mere child, at his father's hearth? Can it be possible, that such monstrous deeds, could be again acted in civilized America?

But fearful of trespassing too long,

I remain,

Dear Sir,

Yours, very respectfully,

JOHN HUSBAND.

Nauvoo, Feb. 2nd, 1844.

We would state, for the information of Mr. Husband, that there has been preaching in different parts of the state of Tennessee, and several churches raised up, some of whom have emigrated to this place; probably they have not preached in the neighbourhood of the gentleman's residence above referred to. The world is wide; the harvest great, and the labourers few—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, FEBRUARY 15, 1844.

WHO SHALL BE OUR NEXT PRESIDENT?

This is an enquiry which to us as a people, is a matter of the most paramount importance, and requires our most serious, calm, and dispassionate reflection. Executive power when correctly wielded, is a great blessing to the people of this great commonwealth, and forms one of the firmest pillars of our confederation. It watches the interests of the whole community with a fatherly care; it wisely balances the other legislative powers, when overheated by party spirit, or sectional feeling; it watches with jealous care our interests and commerce with foreign nations, and gives tone and efficacy to legislative enactments. The President stands at the head of these United States, and is the mouth-piece of this vast republic. If he be a man of an enlightened mind, and a capacious soul—if he is a virtuous man, a statesman, a patriot, and a man of unflinching integrity; if he possess the same spirit that fired the souls of our venerable sires, who founded this great commonwealth, and wishes to promote the universal good of the whole republic, he may indeed be made a blessing to community. But if he prostrates his high and honora-

ble calling, to base and unworthy purposes; if he makes use of the power which the people have placed in his hands for their interests, to gratify his ambition, for the purpose of self-aggrandizement, or pecuniary interest; if he meanly panders with demagogues, loses sight of the interests of the nation, and sacrifices the union on the altar of sectional interests or party views, he renders himself unworthy of the dignified trust reposed in him, debases the nation in the eyes of the civilized world, and produces misery and confusion at home. 'When the wicked rule, the people mourn.'

There is perhaps no body of people in the United States who are at the present time more interested about the issue of the Presidential contest, than are the Latter Day Saints. And our situation in regard to the two great political parties, is a most novel one. It is a fact well understood, that we have suffered great injustice from the State of Missouri, that we have petitioned to the authorities of that state for redress in vain; that we have also memorialized congress, under the late administration, and have obtained the heartless reply that 'congress has no power to redress your grievances.' After having taken all the legal, and constitutional steps that we can, we are still groaning under accumulated wrongs. Is there no power any where to redress our grievances? Missouri lacks the disposition, and congress both lacks the disposition and power(?) and thus fifteen thousand inhabitants of these United States, can with impunity be dispossessed of their property, have their houses burned, their property confiscated, many of their numbers murdered, and the remainder driven from their homes, and left to wander as exiles in this boasted land of freedom and equal rights, and after appealing again and again, to the legally constituted authorities of our land for redress, we are coolly told by our highest tribunals, 'we can do nothing for you.' We have paid hundreds of thousands of dollars into the coffers of congress for their lands, and they stand virtually pledged to defend us in our rights, but they have not done it. If a man steals a dollar from his neighbor, or steals a horse or a hog, he can obtain redress; but we have been robbed by wholesale, the most daring murders have been committed, and we are coolly told that we can obtain no redress. If a steam boat is set on fire, on our coast by foreigners, even when she is engaged in aiding and abetting the enemies of that power, it becomes a matter of national interference, and legislation; or if a foreigner, as in the case of McLeod, is taken on our land and tried for supposed crimes committed by him against our

citizens, his nation interferes, and it becomes a matter of negotiation and legislation; but our authorities can calmly look on and see the citizens of a county butchered with impunity;—they can see two counties dispossessed of their inhabitants, their houses burned and their property confiscated, and when the cries of fifteen thousand men, women and children salute their ears, they deliberately tell us we can obtain no redress. Hear it therefore ye mobbers! proclaim it to all the scoundrels in the Union! let a standard be erected around which shall rally all the renegadoes of the land; assemble yourselves, and rob at pleasure; murder till you are satiated with blood, drive men women and children from their homes, there is no law to protect them, and congress has no power to redress their grievances, and the great father of the Union (the President) has not got an ear to listen to their complaints.

What shall we do under this state of things? In the event of either of the prominent candidates, Van Buren or Clay, obtaining the Presidential chair, we should not be placed in any better situation. In speaking of Mr. Clay, his politics are diametrically opposed to ours; he inclines strongly to the old school of federalists, and as a matter of course, would not favor our cause, neither could we conscientiously vote for him. And we have yet stronger objections to Mr. Van Buren, on other grounds. He has sung the old song of congress—'congress has no power to redress your grievances.' But did the matter rest here it would not be so bad. He was in the Presidential chair at the time of our former difficulties. We appealed to him on that occasion, but we appealed in vain, and his sentiments are yet *unchanged*. But all these things are tolerable in comparison to what we have yet to state. We have been informed from a respectable source, that there is an understanding between Mr. Benton, of Missouri; and Mr. Van Buren, and a conditional compact entered into, that if Mr. Benton will use his influence to get Mr. Van Buren elected, that Van Buren when elected, shall use his executive influence to wipe away the stain from Missouri, by a further persecution of the Mormons, and wreaking out vengeance on their heads, either by extermination, or by some other summary process. We could scarcely credit the statement, and we hope yet for the sake of humanity, that the suggestion is false; but we have too good reason to believe that we are correctly informed.

If then this is the case can we conscientiously vote for a man of this description, and put the weapons into his hands to cut our throat with? we cannot; and however much we might

wish to sustain the democratic nomination we cannot—we will not vote for Van Buren. Our interests, our property, our lives and the lives of our families are too dear to us to be sacrificed at the shrine of party-spirit, and to gratify party feelings. We have been sold once in the State of Missouri, and our liberties bartered away by political demagogues through executive intrigue, and we wish not to be betrayed again by Benton and Van Buren.

Under these circumstances the question again arises, who shall we support? GENERAL JOSEPH SMITH. A man of sterling worth and integrity and of enlarged views; a man who has raised himself from the humblest walks in life to stand at the head of a large, intelligent, respectable, and increasing society, that has spread not only in this land, but in distant nations; a man whose talents and genius, are of an exalted nature, and whose experience has rendered him every way adequate to the onerous duty. Honorable, fearless, and energetic; he would administer justice with an impartial hand, and magnify, and dignify the office of chief magistrate of this land; and we feel assured that there is not a man in the United States more competent for the task.

One great reason that we have for pursuing our present course is, that at every election we have been made a political target for the filthy demagogues in the country to shoot their loathsome arrows at. And every story has been put into requisition to blast our fame, from the old fabrication of "walk on the water" down to "the murder of ex-Governor Boggs." The journals have teemed with this filthy trash, and even men who ought to have more respect for themselves; men contending for the gubernatorial chair have made use of terms so degrading, so mean, so humiliating, that a billingsgate fisherwoman would have considered herself disgraced with. We refuse any longer to be thus bedaubed for either party; we tell all such to let their filth flow in its own legitimate channel, for we are sick of the loathsome smell.

Gentlemen, we are not going either to "murder ex-Governor Boggs," nor a mormon in this state for not giving us his money;" nor are we going to "walk on the water;" nor "drown a woman;" nor "defraud the poor of their property;" nor send "destroying angels after Gen. Bennet to kill him;" nor "marry spiritual wives;" nor commit any other outrageous act this election to help any party with, you must get some other persons to perform these kind offices for you for the future.—We withdraw

Under existing circumstances we have no other alternative, and if we can accomplish our object well, if not we shall have the satisfaction

of knowing that we have acted conscientiously and have used our best judgment; and if we have to throw away our votes, we had better do so upon a worthy, rather than upon an unworthy individual, who might make use of the weapon we put in his hand to destroy us with.

Whatever may be the opinions of men in general, in regard to Mr. Smith, we know that he need only to be known, to be admired; and that it is the principles of honor, integrity, patriotism, and philanthropy, that has elevated him in the minds of his friends, and the same principles if seen and known would beget the esteem and confidence of all the patriotic and virtuous throughout the union.

Whatever therefore be the opinions of other men our course is marked out, and our motto from henceforth will be GENERAL JOSEPH SMITH.

PUBLIC MEETING.

On Friday evening last a public meeting was held in the room over Joseph Smith's store, at which a public address, of General Joseph Smith's, to the citizens of the United States was read by Judge Phelps. The address is certainly an able document, big with meaning and interest, clearly pointing out the way for the temporal salvation of this union, shewing what would be our best policy, pointing out the rocks and quicksand where our political bark is in danger of being wrecked, and the way to escape it and evincing a knowledge and foresight of our political economy, worthy of the writer.

Appropriate remarks were made by several gentlemen after the reading of the address.

THE GATHERING.

(Continued.)

From the whole of the preceding, it is very evident, that God has had a great design to accomplish, in regard to the human family; that in order to bring about his purposes, he has uniformly gathered his people together; that this gathering was for a two fold object; first, for the convenience, happiness, and teaching of the parties immediately concerned; and secondly, for the benefit and salvation of themselves and their posterity, in the future, according to the eternal purposes of God. And whatever may be the opinions of men in regard to the subject, the scriptures are plain and definite, and clearly show not only that he has in different ages collected his people together, and that the people which he calls together are blessed of him; but that the principle of scattering is a curse.

When the children of Noah were all assem-

bled together they were blessed of God, when they began to work wickedness, and build the Tower of Babel, their language was confounded, and they were scattered abroad upon the face of the whole earth, as a curse, that that they might be prevented from combining together, to frustrate the purposes of God.

When the Lord pronounced blessings and cursings upon the children for obedience or disobedience, according to Deut. XXVIII, one of the greatest blessings was that they should dwell in peace in their land: "The Lord shall command the blessing upon thee, in thy storehouse, and in all that thou sittest thine hand unto; and he shall bless thee *in the land* which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself;"—Verses 8 and 9. And on the contrary, if they should disobey the commandments of God, the Lord should curse them by scattering them.—"And it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other;" Verses 63 and 64. Ezekiel speaking on the same subject says, "and I will scatter toward every wind, all that are about him, to help him, and all his band, and I will draw out the sword after them, and they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."

(To be Continued.)

PACIFIC INNUENDO.

The very candid, pacific, and highly creditable *atvise*, which Governor Ford has done himself the honor to address to "the Citizens of Hancock county, "Mormons and al'," and which appears in the "Warsaw Signal," of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain, which has troubled the heads and hearts of the Carthagonians, Warsawvains, and other over jealousbodies for *weal and wo*. It certainly must be admitted, on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, Governor, peace maker, and friend of all; not only to magnify the law and make it honorable, but also in pointing out the *path of peace*. Such is what the Latter Day Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the chystal spring: and with a laudible intention, warm as the summer zephyr; and with a charitable pray-

er, meilow as the morning dew, it is now our highest consolation to hope that all difficulties will cease: and give way to reason, sense, peace and good will. The saints if they will be humble and wise, can now *practice* what they *preach* and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter Day Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished beyond the most sanguine anticipations of all; and while they witness her growing glory: let them solemnly testify whether Nauvoo has *wilfully injured* the country, county, or a single individual *one cent*: With the strictest scrutiny publish the facts whether a particle of law has been evaded or broken: virtue and innocence need no artificial covering: Political views and party distinctions, never should disturb the harmony of society; and when the whole truth comes before a virtuous people: we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of *habes corpus*, of Joseph Smith, when arrested under the requisitions of Missouri. The first, in June 1841, was tried at Monmouth, before Judge Douglass, of the fifth Judicial Circuit, and as no exceptions have been taken to that decision, by this State or Missouri, but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Morimons in the difficulties of 1838, it is taken and granted that *that decision was just!* The second, in December, 1842, was tried at Springfield before Judge Pope in the U. S. District Court, and, from that honorable discharge, as no exceptions from any source have been made to those proceedings, it follows as a matter of course, that *that decision was just!!* and the third, in July 1843, was tried at the city of Nauvoo, before the Municipal Court of said city; and as no exceptions to that discharge, have been taken, and as the Governor says there is "evidence on the other side to shew "that the Sheriff of Lee county *voluntarily* carried Mr. Reynolds (who had Mr. Smith in custody,) to the city of Nauvoo, without any coercion on the part of any one," it must be admitted that *that decision was just!!!*

But is any man still unconvinced of the justice of these strictures relative to the two last cases, let the astounding fact go forth, that, *Orin Porter Rockwell*, who, Boggs swore, was the principal in his assassination, and, as acces-

sary to which Mr. Smith was arrested, *has returned home, "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this State," have returned to their families in peace, and there seems to be no ground for contention: no cause for jealousy; and no excuse for a surmise that any man, woman, or child, will suffer the least inconvenience, from General Smith; the charter of Nauvoo; the city of Nauvoo; or even any of her citizens. There is nothing for a bone of contention! even those Ordinances which appeared to excite the feeling of some people, have recently been *repealed*—so that, if the "intelligent" inhabitants of Hancock county, want peace; want to abide by the Governor's advice; want to have a character abroad grow out of their character at home; and really mean to follow the Savior's golden rule: "*To do unto others as they would wish other to do unto them,*" they will be still, *now*, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wise man, and it will be greatly to the credit of the Latter Day Saints to shew the love of God, by now kindly treating those who may have, in an unconscious moment, done them wrong: for truly said Jesus: *pray for thine enemies.* Humanity towards all; reason and refinement to enforce virtue: and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship*, and the "one thing needful," that no vision for the future: guide-board for the distant; or expositor for the present, need trouble any one with what he ought to do. His own good, his family's good, his neighbor's good, his country's good, and all good, seem to whisper to every person: the Governor has told you what to do: *now do it.* The constitution expects every man to do his duty, and when he fails the law urges him: or should he do too much the same master rebukes him. Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety, or welfare; there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford a PEACE MAKER. The Latter Day Saints will, at all events, and profit by the instruction: and call upon honest men to help

them cherish all the love; all the friendship; all the courtesy; all the kindly feelings and all the generosity that ought to characterize *clever people*, in a clever neighborhood, and leave candid men to judge which tree exhibits the best fruit, the one with the most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit; and by the fruit ye know the trees. Our motto then, is, *peace with all.* If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like, as when Paul started with recommendations to Damascus, to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus saying: "*It is hard for thee to kick against the pricks.*"

Intelligence is sometimes the messenger of safety; and willing to aid the Governor in his laudable endeavors to cultivate peace and honor the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shews that their is rest for the sole of the Saints' feet, we give it a place in the Neighbor, wishing it God speed, and saying, *God bless good men and good measures,* and, as Nauvoo has been, so it will continue to be, a good city, affording a good market to a good country, and let those who do not mean to try the way of transgressors, say, *Amen.*

GOVERNOR FORD'S LETTER.

SPRINGFIELD, Jan. 29, 1844.

DEAR SIR:—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honor to send me.

I have observed with regret, that occasions have been presented, for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a Governor have no right to interfere in your difficulties.

As yet, I believe, that there has been nothing like war among you; and I hope that all of you, will have the good sense to see the necessity of preserving peace. If there is anything wrong in the Nauvoo charters, or in the mode of administering them, you will see that noth-

ing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honor of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or if they did they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons; to raise the militia to arrest a supposed fugative; and in fact to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence: and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things. The absurd and preposterous nature of these requests give some color, to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candor, it would be more credible to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war, for the advancement of party ends. But if there should be any truth in the charge, (which God forbid) I affectionately entreat all the good citizens engaged in it, to lay aside their designs, and yield up their ears to the voice of justice, reason, and humanity. All that I can do, at present is, to admonish both parties to beware of carrying matters to extremity. Let it come to this; let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and privileges; and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you except that of assailant and assailed.

I hope, Dear Sir, you will do me the favor to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest
respect, your obedient
servant,

THOMAS FORD.

NEW ZEALAND SUPERSTITIONS.

Man, according to the notions of the natives, is endowed with an immortal incorporeal spirit, which at his death departs from the body, and goes as a falling star to the nether world, the

entrance to which is down the face of a rocky cliff at the Cape Maria, van Diemen. An ancient tree stands there, upon the branches of which the spirit descends. The natives hold this place in great awe and veneration; and even christian natives who accompanied me would not go near it. But the spell has been partly broken by a missionary cutting off the branch of the tree on which the spirit was supposed to alight. In the interior the natives still adhere to their ancient notions. The lower world is the common dwelling-place of spirits, but it is not the only one. Before the spirit of an hereditary chief descends into it, it goes into Heaven; there his left eye remains and becomes a star. In the lower world the spirits live as men do on earth; but they can leave it, and influence the actions and the fate of those who are alive, communicating with them through the medium of the priests who hear them. Their voice has a whistling sound which others beside the priests sometimes perceive, when they walk out in the dark. If travellers come into the neighborhood of the infernal regions, they throw down a piece of fern or of the sliakaw palm, to let the spirits know whether the wanderers are inhabitants of the open land or forest. The spirits often speak in dreams to the priest or chief who announces their communications in the moons; and these often lead to important resolutions.

Duffeaback's Travels in New Zealand.

For the Times and Seasons.

CLINTON COUNTY, Indiana, Feb. 5, 1844.

BROTHER TAYLOR:—As it may not be uninteresting to you to hear how the stone of the mountain is rolling forth in this part of the country, I would just say that there has been several elders through this section of country, and that elder Standage is now in this part. Six have been baptized in Clinton township, and many are enquiring for the truth.— We should like to see more laborers here, there are calls on the right and on the left; prejudice is giving way, and I think I might safely say that ten faithful laborers might be set to work in these parts. The world tell us many things about the Saints and Nauvoo, also about brother Joseph, but blessed be the Lord, while we find by reading the Times and Seasons, that while all is storm, tempest and confusion through the country respecting the Saints, all is peace and harmony with the Saints at home, and things are going on well with you at Nauvoo. Hoping you may continue to abound in every good work.

I remain yours in the everlasting covenant,
ALFRED HALL.

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at the city of Halifax, Halifax county, Providence Nova Scotia, November 18th 1843.

Conference convened pursuant to previous appointment, at 11 o'clock, A. M., and after singing and prayer, by elder Dickson; the meeting was addressed by elder Cooke, from John's 1st epistle, 4th c. 19—21 v.

On motion, Resolved, That we adjourn till 1 o'clock, P. M.

At 1 o'clock, P. M., conference re-assembled, and elder Dickson presented before the meeting the object of the conference. The solemnities of the occasion were then opened by singing and prayer by elder Cooke.

The conference was organized by unanimously electing elder Robert Dickson, president; and elder Edward Cooke, secretary.

Resolved; That this branch of the Church of Jesus Christ of Latter Day Saints, be called the Halifax Branch.

Resolved, That elder R. Dickson be chosen to preside over this branch of the church.

Resolved, That brother John Skerry be ordained to the office of elder, to preside over this branch, in the absence of elder Dickson.

Resolved, That brother William Gumb be ordained to the office of Deacon of this branch of the church.

Resolved, That conference adjourn till 7 o'clock.

Conference reassembled at 7 o'clock P. M., and after singing and prayer by R. Dickson, the above brethren were ordained to their respective offices, under the hands of elders Dickson and Cooke.

Representation of branches—The Halifax branch, represented by Robert Dickson, consists of 13 members, one elder, and one deacon.

In Onslow, Colchester county, Nova Scotia there are four members, represented by R. Dickson.

The Preston branch, represented by Edward Cooke, consists of 17 members, one elder, one teacher and one deacon.

The official members present, spoke, and bore testimony to the truth of the great work of the Lord in these last days. Official members present, two elders and one teacher.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this

conference be transmitted to Nauvoo, for publication in the Times and Seasons.

Conference then adjourned to meet again in Halifax, on the 18th day of February, 1844.

ROBERT DICKSON, Prest.

EDWARD COOKE, Clerk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax county, Providence Nova Scotia, Dec. 19th, 1843.

Conference convened pursuant to previous appointment, on Tuesday, at 11 o'clock A. M.

The meeting being called to order, and after singing and prayer by elder Cooke, elder Dickson briefly stated the object of convening.

The conference was organized unanimously; electing elder Robert Dickson, president; and Edward Cooke, secretary.

Representation of branches—Preston branch represented by elder Cooke, consists of 15 members, one elder, one teacher, and one deacon; ten having been added since last conference, by the labors and administration of elder Dickson; two having moved to Halifax since last conference.

The Halifax branch, represented by elder Dickson, consists of 18 members, two elders, and one deacon; 17 having been added by baptism since last conference in this place.

There are four members at Onslow, Colchester county, N. S., represented by elder Dickson.

Resolved, That brother John Whiston be ordained to the office of priest of this branch.

Official members present—three elders, one teacher, and one deacon.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo for publication in the Times and Seasons.

Resolved, That elder Dickson read before the conference, from the book of Doctrine and Covenants, the revelation on the word of wisdom.

The conference adjourned at 4 o'clock, P. M., to meet at the house of T. Miller, on the 10th day of March, 1844.

ROBERT DICKSON, Prest.

EDWARD COOKE, Sec.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Brownstown, Main county, Michigan, on the 12th of January 1844.

Conference convened pursuant to previous appointment, Prescat, seven elders, two teachers.

M. Seirine was chosen to preside, and G. Savage appointed clerk.

The conference was opened by singing and prayer. The president then made some remarks on the object of the meeting; after which elder Savage delivered a discourse from the 7th chapter of Rev. Conference then adjourned till 11 o'clock next day.

Met according to appointment, opened by singing and prayer.

Elder O. Jefferies preached from the 2d chapter of Daniel, 44th verse; wherein he proved that the kingdom spoken of by Daniel could not mean the kingdom set up in the days of Jesus Christ, that kingdom having been taken from the Jews and given to the Gentiles; and in place of its having rolled forth and broken in pieces all other kingdoms, the kingdoms of this world brake that in pieces, and the man of sin was revealed, the son of perdition, spoken of by Paul in 2d Thess., 26th chap. The president afterwards made a few remarks upon the same subject. Conference adjourned two hours.

Met according to appointment; opened by singing and prayer; some remarks were made by the president to the conference by way of instruction.

The different branches were then represented as follows:

Franklin branch, represented by elder M. Serrine; two elders, one priest, one teacher, 17 members.

Pleasant Valley branch, represented by elder O. Jefferies; one elder, one priest, one teacher, 22 members.

The Rose branch, represented by elder O. Jefferies; one teacher, 10 members.

The Lapeer branch; represented by elder Slater; one elder, three priests, one teacher, 16 members.

Brownstown branch; represented by president Bunel, one priest, one teacher, 19 members.

The Livonia branch; represented by elder Wood, one elder, one priest, one teacher, one deacon, 15 members.

The Serrine branch; represented by elder M. Serrine, one priest, one teacher, 14 members.

The Bedford branch; represented by brother Wright, one elder, 16 members.

The Wiltsdale branch; represented by elder M. Serrine, one priest, seven members; besides there was about 45 scattered members, not represented in the above branches.

Since our conference in July, upwards of one hundred members have left this state for Nauvoo. Conference adjourned till evening.

Met according to appointment, opened with

singing and prayer. Elder G. Savage delivered a discourse from the 12th chap. of Rev., in which he described the fall of the church, and its reorganization in the year 1830, according to the predictions of the apostles and prophets. Adjourned till 11 o'clock, next day.

Met according to appointment, opened by singing and prayer. G. Savage spoke from 2d Peter, 1st chap., 21st and 22d verses; from which he proved that the Bible was its own expositor, and that all those prophecies had had, and would receive a literal fulfilment.—He was followed by elder Serrine. Conference adjourned two hours. During the intermission elder Serrine baptized one individual.

Met according to appointment, opened by singing and prayer. The president then administered the sacrament, and confirmed the person who had been baptized; blessed four children. Adjourned till evening.

Met again according to appointment, opened by singing and prayer. Elder Serrine preached from 1st Co., 15th chap.; he set forth the first and second resurrection, and the reign of the saints of God on the earth, when purified. Several members then bore testimony of the truth of the gospel, and as they spoke the spirit of God seemed to rest upon the congregation. The power of God was manifested; the gifts were received in the church, and a lively impression seemed to have been made upon the minds of the congregation. The parting hymn was sung, and conference adjourned until the first Friday, Saturday and Sunday, in May, to be held in the town of Waterford, Oakland county, Michigan, six miles west of Pontiac.

Moved and carried, that the minutes of this conference be sent to the editor of the Times and Seasons for publication. We should be glad if the elders which are travelling through this place could meet with us at the next conference.

M. SERRINE, Pres.

G. SAVAGE, Clerk.

To the Editor of the Times and Seasons.

HANCOCK Co., Ill., Jan. 20th, 1844.

DEAR BROTHER:—I embrace this opportunity to give you a brief account of my labors the past season. I left Nauvoo the 27th of May, last, in company with elder D. P. Raney. After a pleasant passage to Mills' Point, Hickmond Co., Ky.; we commenced preaching the gospel. At our second meeting, Doctor Riddle—a Baptist preacher—came forward and was baptized. From thence we travelled south into Tennessee, passing through Ebine, Gibson, Dyer, Madison and Henderson counties; we preached in every Court House and settlement where we could get the privilege. The people generally were very attentive. We visited

brother Raney's friends, in McNary Co., and combated the priests there, with good success. We returned back to the Point the last of August. After a few days, brother Raney left me and started for Nauvoo. I then enlarged my borders and formed a circuit including a part of five counties in Tennessee, and preached in thirty places. After breaking down abundance of prejudice, by confounding the opposers of truth, and proving to the satisfaction of all present, (in a debate with a Campbellite preacher) that Joseph Smith is a prophet of God, and the perpetuation of the gifts, &c., the honest in heart began to obey the gospel ordinances. I had large and attentive congregations, many believing; and more calls for preaching than I could fill. I organized five branches, ordained one elder and three teachers, the whole number of members is sixty-five. I baptized but thirty-five this mission, the rest were baptized during a previous mission, in the winter of 1842. The work of the Lord is gaining in the south very fast: may it continue until the honest in heart are all gathered out of Babylon; Zion built up, and the saints endowed with the blessings of the gospel, which is the power of God unto salvation.

I remain as ever, your affectionate brother in the new covenant,

Z. D. WILSON.

POETRY.

For the Times and Seasons.

FAREWELL TO NAUVOO.

Fair city of the saints! my heart to thee
Will often turn with sadness and regret,
When far away my dwelling place shall be,
For there are scenes I never can forget,
Connected with the memory of Nauvoo;
Scenes which my heart will often dwell upon.
And memory to her station ever true
Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
In memory's glass will often be reflected.

Though the obliterating hand of time
Has from the mind a thousand things effaced,
Yet principles eternal and sublime,
When once imprinted cannot be erased.
These principles have now become to me
Part of myself—a portion of my mind,
And I must lose my own identity
Before such principles can be resigned.
When once received, in spite of all resistance,
They form the essence of the soul's existence.

Fair city of the saints! I love thee well;
To me thy memory will be ever dear.
I would to God I could forever dwell
Amidst thy pleasant scenes where I could hear
The words of inspiration every day,
And hourly tread sure up within my heart

Wisdom and knowledge that will not decay;
Light and intelligence that will impart
New glory to the beauties of creation,
Filling the mind with wondering admiration.

O! I have listened with suspended breath
To hear the words of wisdom as they fell
From lips inspired, and felt that life nor death,
Nor all the powers combined of earth and hell
Could never force my heart to turn aside
From principles so holy and sublime.
Truth be my only creed, and God my guide,
And I shall safely pass the storms of time,
And gain at last a high and holy station,
Among the ransomed in the new creation.

Farewell, Nauvoo! I must again return
Back to my gentile bondage as before,
But oftentimes my heart will sadly yearn
To hold communion with the saints once more
How I shall long the prophet's voice to hear—
The words of wisdom flowing from his tongue
Truths most sublime are made so plain and clear
That oftentimes enchanted I have hung
Upon his words, which forced the exclamation—
These surely are the words of inspiration!

L..... S.....

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JOHN TAYLOR,

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 5.]

CITY OF NAUVOO, ILL. MARCH 1, 1844.

[Whole No. 89.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized who had previously believed in the fulness of the gospel. During this week the Colesville branch referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and elders Morley and Booth arrived: and I also received the following

Revelation given in Zion, August, 1831.

Hearken O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich, and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb,

and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it.

And that the testimony might go forth from Zion; yea from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant Edward Partridge and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him and it shall not be given again. And whoso standeth in this mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

Let no man think that he is ruler but let God rule him that judgeth, according to the counsel of his own will; or in other words, him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them for th. Behold here is wisdom.

And now as I spake concerning my servant Edward Partridge: this land is the land of his residence, and those whom he has appointed for his counsellors. And also the land of the residence of him whom I have appointed to keep my storehouse: wherefore let them bring their families to this land, as they shall counsel between themselves and me: for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own-free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with doubt-

ful heart, and keepeth it with slothfulness. the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing:— then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled.— But wo unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of the storehouse: and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land.— And also, he hath need to repent, for I the Lord am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willoth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

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. Let all these things be done in order.— And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spirit of the temple, unto the Lord. And let a conference meeting be called, and after that, let my servant Sidney Rigdon and Joseph Smith, jr. return, and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land; and the residue as shall be ruled by the conferences.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson, be taken from him: and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also, hold a conference upon this land. And let my servant Edward Partridge direct the conference, which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them: for verily the sound must go forth from this place unto all the world: and unto the uttermost parts of the earth, the gospel

must be preached into every creature, with signs following them that believe. And behold the Son of man cometh: Amen.

On the second day of August, I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by elder Rigdon: and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. As we had received a commandment for elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object.— Unlike the timbered states in the east, except upon the rivers and water courses; which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance. The beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locus, mulberry, coffee bean, hackberry, box elder and bass wood, together with the addition of cotton wood, button wood, pecon, soft and hard maple, upon the bottoms. The shrubbery was beautiful; and consisted in part of plumbs, grapes, crab apples, and parsimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle and hogs, though of an inferior breed, are tolerable plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil, than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly

three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants; there would be a measure of the good things of life: for the benefit of the saints, full, pressed down and running over, even an hundred fold. The disadvantages here, like all new counties are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society with the polish of science overcome. But all these impediments vanished, when it is recollected that the prophets have said concerning Zion in the last days: how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make the place of his feet glorious, where for brass, he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people: the calculations of men and the vain glory of the world vanishes; and we exclaim: God will shine—the perfection of beauty out of Zion.

On the third day of August, the spot for the Temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in presence of the Colesville branch of the church. The spirit of the Lord was there. On the 7th, I attended the funeral of sister Poly Knight, the wife of Joseph Knight, Sen. This was the first death in the church in this land, and I can say a worthy member sleeps in Jesus till the resurrection.— I also received the following

Revelation given in Zion, August, 1831.

Behold, blessed, saith the Lord, are they who

have come up unto this land with an eye single to my glory, according to my commandments: for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength: and they shall also be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fulness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards: yea, all things which cometh of the earth, in the season thereof, is made for

the benefit and the use of man, both to please the eye, and to gladden the heart: yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he has given all these things unto man: for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record: Amen.

On the 8th, as there had been some inquiry among the elders what they were to do, I received the following

Revelation given August, 1831.

Behold thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord ruleth in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him,

a portion unto mine elders, who are commanded to return; and he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time: neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return proclaiming my word among the congregations of the wicked. Not in haste, neither in wrath nor with strife: and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret, and wash thy feet as a testimony against them in the day of judgment. Behold this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant Joseph Smith, jr. it shall be made known concerning Sidney Rigdon and Oliver Cowdery, the residue hereafter; even so: Amen.

TO PARENTS.

There is no parent possessing even good moral feelings, who does not desire to see his children become good, great, and useful in society; and admitting the position that the better children are trained or brought up, the more interesting they are, and the more useful they are prepared to be in their sphere of action through life, the parent has liberal ground to hope for the consummation of an object so desirable. The minds of children are susceptible of cultivation, not only for the growth, but also for change, or improvement of the will or disposition, if needful; and every mother and father of children, and especially the "Saints" may be able to judge by the common results of the works of mankind, and to understand by divine revelation and experience, what general habits or ideas should be found, or instilled into the minds of their children, that they may be inclined to lead an honorable and a useful life; and few, if any who have the care of children, can, with all the vocabulary of information before them that history, divine revelation, and experience has spread over the world, be ignorant of the responsibility that rests upon them to train up their children in the way they should go. Children are not accountable for the deeds of their parents; but if through neglect, or example, they are encouraged in vice, they will grow up, perhaps to pierce the heart of the heedless father and care worn mo-

her, with shame; and bring their grey hairs down with sorrow to the grave; for the child becomes, perhaps a vagabond, to regale himself upon the sneers and universal disgust of a virtuous community, until he finds a pauper's end; or a criminal, to atone under the penalty of his country's laws for the work of his guilty hands; or a tyrant in power, to make the people mourn under the dread sway of his sceptre, in the cruel exercise of the poisonous principles that were fostered in his heart while dandling upon his mother's lap, or sporting in wanton strife under a father's heedless eye.

Thousands are brought to these varying and disgraceful points of character, with all their attendant train of evils, where the very essence and power thereof is first planted, or suffered to grow in the mind of the offspring, through the neglect or example of the parent, until the current becomes of such force and magnitude as to defy the power of human skill to prevent its desolating march.

But, is there no remedy for these things? If, then, we hope or look for a remedy, where shall we go? Surely to the parent; to the tribunal where all the inflictions of the human mind can be corrected while it is in the milk of formation, and weighed while in the mould of habit; for

"Just as the twig is bent, the tree's inclined,"

So early habits lead the human mind.

Could parents only appreciate the ceaseless round of good that would result from the proper cultivation of the human mind while in the infant or juvenile state, the grand bane of virtue and happiness, *the web of fashion and indifference*, is probably not so perfectly interwoven with all sense of the duty and privileges of our race, as to cause them to forego the use of any lawful means for the consequent prevention of an almost incalculable amount of shame and needless suffering. But even while in consideration of so desirable an object as the universal honor and happiness of mankind, the necessity of the proper cultivation of the youthful mind is admitted. It would be impossible to organize a complete system to apply successively, as the rule of action in all particular cases in the government of children; for as children differ in temper or turn of mind, so must the rule or particular mode of government differ also. Nevertheless, there are some general rules that will apply in all cases; and such was the apostle Paul's manner of instruction to parents; hence he says: "Fathers, provoke not your children to anger, lest they be discouraged." This rule will apply in the government of all children, and accordingly, no child should be punished for a crime, until

he is first made sensible that he has done wrong, otherwise he will be angry, believing he had been punished without a just cause, and if such a course should be persisted in, the child would soon become discouraged, or weary of trying to please or obey, and even resort to deceit and treachery, to revenge or shun his parent's power. In order to avoid this and other difficulties, the parent should never suffer himself on any occasion, however trifling or however important, to deceive or to lie to his children. This rule, although it is almost universally violated, can easily and reasonably be pursued, for there is no occasion wherein falsehood or deception is needful to make any requisition or permission profitable for children; and it will be found much easier to amuse and please them without the use of any false means whatever; in fact, this is the only way by which children can be made *always* to delight in your voice and presence, or in your precept and example; and there is no danger of the discouragement or anger of your children, under your corrections or requirements, if they find that they always meet with truth in your words, and justice in your conduct towards them, but on the contrary will consider themselves guilty in the violation of your orders, and worthy to be punished accordingly. This is a just principle, and children are not so ignorant of the nature of right and wrong, as to confide in those who trifle with them, or lean upon the arm that deceives them, but will struggle to the extent of their knowledge and power to be free from such influences.

HEMONI.

(To be Continued.)

THE GIPSIES—WHO ARE THEY?

The following extracts are taken from a long article in the London Christian Examiner, written by a gentleman of great literary research. Whoever has read Borrow's Bible in Spain will at once recognize the character of the Gipsies, Gritana, or Rhomas—all of which are anonymous terms:

"And whom have we seen, with the mark of fugitive imprinted on his brow? yes, with that more infamous brand-mark of vagabond also; but one who strongly resembles, while yet he widely differs from the descendant of the patriarch Judah? He who has travelled on the continent of Europe, has met with him in every European land. He who has visited Asia has met with him there. He who has visited Africa and America has met with him there. And what British, or Scottish, or Welsh, or Irish child, knows not the swarthy hue, remembers not the dark and piercing eye, of the

ever restless, wandering tribes of the Gritana, or as they are called in this country the Gipsy race?—a race whose origin none can tell you, and of which none are more ignorant than themselves. Ask them whence they came?—They know not. From whence they sprang?—They know not. What is their religion?—They have none. Whom do they worship?—They are without God in the world. What is their language? That of the nations among whom they sojourn. Are they Jews? They tell you they are not. Are they Gentiles? No. Like the Jews they are wanderers without a home. Like the Jews, they are mingled among all people, and yet distinct from all, despised, suspected, persecuted, and hated, without a country, without a king; with nationality unbroken either by time, persecution, or admixture of blood; with a spirit of clanship or brotherhood that nothing can quench; with a distrust of the Gentiles that nothing can overcome.

But the Jew is a worshiper of Jehovah—the Gritana, or Rhoma, knows him not. The Jew professes, and venerates, and studies, the ancient oracles of revealed truth—the Rhoma scarcely knows that such oracles exist. The Jew would rather die than defile himself with what to him is ceremonially unclean—the Rhoma will feed on the most loathsome food, even that which is torn, or which hath died of itself, eating his defiled bread among the Gentiles, fain to fill his belly with the husks that swine do eat. How then, can these wanderers be of common origin? The Jew, though cursed, has been still intrusted with the oracles of God, and has therefore retained his name and a zeal for his worship; a knowledge of the language of his forefathers, of the history of the country from whence he has been driven; and a hope, an undying, an unquenchable hope, of one day returning to that land, around which hover all his thoughts, and whose very dust is dear to him as the gold of Ophir. But the Gritana was sent forth to wander without the written word, and consequently he has, and must have, lost all trace of the name and character of the God of his fathers; all knowledge of the country from whence he came; of the parental source from whence he sprang; of the language in which his father spoke; of the meaning of his judicial wanderings; and of the glorious hopes that the word, the promise, and the oath of the God of Abraham, Isaac, and Jacob, hold out to the scattered tribes, whither of the house of Judah or of Israel.

Of these mysterious wanderers, be they who they may, (and who they are, I presume not to say, although I firmly believe that they represent the house of Israel,) there are not fewer

than three millions scattered over the face of the earth, and of the well known tribes of Judah and Benjamin about ten millions more—each testifying, though in different ways, to the truth of a faithful but offended God.”

HOW DID IT GET THERE?

A gentleman exhibited to us a piece of cedar, the history of which is as follows: ‘In digging a well on the property of Smith, Brothers, & Co., at Bunker Hill, Illinois, at the distance of *fifty-three feet* beneath the surface, they came to a cedar log, embedded in the earth, and extending across the well. It was cut off; was found to be five or six inches through, and was in a state of perfect preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie, and the gentleman who has it in his possession, who is a bit of a Yankee, ‘wants to know how that log of cedar got out there?’

SHOCK OF AN EARTHQUAKE IN NEW JERSEY.

We see by the Trenton papers that on Saturday night there were several distinct jars of the earth felt at that place. On Sunday morning, between 2 and 7 o'clock, at Morristown, two of the shakes jarred some of the dwelling houses so much as to wake up the families.—The doors and windows rattled distinctly.—Soon after daybreak, a crack of some hundred yards in length was discovered in the earth, in the vicinity of Gibbon's new Hotel, the opening being about a fourth of an inch in width.

RUINS OF INDIAN GREATNESS.

The surplus wealth of India, that used to be employed in building extensive towns, crowded ghauts, magnificent stone or brick terraces, some of them capable of containing from six to eight thousand people, enormous massive bridges, splendid mosques and temples, is all gone; it has disappeared entirely. All the towns in India, with a very few exceptions, are in ruins. Delhi is surrounded by ruins; Agra, Boorampore, Aurudgabad, have immense suburbs in ruins. The Deckman is a heap of ruins. Many towns in Central India that had their hundreds of thousands of inhabitants, are now literally without one, and are swarming with leopards, tigers, elks, and buffaloes. In deep forests you stumble upon Hindoo temples, Mohammedan gateways, stone talks eight hundred yards square, brick walls of large dimensions; scores of acres of burying grounds, and all the other concomitants and proofs of wealth, and power and population. Malthus would never have written

his too celebrated work, nor Godwin ever written his too little valued answers, had they been in India. India is a large forest, with a great many cultivated spots. India—I say it after due consideration—could contain and support five times its present population with ease; and yet it is unquestionably the poorest country in the known world. To the state of the wealth and resources of the original Hindoo monarchs imagination can assign no limits. The more I think on the subject, the more I am confounded.

MILLERISM.

It appears from the Boston Post that the second advent cause is flourishing in that city with as much zeal as it did during the early part of the past year. Mr. Miller is preaching at the great Tabernacle, to crowded audiences, night and day. The Post says:

‘From the great number of people who daily throng the Tabernacle and listen to what is there said, there appears to be no abatement of zeal or earnestness in this cause, and no want of confidence in the principles held out, although the expiration of the time (the ensuing spring) is so near at hand. Mr. Miller appears to have fully recovered his health, and to have renewed his youth and vigor.’

The proselytes of Miller are also holding forth in this city, as well as in the principal cities of the west. The Cleveland (Ohio) Herald, of the 23d ult., has the following:

‘As the end of time, according to Mr. Miller draws near at hand, his disciples profess to discern the future more clearly. The Rev. Mr. Fitch, of this city is now preaching the doctrine of *annihilation of the wicked!* and we learn that a portion of the second advent hearers have embraced the same views.’

MORE TURKISH FANATICISM.

A letter from Constantinople in the *Gazette des Trilunaux*, has the following: ‘The great subject of conversation here, is an instance of fanaticism which has taken place at Salonica. Ibrahim Pacha, noted for the severity of his administrations, was lately appointed governor of that district, and chose for his secretary a young man of good abilities and high family. The young Secretary was proceeding, to his post in the Austrian steamer, the *Cracent* when he perceived on board a Circassian, who was going to sell, to any rich personage, his two daughters, young girls of extraordinary beauty, who accompanied him. The secretary, when he heard of this intended act of barbarism, could not restrain his indignation, and spoke in very indignant terms to the father relative to

his unnatural conduct. The latter maintained that he was acting in every respect according to the laws of the Koran, and that no man had a right to interfere in his private affairs. The young man gave up the dispute, and paced the deck, smoking several pipes to allay his indignation. The Circassian, on landing, lodged a formal complaint before the Cadi against the secretary for having smoked his pipe and taken refreshments on a day during the Ramazan, when every true mussalman is expressly forbidden to touch any thing to recruit nature, before sunset,

The young man was summoned before the magistrates to answer for such an infringement of the sacred law, and not only avowed that he had done so, but declared that it was high time to give up such ridiculous practices. The cadi immediately proceeded to pass judgment on a man guilty of such heterodox doctrine, and sentenced him to death. The sentence was transmitted to Ibrahim, who, though willing to save his secretary, did not venture to act from his own authority. He referred the matter to Constantinople, in order to cause delay; but the cadi, on his side, having sent in his report the matter was of necessity brought before the grand council, where the judgment was confirmed, and the execution ordered to take place immediately. Probably, at the present time, the young man has ceased to exist."

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 1, 1844.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

Having now raised the name of our General and Prophet to the head of our columns, it becomes us, as Latter Day Saints, to be wise, prudent, and energetic, in the cause that we pursue; and not to let any secondary influences control our minds, or govern our proceedings. The step that we have taken is a bold one, and requires our united efforts, perseverance, and diligence; but important as it may be, it is no greater than others have taken, and they have conceived that they had a right, without molestation to pursue that course, and to vote for

that man whose election, they in their wisdom, thought would be most conducive to the public weal. As American citizens, then, we presume that all will concede to us this right; and whatever may be their views respecting the policy of such a step, they will acknowledge that we act legally, justly, and constitutionally in pursuing our present course. Some have nominated Henry Clay, some Col. Johnson, others John C. Calhoun, others Daniel Webster, and others Martin Van Buren. Those several committees unquestionably thought that they had each of them made the wisest selection, in naming the man of their choice: they selected their several candidates, because they thought that they were the wisest, the greatest statesmen, and the most competent to fill the Presidential Chair, whilst they severally thought that the other candidates were incompetent.— We have been governed by the same principles; and if others think they have made the wisest selection, so do we; if others think they have nominated the greatest statesman, so do we; and while those several committees think that none of the nominations made are so good as their own; we think that the man of our choice is the most able, the most competent, the best qualified, and would fill the Presidential Chair with greater dignity to the nation, and that his election would be conducive of more happiness and prosperity at home and abroad, than that of any other man in these United States.

This is a thing that we, as Latter Day Saints know, and it now devolves upon us, as an imperative duty, to make others acquainted with the same things; and to use all our influence at home, and abroad, for the accomplishment of this object. Mr. Smith is not so generally known personally as are several of the above named candidates, and although he has been much spoken of as man, he has been a great deal calumniated and misrepresented, and his true character is very little known. It is for us to take away this false coloring, and by lecturing, by publishing, and circulating his works; his political views; his honor, integrity, and virtue; stop the foul mouth of slander, and present him before the public in his own colors, that he may be known, respected, and supported.

CONFERENCE.

A special conference of the Church of Jesus Christ of Latter Day Saints will be held at Nauvoo, near the Temple, commencing on Saturday, the 6th of April next.

All the elders abroad who can by any means

make it convenient to attend, are requested to be present on the occasion, as there is business of importance to attend to.

As this conference is going to call a multitude of elders together, from different parts, we would remind them of one or two things, and as we always begin with the least first, we would inform them that it would be a good opportunity to forward or bring along subscriptions for the 'Neighbor,' and 'Times and Seasons,' and they would thereby very much assist the press, and help to spread the principles of intelligence.

Again those who are desirous of forwarding means to the Temple can do so, and help to liberate the hands of the committee, and the Trustee in Trust.

It is in contemplation to devote all our energies to the completion of the Temple this season, and to let the Nauvoo House stand until the Temple is finished. By a unity of efforts, it is expected that the roof can be put on by next fall, and the building be enclosed.

Another thing that we would remind the brethren of, is that of the Presidential election. Don't forget to mention this thing in your perigrinations. Tell the people who would be the best man, and the most able statesman; who could stand uncorrupted by bribes, and uninfluenced by power, other than the power of justice, and the cause of right; tell them where they can find a man of morality, purity, and virtue; tell them where they can find a man of sterling integrity, who is governed by the principles of righteousness; a patriot and a philanthropist, who has both the disposition and moral fortitude to administer justice, and whose delight it would be to administer to the wants of the nation; to 'break of every yoke and to let the oppressed go free.' Use all of your own influence, and get the brethren, in every part to use theirs also. Recollect, for President, GENERAL JOSEPH SMITH.

THE GATHERING.

(Continued.)

In speaking of the blessings of the House of Israel, in the last days, one of the greatest blessings is that God will "gather them from among the nations," and restore them to their old possessions, that Jerusalem shall be inhabited in her own place, and that the Jews shall dwell in their own land; this at present is the great hope of the Jews, "that God will yet be favorable to Zion, and remember the outcasts of Jacob." Ezekiel, in speaking upon this subject, says:—

Ezek., xx; 33—42: "As I live, saith the Lord God, surely with a mighty hand, with a

stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I sha'l bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Isaiah, while wrapped in prophetic vision beheld the same glory. He says:—

Isaiah, xi; 10—12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

It is unnecessary for us to enter into all the scriptural details relative to this subject; the principle is so fully demonstrated in the oracles of truth, that he that runs may read, and

that man must be blind indeed who does not recognize it.

As we have stated before, not only will the Jews be gathered, but other nations also, to fulfil the purposes of God, and the promises made to the fathers. The Lord will send "fishers, and they will fish them, and afterwards he will send for hunters, and they will hunt them from the deserts, and dens, and caves of the earth." God's elect will be gathered from the four winds of heaven; they will come on mules, and litters, and swift beasts; the ships of Tarshish will be employed to bring, them, and when the Lord founds Zion, "the nations will be gathered together and the kingdoms to serve the Lord. Zion will be established in righteousness, and all nations will flock to her standard." During the Millennial reign, the saints will have their place of gathering, and when satan is let loose, and Gog and Magog goes forth to battle, they will find the saints in a city, and "encompass the city of the saints round about." When the New Jerusalem descends we shall find the people of God within it, and outside the walls, dogs, sorcerers, &c. &c.; and when the earth is purified, and becomes celestial, it will be prepared for celestial bodies to inhabit. The righteous will then be ultimately gathered together into one place, possess the renewed earth alone; the wicked will go to their own place, and a purified, renewed people will inhabit a pure, renewed, celestial earth, and free from tribulation, sorrow and death, be crowned with thrones, principalities, and powers, and rejoice in the presence of God and the Lamb, forever, and ever.

VARIETIES.

The work of the Lord is rolling on in different parts of the United States, in the Canadas and also in England; our accounts from all these places are very interesting.

It is impossible for us to find room for all the communications which are constantly teeming in upon us, relative to the prosperity of the cause of our common master. We give however, a few extracts which may be of interest.

Elder David Savage writes us from St. Joseph, Michigan, under date of February 8th, as follows:—"I am exceedingly happy of the privilege of writing to you to let you know the state of the church, and the minds of the people generally throughout this country, and also to forward you subscribers for your invaluable paper, the "Times and Seasons."

There is calls for preaching on every hand and every prospect of an abundant harvest,—

There are several elders in this neighborhood; but like myself, they are all young in the gospel, and we should esteem it a peculiar privilege if some more experienced elder could come to our assistance, for, "the harvest truly is great, but the laborers are few." By the help of our divine master we have been enabled to gather a few sheaves; but there are a certain set of scape-goats running around trying to poison their minds and to rob them of their pearl of great price: Their labors however to the present have proved ineffectual, and "truth has prevailed." * * *

We have received the following from elder John Gregg:—

"I send you these lines to inform you that I wish you to send on your excellent paper, and I herewith transmit. * * * We truly wish to do all we can to spread those wholesome truths contained in your papers, which to us that are deprived of the privileges of meeting with the saints, are indeed a welcome messenger. We know God in his providence will soon open the way, that we may enjoy the happy privilege of living with the saints at home; but until then, and while we are at a distance, we wish not to be idle, and I am endeavoring to thrust in the sickle, in my way, which I hope is not without success. Of late I have been laboring among the scattering branches, built up by brother Mower and others. They are generally strong in the faith of the new and everlasting covenant, and rejoicing in the Lord; they are intending to move up to Nauvoo as soon as possible. We should feel ourselves much obliged if any of the travelling elders who are passing this way, would give us a call. I both long and pray for the prosperity of the cause and that our Heavenly Father would smile on the saints at Nauvoo, and on their beloved presidency."

Elder George T. Leach, of New York, writes under date of January 29, 1844, as follows. * * * "I have only time to say that the saints of New York and vicinity, are rejoicing in the truth, and the good cause is moving onward; our numbers are increasing from week to week, in New York, and we feel determined by the grace of God to keep the ball in motion. I cloze with my best wishes for your prosperity and happiness."

The following is from Smith Tuttle, Esq., of Fair Haven, Connecticut, bearing date of February 15th.

P. S. Since writing the foregoing, Mr. Davis has called on me, and says he baptized four last week, in North Haven, and expects to baptize a number more next week. His meetings are very much crowded, and he feels very

much incouraged. He expects to send for several numbers of the Times and Seasons in a few days. I send here enclosed, by his request, three dollars for the building of the Temple; from Miss Eliza Johnson, of Madison, Connecticut."

A letter from John E. Page, states that he has been "making a great many Mormons in Boston and vicinity;" that he has collected and given into the hands of Jedediah Grant, of Philadelphia, twenty one dollars and seventy-five cents, to be forwarded to the temple; he speaks of elder Grant in the highest terms, as a workman that need not to be ashamed, "rightly dividing the word of truth," as a "prudent faithful man of God." We are glad to hear so good an account of our esteemed brother, and we wish him success in his labors. Elder Page has gone to Washington, where he purposes proclaiming to the rulers of our nation, the great principles of eternal truth. We are pleased to know that he has gone there, for we think that he is the very man to "counsel our counsellors, and to teach our senators wisdom."

We have various other accounts which we must omit at the present time.

We feel very much obliged to those elders which we have named, and to all others who have kindly assisted us in circulating our papers. They are subserving the cause of truth: spreading intelligence, and putting people in possession of principles that will speak when they themselves, are far away.

OATH.

The Philadelphia Sun states that a man named Zimmerman, residing in Huntington, in proving an arbitration with his neighbor, when affirming in relation to his account, said: "*If what I have stated be not true, I hope the Almighty will send me to hell!*" The words were scarcely uttered, when he fell over and expired.

PUBLIC MEETING.

The inhabitants of the city were called together last Thursday, (the 7th inst.), by president Joseph Smith, for the purpose of giving some general instructions relative to our temporal economy, and also to enter into some general arrangements relative to the building of the Temple. There was a very large congregation assembled on the occasion, who listened with great interest to the timely and judicious remarks of the prophet, and other speakers who addressed the assembly. Appearances would indicate that there is every prospect of the Temple being enclosed this next season.

THE WEATHER.—Winter has gone, and we are no longer in the ice bound, frozen regions. The ice has all floated out of the river, which is fast rising; and numbers of boats have passed up and down the majestic Mississippi. The weather is getting warm, and every thing bears the aspect of an approaching spring.

The High Council of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, to the Saints of this Stake :.....GREETING.

BELOVED BRETHREN:—Realizing as we do, the importance of the work in which we are engaged, we deem it expedient to lay before you such matters from time to time, as in our opinion, will be beneficial to the saints, and the spirit in us may seem to require. We would remind our brethren, the elders, who have at sundry times been sent forth as flaming heralds: messengers of the everlasting gospel, who proclaim a message of salvation to their fellow men, thereby gathering and bringing up to Zion the scattered elect of God, to be taught more perfectly the principles of salvation; that whilst their messages is abroad, we have had our mission to remain at Nauvoo, and to participate with the saints in the blessings of poverty, if such it may be called, amid sickness and distress, in the vexations and turmoils of the unruly and ungodly, for which no man has paid us, for days, weeks, months and years; that our time has been spent in endeavoring to settle difficulties, set in order the things needful to salvation; in trying to reconcile and cement the feelings of our brethren to each other in the spirit of the gospel, whilst at times, circumstances of a more painful nature have been presented. Individuals have been brought before us, charged with high crimes in the violation of the laws of heaven, on whom much patient exertion in the labors of love have by us been bestowed, to reclaim them from the error and evil of their doings. We regret to have it to say, that in some instances our efforts have been fruitless, for after we have found in them an obstinate and unyielding spirit to the principles of right, we have (reluctantly) been compelled to sever them from the church as withered branches. Such persons not unfrequently manifest their wickedness by their trifling with, and bidding defiance to all, and every good rule, regulation and law, set forth for the guidance of all saints. One singular trait of their depravity is frequently manifested by their going to some excluded elder and getting re-baptized into the church, not having first made the least satisfaction, (as was required) to such as they have injured. We have to say that baptism in such cases is not valid,

and cannot profit; we here continue to say let such expelled persons first be reconciled to his injured brother, and bring forth fruit meet for repentance, or in case of dissatisfaction with our decision, take an appeal and reverse it, if found wrong.

Expelled persons, not complying with these rules (which we believe are in accordance with the order of heaven) whom we have been once necessitated to withdraw fellowship from, cannot be restored in any illegal way, and we would say that all such clandestine creepings in to the church, is climbing up some other way, and that such persons can only be considered as thieves and robbers, we would also remind the elders that it is improper for them to re-baptize any such expelled persons, while they remain thus obstinate, as aforesaid, and that it will subject them to censure, and bring them to trial before a proper tribunal of the church.

We therefore, hope for the future, that certain officious, forward feeling elders will be more prudent in such cases hereafter.

We remain yours in the bonds of the
new and everlasting covenant,
WILLIAM MARES, } Presidents.
CHARLES C. RICH, }
Councillors.

Samuel Bent,	James Alred,
L. D. Wilson,	Alpheus Cutler,
David Fulmer,	George W. Harris,
Thomas Grover,	Aaron Johnson,
Newel Knight,	W. Huntington, sen.
Leonard Sobey,	H. G. Sherwood,
	HOSEA STOUT, Clerk.

To the Editor of the Times and Seasons.

DEAR SIR:—As you are placed as a watchman in Zion, and your opinion is respected by the members of the church, I should be very much gratified by your informing me, and not only me, but the public, through the medium of your valuable paper, the Times and Seasons, what your views are in regard to balls and dancing, as it has lately existed in our city.

I assure you Sir, that it is not through any captious feeling that I make the request, but as I am the father of a family, having both sons and daughters, over whom the great God has placed me as a father and a watchman, and to whom I feel responsible for the conduct of my children: being moreover an elder in the church, I feel desirous to know what to teach my children, and the world. I have heretofore been very scrupulous about these matters, with regard to this thing, some being for, and some against the principle. I wish Sir, not to be superstitious, but to know what is right and

then to do it. There are many others who possess the same feelings as myself, and who would feel highly gratified by an expression from you relative to this subject.

With sentiments of respect
I am Sir, yours in the everlasting covenant,

A FATHER AND ELDER IN ISRAEL.

P. S. If the prophet could spare time, and would favor us with his views on the subject, I should feel highly gratified.

In answer to the above, if our opinion is considered worth any thing, we are free to give it.

We have always considered that there existed on the minds of the religious community, a great deal of unnecessary superstition in relation to dancing, but perhaps this feeling is engendered more through other associations and evils connected with it, than from the thing itself. There certainly can be no harm in dancing in and of itself, as an abstract principle, but like all other athletic exercises, it has a tendency to invigorate the system and to promote health. Gymnastic exercises were considered as necessary in former days as any other part of tuition, and in England, and other parts of Europe, they have been revived of late, and are considered beneficial; and even in America, in the east, we have accounts of gymnastic exercises being introduced, and practiced even by the ladies;—wrestling, running, climbing, dancing, or any thing that has a tendency to circulate the blood is not injurious, but must rather be considered beneficial to the human system, if pursued in moderation.—Therefore, looking at dancing merely as an athletic exercise, or as something having a tendency to add to the grace and dignity of man, by enabling him to have a more easy and graceful attitude, certainly no one could object to it. So much then for dancing as a science.

We find by referring to the scriptures that dancing was not only tolerated, but practiced as a religious rite in olden times. In the second book of Samuel, vi chapter, 13th and 14th verses, we have an account of a day of rejoicing. When the ark of God was brought from the house of Obededom to the city of David with gladness we read; “and it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings, and David danced before the Lord with all his might; and David was girded with a linen ephod.” Here was a man of God engaged on one of the most solemn religious exercises, and dancing was one prominent part of the ceremony. We find also by a reference to the

21st chapter of Judges, that when the children of Benjamin had sinned against God, and had been nearly destroyed, and their wives and children cut off, that they made use of a stratagem, in order that they might obtain more wives, and went to Shiloh, where there was a yearly feast of the Lord; and where the daughters of Shiloh came forth in the dance.

At the time that the Lord delivered the children of Israel out of the hands of the Egyptians, "Miriam, the prophetess, sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, sing ye to the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea;" Exo., xv; 18. In all of the above instances, it was adopted for the purpose of celebrating the praise of God. Such was the case with David on his return from slaying Goliath: "Did they not sing one to another, of him in dances, saying, Saul hath slain his thousand, and David his ten thousand;" 1st Samuel, xxi; 11.—When Japhthah had gained a signal victory over the Ammonites, his daughter "came out to meet him with timbrels, and with dances," and David, in speaking of Israel, says: "Let them praise his name in the dance; let them sing praises unto him with timbrels and harp." From the whole of the above, it is very evident that dancing was always used as a part of the service of God, and not as an idle recreation; and that it was generally practiced to celebrate some signal victory, some remarkable deliverance, or on some particular days of religious festivity or rejoicing; and Jeremiah in speaking of the blessings that shall flow to his people in the last days, looks at it in this point of view, and says: "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from sorrow."

This then is the kind of dancing spoken of in the scriptures, and if we are asked what our views are concerning dancing, we can only answer, that they are just such as the scriptures set forth, and when we can see such a dance, we shall join in it heartily. We do not consider that the dancing that is now practiced is of that kind. We never heard God's name praised, nor his glory exalted in any of them. Nor do we think that there is the least desire to glorify God in the dancing of the present day. So far then as the dancing that is now practised is concerned; we do not believe that it is a scriptural dancing; or the thing that was practised in former days, and that it has not a tendency to glorify God, or to

benefit mankind. As an abstract principle, as we stated before, we have no objections to it; but when it leads people into bad company and causes them to keep untimely hours, it has a tendency to enervate and weaken the system, and lead to profligate and intemperate habits. And so far as it does this, so far it is injurious to society, and corrupting to the morals of youth. Solomon says that "there is a time to dance;" but that time is not at eleven or twelve o'clock at night, nor at one, two, three or four o'clock in the morning.

ELDER TAYLOR—

Sir: If you should judge the following to be of any interest to your readers, it is at your disposal.

W. WOODRUFF.

Pleasant Springs, Kemper co., Miss.,
January 29th 1844.

ELDER WOODRUFF—

Dear Sir: It is not with an ordinary degree of satisfaction that I embrace the present opportunity of writing a few lines to you, to let you know where I am and what I am doing. I left home on the 12th of August last; came down the river to Vicks Burg; travelled into the county about forty miles; preached a few times; was taken very ill, and remained unable to preach for about four weeks. I then got better and began to preach as soon as I felt able. In company with Elders Hewet and Gully, I started for Alabama, travelled about 140 miles and came into Kemper county, where I am now. The weather being rainy, and the waters high, we commenced preaching the everlasting gospel. Large congregations turned out to hear and many soon began to believe. The waters still continued high and I continued to preach in this and the adjoining counties, until I, with the help of my brethren, have succeeded in organizing two branches of the church consisting of 6 and 7 members. The spirit of the Lord has been poured out, and some have spoken in tongues while others have rejoiced in the blessings of the new and everlasting covenant. I have not yet been to Alabama; the waters have continued so high that it has been impossible to get there. It happened pretty much by chance, a few days ago, that I got hold of one of the late numbers of the Times and Seasons, in which I discovered an article on the necessity of a more extensive spread of your very valuable paper, upon which I determined to use what influence I could in that way, and feel still determined, with the help of the Lord, to be the means in the hands of God of spreading this work as far as I can, both by preaching and obtaining subscribers for both the Times and Seasons and Neighbor.— Brother S. Gully, the bearer of this, will hand

in the names of some ten or twelve subscribers, with the pay. The brethren here have subscribed liberally for the papers, in a general way.

I have seen many ups and downs in this world since I first heard the gospel by your mouth; but the circumstances which transpired in those days are still fresh in my mind and well do I remember the many times that I repaired to the silent grove and poured out my soul in mighty prayer to God, that I might receive authority as a minister of Jesus Christ, and little did I realize the importance of the calling. But I chose it, not because I was eloquent, not because I was learned, nor yet because I was desirous of obtaining vain glory; but because I could not bare the idea of God's people being gathered and not to have a hand in it; believing that God was able out of weakness to bring strength and with weak and foolish things to bring to nought the strong and wise in the things of this world.

May the Lord, in his mercy, direct me in all things that I may follow the spirit of truth and the council of the church of Latter-Day Saints.

Pray for me that the Lord may bless me and keep me in the right way. Write to me, if you please, and give me such instructions as I need, and you will confer a great favor on me.

I am your brother in the bonds of the new and everlasting covenant,

BENJAMIN L. CLAPP.

To the Editor of the Times and Seasons.

Nauvoo, Feb., 28th, 1844.

DEAR SIR:—Information came to me recently, through a letter written by brother Reid and Holt, Rutherford county, Tenn., giving an account of an imposition practiced upon them and others of the same branch, by an impostor who came into that branch about the 15th of November last, professing to be an elder of this church, calling his name Lorenzo Hodges. He preached a number of discourses in that vicinity; telling them that he was wounded in the Missouri difficulties, and was unable to travel on foot; and that he left Nauvoo with a good horse and saddle, but being solicited to stop at a campmeeting, had his horse stolen; he could not proceed further on his mission without assistance. The branch, ignorant of his designs, and wishing to advance the cause of righteousness, readily fitted him out with a horse, saddle, bridle and martingills, worth at least one hundred dollars, which he took to use until he should return to Nauvoo, there he was to deliver up said property to the Temple committee, to be applied on their tithing. He started to visit the different branches of the church; with a promise of returning; left several appointments to preach, but has not as yet been

heard of by them; and from the best information that I can gather, has gone to Texas. He is known in this city by the name of *Curtis L. Hodges*.

The matter contained in this communication is at your option.

Yours, sincerely,

JOHN D. LEE.

AN ACROSTIC ON THE GREAT
MORMON PROPHET.

Jehovah's voice let every nation hear !

On mighty winds, his chariot wheels doth roll !!

Sing loud his praise, and let the heathen see
Earth tremble—heaven inspire the holy soul
Proclaim his will as *now to me tis' giv'n*
Heaven's last direction in the way to heaven !

The Spirit cries come to my standard, come,
Haste all ye pilgrims,—fill our fertile plains
Enlarge our borders,—find with us a home,
Gain peace and joy, where heavenly pleasure reigns !

Reject the creeds, that long have kept you bound,
Enter our *sanctum Nauvoo's holy ground*.

Attend ye nations to his great command !

The time is *now* when men must rise or fall,
Proclaim his will—the judgment's near at hand !

Regain *your freedom* and obey *this call*—
On Zion's shore doth hope and virtue dwell,
Peace to the righteous that no tongue can tell !

Hosanna to the Lord who guards our host—
Encamped with gospel armour purely bright,
'Tis with the *sword of truth* we conquer most,
Our foes shall *perish*, when they dare to fight.

Fierce bigots with their creeds dare not contend,
They fall beneath the *truth* and find their end.

Hold fast *ye saints*, and keep your eyes on heav'n—
'Ere long you'll hear the mighty trumpet sound !

Woe to the men who are not then forgiven
Each cries for pardon, when it can't be found.

See cloud on cloud in august grandeur roll !
To judgment come, to judgment every soul !!

Earth's mighty mountains then shall disappear—
Rivers and seas to mingled blood shall turn,
Night's awful reign is now approaching near,
Each saint rejoices while the wicked mourn !
'Midst flaming worlds, thy servants God of Love,
Pass on unharmed, to glorious realms above !

In Christ believe and God who dwells on high ;
Repent and pray your sins may be forgiven ;
Escape the death that's never doomed to die,
On wings of faith your souls shall soar to heaven—

Farewell! to Earth—now joys immortal rise,
Sing loud hosanna's as you mount the skies.

Almighty Power! protect our little band,
Increase our faith, our virtue and our love,
Nor let our foes e'er get the upper hand,
To drive our people from their chosen land—
Surround us with a HALO from above.

Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints, held at Tuscaloosa Co., Ala., on the 10th of February, 1844.

Conference met according to previous appointment, and organised by calling elder John Brown to the chair, and appointing George W. Stewart clerk; after which a hymn was sung, and the throne of grace addressed by the president.

Resolved, That the clerk take the names of all the official members present, which were as follows:

Of the Seventy, H. W. Church.
Elders, John Brown, Wm. Stewart, Joseph Turnlow, Zimri Kitchens, George W. Stewart, Wm. Matthews.
Priest, Augustus Skinner.
Teacher, William Townsend.
Deacons, James Skinner and James Turnlow.

Representation of branches:—Cypry branch, represented by Wm. Stewart, consists of 57 members, five elders, one priest, one teacher, and one deacon.

Boguecheito branch, represented by James Turnlow, consists of 43 members, two elders, one teacher, and one deacon.

Buttehalchy branch, represented by William Matthews, consists of 23 members, two elders, one priest, one teacher, and one deacon.

Resolved, That the saints uphold the presidency by their prayers.

Resolved, 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 published.

JOHN BROWN, Pres't.

GEO. W. STEWART, Clerk.

From the Southern Reformer.

ANCIENT EGYPT.

The last of the course of Mr. Gliddon's lectures on Ancient Egypt was delivered before the Lowell institute of Boston on Friday evening. It was (says the Transcript) on the "The cubit," and existence of a perfect system of authentic measures in Egypt in the times before the pyramids, and, as he thought, even prior to the days of mathematical science—coeval with hand of our first father Adam!

"The primitive sources of all ancient or modern metrical systems were application of different members of the human body; the hand and the foot, in whole or in part, gave origin to all

our ideas of length. Mr. Gliddon said that the adoption of the hands and feet as measures had probably been taught by Mizraim to his Egyptian children, more than 1,000 years before Cadmus, or 2,000 before Romulus, with reference to Greece and Rome. In fact, like the art of writing, (which, in his public characters, the lecturer shows to have existed before Noah) he carries the cubit also back into antediluvian periods quoting the command in the 5th verse of the 6th chapter of Genesis, with reference to the ark of "gophir wood." And this is the fashion which thou shalt make it of; length of the ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits.

Gliddon proceeded to show the cubit in the hieroglyphical writings, and its phonetic sign with regard to the cubit, or human arm from elbow to end of middle finger; and also its existence in the modern Coptic and Hebrew language, as derived from the Egyptian pictorial symbol. The Egyptians had two cubits—the royal and the common. An arm, or common cubit, is exactly two spans of the hand, of six handsbreadth or palms, or twenty-four digits; and thus we have the cubits. The royal cubit is an arm and one palm.

The lecturer presented a "fac simile" of an ancient Egyptian mason's rule, the original of which was found among the ruins of the Propylea of Karnac. One of the pylons (or gateways) had been erected by Pharaoh Hor, of the 13th dynasty, B. C. 1661; and during the process of some workmen who (after the outer-casing, by the Pasha's orders, had been blown off with gunpowder, in 1839) were employed to remove some of the interior blocks, a seeming stick was picked up by an Arab laborer. This had fallen between the stones on the first building of the structure, and being covered up with masonry, had remained where it first fell 3,500 years before.

"A French gentleman Mons. Prisse, an eminent hierologist and professional architect, then residing at Thebes, was present, and found it to be a mason's rule, marked off into divisions and subdivisions. He purchased the useful relic, and, having shown it to many a scientific gentleman, he ceded it to A. C. Harris, Esq. of Alexandria, in whose collection it now is. Mr. Gliddon exhibited a precise copy of this measure, its exactly length being three feet five inches and three-tenths, divided into fourteen compartments, with subdivisions. With this rule he illustrated the application of the human hand in measuring, suiting the action of his statements, and introducing many calculations and ad-measurements, impossible for us to attempt here to transcribe, and rendered more in-

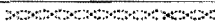
teresting by oral applications than they could be in a dry printed detail. Mr. Gliddon observed that the Egyptian cubit corresponds to the dimensions of the Tabernical of Moses. He showed that it was the cubit of Solomon, on the first construction of the Temple, B. C. 1012; and he quoted Ezekiel xl. 5, and xliii. 13, to establish the identity of the Egyptian cubits of B. C. 1661, or rather prior to B. C. 2500, from the pyramids (with which these cubits correspond!) with Ezekiel's two cubits B. C. 535, on the second erection of the Temple. He showed that Bishop Cumberland is wrong in his estimates of Hebrew cubits, as he confounds the cubit of seven palms with the cubit of six

palms. He also showed the perfect analogy between the Arab cubit or arm, 4300 years ago; exemplifying his subject with modern Italian, Greek, and Turkish correspondences. He referred besides to other ancient cubits in Europe and Egypt.

“Having proved the propriety of the Egyptians and the Hebrews with regard to the cubit, the lecturer fully showed what he termed ‘the plagiarisms of Greece and Rome,’ and how the hand applied to their measures, as in every thing else, the Greeks and Romans are ‘the mere children of the venerable and profound Egyptians, and that we are their grand-children.’”

POETRY.

For the Times and Seasons.



TO MRS. MARY PRATT

ON THE DEATH OF HER LITTLE SON.

BY MISS E. R. SNOW.

Time with an arrow's speed has gone
 Since I beheld a blooming flower,
 As fresh as summer morning's dawn—
 Its beauty grac'd the vernal bow'r.
 'Twas lovely, and its op'ning bloom,
 A 'oy inspiring halo spread;
 And rich as Eden's first perfume
 Was the sweet fragrance which it shed.

Such was your little one; and more
 Than rosy beauty grac'd its air—
 A higher charm its features bore—
 A noble intellect was there,
 With fondest hopes, from earliest hour
 You saw its mind, a royal gem,
 Expand with reason's genial pow'r
 To form a future diadem.

But oh! a frost has nip'd the flow'r,
 And all its loveliness is gone!
 A hand unseen with ghastly pow'r
 Has laid full low, your little one!
 But soon, by nature's annual round

That flow'r beneath the vernal skies
 Will bloom. Ere long the trumpet's sound
 Will bid your sleeping cherub rise.

How was that lov'd, departed one
 Endear'd by scenes of deep distress!
 Missouri's prison walls have known
 Its infant cry—your fond caress:
 When in your arms with tenderness
 You bore it to the wretched cell;
 That with your presence you might bless
 The heart of him you love so well.

But hush the sorrows of thy breast,
 And wait the promise of the Lord,
 To usher in a day of rest,
 When all will be again restored,
 Although a tender branch is torn
 Asunder from the parent tree;
 Back to the trunk it shall be borne,
 And grafted for eternity.

Morley Settlement, Jan. 17th, 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 6.] CITY OF NAUVOO, ILL. MARCH 15. 1844. [Whole No. 90.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 9th, in company with ten elders, I left Independence landing for Kirtland. We started down the river in 16 canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at McIlwain's bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation given August, 1831.

Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, 't behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant

Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whither upon the land or upon the waters, as it remain-

eth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually con ending for: the faith once delivered to the saints, I received the following

Revelation given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God: even Jesus Christ, your advocate who knoweth the weakness of man and how to succor them who are tempted: and verily mine eyes are upon those who have not as yet gone up unto the land of Zion: wherefore your mission is not yet full:— nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a

meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I the Lord promised the faithful and cannot lie.

I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo I am with the faithful always; even so: Amen.

After this little meeting of the elders, myself, and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well, on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.— In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as “the land of Zion” was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the saints and the purchase of the land and other matters, and received the following

Revelation given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar: and listen, ye that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you: yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willet to take even them whom he will take, and preserveth in life them whom he will preserve: who buildeth up at his own will and pleasure; and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord utter my voice, and it shall be obeyed. Wherefore verily I say, let the wicked take heed, and let the rebellious fear

and tremble. And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased; wherefore, unto such he showeth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my command-

ments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands; nevertheless, I the Lord rendereth unto Cæsar the things which are Cæsar's:—wherefore I the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by: wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion;—and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up to the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servants Joseph Smith, jr. power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the moneys which he can impart, to be sent up unto the land of Zion. Behold these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not my counsel, but grieved the Spirit: wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained un-

to this power: for this is a day of warning, and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold I am Alpha and Omega, even Jesus Christ.—Wherefore let all men beware, how they take my name in their lips: for behold verily I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation: Let my servant Joseph Smith, jr. and Sidney Rigdon, seek them a home as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise a greater condemnation: Amen.

TO PARENTS.

(Continued.)

The parent who contemplates the honor and happiness of his children, and hopes to seal through them a reflection of glory back upon his own name, will first, not only learn the most judicious rules to apply by way of precept in his purpose, but also study to know himself virtuous and upright, as far as human liability will permit, and the nature of the case requires; for a man must be able to govern himself, before he can rule well even his own house. But notwithstanding the excellency of example in the government of children, it could not be duly appreciated by them without corresponding precept or commandment, may be rendered doubly effectual with children, if it is connected with some circumstance to make it interesting to them; for instance a gift, to confirm the sincerity of your anxiety in their welfare, or a promise of gratification in some favorite and innocent amusement. But this course would not serve to establish the confidence necessary for success in the line of parental duty; if the example did not follow in the fulfilment of the promise made, or a want of constancy and virtue should betray a lack of interest in their welfare—no matter how just the requirement, and necessary for the cultivation of pure principles; for the child finding himself again and again disappointed, will listen with reluctance, or turn with disgust from

the voice of command, and nothing encouraged in his faithfulness, will comply from necessity and fear, if at all, and not from a sense of duty, pleasure or respect.

With feelings thus alienated, there is not therefore, at least so great a probability of the children reflecting honor back upon the head of the parent; for, if even after the child comes to the years of maturity, and finds that in consequence of bad example he has imbibed a wrong turn of character, he should at last conscientiously, or advisedly embrace the principles and practice of virtue; and independent of parental influence become great, and useful; he could not with propriety, arise and ascribe to the parent the blessing of his accidental transition from the gloomy cells of shame and contempt, to the temple of honor and fame.

There is therefore a double inducement for the parent to exercise the necessary means for the faithful government of his children—the most sacred trust that heaven has placed in his hands—which is, not only the rich harvest of virtue and bliss that shall crown their heads, but also the perpetuation of a good name among a posterity of good and great men to the latest generation. See to it then, ye fathers, and ye mothers in Israel; ye saints of the Most High. Arise in the dignity and authority of your place and calling, and watch over your sons and your daughters with a faithful and a jealous eye; and while the attributes of truth and love hold dominion in your hearts; swaying their sceptres with cleansing influence in all your borders. Gather up their wandering affections, if any such there are, and by patient perseverance both in precept and example, seal them to yourselves with more than angelic fondness and purity, and prove that the fear of God is verily before your eyes; for who, that lives in the light and blaze of gospel truth and liberty as it is poured down upon the saints in these days, and traineth not his children in the path of virtue, that can say: 'The fear of the Lord is with me?' Let not then, those who have named the name of the Lord, submit to furnish ground for even the counsels of the just made perfect, to find one single trace of treachery or deception in the motives connected with the performance of a duty of so great an importance as the government of children; that the hope of the blest may shine forth in your lives, and your works continue.

Having now spoken in general terms of the importance of this subject, it may not be amiss to give some reflections that are more directly in relation to practice—not aiming however, to any thing more, than if possible to encourage the more faithful performance of a duty so much neglected among men.

Children are generally strict observers of the words and actions of mankind, even before they are able to understand their meaning, and not unfrequently attempt, innocently to imitate what they see done, or hear said, no matter how poisonous in its character, or loathing in its influences over their minds. This relates more particularly to the earliest period of life, when children are more directly under the care of the mother, and which is the very time when the most permanent formation of character takes place. So, at least, the Phrenologist would say. But it is not here the intention to follow that channel, neither is it necessary;—for the position is abundantly supported by each days' experience, that the ruling features in the character of man, are formed by the age of about twelve years. This gives the mother almost an entire sway over the destinies of our race. What then, that is virtuous, and amiable and refining should not the mother possess to be duly qualified for so important a trust?—Nor is the father in any wise exempt; for, as he is the head to direct, and the chief to command, and the prince to reign in the lovely empire of his family; and naturally possessing a deeper research of mind, a more profound judgment, and a more skilful understanding; let him apply his wisdom to control, and according to the principles of virtue, every influence that shall pass in all the realm of his own house. This brings to view a faint glimmer of the beauties of a well regulated family authority, or order by which each one may know their rightful power, and the channel of their duty, whether of instruction, or of counsel, or of obedience. But to return.

Finding that the mother holds so important a stand in the government of children, there is no source of information, whether it is by council, or by instruction, or by obedience, that she in wisdom could neglect, so long as she is able thereby to attain to one single spark of the fire of virtuous influence to administer in the court of her little family.

HEMONI.

(To be Continued.)

ELDER TAYLOR,

Sir,—I forward this communication to you to make what disposal of it you may judge proper.

B. YOUNG.

Feb. 12, 1844.

Dear Brother Young,—I left this place on the sixth of December last, according to council, and travelled in an easterly direction, preaching three or four times a week. I baptized two at Mackenaw, stopped at Bloomington, Mc Lean Co. Illinois, and baptized three. I proceeded

through Vermillion Co. to Middle York, when I found brother Joseph Coon, where we together baptized eight persons in eight day's labor.

We thought it advisable to hold a conference, and organize the members into a branch. The conference was called by Elder Daniel Botsford, who was chosen chairman, and Joseph Coon; clerk. The branch was called "The Middle York Branch of Vermillion County."

Levi Murdock was ordained an elder to preside over the branch, Silas Springer, a priest, Perry Fitzgerald, a teacher, and David A. Judal, a deacon. There were ten members present on the occasion.

We feel encouraged to go on in the name of Lord, and labor in the vineyard, as he shall direct. We feel that there is a great work to be done. The harvest truly is great and the laborers few. We feel our weakness and inability, and we cease not to call on the name of the Lord to grant unto us wisdom and understanding, humility, and strength of body and mind, that we may go forward in the strength of Israel's God, to combat and overthrow error, and establish the principles of eternal truth in the place thereof.

DANIEL BOTSFORD.

JOSEPH COON.

EARTHQUAKES.

At Coudrio, in Perthshire, a smart shock was felt on the 14th ult. The day was calm and frosty, with sunshine. The accompanying sound was very loud. At Aberfeldy, on the same day, two shocks were felt which lasted several moments. A letter from Rome states that several slight shocks of earthquake had been felt there, but no injury had arisen. The German papers state that two more earthquakes had taken place at Ragusa on the 22d ult.—*Scottish Paper*.

THE LATE EARTHQUAKE IN THE CHANNEL ISLANDS.

It is remarkable that the men working when the phenomenon happened in the mines in the Island of Sark, more than 400 feet beneath the surface, neither heard any noise, nor felt the least motion of the earth around them, although the effects above ground were of a very alarming character. The person engaged in the steam mill house, observed the machinery shaking most violently, and he thought the boiler had burst, the shock being so tremendously awful. At Cherbourg the houses were much shaken and the furniture displaced, and many articles were thrown down. No personal injury, however, attended the concussion.

EARTHQUAKE IN GUERNSEY

(*Abridged from the Guernsey (Eng.) Star of Dec.*)

On the afternoon of Friday last, at a few minutes before four o'clock, the shock of an earthquake was felt throughout the whole of this island, of very considerable violence. For some days previous the weather had been perfectly calm, and the temperature so mild that many persons continued sea-bathing; the only remarkable meteorological circumstances being, that a luminous body, resembling a clouded moon, was seen over the island at seven o'clock on Wednesday evening, which continued visible for ten or fifteen minutes, and that the evenings, excepting during the short appearance of the meteor, were impenetrably dark. The whole of Friday, till about three o'clock, had been fine and bright, but the sky had somewhat an unusual appearance, the clouds being singularly tinted with pale green, red, and purple. At the time when the shock was felt—seven minutes before four—the sky was partially overcast, and had a rainy appearance, the wind blowing in slight squalls from the southward and south-westward. At the time above-mentioned, a loud rumbling or undulating noise was heard in every part of the island, accompanied by one or two shocks, which, to our apprehension, had much less affinity to the concussion produced by an explosion, than to the benumbing effect created by electricity. This phenomenon, it is generally agreed, lasted about four seconds, and was evidently subterranean.

The shock, as we have already stated, was felt in all parts of the island, and every where appears to have produced the same effects. Persons out of doors felt the earth heave under them, in some cases so violently as to oblige them to lay hold of the nearest object for support. The banks and hedges of fields were seen to be in motion, and in the houses the furniture and goods were rocked and shaken.—Buildings of all kinds were distinctly seen to heave and shake, as well as the pier walls, the iron railings at the south west corner of the quay, and the massive quay at St. Sampson's harbour. The vain of the town church was violently agitated, and the bell struck twice.—Many imagine that heavy pieces of furniture were being removed over their heads, whilst many more believed that their houses were falling, and there was a general rush into the streets. So severely was the shock felt in the office of this paper, that the numerous persons employed, simultaneously, and without concert, sought safety out of doors, in the full conviction that the building was falling about their ears. We have not heard of any damage be-

yond the shaking down of a few tiles, bricks, &c. All the accounts which we have collected from various parts of the island differ as to the apparent direction of the shock, and the time of its occurrence. We are inclined to believe, that the shock must have taken various directions, guided either by the fissures of the earth, or by other causes acting on the electric fluid. The shock, we believe, took place simultaneously throughout the whole island, and we are the more inclined to this opinion from having learnt from Jersey that the shock was felt at that place precisely at the time it occurred at this town—namely, seven minutes before four o'clock. We learn from Sark, that the shock was felt in that island at about the same time, and in the same manner as in Guernsey.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

RELIGION AND POLITICS.

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seem in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate, or will. We have looked with abhorrence upon the monster, and shrink from the idea of introducing any thing that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty; breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful, lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated and the funeral dirge be chanted in the "Land of the

free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians is altogether culpable, that the division is extending too far, and that in our jealousy lest a union of this kind should take place, we have thrust out God from all of our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's; providence, has no control, about which his direction or interposition, never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them, if "he raises up one king and puts down another, according to the counsel of his own will;" if "the powers that be, are ordained of God;" then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently, we will cease to pray for our president, our legislators, or any of our rulers, and each one will pursue his own course, and "God shall not be in all our thoughts," so far as politics are concerned.

By a careful perusal of the scriptures, however, we shall find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion. The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him; but their laws were given them of God; hence says the prophet: "The Lord is our king; the Lord is our judge; the Lord is our law-giver, and he shall reign over us;" and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil, as their religious affairs, as the book of Kings abundantly testify. Hence, Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone; but other nations also, acknowledged his supremacy and sought his aid.

Abimelech, king of the Philistines, captivated by the beauty of Sarah, took her for the purpose of making her his wife, when the Lord

appeared to him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand, and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that "the Lord removeth kings, and setteth up kings;" and in the writing which Belteshezzar saw on the wall the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms, that should come after his.

The Lord sent by Jonah a message to Ninevah, saying: 'that in forty days Ninevah should be destroyed;' but when the king proclaimed a fast, and sat in ashes, both him and his people—the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel, and the apostle John, both in prophetic vision beheld a time that is spoken of as a period of great glory, when 'the Lord shall be king over all the earth,' and when 'the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God.'

Certainly if any person ought to interfere in political matters it should be those whose minds and judgments are influenced by correct principles—religious as well as political; otherwise those persons professing religion would have to be governed by those who make no professions; be subject to their rule; have the law and word of God trampled under foot, and become as wicked as Sodom and as corrupt as Gomorrah, and be prepared for final destruction. We are told "when the wicked rule the people mourn." This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of humanity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God requires us to use our endeavours to put in righteous rulers. Our revelations tell us to *seek diligently for good and for wise men.* Doc. and Cov. Sec. lxxxv. Par. 2.—

"And now verily I say unto you, concerning the laws of the land, it is my will that my peo-

ple should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I the Lord justifyeth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free; therefore ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith; he is wise, prudent, faithful, energetic and fearless; he is a virtuous man and a philanthropist; if we want to find out who he is, his past history shows his indomitable perseverance, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself; but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

OUR CITY, AND THE PRESENT ASPECT OF AFFAIRS.

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principle portion of their time in obtaining the necessary means for the sustenance of their families; therefore little improvement has been made. But old boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zi-

on, and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel the carpenter's hammer, the teamster's voice; or in other words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer, than in the preceding one. Almost every stranger that enters our city, is excited with astonishment, that so much has been done in so short a time; but we flatter ourselves, from the known industry, perseverance and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land; and should the season prove favorable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the saints here of late, have taken hold of the work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speaks to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to the saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally, as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true hearted saint that does not with joy and delight, contemplate the endowment of the servants of God, and the blessings he has promised his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty; that every company of saints, every elder that comes here, and every mail, may bring money and other property for this important work, which when completed will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate

the prosperity of the great cause of truth, which we all are actively engaged in.

For several Sundays past, when the weather was favorable, large crowds of our citizens assembled near the Temple, where they have been favored with very interesting and eloquent discourses, from Gen. Joseph Smith, President Hyrum Smith, Elder P. P. Pratt, and others. On the last occasion that Gen. Smith favored us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience, that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles, which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labors under in speaking to a congregation thus situated, also that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

A NEW PUBLICATION.

We have before us a very neat work in pamphlet form, containing forty royal octavo pages, bearing the following title: "An appeal to the inhabitants of the State of New York, Letter to Queen Victoria, (reprinted from the tenth European edition;) The Fountain of Knowledge; Immortality of the Body, and Intelligence and affection;—by P. P. Pratt."

The reputation of Mr. Pratt, as an author, and faithful minister of the gospel, is such as to render it unnecessary for us to attempt to eulogize the above work; for the name of the author alone, is sufficient to recommend it to every lover of truth and literature; and we would say to every such person, that he should be the owner of one.

In order to give our readers a specimen of the work, we will insert a few extracts from it, in our next number, which we are obliged to omit in this, for the want of room.

The above work can be had of Mrs. Pratt, at the corner of Young and Wells streets, or at this office.

A FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can transpire on earth, is, when a sin has been committed by one person against another, *to forgive that sin*: and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, *to forgive also*. Verily, verily such a friendly rebuke is like the mellow zephyr of summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage.— Well might the wise man exclaim: “a soft answer turneth away wrath:” for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire*.

Jesus said, “blessed are the peace makers, for they shall be called the children of God;”—wherefore if the nation, a single state, community, or family ought to be grateful for any thing, *it is peace*. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happiness the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind: with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

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

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

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, *The tree is known by its fruit?*”

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *Wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at *Hawn's mill*, forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such *statue law* as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and imprisonment in the county jail not exceeding six months."

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

With due consideration

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

Nauvoo, Ill., March 8, 1844.

Nauvoo, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in

Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you, that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils *entirely alone*: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen*.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of the hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an example of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am
Your obedient servant,
HYRUM SMITH.

ATMOSPHERIC PHENOMENON.

The "Glaneur du Haut Rhin," of the 21st ult. gives the following on the subject of the phenomenon observed at Colmar on the 21st:—"The same event was observed in several parts of Alsace, and also of Switzerland. Two violent detonations took place in the regions of Vosges. They were accompanied by a bright light. The doors and windows of the houses in the villages of the valleys and lower Vosges were greatly shaken, but on the plain they were much less so. At Colmar, the phenomenon was considered by many persons to have been a peal of thunder preceded by a flash of lightning; but the duration was much longer than any such flash, and produced a species of scintillation in the fog. The shock there was feeble compared to what was felt at Berghheim, Riquewihr and other communes at the foot of the Vosges. In the valley of Munster, the light inflamed the whole of the horizon, and was equal to the light of day, and the shock was very strong. In the valley of Grogmagny the shock was also strong, and the light effaced the light of the candles. At Belfort, the light was seen through the fog in the direction of the north, and had all the appearance of lightning, but the weekly journal of the town does not state that any noise was heard or any shock felt. The light was also seen at Delemont, in Switzerland, but here there were two flashes with two corresponding detonations. The town, enveloped in a dense fog, was suddenly illuminated as by a gleam of the sun in August. This brightness occurred twice within two or three seconds. The Helvetic, from which we borrow this account, makes no mention of either detonation or earthquake. These data are too incomplete for us to decide upon the cause of the phenomenon; but from the wide circle in which it was observed, and the time which elapsed between the flash and the shock, it may be presumed that it came from a great height above the horizon." The *Federal* of Geneva noticed that the same day, and at the same hour, a meteoric light was seen of such brightness that those who were on the heights above the town say, that all Fribourg appeared to be on fire. The journal adds, that it must have extended very widely, as it was perceived at Berne and in the Jura.—*Gabgnani*.

THE JEWS.

"The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have re-

mained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population during the last hundred years, and England having tripled hers within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The number who entered Palestine, from the wilderness were evidently not much more than three; and the census according to the German statistics, which are generally considered to be exact is now nearly the same as that of the people under Moses; about three millions. They are thus distributed:—

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000 of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report of 1825—the number probably, remains the same. This extraordinary fixedness in almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive that a people thus preserved without advance or recession; dispersed yet combined; broken yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential, without a nation, yet united as no nation, ever before or since; has not been appointed to offer this extraordinary contradistinction to the common laws of society, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?"

THE COMET.—Sir James South has received a letter from Professor Schumacher, stating that the comet recently discovered by M. Faye in the constellation of Orion, actually belongs to our system. In a postscript to his letter, the professor says that its period is six years and 219 days. It is much to be regretted, says Sir James South, in a letter to a contemporary,

owing to extraordinary unfavorable weather, which, since its discovery, seems to have prevailed not only Great Britain but even Europe, the observations of it are so few. Since the 30th November, he has seen it but once; and in Ireland neither the Earl of Rosse nor Dr. Robinson obtained even a glimpse of it.

DREADFUL COAL-PIT EXPLOSION.—A terrible coal-pit explosion, accompanied by fearful loss of human life, occurred in the vicinity of Whitehaven, between the hours of five and six on Thursday evening week. The dreadful event took place at a colliery called Duke's Pitt, at the time it was in full operation, and arose, it was supposed, from the fire-damp becoming ignited and exploding in the lowermost gallery in the pit, where no fewer than sixteen miners were at work, and eleven horses, all of whom were instantly hurled into eternity. Most of the unfortunate sufferers, we regret to say, are married men, and have left large families, totally unprovided for, to lament their dreadful fate. Up to ten o'clock on Friday morning only eight out of the sixteen bodies had been recovered.—*Liverpool (Eng.) Albion.*

From the Quincy (Ill.) Herald.

MR. EDITOR:—

Sir:—As I was perusing the Whig of the 28th of February last, my eye caught some remarks made by the editor of that paper, justifying himself for publishing an article from the New York Tribune, reflecting severely upon the Mormon leaders. I read the article alluded to, after which I made the following observations:

"I have heard it observed by medical gentlemen, that if a person wish to commit suicide by taking poison, he will fail to accomplish his object if he take a very extravagant dose, for it being too strong for the stomach to retain, it meets with an immediate resistance, and is thrown off before time will allow it to be conveyed to the blood. So with the article in the Whig. It is so strongly tinctured with the bane of falsehood, slander and reproach, that it can do the Mormons no harm; for every person who has been to Nauvoo and witnessed there the fruits of industry and untiring perseverance which exhibit themselves both in the city and on the wide-spread prairie, must confess that the statements in the above named article are false; and how the editor should be ignorant of the fruits, I am at a loss to determine, for they have not grown in a corner!!

He says of the Mormons, "we are sorry we cannot please them," but he need not be. We

are not sorry, and why? Because Christ has said, "if ye were of the world, the world would love you; but as ye are not of the world, I have chosen you out of the world, therefore the world hates you."

I was very glad he had modesty enough to qualify the terms, "Mormon friends" with, "or rather acquaintances;" for conscious as he must have been, that he had forfeited all claim to our friendship by giving publicity to an article which we verily believe he knew to be false, his conscience smote him with guilt when he called us friends, and therefore modestly altered it to 'acquaintances.' We would inform the editor of the Whig, that considering the way in which not only the Mormons, but several other worthy citizens have to feel the lash of his abusive tongue, we shall not be very jealous if he leave out all those endearing words, expressive of friendship and good will when he talks about us, neither shall we feel ourselves very highly complimented if he put them in. If we are wrong, his course will never reclaim us: but if we are right, the flood of abuse and scandal against us, which he endorses for truth, must sooner or later recoil upon his own head, and associate him and give him a place with those "who love and make a lie."

He is very jealous of religious and political power being united. But I would ask, does not every wise legislative body invoke the aid of a religious power to order their deliberations in wisdom, and direct their political course with prudence? If not, why all these Chaplains, in our legislative halls, in the army and in the navy? But probably the editor of the Whig would say: "It is true, in all christian governments, there are men selected of acknowledged worth and piety to ask wisdom upon the State and National councils, and also blessings upon the army and navy; yet says he, it is all a sham and mock ceremony; for if God were to give a revelation of wisdom and knowledge by the Holy Ghost, or by an Angel to any of these Chaplains, and they should declare it in the National councils, it would not be regarded at all, only as the height of extravagance, presumption and folly. So you see it is all a sham." Yes, Mr. Editor, your views are, no doubt, correct. They are too self evident for me to contradict. But Joseph Smith, more sincere and consistent than they all, prays to God for wisdom, receives it by revelation, and then as a test of his implicit confidence therein, acts upon it.

Would the editor have us to understand that there is one department in heaven to guide the

destinies of the political world, and another directing the affairs of religion? If so, he is much mistaken. There is one God who presides over the destinies of all nations and individuals, both religiously and politically, and numbers the hairs of all our heads. I would ask if the editor of the Whig ever prays after the following manner: "Thy kingdom come, and thy will be done on earth as it is in heaven;" if he does, he virtually asks God to destroy the distinction of Church and State on earth; for that distinction is not recognized in heaven. With God, politics and religion are both one, but not with us. He also prays that God may establish a government on the earth like that in heaven, and that "the kingdoms of this world become the kingdom of our God and of his Christ." Church must not triumph over State, but actually swallow it up like Moses' rod swallowed up the rods of the Egyptians.— If this be not so, the kingdom of God can never come. Satan can never be bound, the millennial glory never dawn upon our world, Christ never reign king of nations, as he now does king of Saints, neither can death be swallowed up in victory. But Christ will reign, and put down all rule, and authority and power.

Whoever, therefore, will always labor to keep up a distinction of Church and State, must oppose his own prayers, fight against the decree of heaven, and perpetuate strife and confusion in the earth. Whoever are to be the honored instruments in carrying forward the ark of this covenant and affecting this union, time must determine; whether the Monks, the Methodists or Mormons, or any of them; yet it will certainly be that people whom the Lord shall choose.

But to close. It may sometime happen to him who freely indulges in abusing a virtuous, industrious, and sincere people; a people who have been made poor by cruelty and oppression a people who are trying to live by all laudable industry, who have faced opposition in almost every form, and waded through "much tribulation;" a people against whom the popular cry is raised, mingled with vengeance and extermination, and whose voice can seldom be heard in reply, that he fall into the same difficulties in which he tries to involve them, that he die in poverty and disgrace when no relatives can lament, nor friends can bury.

A FRIEND TO THE MORMONS.

To the Editor of the Times and Seasons.

NEW ORLEANS, Jan., 22, 1844:

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, convened in the City of New Orleans, January, 14th, 1844.

The conference was composed of one high priest, two of the seventies, six elders and thirty-four members.

Conference opened by prayer.

F. B. Jackaway was called to the chair, and W. Crowell appointed secretary.

The chairman then made some very appropriate remarks on the occasion, upon the order of the kingdom of Jesus Christ. It was then motioned and carried unanimously, that a branch of the church be organized in this place.

F. B. Jackaway was then unanimously elected president, and E. L. Brown, and W. Crowell, assistants. E. L. Brown was chosen clerk.

It was then motioned that James Lawson be ordained a priest for the branch, which was carried unanimously, and the ordination attended to.

Resolved, That the branch be called the New Orleans and La Fayette branch of the Church of Jesus Christ of Latter Day Saints.

Fellowship was withdrawn from Samuel C. Brown.

T. B. JACKAWAY, Pres.

E. L. BROWN, Clerk.

From the Troy Daily Whig.

APOSTOLIC SUCCESSION OF THE FIRST CHRISTIAN CHURCH AT ROME.

The foundation of the Church of Rome is equally attributed to Peter and Paul, the one as apostle of the circumcision preached to the Jews; the other as the apostle of the circumcision preached to the Gentiles.

Its Bishops succeeded in the following order.

1st. St. Peter and St. Paul, who both suffered martyrdom under Nero.

2nd. Linus, the son of Herculanius, a Tuscan. He is mentioned by St. Paul, and sate between 11 and 12 years.

3d. Cletus or Anaclitus, a Roman, the son of Æmilius, who sate nine years.

4th. Clemens, a Roman, born in Mount Caelius, the son of Portimus, near akin, say some, to the Emperor. He was condemned to dig in the marble quarries near the Euxine Sea, and by command of Trajan thrown into the sea, with an anchor around his neck. He was bishop of Rome nine years and four months.

5th. Eustratus, by birth a Greek, but his father a Jew of Bethlehem. He is said to have been crowned with martyrdom the last year of Trajan, and in the eighth year of his bishoprick.

6th. Alexander, a Roman, though young in years, he was grave in his manner and conversation, he sate ten years and seven months and died a martyr.

7th. Xystus or Sixtus, a Roman; he was martyred in the ninth year of his bishoprick, and buried in the Vatican.

8th. Telesphorus, a Greek, succeeded. Justin the Martyr flourished in his time. He died a martyr, having sate eleven years and three months and was buried near St. Peter in the Vatican.

9th. Hyganus, the son of an Athenian philosopher, was advanced to the chair under Antonius Pius. He sate according to Eusebius eight years.

10th. Pius, an Italian, born at Aqueleia.—He died after being bishop one year and four months.

11th. Aticetus, born in Syria; he is said after eleven years to have suffered martyrdom, and buried in the Via Appia, in the cemetery of Calistus. In his time Polycarp went to Rome.

12th. Soter, or as Nicepheros calls him Soterichus, was a Campanian, the son of Concordius. There was an intercourse of letters between him and Dionysius bishop of Corinth. He died after he had sate nine years.

13th. Elitheusinus, born at Nicopolis in Greece. To him Lucius, King of Britain sent a letter and an embassy. He sate fifteen years, died A. D. 186, and was buried in the Vatican.

14th. Victor, an African, the son of Felix, a man of furious and intemperate spirit, as appeared from his passionate proceedings in the controversy about the observation of Easter. He was bishop ten years.

15th. Zephyrinus, a Roman, succeeded and possessed the chair eight years. He was a pious and learned man.

16th. Calistus or Calixtus, the son of Domitius, a Roman, a prudent and modest man, he suffered much in the persecution under Alexander Severus under whom he became a martyr, being thrown into a well by the procurement of Ulpian the great lawyer, but a severe enemy to Christians. He sate six years, and though he made a cemetery called after his own name, yet he was buried in that of Calipodius in the Appian way.

17th. Urbanus, the son of Pontianus, a Roman, after six years he suffered martyrdom for the faith. He was buried in Pretextatus in the Appian way.

18th. Pontianus the son of Calpurnius, a Roman. For his bold reproving of the Roman idolatry he was banished into the Island of Sardinia, where he died. He was bishop for five years.

19th. Antirius, a Greek, the son of Romilus. He died after he had kept his place one month, though others without reason make him to have lived in it many years.

20th. Fabianus, a Roman was unexpectedly chosen bishop. While several others being in competition, a dove suddenly descended and sat upon his head; the great emblem of the holy spirit. He died a martyr after fourteen years.

21st. Cornelius a Roman. Frequent letters passed between him and Cyprian. After somewhat more than two years he was cruelly whipped and then beheaded.

22d. Lucius a Roman sate two, or as others say three years. He suffered martyrdom by the command of Valerian.

23d. Stephanus a Roman, the son of Julius. Great contests were held between him and Cyprian about re-baptizing those who had been baptized. He was beheaded after he had sate two or three years, and was buried with his predecessor.

24th. Xystus, a Greek, formerly a philosopher of Athens, after one year and ten months he suffered martyrdom.

25th. Dyonythus, a monk, made bishop in the judgment of Dyonythus, bishop of Alexandria, a truly learned and amiable person. The time of his bishoprick is uncertainly assigned, but is supposed to have been twelve years.

26th. Felix, a Roman. In his time arose the Manichean heresy. He suffered much about the fourth or fifth year of his episcopate, and was buried in the Aurelian way in a cemetery of his own, two miles from Rome.

27th. Entycianus, a Tuscan. A man exceedingly careful of the burial of martyrs. After one year's space he crowned himself with martyrdom.

28th. Caius, or as Eusebius call him, Guiarius, a Daimatian; kinsman to the Emperor Diocletian. After holding the see eleven years he was beheaded.

29th. Marcellinus, a Roman. Through fear of torment he sacrificed to the gods; but recovering himself, he died a martyr, after he had sate eight or nine years he was beheaded, and buried in the cemetery of Priscilla.

30th. Marcalus, a Roman, succeeded. He was condemned by Maxentius, the tyrant, to keep beasts in a stable which he performed with his prayers and exercises of devotion. He died after five years and six months, and was buried in the cemetery of Priscilla.

31st. Eusebius, a Greek, the son of a physician. He suffered much under the tyranny of Maxentius. He sate six years and was buried in the Appian way near Calistus cemetery.

32d. Miltiades, an African. He might be a confessor under Maxentius, but could not be a martyr under Maxunus, as some assert. He sate three or four years, and was buried in the cemetery of Calistus.

33d. Sylvester, a Roman. He was elected to the place A. D. 214. He was brought from the mountain in Soracte, whither he had fled for fear of persecution. He was highly in favor of Constantine the Great, and sate twenty-three years.

F. B.

For the Times and Seasons.

TUSCALOOSA Co., Ala., Feb. 10, 1844.

SIR:—This is to inform you that a conference was held in the above mentioned place, by the elders of the church of Jesus Christ of Latter Day Saints; and inasmuch as it is the

first conference that has been held in this region of country, where churches were represented, it was the request of the conference that a copy of the minutes be transmitted to you for publication, if you should deem them worthy of an insertion in your valuable paper: so that the church may know how the work of the Lord is progressing in the south, I should feel much obliged. There is a great call for preaching in this country, and many are coming into the covenant, and rejoicing that they ever heard the fulness of the everlasting gospel.

J. BROWN.

POETRY.

For the Times and Seasons.

TO MRS. SYLVIA P. LYON.

ON THE DEATH OF HER LITTLE DAUGHTER

BY MISS W. R. SNOW

Earthly happiness is fleeting—

Earthly prospects quickly fade—
Oft the heart with pleasure beating
Is to bitterness betray'd!

Ah! methinks I see you bending
Like a willow o'er the urn:
But a heav'nly voice descending
Sweetly whispers, "do not mourn."

Scenes of sorrow most distressing—
Scenes that fill the heart with pain
Often yield the choicest blessing—
Present loss is future gain.

In the darkest dispensation
Oh remember, God is just:
Tis the richest consolation
In his faithfulness to trust.

Let the heart oppress'd with sorrow—
Let the bosom fill'd with grief—
Let the wounded spirit borrow
From his promise, kind relief.

While affliction's surge comes o'er you
Look beyond the dark'ning wave!
See a brighter scene before you—
Hail the triumph o'er the grave.

Though your lovely child is taken
From your bosom to the urn;
Soon the sleeping dust will waken
And its spirit will return.

Yes, again you will behold it
Fairer than the morning ray—
In your arms you will enfold it
Where all tears are wip'd away.
Morley Settlement, Feb. 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 7.]

CITY OF NAUVOO, ILL. APRIL 1, 1844.

[Whole No. 91.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The fore part of September was spent in making preparations to remove to the town of Hiram and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following:

A Revelation given in Kirtland, September, 1831.

Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye, and hear, and receive my will concerning you; for verily I say unto you, I will that ye should overcome the world: wherefore I will have compassion upon you. There are those among you who have sinned; but verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, jr. through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I the Lord forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may, not offend him who is your Lawgiver.

Verily I say, for this cause ye shall do these things. Behold I the Lord was angry with him

who was my servant Ezra Booth; and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil, that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold he hath sinned, and satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil, and they shall be forgiven.

And now verily I say, that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that this farm should be sold. I willeth not that my servant Frederick G. Williams should sell his farm, for I the Lord willeth to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I the Lord will not hold any guilty, that shall go, with an open heart, up to the land of Zion: for I the Lord requireth the hearts of the children of men.

Behold now it is called to-day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble: and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remaineth in Babylon. Wherefore if ye believe me, ye will labor while it is called to-day. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store, and their possessions here, for this is not wisdom until the residue of the church, which remaineth in this place, shall go up to the land of Zion.

Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not

take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and what ever ye do according to the will of the Lord, is the Lord's business, and he has set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; and behold I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well doing, for ye are laying the foundation of a great work.— And out of small things proceedeth that which is great.

Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land: for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold I the Lord have made my church in these last days, like unto a judge sitting on a hill, or in an high place, to judge the nations: for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion: and liars, and hypocrits shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead: for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people: and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones; the Lord hath spoken it: Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county and about thirty miles south easterly from Kirtland. From this time until the forepart of October, I did little more than to prepare to re-commence the translation of the Bible. About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church, he was ordained an elder; as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder

Morley; but when he actually learned that faith, humility, patience, and tribulation, were before blessing; and that God brought low before he exalted; that instead of "the Savior's granting him power to smite men, and make them believe" (as he said he wanted God to do him;) he found he must become all things to all men, that he might peradventure save some, and that too, by all diligence, by perils, by sea and land; as was the case in the days of Jesus, which appears in the 6th chapter of St. John's gospel, he said; "verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth, and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters which by their coloring, falsity, and vain calculations to overthrow the work of the Lord exposed his weakness and folly, and left him a monument of his own shame, for the world to wonder at.

A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the "Evening and Morning Star." The first Sunday in October, Orson Hyde, a clerk in brothers Sidney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized and became a member of the church. As he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, I feel a desire to notice him as he was and as he is.— He was, in his own words, left in his infancy, an orphan with none to look upon him with a father's eye, and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave him suck was cold, and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years, he saw no one in whose veins flowed a drop of kindred blood, and consequently grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy, and whose burden is light; and who rewardeth his sons and daughters, who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life, to feed the poultry of the gentlemen with whom he had resided; for says he when I

poured the corn upon the ground, the fowls all came together en-masse, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion, while God poured out the stream of revelation upon the ancient church, they were all united and ate the living bread, but when he withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a Methodist song, some a Baptist song, some a Presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion. His further history will come in, in place hereafter. In the fore part of October I received the following:

Revelation on prayer, given October, 1831.

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdoms of God which is set up on the earth:—wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

Soon after the above revelation was received I re-commenced the translation of the scriptures, in company with elder Rigdon, who had removed to Hiram to act in his office of scribe to me. On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six were appointed to instruct the several branches of the church. Elders David Whitmer, and Reynolds Cahoon were appointed as two of the said committee, with

the further duty on their mission, of setting forth the condition of Br. Joseph Smith, jr. and Sidney Rigdon, that they might obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga county. On the 21st I attended a special conference to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the conference, on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons, together with a large congregation attended. Much business was done, and the four remaining committee, authorized by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris. At the request of William E. McLellen, I inquired of the Lord and received the following

Revelation given October, 1830.

Behold thus saith the Lord, unto you my servant William E. McLellen, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

Verily I say unto you, my servant William, that you are clean, but not all; repent therefore of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you. And now verily I the Lord will show unto you what I will concerning you, or what is my will concerning you, behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city, yea, in those regions round about where it has not been proclaimed.

Tarry not many days in this place: go not up unto the land of Zion, as yet; but inasmuch as you can send, send; otherwise think not of thy property. Go unto the eastern lands; bear testimony in every place, unto every people, and in their synagogues, reasoning with the people

Let my servant, Samuel H. Smith go with you, and forsake him not, and give him thine instructions: and he that is faithful shall be

made strong in every place, and I the Lord will go with you.

Lay your hands upon the sick and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things, even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth.—Verily thus saith the Lord your God, your Redeemer, even Jesus Christ: Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following revelation.

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.

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 unto every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for 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 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 fail:

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.

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 servant 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 obscur-

riety, 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.

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 judgement upon Idumen, or the world.

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

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.

To the Editor of the Times and Seasons.

NAUVOO, March, 1844.

ELDER TAYLOR:—

Dear Sir—On the 25th of October, last, we left this place for Mississippi; we arrived at Vicksburg on the 4th of November, proceeded back in the country fifty miles, where we had the pleasure of getting in company with brother Benjamin L. Clapp, who had just recovered from a long and severe attack of fever. We remained there a few days; three of us then started together; brother Clapp for Tuscaloosa, Alabama; we, for Pleasant Spring, Kemper county, where we arrived on the 20th of November. Brother Clapp stopped with us, intending to stay but a few days, the weather however being very unfavorable and an immense quantity of rain falling; caused traveling impossible; he then came to the conclusion to remain until the weather became more favorable. We began to preach, and had very large and attentive congregations, and

more calls in a short time than could possibly be attended to by us. In a few days we had a Methodist minister to make an attack upon us: being ready, determined, and as he thought, able, to put us down, not knowing any thing about the doctrine we preached, or the principles we held forth: he came out in full array, and perfectly full of every thing but the spirit of God and truth.

He made a perfect failure, as all do, when they come in contact with the truth, by error and falsehood; he however succeeded finally in opening the door of disgrace and falsehood to his heart, and his followers many of them saw it so very plain, that he was a wolf in sheep's clothing; and that he had been teaching for hire; that when they heard the true principles of the gospel set before them, by those that were authorized and commissioned to do it, they immediately saw the error of their ways, repented, and were baptized for remission of sins, and hands laid on them for the reception of the Holy Ghost.

We all three continued to preach in the surrounding country, having calls on the right and left, until the last of January. During this time we organized two branches of the church: one consisting of twenty-two members, known as the Kemper county branch, at Pleasant Spring, in which we ordained three elders, one priest, one teacher, and one deacon: and also a branch of thirty-seven members; three elders, one priest, one teacher, and one deacon, known as the Running Water Branch, in Nexabee county.

There was a spirit generally manifest through the country to hear preaching. There were some few priests that would stay at a distance and howl, but would not come up like men of God, and if they found they were in possession of errors, trade them off for truth, which would make them free.

Notwithstanding many that had embraced the gospel, had evidence to satisfy them of the truth of the work they had embraced, and some enjoying the gifts of the gospel, yet this was not sufficient to convince them of the error of their ways. But we are pleased to be able to say that many more were believing the doctrine, while those that had obeyed were enjoying its blessings.

We left brother Clapp industriously engaged among the people, and with a prospect of many more joining the church. He was of the opinion when we left him, that the prospects were more flattering than he had had in any former mission.

So Sir, you will see, notwithstanding there has been comparatively but few elders as yet

gone south, that the people there are disposed to hear and obey the truths of the gospel, and we hope ere long that many more will have an opportunity of hearing and obeying the fullness of the gospel of our Lord and Savior, Jesus Christ.

Respectfully, your brothers
in the new and everlasting
covenant,
W. HUITT,
S. GULLY.

To the Editor of the Times and Seasons.

BROTHER TAYLOR:—I spent with my family the last winter in Tazwell county, Illinois, three miles south of Pekin, where we engaged in spiritual and temporal labors. On the 4th day of February, fifteen came forward for baptism, all in the bloom of life; ten of them young men of first rate abilities. It was a glorious sight and a refreshing season. On the next Sunday three more young men came forward. The branch now numbers forty members, who have resolved to gather, in obedience to the commandments. I now find myself a citizen of your beautiful and prosperous city, on Warsaw street, one block south of Mulholland street, where I indulge a hope of being useful in my profession.

H. TATE, M. D.

Nauvoo, Illinois, April 1, 1844.

From the Cross and Journal.

BAPTISM BY IMMERSION.

Now for testimony on this subject, we will call on some of the most pious, most learned, and most elevated pædo-baptists that have ever written.

Dr. Witsius, of North Holland—born 1708, learned in the oriental languages. So learned and eminent divine, that he was chosen professor of divinity, 1st, at Franeker, after at Utrecht, last at Leyden. He testifies as follows:

“It cannot be denied that the native signification of *baptēin* and *baptizein* is to plunge, to dip. So that it is doubtless, more than *epipolazein*, which is to swim light on the surface; but less than *dunein*, which is to go down to the bottom, to be destroyed. Yet I have observed, that *katadusis* is frequently used by the ancients, with reference to baptism. “To baptize means to plunge, to dip; not to swim lightly—not to sink to the bottom, to destroy.”—But it means to dip in, and take out again.

Salmasius, an eminent French scholar; educated at Paris Heidleberg—his knowledge of language extensive—succeeded Scaliger in the

university at Leyden. Salmasius—*Baptism* is immersion; and was administered in ancient times, according to the force and meaning of the word. Now it is only *rhantism* or sprinkling; not *immersion* or *dipping*.

Calvin, John, known and read of all men says “the word baptize, signifies to immerse; and the rite of immersion was observed by the ancient church.

Beza—a Catholic—1543 went to Geneva and publicly abjured popery. After this he accepted a Greek professorship in Lausanne, which he filled for ten years, and returned to Geneva. Here he became a colleague to J. Calvin, through whom he was appointed rector, and theological professor. He succeeded Calvin, at his decease, in his offices and influence, and was thence considered the head of the Calvinistic church.

Beza says “Christ commanded us to be baptized, by which word it is certain *immersion* is signified. Baptizethai in this place is more than Kerniptein; because *that* seems to respect the whole body, *this* only the hands. Nor does Baptizien signify to wash, only by consequence; for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism. *Baptizo* differs from the verb *dunai*, which signifies to plunge into the deep and to drown.” So he says it does *not* mean to drown, but it does mean to immerse.

Calmet. “Generally people (speaking of the Jews) dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism.”

Martin Luther. “The term baptism is a Greek word. It may be rendered a dipping when we dip something in water, that it may be entirely covered with water. And that custom be entirely abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a little water) nevertheless they ought to be entirely immersed, and presently to be drawn out again; for the etymology of the word seems to require it. The Germans call baptism *tauff* from depth, which they call *tieff* in their language: as if it were proper those should be deeply immersed, who are baptized. And, truly, if you consider what baptism signifies, you shall see the same thing required: for it signified, the old man, and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond with the signification of baptism, that it may show a certain and plain sign of it.”

For the Times and Seasons.

TO PARENTS.

(Concluded.)

One grand principle in the government of children is, for the parent to have equally as much or more interest for the welfare and happiness of his children, than they themselves have. Another is, to convince them by an example of virtue, and the display of superior wisdom, that he is competent to stand as their counsellor, and worthy to rule in their conduct: and a third is, to administer justice and judgment with an even temper, and an equal hand in all cases under his parental jurisdiction and power. These are three important principles in the administration of all governments where the good of mankind is contemplated, but more particularly in that of families—and by the exercise of which, children may begin to be influenced to willing obedience, due respect, and living pleasure, in parental authority, even before they are able to lisp their own mother tongue; and thus the more safely led on, in the practice of virtue, and to tread the pathway for usefulness in riper years.

The minds of children are more flexible and attractive, while in infancy, and may then be more easily and successfully influenced to the love and practice of correct principles; and no time need be lost for want of age, for all their infant sports and amusements may be made so many instruments of instruction to their tender minds; and their toils and disappointments, and their numerous changes and mischievous experiments to which they often resort, are no less than so many *opportunities* to begin to plant in their minds the deeds of true nobility and greatness; for it is by the convincing power of experience, in connexion with appropriate instructions in every passing incident that comes under their notice in these early hours, that their character and notion of things begins to be contracted. The parent, therefore, whose mind is well fortified against the powers of fashion and indifference, by a true sense of his obligation, and a proper understanding of his duty, will in no wise let the golden moment of infancy pass from the head of their offsprings without sealing to their minds every possible token of the faithful discharge of the same.

Parents should therefore, not only possess an interest for their children, but let it be *manifest* sufficiently to secure their confidence that no good thing will be withholden that is possible for them to have. The performance of this part of parental duty calls for a liberal exercise of the attributes of love and kindness which awaken a spirit of affection and forbearance in the mind, and overlooks the errors and faults

of children, and also gives patience an pleasure to listen to their numberless little inquiries, and to serve their innocent demands. The faults of children however, should not always be overlooked, neither should they be put to the whip for encouraging a reckless and petulant disposition, and punished when they cannot otherwise be rendered faithful and obedient. When children are punished, it should always be attended with a perfect subjection of the will; and when forgiven, with counsel and reproof; and no fault should be forgiven that the child will not confess, nor punishment inflicted without a sense of guilt; and thus children will be always penitent when punished, and grateful when forgiven, while the tie of parental love and kindness will serve, not as abusing it, to kindle the flame of vanity and dissipation, but as a mighty engine to bind their affections more closely to the arm of correction and the sound of reproof.

Hence appears the necessity of the principle of virtue for example, and of wisdom to direct, without which parental kindness and love could not secure the end intended, for no counsel would be given, however productive of good, and no pleasure refused, however productive of evil. But when the lenient feelings of the heart are directed by the exercise of wisdom, and polished by the practice of virtue, this danger subsides, and true merit and excellence is seen springing up on every hand.—Where then is wisdom, and where the virtuous life? Open the doors and come in ye pearls of purest lustre, and shake terribly the powers that bind the understanding of the sons and daughters of Adam's line; and break the fetters from their feet. Arise ye children of the blest; ye parents, awake, behold the Lord hath crowned you with blessings; and treasures fill your borders; for, lo, children are an heritage of the Lord, and blessed is the man whose quiver is full of them. Awake then; rise up and shake off the trembling power of the fashions, and the binding chains of indifference, and listen to the voice of wisdom, for she crieth in the gates, and her voice is unto the children of men. Hear, for she speaketh excellent things, and the words of her mouth are truth and righteousness, and there is nothing froward or perverse in them. She dwelleth with prudence, and virtue is her companion, and length of days are in her hand. Wisdom hath builded her house, and her habitation is in the midst of the treasures of knowledge. Blessed are they that walk in her ways; watching dally at her gates for instruction, and refuse it not. Lay hold upon her munition, ye fathers, and resort to her strong hold ye mothers, that your

children may see it, and fly to your arms for safety, and seek your power for protection—that justice and judgment may bring forth—that your labors may be crowned with success. For notwithstanding, that in love and kindness is possessed the spirit of indulgence and forgiveness; and virtue and wisdom is able to direct and reprove; yet without judgment and justice, all the reproofs and counsels, and the forgivenesses and indulgences that may be given to children would fall fruitless to the ground; so far as their willing obedience and faithfulness; and their happiness and welfare is contemplated; for, the reproofs of the virtuous, and the counsels of the wise would be trampled down with impunity; and the excess of indulgences and pardons, that mercy and affection would lavish out, could find a consummation of their work only in dissipation and ruin. But, by the additional and united exercise of justice and judgment, all the evils consequent from the want of power, would meet with a deserved end; and the judicious allotment of a proper degree of love and kindness, and the counsels and reproofs that virtue and wisdom dictate, be aided by the just and legal enforcement of every requirement, until by patient endurance in the faithful exercise of every principle in the line of parental duty, the father may gain the unspeakable reward of living to see his sons rise up and fill their different places of honor and usefulness in society; and the mother to behold her daughters shining like the polished stones of a palace, fitted and adorned with virtue and intelligence, to shed forth the cheering rays of civil and religious prosperity and happiness over the face of the whole earth; and the name, and the glory, and the honor thereof shall roll onward for ages, and ages, and ages to come.

HEMONI.

THE LAST HOUR OF THE FALSE PROPHET.

The signs of the speedy fulfilment of the predictions against Mohammedanism, are multiplying every day. At the present time, anarchy and confusion prevail throughout the Turkish Empire, and the attempts of the European powers to support her, hasten her ruin. An intelligent traveller thus writes of his country.

“Turkey is in the agonies of dissolution, and will soon be a mere corpse. One of the provinces under her protection, Servia, has been lately revolutionized, and its reigning prince dethroned. The government at Constantinople acquiesces, because it is too feeble to oppose the revolution. In Syria is the same anarchy. The Druses and Christians of Mount

Lebanon are prey to perpetual wars, and obey no superior authority. No law, no safety, no security for property in this unhappy country. What does the Sultan do? He promises to act against the rebels, but does not. Is it not a sign that the last hour has come for the followers of Mahommed?”

TIMES AND SEASONS,

CITY OF NAUVOO,

MONDAY, APRIL 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

EXTRACT FROM A NEW WORK JUST PUBLISHED.

(BY FARLEY P. PRATT.)

In our last, we gave the title of the above work, and promised to insert in this, a few extracts in order to exhibit a specimen of it to our readers.

Elder Pratt in his article on the “Fountain of Knowledge” thus eloquently describes the capacity of the mind.

“Let us contemplate for a moment the mind’s capacity, small indeed at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting inquiry and meditation.

O man! burst the chains of mortality which bind thee fast; unlock the prison of thy clay tenement which confines thee to this groveling, earthly sphere of action; and robed in immortality, wrapped in the visions of eternity, organs of sight, and thought, and speech, which cannot be impaired or weakened by time or use; soar with me amid unnumbered, worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence.—Learn the present facts, the past history and future destiny of things and beings: of God and his works; of the organizations of angels, of spirits, of men and animals; of worlds and their fulness; of thrones and dominions, principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated high on a throne celestial surrounded with the chaotic mass of unorganized existence; search out the origin of matter and of mind. Trace them through all the windings of their varied order, till purified and

axated, all nature seeks a grand sublime repose and enters into rest, to change no more. Enter the sacred archives of the third heavens; hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man on earth to utter. And thus with knowledge stored, return to earth, and attempt to write all thou hast seen, or heard, or know of heaven and earth, of time and eternity, in a book.

You will then realize the truth of the language of the poet.

Could we with ink the ocean fill,
Was the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry,
Nor could the whole upon a scroll
Be spread from sky to sky."

In his chapter on the "Immortality and Eternal Life of the Material Body," he reasons thus:

"If it still be argued that something can be made from nothing, we would enquire how many solid feet of nonentity it would require to make one solid foot of material substance? The very idea is the climax of absurdity.

Therefore we argue that it is a self-evident fact, clearly manifested to every reflecting mind, that the elements of matter are eternal. That the earth was formed out of the eternal elements, and man's body out of the earth.—These facts are not only proven from scripture, reason, and philosophy, but are also demonstrated or confirmed by daily experience. The work of creation has been proceeding in every age up to the present time upon the same unchangeable principles. That is, all material organization in our world is produced from the earth, or from its own elements, as we daily witness; while there is not a single instance of a thing, or being, produced from nothing, so far as has come within the sphere of man's observation.

Modern discoveries in the science of geology have had a tendency to illustrate and confirm these important facts; and to explode the systems of mysticism, which while they throw a veil over the whole subject, as if too sacred for investigation, would fain make the world believe, that a God without body or parts, whose centre is every where and his circumference no where; originated all things from nothing, some six thousand years since, while at the same time formations are found in the bowels of the earth which indicate an existence of perhaps hundreds of thousands of years."

The following is from the article on "Intelligence and Affection."

"It is true, that, in this life the progress of the mind in intelligence, is not only gradual, but obstructed in various ways. It has to contend, not only with its own prejudices and the errors of an opposing world, but with innumerable weaknesses, temptations, cares, and troubles, with which it is continually beset.

And finally, its organs are weakened by disease, or worn with age, till it sinks into a backward tendency—loses a portion of that which it has been able to comprehend, and partakes of a kind of secondary childhood.

From this fact, some are ready to conclude, that the mind, like the body, has its limits; its point of maturity, beyond which it can never expand; and that arriving at this climax of maturity, like a full grown plant, it is incapable of a further advance. But this is a mistake. It is not the mind itself that is thus limited and confined within a circle so narrow, but it is the circumstances in which it is placed. That is, its bodily organs, once strong and vigorous, are now weakened by disease, or worn with age.—Hence, the mind, while connected with them, and dependent on them, is compelled to partake of their weaknesses. And like a strong traveller with a weak companion, or a strong workman with a slender tool, it can only operate as they are able to bear.

What then is the means by which this formidable obstacle can be overcome, and the mind be enabled with renewed vigor, to continue its onward progress in the reception of intelligence?

We will best answer this question by a parable.

A certain child had continued the use of food until its teeth were worn, loosened, and decayed to that degree that they were no longer able to perform their accustomed office. On this account, its food was swallowed in such a manner as not to digest properly.

This soon caused a general weakness and disorder of the system. Some unthinking persons seeing this, came to the conclusion that the child had come to maturity—that it no longer needed its accustomed nourishment, but must gradually sink and die. But in process of time, nature provided its own remedy. The old teeth were shed, and a new set more strong and durable took their place. The system being thus restored in every part to a full, vigorous and healthy action, was enabled to make rapid progress towards perfection, and to receive and digest food far more strong and hard of digestion than before.

So with the organs of the mind. This temporary body, frail and mortal, is to the mind

what the children's teeth are to the system.—Like them it answers a momentary purpose, and like them its organs become decayed and weakened by age and use; so that many truths which present themselves to the mind, cannot be properly digested while dependent on such weak organs.

But let this feeble and decayed body share the fate of the child's first set of teeth—let it be plucked by death, and the mind set free. Nay, rather let it be renewed in all the freshness and vigor of eternal life; with organs fresh and strong, and durable as the powers of eternal intellect.

And the mind, thus provided with organs, fully adapted to its most ardent powers of action, will find itself no longer constrained to linger on the confines of its former limits, where impatient of restraint, it had struggled in vain for freedom. But like a prisoner, suddenly freed from the iron shackles and gloomy dungeons of a terrible tyrant, it will more nimbly onward with a joyous consciousness of its own liberty. It will renew with redoubled vigor its intellectual feast, and enlarge its field of operations amid the boundless sources of intelligence, till earth, with all its treasures of wisdom and knowledge, becomes too small, and the neighboring worlds too narrow to satisfy a capacity so enlarged. It will then, on wings of faith, and by the power of the spirit waft itself far beyond our visible heavens, and "far above earth's span of sky" and explore other suns, and other systems; and hold communion with other intelligences, more remote than our weak minds can possibly conceive.

In these researches and discoveries, the mind will be able by degrees to circumscribe the heavens, and to comprehend the heights and depths, and lengths and breadths of the mysteries of eternal truth, and like its maker, comprehend *all things; even the deep things of God.*"

* * * * *

"Man, know thy self,—study thine own nature,—learn thy powers of body—thy capacity of mind. Learn thine origin, thy purpose and thy destiny. Study the true source of thine own happiness, and the happiness of all beings with which thou art associated. Learn to act in unison with thy true character, nature and attributes; and thus improve and cultivate the resources within and around thee. This will render you truly happy, and be an acceptable service to your God. And being faithful over a few things, you may hope to be made ruler over many things.

What then is sinful? I answer, our unnatural passions and affections, or in other words the

abuse, the perversion, the unlawful indulgence of that which is otherwise good. Sodom was not destroyed for their natural affection; but for the want of it. They had perverted all their affections, and had given place to that which was unnatural, and contrary to nature. Thus they had lost those holy and pure principles of virtue and love which were calculated to preserve and exalt mankind; and were overwhelmed in all manner of corruption; and also hatred towards those who were good.

So it was with the nations of Canaan who were doomed to destruction by the Israelites.—And so it was with the Greeks, Romans, and other Gentiles in the days of Paul. Hence his testimony against their wicked works, and his warnings to the churches to beware of these carnal, sinful, corrupt and impure works of the flesh; all of which were more or less interwoven with their natures by reason of long and frequent indulgences therein. Now it was not because men's natural affections were sinful that all these sins existed; but it was because wicked customs, contrary to nature, had become so prevalent as to become a kind of second nature.

So it is in the present age; men who do not govern their affections so as to keep them within their proper and lawful channel; but who indulge in every vice, and in unlawful use of that which was originally good, so far pervert it that it becomes to them a minister of evil; and therefore they are led into the other extreme; and begin to accuse their nature, or him that formed them, of evil; and they seek to change their nature; and call upon God to make them into a different being from what he made them at first. In short they seek to divest themselves of a portion of the very attributes of their nature instead of seeking to govern, to improve, and to cultivate and direct their powers of mind and their affections, so as to cause them to contribute to their happiness. All these are the results of incorrect traditions, teachings and practices.

* * * * *

"*There is no work, nor device, nor knowledge in the grave whither thou goest.*" "*As the tree falleth so it lieth.*" "*As death leaves us, so judgment will find us.*"

To the first of these we would reply that the spirit never goes to the grave; and the body does not stay in it long. And beyond it, in the regions of eternal life there is abundance of work, knowledge and device. To the second, we would say, that the tree lieth as it falleth until it is removed, and used for some other purpose. And to the third, we reply, that it is a sectarian proverb, instead of a scripture;

and by the by a false one too. For death leaves us in the grave, with body and spirit separated; and judgment finds us risen from the grave, and spirit and body united.

Thus organized a new, we are prepared to enter upon a life of business and usefulness, in a sphere vastly enlarged and extended.— Possessing a priesthood after the order of Melchisedeck; or, after the order of the son of God; which is after the power of an endless life, without beginning of days or ending of years, a priesthood which includes a sceptre and kingly office; we are more fully than ever qualified to teach, to judge, to rule and govern; and to go and come on foreign missions. The field of our labors may then extend for aught we know to the most distant worlds—to climes where mortal eye never penetrated. Or we may visit the dark and gloomy regions of the spirits in prison, and there, like a risen Jesus, preach the gospel to those who are dead; *that they may be judged according to men in the flesh, but live according to God in the spirit.*

Or we may be called upon, with the other sons of God to shout for joy, at the organization of new systems of worlds, and new orders of being; over which we may reign as kings, or to whom we may minister as priests. ”

* * * *

TO THE ELDER ABROAD

We very frequently receive letters from elders and individuals abroad, inquiring of us whether certain statements that they hear, and have written to them, are true: some pertaining to John C. Bennet's spiritual wife system; others in regard to immoral conduct, practiced by individuals, and sanctioned by the church; and as it is impossible for us to answer all of them, we take this opportunity of answering them all, once for all.

In the first place, we cannot but express our surprise that any elder or priest who has been in Nauvoo, and has had an opportunity of hearing the principles of truth advanced, should for one moment give credence to the idea that any thing like iniquity is practised, much less taught or sanctioned, by the authorities of the Church of Jesus Christ of Latter Day Saints.

We are the more surprised, since every species of iniquity is spoken against, and exposed publicly at the stand, and every means made use of that possibly can be, to suppress vice, both religious and civil; not only so, but every species of iniquity has frequently been exposed in the Times and Seasons, and its practisers and advocates held up to the world as corrupt men that ought to be avoided.

We are however living in the “last days;” a

time when the scriptures say “men shall wax worse, and worse; deceiving, and being deceived;” in a time when it is declared, “if it is possible the very elect should be deceived.” We have in our midst corrupt men, (and let no man be astonished at this for “the net shall gather in of every kind, good and bad;”) these corrupt men circulate corrupt principles, for a corrupt tree cannot bring forth good fruit; these spread their pernicious influence abroad, “they hatch cockatrices eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper;” their words eat as doth a canker; “the poison of asps is under their tongue, and the way of peace they have not known.” Such men not unfrequently go abroad and prey upon the credulity of the people, probably have clandestinely obtained an ordination, and go forth as elders, the more effectually to impose upon the public. Some have got horses, and others money, under specious pretences, from the unwary and unsuspecting, among the newly formed branches who have not had the sagacity to detect them.

There are other men who are corrupt and sensual, and who teach corrupt principles for the sake of gratifying their sensual appetites, at the expense and ruin of virtue and innocence. Such men ought to be avoided as pests to society, and be frowned down upon with contempt by every virtuous man and woman.

All of the above, of whatever name or nature, are “reprobate concerning the faith;” if they write, they write corruptly; if they speak, they speak corruptly. They are such as the apostle speaks of, they speak “great swelling words, having men's persons in admiration.”— They are high and lifted up, and would trample upon the humble, and the meek, and the unassuming, and are not afraid to teach for the commandment of God, their own corrupt, and devilish doctrines, and principles; let no man therefore, be deceived by them, let no man harbor them, nor bid them God speed; dont be partakers of their evil deeds.

If *any man* writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an imposter. You need not write to us to know what you are to do with such men; you have the authority with you.— Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to

which they belong, and if you cannot find that out, if they are members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, Godliness, and every thing that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles.

A PATTERN FOR THE SAINTS.

A writer in the New York American states that "there was one feature connected with the disastrous event on board the Princeton which forcibly presented itself to my attention, and which I think is worthy of notice.

In such a throng of visitors moving and pressing about in all directions, it could scarcely be regarded as singular that *entire order* as to stations of officers and crew should not be completely preserved, even if no accident had occurred—but this was not the fact.

I remarked on going on board and when the men were 'piped down' from 'mauning yard'—that in getting up the anchor—making sail and firing a salute, all went on in great order and regularity, although at the belaying pin of every brace, bowline and haliard, a lady, a senator, or some dignitary of state, would be courteously requested to move a little, to give *Jack* a chance to do his duty. As the wind was fair on going down the river, sails were used, and occasionally the engine was in motion; but on returning all sails were furled and the engine used exclusively.

Immediately after the accident occurred when, of course, great excitement and rushing followed among the crowd of visitors, I particularly remarked that every officer and man on duty kept his station until ordered by the officer of the deck to go elsewhere; and just where I saw *that officer* before the explosion there I found him afterwards, giving his directions with no other evidence of excitement than is generally discovered in a sudden squall.

A gentleman considerably excited at the moment said to me, 'I wonder if any one is attending to the engine?' This enquiry for a moment started me, but hearing, at the next instant, the man at the helm calling out in his usual tone, the depth of water, and to my surprise seeing the flag at half mast alroady—a conviction at once took entire possession of me, that although a scene of devastation was presented on the fore-castle, it had not for a moment put aside *perfect order and discipline* elsewhere about the ship—and we proceeded safely, though with melancholy feelings, to an anchorage off Alexandria."

If the officers and members of the Church of

Jesus Christ of Latter Day Saints, could at all times keep the conduct of these officers in view, it would afford them a pattern which they would find it to their advantage to imitate.

When the vessel is sailing in deep water with no wind, and a serene sky, it is very easy for every man to keep his place; but when the winds begin to rise, the billows roll, and the reefs present themselves, that is the time for every man to be found at his post; and as the Church of Jesus Christ of Latter Day Saints launched forth into the broad ocean of the world, it becomes necessary for all the members, as well as the officers, to be on the look out—to understand their duty, and to do it;—and when the clouds gather blackness, the wind whistles, and the billows roll, we ought the more assiduously to adhere to our post; then is not the time for us to attend to others, for every man has enough to do to attend to his own affairs; and if a great gun should burst, and not only destroy its own usefulness, but scatter its shattered fragments around, and threaten desolation and death, let every man still attend to his own business; let the helmsman, the engineer, and every other officer and man attend to his own affairs, and the ship will move majestically through the waves, she will outstride every storm, and land all her passengers in a secure haven.

DISSEPTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

As a general thing, it would seem that parables are designed to illustrate and convey with force, ideas connected with the subject to which they refer, and not as some vainly suppose, to throw a mantle of mystery over it. In this sense we regard the parable of the *laborers and the vineyard* as the most exquisite illustration of the subject of the dispensations of God and his dealings with the human family, from the morning of creation to the present time;—but to proceed.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into the vineyard." It is evident that the term "*vineyard*" should be applied in the broad sense, to the whole world, and the "*laborers*" to the prophets, apostles, and servants of God.

"And he went out about the third hour, and saw others standing idle in the market place. and said unto them, go ye also into the vineyard, and whatsoever is right, I will give you;

and they went their way. Again he went out about the sixth hour, and did likewise. And about the eleventh hour he went, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive."

It is evident that the term "hour," here stands for a noted epoch of the world, or the commencement of an important dispensation; and the "day" for the whole time of the world's existence in its present state. For instance, in the morning of the creation, the Lord sent laborers into the vineyard, in the days of Noah and Abraham he sent others into it, and also at the commencement and duration of the Mosaic dispensation. These may answer to the first, third and sixth hours, for it is plain that in each of these periods the Lord performed a work adapted to the peculiarities of the age, or in other words, that he committed a dispensation to his people. At the opening of the Christian, which corresponds to the "ninth hour," he had a great work to do; therefore, he sent many into the vineyard. But in the latter days, which corresponds to the "eleventh hour," he will commission and send other servants into his vineyard.

That the term "hour" in this parable refers to a noted epoch of time in the history of the world, is plain from the following: "Verily, verily I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live;" John v: 25. Christ here certainly alludes to the resurrection from the dead, and should we apply the term "hour" here used, in its literal sense, as meaning but sixty minutes of time, we should make a contradiction of terms, for he surely alludes to two resurrections, or periods at which a resurrection shall take place. No resurrection took place during the literal hour in which he said this; but in that age or epoch of the world, for proof of which we refer the reader to Mat. xxvii; 52, 53: The "hour that is coming" refers to the resurrection that is yet to transpire.

Having, as we trust, satisfactorily settled the question, relative to the term *hour*, we will now examine the manner in which the Lord called men to work in his vineyard at these respective periods. He had a particular work to perform in the days of Noah; the consequence was, he called him to perform it, and gave revelations adapted to the same, which were to proclaim the law of righteousness, and construct an ark for the saving of himself and family. These revelations did not conflict or in-

fringe upon any item of the law of God which was previously given to Adam, Enoch and others; but were such as was absolutely necessary to suit the peculiar circumstances of Noah and his family, but not those of another age.

Abraham lived in what is generally termed the patriarchal dispensation. He was called by revelation, and authorized to perform the work that the Lord had to do in this age. Had Abraham taken the position that many of the religionists of the present time have, he would have contended that his ancestors who lived at the opening of the patriarchal dispensation received revelations which were all sufficient for him and his posterity after him. Suppose that Lot, after the angel appeared to him, and warned him to flee from Sodom and Gomorrah, had replied that the revelations that were given to those who lived before, were all sufficient; or in other words, instead of acting in accordance with the express command to flee to Zoar, had undertaken to build an ark to save himself and family from the awful conflagration; would not the result have been his destruction? An ark answered the purpose of Noah, but it would not that of Lot.

(To be Continued.)

THE MANNER IN WHICH THE ANCIENT CHRISTIANS WERE CALUMNIATED.

We extract the following from "Milner's Church History," that our readers may compare the sanderous imputations that were lavished upon the former day saints, with those of the latter days.

"The extracts from Celsus, who wrote in the latter end of the second century, preserved in Origen's work against him, are very valuable in the light which I have stated. I shall select a few passages, partly from the collections of others, and partly from such as I have noticed myself. The reader must be prepared to hear bitter things. A more spiteful calumniator hardly ever existed; but he may serve a purpose which he never intended: When the following extracts have been seriously considered, the just inferences to be drawn from them, concerning the nature of the gospel, and the characters of its professors, cannot fail to present themselves to the mind of every candid inquirer after truth.

'When they say, do not examine, and the like, in their usual manner, surely it is incumbent on them to teach what those things are which they assert, and whence they are derived.'

'They say, Wisdom in life is a bad thing, but folly is good.'

'Christ was privately educated, and served

for hire in Egypt: he got acquainted with miraculous arts there; he returned; and, relying on his power of working miracles, declared himself God.'

'The Apostles were infamous men, publicans, and abandoned mariners.'

'Why should you, when an infant, be carried into Egypt, lest you should be murdered? God should not fear being put to death.'

'Ye say that God was sent to sinners; but why not to those who were free from sin; what harm is it not to have sinned?'

'Ye encourage sinners, because ye are not able to persuade any really good men; therefore ye open the doors to the most wicked and abandoned.'

'Some of them say, do not *examine*, but *believe*, and thy *faith* shall save thee.'

With a sneer he makes the Christians say, 'These are our institutions: Let not any man of learning come here, nor any wise man, nor any man of prudence; for these things are reckoned evil by us. But whoever is unlearned, ignorant, and silly, let him come without fear.' 'Thus, they own that they can gain only the foolish, the vulgar, the stupid slaves, women and children. They, who conversed with him when alive, and heard his voice, and followed him as their master, when they saw him under punishment and dying, were so far from dying with him or for him, or from being induced to despise sufferings, that they denied that they were his disciples: but now ye die with him.'

'He had no reason to fear any mortal now, after he had died, and, as ye say, was a God; therefore, he should have shown himself to all, and particularly, to him that condemned him.'

'He persuaded only twelve abandoned sailors and publicans, and did not persuade even all these.'

'At first, when they were but few, they agreed: But when they became a multitude they were rent again and again; and each will have their own factions; for they had factious spirits from the beginning.'

'They are now so split into different sects that they have only the name left them in common.'

'All wise men are excluded from the doctrine of their faith: They call to it only fools and men of a servile spirit.'

He frequently upbraids Christians for reckoning him, who had a mortal body, to be God: and looking on themselves as pious on that account.

'The preachers of their divine word only attempt to persuade fools—mean and senseless persons—slaves—women and children. What harm can there be in learning, or; in appear-

ing a man of knowledge? What obstacle can this be to the knowledge of God?'

'We see these itinerants showing readily their tricks to the vulgar, but not approaching the assemblies of wise men; not daring to show themselves *there*: but where they see boys—a crowd of slaves, and ignorant men—there they thrust in themselves and puff off their doctrine.'

'You may see weavers, tailors, and fullers, illiterate and rustic men, in their houses, but not daring to utter a word before persons of age, experience, and respectability: it is, when they get hold of boys, and of silly women, privately, that they recount their wonderful stories; it is then that they teach their young disciples that they must not mind their fathers or their tutors, but obey *them*: Their fathers and guardians, they tell them, are quite ignorant and in the dark, but themselves alone have the true wisdom. And if the children take this advice, they pronounce them happy; and direct them to leave their fathers and tutors, and to go, with the women and their play-fellows, into the chambers of the females, or into a tailor's or fuller's shop, that they may learn perfection.'

'In other mysteries, the cryer used to say,—Whoever has clean hands, and a good conscience, and a good life, let him come in. But let us hear whom *they* call. Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him. An *unjust* man, if he humble himself for his crimes, God will receive him; but a *just* man, who has proceeded in a course of virtue from the beginning, if he look up to him, he will not be received.'

He compares a Christian teacher to a quack, who promises to heal the sick, on condition that they keep from intelligent practitioners, lest his ignorance be detected.

'Ye will hear them, though differing so widely from one another, and abusing one another so foully, making that boast—the world is crucified to me, and I to the world.'

'The same things are better said by the Greeks, and without the imperious denunciation of God, or the Son of God.'

'If one sort introduce one doctrine, another, another, and all join in saying, Believe, if ye would be saved, or depart; what are they to do, who desire really to be saved? Are they to determine by the throw of a die? Where are they to turn themselves, or whom to believe?'

'Do you not see, that any man that will, may carry you away and crucify you and your demon: The Son of God gives you no help.'

How often it is, we hear individuals indulging in the most harsh kind of epithets against

Mr. Joseph Smith, and the whole society of Latter Day Saints. Again, how frequently it is, that a large portion of the community form their opinions about a man, or a society, from the assertions and opinions of some learned philosopher, or pretended religious champion. The history of the present age affords us a very striking example of this woful state of affairs; for no sooner does the sound of calumny, and the cry of delusion, impostor, and a score of other equally harsh imputations, proceed from the lips of some famous individual, than thousands immediately join in the vulgar cause, and reiterate these epithets from one end of our country to the other.

And now we ask, what has Mr. Smith, or the society of Latter Day Saints done, or what does the world know of either, that should in the least, militate against their characters? we answer, no more than the Jews knew against Christ and his disciples. What kind of men were the leaders of primitive church? We reply; that they were virtuous, honorable, untarnished in the sight of heaven, and uncorrupted with the schemes of intrigue, and plans of wickedness, that the great men were daily inventing; and who were their calumniators?—We answer, the high priests of the Jews, doctors of the law, learned rabbies, kings, philosophers, and statesmen. Who was this Celsus, that wrote so many bitter things against the Christians? One of the literati of Rom; which nation at this time, in regard to literature stood foremost in the world; one who held an influence over the whole nation. Who was the celebrated Porphyry, that wrote so much against Christians in the third century? A Roman philosopher.

Indeed, we are inclined to believe that when our enemies pour down upon us such a torrent of epithets, and put in circulation a battalion of falsehoods about us, that but little do they think, they are the same that was lavished upon the primitive Christians. It is a poor rule that will not work both ways. If the Latter Day Saints should be discarded because the tide of slander, abuse, and the false imputations of the learned, set in against them, then by the same rule we should set it down, that all the ancient Christians should be look upon as deceivers.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Batavia, Genessee county, N. Y., March 2, 1844, according to previous appointment.

Nathan Haskins was called to preside, and R. L. Young appointed clerk.

After prayer by the president, and singing by the audience, the president proceeded to examine the officers of the different branches.

Seventies present, three; Elders, 17; one priest.

The representation of branches was then called for, which were as follows:

Batavia branch, represented by J. L. Bartholf; has 25 members, including eight elders; two added since last conference.

Alexander branch, represented by A. Sheffield, has 28 members, including 10 elders; two cut off since the last conference.

Atica branch, represented by R. Shadball, has 16 members, including three elders.

Hume branch, represented by P. Weaver, has 20 members, including three elders and one priest.

Weatherfield branch, represented by R. L. Young, has 12 members, including two elders, four added since last conference.

In Cataaugus county, there are 10 members, represented by William Hyde.

Brother G. Thompson, who had been excommunicated from the Alexander branch and who had taken an appeal to the Batavia conference, was examined, and the proceedings of the branch decided to be illegal. He was reinstated to his former standing.

Conference adjourned till next morning, 10 o'clock, which was the first day of the week.

Met agreeable to adjournment.

Elder William Hyde was called upon to preach. He addressed the meeting on the coming of the Son of man. Elder Redfield followed him in the afternoon on different parts of the scripture, and exhorted the members to be faithful. Some other remarks were made appropriate to the occasion, and the audience seemed much humbled and edified.

Voted that this conference be adjourned to the neighborhood of brother Weaver and Wight, in Hume, Alleghany county, to be held on the 1st Saturday and Sunday in July, next.

Resolved, That these minutes be sent to Nauvoo for publication.

The Genessee conference consists of many more branches and members, but none of them being present, it was thought best to say nothing about their numbers.

NATHAN HASKINS, Pres.

R. L. Young, Clerk.

POETRY.

THE WIDOW OF NAIN

BY N. P. WILLIS.

The Roman sentinel stood helmed and tall
Beside the gate of Nain. The busy tread
Of comers to the city mart was done,
For it was almost noon, and a dead heat
Quiver'd upon the fins and sleeping dust,
And the cold snake crept panting from the wall,
And bask'd his scaly circles in the sun.
Upon his spear the soldier lean'd, and kept
His idle watch, and, as his drowsy dream
Was broken by the solitary foot
Of some poor mendicant, he rais'd his head
To curse him for a tributary Jew,
And slumberously dozed on.

'Twas now high noon.

The dull, low murmur of a funeral
Went through the city—the sad sound of feet
Unmix'd with voices—and the sentinel
Shook off his slumber, and gazed earnestly
Up the wide streets along whose paved way
The silent throng crept slowly. They came on,
Bearing a body heavily on its bier,
And by the crowd that in the burning sun,
Walk'd with forgetful sadness, 'twas of one
Mourn'd with uncommon sorrow. The broad gate
Swung on its hinges, and the Roman bent
His spear-point downwards as the bearer past
Bending beneath their burthen. There was one—
Only one mourner. Close behind the bier
Crumpling the pall up in her wither'd hands,
Follow'd an aged woman. Her short steps
Falter'd with weakness, and a broken moan
Fell from her lips, thicken'd convulsively
As her heart bled afresh. The pitying crowd
Follow'd apart, but none spoke to her.
She had no kinsmen. She had lived alone—
A widow with one son. He was her all—
The only tie she had in the wide world—
And he was dead. They could not comfort her.

Jesus drew near to Nain as from the gate
The funeral came forth. His lips were pale
With the noon's sultry heat. The beaded sweat

Stood thickly on his brow, and on the worn
And simple latchets of his sandals lay,
Thick the white dust of travel. He had come
Since sunrise from Capernaum, staying not
To wet his lips by green Bethsaida's pool,
Nor wash his feet in Kishon's silver springs,
Nor turn him southward upon Tabor's side
To catch Gilboa's light and spicy breeze.
Genesareth stood cool upon the east,
Fast by the sea of Galilee, and there
The weary traveller might bide till eve;
And on the alders of Bethulia's plains
The grapes of Palestine hung ripe and wild;
Yet turn'd he not aside, but gazing on,
From every swelling mount, he saw afar
Amid the hills the humble spires of Nain,
The place of his next errand, and the path
Touch'd not Bethulia, and a league away
Upon the east lay pleasant Galilee.

Forth from the city-gate the pitying crowd
Follow'd the stricken mourner. They came near
The place of burial, and with straining hands,
Closer upon her breast she clasp'd the pall,
And with a gasping sob, quick as a child's,
And an inquiring wildness flashing through
The thin gray lashes of her fever'd eyes,
She came where Jesus stood beside the way.
He look'd upon her, and his heart was moved.
"Weep not!" he said, and as they staid the bier,
And at his bidding laid it at his feet,
He gently drew the pall from out her grasp
And laid it back in silence from the dead.
With troubled wonder the mute throng drew near,
And gazed on his calm looks. A minute's space,
He stood and pray'd. Then taking the cold hand,
He said, "Arise!" And instantly the breast
Heav'd in its cerements, and a sudden flush
Ran through the lines of the divided lips,
And with a murmur of his mother's name,
He trembled and sat upright in his shroud,
And while the mourner hung upon his neck,
Jesus went calmly on his way to Nain.

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"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Continued.)

After this revelation was received, some conversation was had concerning revelations and language; I received the following

Revelation given November, 1831.

Behold, and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you; and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavored to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I the Lord give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jr.; and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language: this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true: but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels: wherefore continue in patience until ye are perfected.

Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jr. Amen.

After the above was received, William E. McLellan, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed, it was an awful responsibility to write in the name of the Lord. The elders and all present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received,

A Revelation given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson and Wm. E. McLellan. The mind and will of the Lord, as made known by the voice of the Spirit to a conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.

My servant, Orson Hyde, was called, by his ordinance, to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; behold this is the promise of the Lord unto you, O ye my servants: wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord

unto you my servant, Orson Hyde; and also unto my servant Luke Johnson, and unto my servant, Lyman Johnson, and unto my servant, William E. McLellan; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life: Amen.

And now concerning the items in addition to the covenants and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron: for the first born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron: but as a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be in peach-

ed, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.— And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall not be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children also are growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time, there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering, and in order to walk by the true light, and be instructed from on high, on the 3d of November, 1831, I inquired of the Lord and received the following revelation which from its importance and for distinction has since been added to the book of Doctrine and Covenants, and called the

APPENDIX.

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 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 the 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.

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; firstly, 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. Watch, therefore, for ye know neither the day nor the hour. 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.

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, and make his paths strait, 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 vallies 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 Savior 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 forever and ever.

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 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 whiteth for thee.

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, forever 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, 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 forever and ever.

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 shall 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.

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 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 the 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.

Behold and lo there are 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:— even so: Amen.

(To be Continued.)

(From the Cross and Journal.)
**KINGDOM OF HEAVEN—SUBJECTS
 ADMITTED.**

THE DESIGN OF BAPTISM.

CONFESSIONS BY EMINENT PAIDOBAPTISTS.

In a former essay we argued, that, as the Lord's supper taught and exemplified the sufferings of Christ, in atoning for sin, so also baptism taught and exemplified the burial and resurrection of Christ. That the actual death and resurrection of Christ were taught and insisted on as important and essential features in the Christian system, to be received by every disciple, and that the believers baptism illustrated the burial and resurrection of Christ, just as the believers observing the Lord's supper illustrated the sufferings of Christ. We then also promised to show, that the most learned, most devoted, and celebrated divines of the paidobaptist denominations acknowledged and taught the same things. We now proceed to show the same.

Witsius.—Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ for our sins, which he took on himself, was for a time absorbed; as in David, his type, he complains, (Ps. 69: 3,) 'I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God.' More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emergence out of the water exhibits an image of his resurrection, or the victory which, being dead, he obtained over death in his own dark domains, that is, the grave. All these the apostle intimates, (Romans, 6: 3-4.)

Robert Newton.—Baptism was usually performed by immersion, or dipping the whole body under water to represent the death, and burial, and resurrection of Christ together, and therewith to signify the person's own dying unto sin the destruction of its power and his resurrection to a new life.—St. Paul plainly refers to this custom. (Rom. 6: 4.)

A. H. Frankius.—The baptism of Christ represented his sufferings, (Mat. 20: 22.) and his coming out of the water, his resurrection from the dead.

Richard Baxter.—In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin. They

(your lusts) are dead and buried with him, for so your baptism signifieth; in which you are put under the water, to signify and profess, that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. 2: 11,12,13,) that the putting of the body under the water did signify our burial with Christ, and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament: so also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ; and put off the body of sin, and were quickened with him; and this doth all suppose their own *present* profession to put off the body of sin, and their consent to be baptized on these terms.

Saurin.—Paul says, 'We are buried with him by baptism into death; that is the ceremony of wholly immersing us in water, when we were baptized, signifies, that we died to sin, and that of raising us again from our immersion, signified that we would no more return to our disorderly practices, in which we lived before our conversion to Christianity.'

Bp. Patrick.—They (the primitive Christians) put off their old clothes, and stripped themselves of their garments; then they were immersed all over, and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ; according to the same apostle's language elsewhere, 'We are baptized into his death.—We are buried with him in baptism.'

Seudder.—Baptism doth lively represent the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts; being dead and buried with him into sin, and rising with him to newness of life, and to hope of glory.

Buddeus.—In immersion, which was used in former times, was a symbol and an image of the death and burial of Christ, and at the same time, it informs us, that the remains of sin, which are called the *old man*, should be mortified.

Dr. Whitby.—Therefore we are buried with him by baptism, plunging us under the water into a conformity to his *death*, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life.

Bp. Hall.—Ye are in baptism buried to

gether with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God; who hath raised him from the dead.

Pictetus.—That immersion into, and emersion out of the water, practiced by the ancients, signify the death of the old, and the resurrection of the new man.

Bp. Davenaut.—In baptism the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it.

Dr. Boys.—The dipping in holy baptism has three parts; the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. 6: 3.) Know ye not that all we which have been baptized into Jesus Christ, have been baptized into his death, and that our old man is crucified with him? The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. 6: 4.) The coming out of the water, figured our spiritual resurrection and vivification to newness of life, by the power of Christ's resurrection. (Rom. 6: 4, and Col. 2: 12.)

Grotius.—Baried with him by baptism. Not only the word *baptism* but the very *form* of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. 2: 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection.

Dr. Hammond.—It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ.

Bp. Nicholson.—The ancient manner in baptism, the putting the person baptized under the water, and taking him out again did well set forth these two acts; the first, his dying, the second, his rising again.—Into the grave with Christ we went not; for our bodies were not, and could not be buried with his; out in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.

ATA.

For the Times and Seasons.

NAUVOO MANSION, March, 1844.

MR. EDITOR:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest, in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No Sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords his ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favorite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the two; and from what I have seen, I have no reason to doubt, but Gen. Smith's *integrity* is equal to any other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quibblings and squabblings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's man*, and the man who will *exalt* the nation, if the people will give him the opportuni-

ty: and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous, in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet, who direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now engaged therein; which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen. Smith, independent of his peculiar religious views, (in which, by the by, I have discovered neither vanity nor folly,) the *sine-qua-non* of the age, to our nations' prosperity. He has learned the all important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off*. I am aware this will appear a bold assertion to some, but I would say to such, call and form your acquaintance; as I have done, then judge.

Thus, Sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, Respectfully,

A TRAVELLER.

To the Editor of the Times and Seasons.

SIR:—It may not be uninteresting to some of your readers, or bad policy to the world at large, to extract a few ideas from the writings of *Dr. Isaac Watts*, concerning "the glory of Jesus Christ." He lived and flourished in the latter part of the seventeenth century, and had not become so much enveloped in spiritual mysticism, but what he could read the Bible literally, and write plainly. The Doctor says:—

"Since the Socinian doctrines have been effectually refuted by many learned writers, especially in the last century, it is now, I hope, confessed almost universally, that our blessed Savior had a real existence long before he appeared in flesh and blood, and dwelt among men. It is also generally acknowledged, that he often appeared in a visible manner under the patriarchal and Mosaic dispensations, assuming the names, and sustaining the character and person of the great and blessed God.— Yet it has been a matter of contest in these lat-

ter years, as well as in the ancient days of Arius, whether Christ, in his complex person, include Godhead or not: or whether he being nothing else but a creature or a mere contingent being, and is only called God, as sustaining and representing the character and person of one who is infinitely above him, even the great and eternal God. This is the great and important question of the age.

Now that this matter may be determined with more evidence and certainty, let us first trace out the account which the Old Testament gives us of the various seasons and occasions on which *God the Lord,* the Lord God Jehovah, the Almighty, the God of Abraham, &c.*, is said to appear amongst men, with a few remarks on them in passing; and afterward we shall be enabled to draw more particular inferences from these scriptures, concerning the Deity of Christ and his appearance before his incarnation.

Whoever will read the four first chapters of Genesis with due attention, will find a very plain and easy representation of the great God, first creating all things, and afterwards appearing to Adam, Eve, and Cain, and conversing with them with a human voice, and very probably in a human shape too. I am well assured that any common reader, who begins the Bible without prejudices or prepossessions of any kind, would naturally frame this idea under the words and expressions of Moses, the sacred writer.

* Let the unlearned reader take notice, that there are two Hebrew words, viz: *Jehovah*, and *Adon* or *Adonai*, both of which our translators render *Lord*. The first, viz: *Jehovah*, signifies the *Eternal* or *Unchangeable*, and has been sufficiently proved to be the proper name of the great God, the God of Israel, peculiar to him and incommunicable to creatures; and it is written always in capital letters, LORD, for distinction's sake. *Thou, whose name alone is JEHOVAH, art the most high over all the earth.—Psa'. lxxiii; 18.* Though it had been much better if the Hebrew name, *Jehovah* itself, had been always written in our English Bibles, that the hearer might distinguish it as well as the reader. The other name, viz: *Adon* or *Adonai* is also translated *Lord*, and written in small letters, because it is not the proper name of the great God; it signifies his *lordship* or *dominion*, and is not so peculiar nor incommunicable.

Now let it be observed, that in almost every place which I have cited to show the various appearances of the LORD to men, it is the name *Jehovah* is used, which the reader will find distinguished by capital letters in the English Bible."

Such was the language of the learned Dr.

Watts, more than a century and a half ago; and it plainly indicates, that the light, which ought always to shine on the pages of revelation, had not then entirely disappeared. Hear him upon the 18th chapter of Genesis:

“And the Lord,’ Jehovah, ‘appeared unto him in the plains of Mamre; as he sat in the tent-door in the heat of the day, and lift up his eyes and looked, and lo, three men stood before him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground; and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.’ His first address was made to one of the three, who seemed to bear superior glory; afterward he invites them all to eat, and ‘he took butter and milk,’ ver. 8, ‘and the calf which he had dressed, and set before them; and he stood by them under the tree, and they did eat. And he said, Sarah thy wife shall have a son;’ at which tidings, when ‘Sarah laughed within herself, the Lord,’ or Jehovah, ‘said unto Abraham, wherefore did Sarah laugh?’ ver. 13. ‘Is any thing too hard for the Lord,’ or Jehovah? Now I think it is evident that one of these three men was expressly called *Jehovah*: two of them went onward toward Sodom, but he that is called Jehovah seemed to stay behind; ver. 16, 17, and 22, ‘the men,’ i. e. the two men, ‘turned their faces from thence, and went towards Sodom, but Abraham stood yet before Jehovah.’ And a long dialogue there ensues between Abraham and the Lord, or Jehovah, about the sparing of Sodom, wherein Abraham addresses him as the *true God*, in ver. 33. ‘The Lord,’ Jehovah, ‘went his way as soon as he had left communing with Abraham, and Abraham returned to his place.’ And, Gen. xix; 1. ‘There came two angels to Sodom at even,’ which most probably were the two men which left Abraham while Jehovah tarried and talked with him.— Now it is evident in the conversation, that neither of these two angels assumed the name of Jehovah; for, ver. 13; they say, ‘the cry of the men of Sodom is waxen great before the face of the Lord,’ i. e. Jehovah, ‘and Jehovah hath sent us to destroy it.’ This narrative gives us a plain account of the great God appearing to Abraham, and conversing with him in the form of a man; for it is said, He ‘appeared to Abraham,’ or was seen of him, talked with him,’ and ‘went up from him.’

This is certainly very fair for a person without the priesthood. If he had just added that the Lord and the angels dined with Abraham upon a fatted calf, he might richly have merited the epithet of *Mormon*. As it is, his views of Jesus Christ, must be rather a heavy stum-

bling block to the *divine* energy of this century; they believe in such a non-descript: ‘God without body, parts or passions.’ I shall examine the Doctor’s writings further, and perhaps I shall discover some more fragments of Mormonism.

NOT THE PROPHET, S. T. P.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, APRIL 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

DISSERTATION UPON CHRIST’S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

(Continued.)

In our last, we settled the question relative to the terms “*laborers*,” “*vineyard*,” and “*hour*;” and spoke of the manner in which Noah, Lot, and Abraham were called to perform the works of the Lord; and we will now continue the subject in its proper order down to the present time.

The circumstances, in which the Israelites were placed at the time Moses was called to do the majestic work of God, which his future history unfolds to our views, is well known to every biblical student; therefore, it would be superfluous to attempt to give a full detail of them; but it is sufficient to say, that the time had arrived for the Lord to deliver the progeny of Jacob, from the hands of their oppressors, and to reinstate them upon the land of their fathers, and there establish them as an independent nation by themselves. Moses was called to superintend this work, as far as was in the power of man so to do, by revelation through the agency of an angel, and by the voice of God. Aaron was also called by revelation, and consecrated to the priest’s office by the imposition of the hands of Moses. See Exo: iv; 27.— Du. xxviii; 41.

All will admit that Moses received many revelations which were adapted to the work that the Lord had to accomplish in this age of the world. An ark would have effected nothing towards the deliverance of the house of Israel: the reason is obvious; they were not to be saved from a universal and overwhelming flood; but to be delivered from Egyptian bon-

dage, and located within the land of Canaan.

Many prophets, during the Mosaic dispensation, received the word of the Lord, or communications from him upon the same principle as those whom we have before mentioned, and in accordance to the directions given to him, and not to those of some other persons.

At the commencement of what we term the Christian dispensation, the Lord had a most stupendous work to perform; therefore Christ came into the world, and died the ignominious death of the cross, to atone for the sins of the world, establish his kingdom, and choose many disciples, and commissioned them to proclaim the gospel to the whole world. The revelations that were given to these servants of God, were special; and such as suited the work they were to do. Thus, we discover that all the servants of God, in every dispensation up to this time, were called by immediate revelation from God, and certainly every reasonable person will readily admit that it must of necessity follow that those who were to be called at the "eleventh hour," should be called in the same way. But the question now arises in the mind, what was the object or design of the special or immediate revelations that all the above individuals received? In order to satisfy our readers upon this point, we will go back and take another view of the subject.

It is evident that the plan of salvation, of law of righteousness, was made known to Adam and others in the Antediluvian age, as well as those who lived after it; and whatever was the plan of salvation or redemption then, has been ever since, and is now, the same; hence it appears that these ancients done one thing which was a great violation of the masterly tradition of the sectarian world, which is, that a new revelation cannot be given without rev'aling a new gospel. This is certainly the very climax of absurdity.

The apostle Paul gives us to understand, that life and immortality was brought to light through the gospel. See 2d Tim: i; 10; and surely all the patriarchs that lived before the flood thoroughly understood this principle. He also says, "the gospel was preached to Abraham." See Gal: iii; 8. Again, that it was preached to the children of Israel in the wilderness. See Heb: iv; 2. Now the matter stands thus; the gospel is the invariable plan of redemption, or in other words, it is the scheme which mankind are taken from the state which sin and corruption has reduced them to; and inducted them into the kingdom of God, where they can sustain the character of saints and servants of God; therefore revelations were not given to make known this plan to all these

men; for they previous to receiving them, had obeyed its precepts. Furthermore, it is the very height of absurdity, to suppose that because the Lord commissioned many of the ancient saints to go forth into his vineyard and work, that we have a right to do the same.—Every man must receive a commission for himself; for whom alone it will answer, and no other. But how often it is, we hear men at the present time, say that they are called and commissioned to preach the gospel, and when interrogated upon the subject, they will refer to the commission of the apostles, which say they, is sufficient for all ministers of the gospel, in all future generations. To this we reply, we might as well contend, that because we have a transcript from the original copy of General Washington's commission, authorizing him to act as commander-in-chief of the American forces, that we are authorized to act in his stead. The one would be just as reasonable as the other. Having said so much in regard to the manner in which the ancient servants of God, were called to the ministry, and the design of new revelation, we will now return to the subject matter of the parable.

(To be Continued.)

SPECIAL CONFERENCE.

We publish the names and destinations of the elders this week, and purpose giving particulars of the business transacted by Conference in our next number.

The following is a list of the names of the elders who are appointed to the several states, together with their appointments. Those who are numbered with the figures 1 and 2, will take the presidency of the several states to which they are appointed.

MAINE.

Josiah Butterfield 1st	Jonathan H. Hale
Ellridge Tufts 2nd	Henry Herriman
Sylvester B Stoddard	John Moon

NEW HAMPSHIRE.

Willard Snow 1st	Harley Morey
Howard Egan 2nd	David Clough
Alvin Cooley	Calvin Reed
John S. Twiss	Chillon Mack
Charles A. Adams	Isaac Barton
Pethuel Miller	Israel Burlew
Abraham D Boynton	

MASSACHUSETTS.

Daniel Spencer 1st	George Lloyd
Milton F Bartlett	Orlando D Hovey
Daniel Loveland	Nathaniel Ashby
Joseph J Woodbury	Samuel P Hoyt
Wm. H Woodbury	Daniel W Gardner
John R Blanchard	

RHODE ISLAND.

William Seabury 1st Thomas McTaggart
Melvin Wilbur

CONNECTICUT.

E. H. Davis 1st Q. S. Sparks

VERMONT.

Erastus Snow 1st Warren Snow
William Ide Dominicus Carter
Denman Cornish Levi Hancock
Jeremiah Hatch Alfred Cordon
Martin Titus Charles Snow
William Haight James Snow
John D Chase A. M. Harding
Josiah H Perry Isaac Houston
Amos Hodges

NEW YORK.

Charles Wandell 1st Wm. Newland
Marcellus Bates 2d Allen Wait
Truman Gillett Wm. H Parshall
A. A. Farnham C H Wheelock
Edmund Ellsworth Timothy B Foot
Gregory Bentley George W Fowler
Homer C Hoyt Henry L Cook
Isaac Chase Wm. W Dryer
Simeon A Dunn Elijah Reed
Daniel Shearer Solon Foster
James W Phippin Hiram Bennett
James H Van Natta Chandler Holbrook
Samuel P Bacon Lyman Hall
Bradford Elliott Wm. Felshaw
J R G Phelps Daniel Fisher
Joseph B Noble D H Redfield
John Tanner Martin H Tanner
Thomas E Fuller Gilbert D Goldsmith
O M Duell Charles Thompson
Samuel White B C Ellsworth
Wm. R R Stowell Archibald Bates
Wm. D Pratt David Pettegrew
Marcellus McKown Ellis Eames
Horace S Eldridge

NEW JERSEY.

Ezra T Benson 1st John Pack

PENNSYLVANIA.

David Yearsley 1st Wm. P McIntire
Edson Whipple 2nd Jacob Zundall
John Duncan Orin D Farlin
Stephen Post Henry Mower
G W Crouse George Chamberlain
Jacob Shoemaker Thomas Hess
Stephen Winchester A J Glaefke
Hyrum Nyman Henry Deane
J M Cole James Downing
Charles Warner

DELAWARE.

John Jones Warren Snow
Jonathan O Duke Justus Morse

MARYLAND.

Jacob Hamblin Lyman Stoddard
Patrick Norris

VIRGINIA.

Benj Winchester 1st James Park
Seabert C Shelton 2nd A W Whitney
George D Watt 3rd Pleasant Ewell
Chapman Duncan W E Higginbottom
Joseph King John F Petts
Peter Fife Alfred B Lambson
Robert Hamilton David Evans

NORTH CAROLINA.

A. McRae 1st. John Holt
Aaron Razer 2nd. John Hous'on
Thomas Gnymon James Sanderson
George Watt

SOUTH CAROLINA.

Alonzo LeEaron 1st John M Emell
Wm D Lyman Ekells Truly
Wm Smith

GEORGIA.

Morgan L Gardner Isaac Beebee
Mills Anderson S E Carpenter

KENTUCKY.

John D Lee 1st D D Hunt
D H Rogers M B Welton
Samuel B Frost Horace B Owens
John O Angus Joseph Holbrook
Charles Spry Hiram W Mikesell
John H Reid Garrett W Mikesell
Wm Watkins

TENNESSEE.

A O Smoot 1st Alfred Bell
Alphonzo Young 2nd Armstead Moffit
W W Riley David P Rainey
Amos Davis James Holt
Libeus T Coons Warren Smith
Jackson Smith John J Sasnett
Wm P Vance Joseph Younger
H D Bays George W Langley
Alfred D Young George Penn
J J Caststeel Henry B Jacobs
Joseph A Kelting John L Fullmer
Jonathan Hampton Joseph Monut

ALABAMA

Benjamin Clapp 1st George W Branden
Lorenzo D Butler Thomas J Brandon

MISSISSIPPI.

John B Walker Ethan Barrows
Daniel Tyler

LOUISIANA.

J B Bosworth 1st John Kelly
Wm Nelson George Pew
Henry H Wilson Lorenzo Moore

ARKANSAS.

Andrew A Timmons Darwin Chase
John A McIntosh Nathaniel Levett

OHIO

Lorenzo Snow 1st L O Littlefield
Lester Brocks 2nd John M Powers
Alfred Brown Milo Andrus
John J Riser John Loveiace
James Carrell Wm H Folsom

John Cooper	Loren Babitt
Simeon Carter	Elijah Newman
John Nichols	Milton Stow
David Jones	Edson Barney
Nathaniel Childs	Hiram Dayton
Jesse Johnson	Lysander Dayton
John A Casper	Jacob Morris
Joseph Rose	Ezra Strong
Wm Brothers	J M Emmett
Jared Porter	Allen Tulley
John W Roberts	Phineas H Young
Wm Batsorn	S P Hutchins
George C Riser	Joseph H Foster
Clark Rewis	Nathan T Porter
B W Wilson	Ezra Vincent
A W Condit	

INDIANA.

Amasa Lyman 1st	Urban Stewart
George P Dykes 2nd	Washington Lemon
A L Lamoreaux	Edward Carlin
Charles Hopkins	Lorenzo Young
F M Edwards	Wm Snow
Salmon Warner	Nathan Tanner
Franklin D Richards	Wm Martindale
Samuel W Richards	Henry Elliott
John Mackly	Aaron Farr
James Newberry	John Jones
Abraham Palmer	Frederick Ott
John G Smith	

MICHIGAN.

C C Rich 1st	David Savage
Harvey Green 2nd	I Van Deuzen
Thomas Dunn	Graham Coltrin
R D Sprague	Samuel Parker
Joseph Curtis	Jeremiah Curtis
Zebedee Coltrin	Charles W Hubbard
Reuben W Strong	Stephen D Willard
Levi N Kendall	Wm Gribble
Wm Savage	

ILLINOIS.

Elisha H Groves 1st	John Vance
Morris Phelps 2nd	Samuel Mulliner
E R Swackhammer	John Gould
H Omstead } Galena	Zenos H Gurley
H W Barnes }	Jefferson Hunt
Hiram Mott	J L Burnham
David Candland	David J Kershner
W A Duncan	Nathaniel Levett
Wm O Clark	John Lawrence
Almon Bathrick	Nathan A West
Philip H Buzzard	Levi Jackman
Zachariah Hardy	Abel Lamb
John Hammond	Howard Corey
George W Hickerson	Stephen Markham
Daniel Allen	Levi Stewart
David Judah	James Graham
Thomas Dobson	Timothy S Hoyt
James Nelson	Duncan McArthur
David Lewis	

MISSOURI.

Andrew H Perkins 1st	William Corey
John Lowry 2nd	O M Allen
William G Rule	Wm H Jordan

WISCONSIN TERRITORY.

S H Briggs

FREE.

F Nickerson 1st	L S Nickerson
A C Nickerson	

Those elders who are numbered in the foregoing list, to preside over the different states, will appoint conferences in *all places* in their several states where opportunities present, and will attend ALL the conferences, or send experienced and able elders—who will preach the truth in righteousness, and present before the people “General Smith’s views of the power and policy of the General Government;” and seek diligently to get up electors who will go for him for the presidency. All the elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to travelling, and will attend as many conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina, and Virginia, to visit the churches, hold conferences and preside over them.

BRIGHAM YOUNG, Pres.

W. RICHARDS, Clerk of the Quorum of the Twelve.

Nauvoo, April 15, 1844.

GENERAL CONFERENCES IN THE UNITED STATES, FOR 1844.

Quincy,	Ill.	Sat and Sunday,	May 4 & 5
Princes Grove,	“	“	“ 11 12
Ottowa,	“	“	“ 18 19
Chicago	“	“	“ 25 26
Comstock, Calla-			
man Co.	Mich	“	June 1 & 2
Pleasant Valley	“	“	“ 8 9
Franklin, Oak-			
land Co.	“	“	“ 15 16
Kirtland,	Ohio	“	“ 22 23
G. A. Neal’s, six			
miles w. Lock-			
port,	New York	“	“ 29 30
Batavia	“	“	July 6 & 7
Portage, Alle-			
gany Co.	“	“	“ 13 14
Hamilton, Madi-			
son Co.	“	“	“ 20 21
Oswego	“	“	June 29 30
Adams, Jefferson			
Co.	“	“	July 6 7

London, Caledonia Co.	" "	June 15 16
Northfield, Washington Co.	ten miles s. of Montpelier. at Lyman Houghton's	" " 29 30
Fairfield, Essex co.	at elder Tracy's	July 13 14
Boston, Mass.	" "	June 29 30
Salem	" "	July 6 7
New Bedford	" "	" 13 14
Peterboro,	N. H.	" 13 14
Lowell,	Mass.	" 27 28
Searboro,	Maine,	July 6 7
Vinal Haven	" "	" 13 14
Westfield	Mass.	" 27 28
Farmington	Conn.	Aug. 3 4
New Haven	" "	" 10 11
Canaan	" "	" 17 14
Norwalk	" "	" 24 25
N. Y. City	N. Y.	" 17 18
Philadelphia	Pa.	Aug 31 & Sep 1
Dresden, Weekly co.,	Tenn.	May 25 26
Eagle Creek, Benton co.	" "	June 8 9
Dyer co C.H.	" "	" 22 23
Ruthford co C.H.	" "	July 20 21
Lexington Hender-son co.	" "	Aug 3 4
New Albany, Clinton co	Ky	June 29 30
Alquina, Fayette county	Ia.	" 1 2
Pleasant Garden	" "	" 15 16
Fort Wayne	" "	" 29 30
Northfield, Boon county	" "	July 13 14
Cincinnati	Ohio	May 18 19
Pittsburgh	Pa.	June 1 2
Leechburgh	" "	" 15 16
Running Water branch		
Noxuble co Miss.	" "	June 1 2
At the branch of the near Tuscaloosa Ala.	" "	" 22 23
Washington City D.C.	" "	" 22 23
Sept. 7, 8, 9, 10, 11, 12, 13, 14, 15.		

For the Times and Seasons.

Mr. Editor,—Having been a resident of your beautiful and flourishing city for a considerable length of time, and having therefore had abundant opportunities of cultivating the acquaintance and contemplating the character of the distinguished individual who is the leader of this people, and who now fills so large a space in the public eye, I have concluded to give you my "impressions" of him, and if you deem

them worthy of a place in the columns of your interesting journal, you are at liberty to dispose of them in that way. General Joseph Smith is naturally a man of strong mental power, and is possessed of much energy and decision of character. great penetration, and a profound knowledge of human nature. He is a man of calm judgement, enlarged views, and eminently distinguished by his love of justice. He is easy, affable, and courteous in his manners; kind and obliging, generous and benevolent, sociable and cheerful, and sometimes even playful; yet he is possessed of a mind of a contemplative and reflective character; he is honest, frank fearless, and independent, and as free from dissimulation as any man I have ever seen. But it is in the gentle charities of domestic life, as the tender and affectionate husband and parent, the warm and sympathizing friend; the prominent traits of his character are revealed; and his heart is felt to be keenly alive to the kindest and softest emotions of which human nature is susceptible, and I feel assured that his family and friends formed one of the greatest consolations to him, while the vials of wrath were poured upon his head, while his footsteps were pursued by malice and envy, while the arrows of desolation were hurled at him, and reproach and slander were strewed in his path, as well as during his numerous and cruel persecutions, and severe and protracted sufferings in chains and loathsome prisons, for worshipping God according to the dictates of his own conscience. He is a true lover of his country, and a bright and shining example of integrity and moral excellence in all the relations of life. As a religious teacher, as well as a man, he is greatly beloved by the people. As a public speaker, he is generally impressive, and sometimes eloquent. Gen. Smith, who is now before the country as a candidate for the highest honors in its gift, is eminently qualified for that exalted station; and he is not "a Northern man with Southern principles," but a "Western man with American principles," and if elected will be the President, not over a clique or a party, but the President over the whole people of the United States.

A CONSTANT READER.

Nauvoo, April 15, 1844.

To the Editor of the Times and Seasons.

SURRY COUNTY, N. C.,
March, 24th, 1844. }

BROTHER TAYLOR:—Having been absent from Nauvoo, some time on a mission, for the purpose of proclaiming the fulness of the everlasting gospel, I have thought it my duty to address a few lines to you, giving you a brief ac-

count of my travels and success during my absence.

I left Nauvoo on the 6th day of May, 1842, in company with elder Orange Wight, for the State of Virginia, which is the land of my nativity. We proceeded immediately to Greenup county, Kentucky, where we commenced lifting up our voices in defence of the fulness of the gospel, to large and respectable audiences, who listened with much anxiety. We were the first elders of the Latter Day saints that ever preached in this section of the country. We occupied some considerable time in preaching in Greenup, Floyd and Pike counties, Ky., which I believe was the means of doing much good by way of allaying the prejudice of the people.

We then proceeded to Tazwell county Va., where we met with elders Litz, J. M., and J. Grant, who were laboring in this section of country, and had baptized many. Here we had a council, and it was thought best for us to stop here for a while, as the field was wide and the laborers few; and many of my relations and friends who had not seen me for several years, were anxious that I should stay and preach for them. The above elders, with the exception of brother Litz, soon left for Nauvoo. We continued our labors in these parts, and met with good success, till February, 1843, when he left for Nauvoo; leaving me alone, and from that time to the present, I have travelled and preached in no less than nine counties in Va., extending my labors further than when we were all together, and have been down into the waters of baptism with many.

The church in this part of Virginia, numbers at this time over one hundred and seventy-five, besides many that were baptized here and have gone to Nauvoo, and the work is continually increasing.

I have also been one trip, before this, to North Carolina, and spent about two months' time, and baptized upwards of thirty, and organized a branch of the church in Stock and Surry counties; also one in Patrick, Va. I have baptized in all, over one hundred persons, while on this mission; and surely the harvest is great and the laborers few. There are calls for preaching in every direction, and if it is the will of the Lord, I hope several faithful elders will soon be sent into these parts. I am baptizing more or less every week, and I pray God that he will continue to roll on his great cause in this part of his moral vineyard.

If you consider the foregoing worthy of an insertion in your valuable paper it is at your disposal.

With sentiments of high esteem,

I subscribe myself your brother
and fellow laborer in the bonds
of the gospel,

R. H. KINNAMON.

The wise shall inherit glory, but shame shall be the promotion of fools.—*Solomon's Proverbs.*

In the daily Globe of March 14th, Mr. Blair notices my "Views on the Power and Policy of our Government," under the head of "*A new advocate for a National Bank,*" with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings and speculations upon me and my plans, which seem to agitate the world, for like the showers upon the verdure of the earth, they give me vigor, beauty, and expansion: but when a man occupies a station in his country, which ought to be honored as an exaltation; which ought to be sustained with dignity; and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles; too great to blur his fame with sophistry; too proud to stoop to the vanity that is momentarily wasting the virtue of the government; and too good to act the hypocrite to accumulate wealth—or to frustrate the ends and aims of justice; I feel it my duty to bring forth the truth, that the man and his measures, if right may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking, suggested in my "Views," is assumed upon the all-commanding, and worthily considered, omnipotent petition of the people, and whether, as a "fiscal agent," "great financier, prophet, priest or king," I act wisely and righteously, so as to answer their virtuous prayers, without fear, favor, or partiality; and produce union; give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the "loaves and fishes"—no matter whether the game is played "upon the tables of the living, or the coffins of the dead,—or whether I raise the honor and credit of the nation above the little, picayune, cramped, narrow minded schemes of the dominant, undominant, and would be dominant parties, cliques, knots and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honored as noble in their patriotism; and almighty in their majesty: *vox populi; vox Dei!*

But it is extraneous, irrelevant and kick shawing to connect me or any part of my

"Views on the Powers and Policy of the Government," with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Beaton, Mr. Calhoun, Mr. Van Buren, or any of their galvanic cronies—what have they done to benefit the people? The simple answer is—*nothing* but draw money from the treasury. It is entirely too late in the age of this Republic, to clarify a Harry of the West; deify a Daniel of the East; quidify a Quincy of the Whigs; or bigify a Benton of the Democrats; leaving Mr. Calhoun and Mr. Van Buren such fair samples of bogus-democracy, that he that runs may read.

As the beautiful excellence of a ~~head~~ may be a desideratum only remedied by the "Excelsior," of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by chain-cable opinions, and untrammelled by cast-iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom; it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be, a *Government of Liberty!* Heaven, earth, and hell know that the penitentiaries of the several states are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten, *innocent*, are hurled in or prison by corrupted Judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into Legislatures, into courts, into churches, and into notice and power, and then *damn* their friends and fellow beings to prison, wretchedness and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs; half starved to put money into the pockets of speculators; fed upon unwholesome provisions; whipped without mercy and even murdered with impunity. Look at the beastly conduct of * * * * to the female in Auburn State Prison, N. Y. Remember a man was whipped to death, not long since in Alton penitentiary, Illinois; and it is not uncommon to lacerate with the 'rope's end' thirty men at once, in the parish prisons of New Orleans, so that the voice of reason now cries from the vast numbers of prisons and the multiplying number of prisoners in the United States for relief; and the death like groans from cells, bastilles, castles, and counsel holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men, in high places, see a Governor Reynolds shoot out his own brains with a rifle; or gaze upon the havoc made by the bursting of a 'great gun'

among the 'Executives' of the nation, then know ye, *the hour of his judgement is come!*

The United States is the boasted land of 'Liberty,' where 'these truths are held self evident'—that ALL men are created equal; and endowed by their Creator with certain unalienable rights, that among these are life LIBERTY and the pursuit of happiness: but at the same time, in the face of these truths, slavery is tolerated by law; imprisonment is tolerated by law: and murder is tolerated by law: and even fifteen thousand free citizens are exiled from one state to another—and the General Government has no power, (according to the opinions of Van Buren and Benton) to redress the wrong; O, Queen Victoria, and ye lords and commons of Great Britain, what think ye of a Republican Government? and how do you imagine your daughter will come out in her attempt at equal rights and reigning in righteousness? Pshaw! (will they answer.) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing floor, and the government controlled by a set of money gambling, chicken hearted, public fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa and Asia, what they think of the boasted Republic in America! and will they not laugh in the face of the whole world, and taunt the United States, by exclaiming: Ah! hah! ah! hah! If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit, cuts the cords of union; patronage veils the face of justice, and bribery closes the lips of honor, and when the wicked rule the people mourn.

Perhaps it may be said, the government has been adequate to the calls of justice; and I answer, if it has, it was because the officers in authority considered their honor and the rights of the people, paramount to *patronage, pelf and popularity!*

They were patriots who carried out the poet's explanation of true greatness:

"A wit's a feather, and a chief's a rod,
But an honest man's the noblest work of God"

It is said that 'out of the abundance of the heart the mouth speaketh,' and when men are called 'quadrupeds,' and ridicule occupies the place of reason, and the virtue, dignity, honor, power, and majesty of the people seem to be buried in rubbish; covered with dust; mildewed with fog; tainted with treachery; burlesqued by blackguards; or humbled by debauchees; it is high time for humanity to exclaim: *How has the gold become dim, and where has the glory departed?*

The only suggestion worthy of commendation

tion relative to a National Bank, in Mr. Blair's remarks, is, that the mother bank should be located at Nauvoo.

This is correct, for Nauvoo as a city, collectively or individually, cannot be reproached with dishonor, crime, corruption or bribery.—Neither has a *Swartwout* or Price mingled his millions with the majesty of monarchs by walking out of the unwallied and un gated Nauvoo. The blood of Commodores and Congressmen, shed by the heaven-daring, heli-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim, O liberty where are thy charms? Wisdom, freedom, religion, and virtue, like light, love, water and air, spread undivided, and operate unspent, in the beloved Nauvoo; while the gay world, and great politicians may sing, and even the 'great Globe' itself may chime the melodious sounds:—

Hail Columbia, "*free and equal*"—

Lo, the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *jezz*.

Hail Columbia, "*free and equal*"—

Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattled!

Hail Columbia, "*free and equal*,"—

"*Liberty*," (as patriots won it;
Crown'd the "*head*," of freemen's money:
Now the goddess *sits* upon it!

Hail Columbia, "*free and equal*"—

"*Gold and silver*" is thy "*tender*;"
Treasury no es, (aside from Biddle),
Foreign loans, and fallen splendor!

As the "*world is governed too much*?" and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their law giver, and as 'crowns won by blood, by blood must be maintained,' I go emphatically, virtuously, and humanly, for a THEOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness. And where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate, for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the devil. *Unitas, libertas, caritas—esto perpetua!*

With the highest sentiments of regard for all men, I am an advocate of unadulterated freedom.

JOSEPH SMITH.

Nauvoo, Ill., April 15, 1844.

The following is the article above alluded to, which we copy from the *Globe*:—

A NEW ADVOCATE FOR A NATIONAL BANK.

We have cast our eyes hastily over General Smith's (Mormon Joe) 'Views of the Powers and Policy of the Government of the United States. Nauvoo, 1844.' This illustrious individual "goes the whole figure" with Messrs. Clay, Webster, Sargeant, and the whig party in general, for a national bank. After this, who can doubt the propriety of such an institution? Here is Joe's plan for a "fiscal agent," which is quite as sensible, both in nature and object, as the famous fiscalities:

'For the accommodation of the people in every State and Territory, let Congress show their wisdom, by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the mother bank, and by the States and Territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars a day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The net gain of the mother bank shall be applied to the national revenue, and that of the branches to the States' and Territories' revenue. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokerage*, and leave the people's money in their own pockets.'

The prophet seems to be thoroughly imbued with the whig financial doctrines. He wants a national bank for the 'accommodation of the people,' and to save the federal and State treasuries from *taxation*. In two respects, however, we think Jos's plan has decided advantages over those of Messrs. Clay and Webster. He sticks to the specie basis, dollar for dollar; and his plan is more economical, as the offices are to be elected by the people, "with wages at the rate of two dollars per day." There is another recommendation, however, of this 'great financier' which, we fear, will somewhat embarrass the practical operation of his scheme. He tells the people:

"Petition your State legislatures to pardon every convict in the several penitentiaries; blessing them as they go, and saying to them, in the name of the Lord—"Go thy way and sin no more."

We fear that, if this humane recommendation be adopted, the 'specie basis' would soon disappear from Joe's mother bank and branches, including that of Nauvoo, which would quickly show a "beggary account of empty boxes."

Perhaps, however, we are unnecessarily apprehensive of the small thieves, who fall into the clutches of the law, since the great thieves, who robbed millions from the late whig bank and its satellites, are permitted to roam at large with perfect impunity. Upon the whole, however, we will do General Smith the justice to state, that we think his financial doctrines more sound, his views more honest, and his scheme more feasible, than those of the hypocrites and quacks, who, supported by a great party, have fleeced the country to the very quick, and are now eager to repeat the application of the shears.

The following passage calls vividly to mind Mr. Clay's Hanover speech, in which he promised a perfect millenium to the country, as soon as a whig President should be elected:

"The country will be full of money and confidence, when a national bank of twenty millions, and a State Bank in every State, with a million or more, give a tone (an order of nationality) to money matters, and make a circulating medium as valuable in the purses of a whole community as in the coffers of a speculating banker or broker."

The prophet is not only thoroughly imbued with the financial doctrines of the Clay and Webster school, but has caught the very tone of their eloquence.

The General is not an admirer of lawyers. 'Like the Good Samaritan,' he exclaims, 'send every lawyer, as soon as he repents and obeys the ordinances of Heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine.' How it must have delighted his heart to learn that the pious Daniel has lately become an eloquent preacher!—though we fear he does not 'repent and obey the ordinances of the gospel,' nor is contented—not he—to preach 'without purse or scrip,' however willing to 'pour in the oil and the wine.'

We cannot refrain from treating our readers to the following glowing passage, in which our friend Joseph so eloquently describes the defeat of Mr. Van Buren. We have read nearly all the whig slang on this same subject; and we have met with nothing to equal the gloomy grandeur of this portentous paragraph:

"At the age, then, of sixty years, our blooming republic began to decline, under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft and spiritual wickedness in high places, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear, and murmuring, rumbled through the Union, and agitated the whole nation, as would an earthquake at the centre of the earth, heaving

the sea beyond its bounds, and shaking the everlasting hills. So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty, like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm-clouds, for better weather."

After this, won't Mr. Botts give way, and let General Smith be the whig candidate for the vice presidency? But let us finish the picture:

"The good man died before he had the opportunity of applying one balm to ease the pain of our groaning country; and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not; with acting-President Tyler's three years perplexity and pseudo-whig-democrat reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn on the whole go to show, as a Chaldean might exclaim: Beram etai elah beshmayauh gauhah rauzeen. (*Certainly there is a God in heaven to reveal secrets.*)"

Joseph is unquestionably a great scholar as well as financier. Cannot Mr. Clay persuade the General to accompany him on his electioneering tour? With Piondexter, Prentiss, the Bear, the Borer, Joe Smith, and a few other quadrupeds to complete his menagerie, he could not fail to convince the moral and enlightened people of the United States of the necessity of a national bank, and of their duty to make him President.

Before we close, we have a few suggestions to make. We propose, then, that Joe Smith (Mr. Biddle being out of the way) be made president, and George Poindexter cashier, of the new whig national bank that is not to be; that the mother bank be established at Nauvoo, with branches over all creation; that the honorable Mr. Mitchell be appointed counsel, and that Mr. Webster have unlimited power to draw, with Governor Doty of Wisconsin as his security. With this arrangement, we should have the perfection of a whig system of finance.

NAUVOO, April, 18, 1844.

Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo; and Howard Smith, of Scott county, Illinois, for unchristian like conduct, were cut off from the Church of Jesus Christ of Latter Day Saints, by the authorities of said church, and ordered to be published in the Times and Seasons.

W. RICHARDS,
Church Recorder.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 9.]

CITY OF NAUVOO, ILL. MAY, 1 1844.

[Whole, No. 93.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:

Revelation given November, 1831.

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful:—wherefore I the Lord willet that my servant John Whitmer, should go with my servant Oliver Cowdery. And also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my church, and also that he receive council and assistance from my servant Oliver Cowdery, and others.

And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge: preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever: Amen.

My time was occupied closely in receiving the commandments and sitting in conference, for nearly two weeks; for we held from the first to the twelfth of November, four special conferences. In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of Revelations, now to be printed, being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior, are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the conference prized the revelations to be worth to the church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the reve-

lation, which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following

Revelation given No ember, 1831.

Behold and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jr.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant Wm. W. Phelps; by the way of commandment unto them: for I give unto them a commandment: wherefore hearken and hear, for thus saith the Lord unto them I the Lord have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them; and which I shall hereafter give unto them and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof

Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world, nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

Behold this is what the Lord requires of every man in his stewardship; even as I the Lord have appointed, or shall hereafter appoint unto any man. And behold none are exempt from this law who belong to the church of the living God: yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse;—neither he who is appointed in a stewardship over temporal things: He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld

Now this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment, for an inheritance; for houses and for lands, in whatsoever circumstances I the Lord shall place them, and whithersoever I the Lord shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold I the Lord am merciful and will bless them, and they shall enter into the joy of these things; even so: Amen.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the scriptures, and continued to labor in this branch of my calling with elder Sidney Rigdon, as my scribe, until I received the following

Revelation given November, 1831.

Behold, thus saith the Lord unto you my servants, Joseph Smith, jr., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known unto you. Verily this is a mission for a season, which I give unto you, wherefore, labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whose readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as you are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against me, he shall be confounded in mine own due time: wherefore, keep these commandments, they are true and faithful; even so: Amen.

Knowing now the mind of the Lord, that the time had come that the gospel should be proclaimed in the power and demonstration to the world, from the scriptures, reasoning with men as in days of old; I took a journey to Kirtland, in company with elder Sidney Rigdon, on

the 3d day of December, to fulfil the above revelation. On the 4th, several of the elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal welfare, I received the following

Revelation given December, 1831.

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the elders of my church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard.— These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power: this is the will of the Lord your God, your Redeemer; even so: Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy: and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands: and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion: thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church: they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample: Amen.

The following memorial was addressed to the Senate and House of Representatives, of the State of Massachusetts, and was kindly received by that honorable body and ordered to be printed —

HOUSE—No. 64.

COMMONWEALTH OF MASSACHUSETTS.
MEMORIAL.

To the Honorable the Governor, Senate and House of Representatives of Massachusetts, in Legislative capacity assembled:

Your memorialist, a native of the State of Massachusetts, county of Hampshire, and township of Plainfield, is a member of the Church of Jesus Christ of Latter-Day Saints, and was born on the 7th day of May, A. D. 1796. begs leave most respectfully to represent to your honorable body, that, after breathing the free, elastic air of the land of his nativity, and braving the winter

blasts of the Green Mountains for twenty-one years, during which time the principles of religious liberty began to bud, and the rights of man became deeply rooted in the bosom of your memorialist, he then went forth to the then thinly settled and wilderness part of Ohio, where he remained for about twenty-one years, enduring the hardships of turning the wilderness into fruitful fields, the products of which often help to compose the luxuries of your tables, cheering the hearts of some of the noble sons of '76, as well as those who are my contemporaries in life. From thence he went to the State of Missouri, where he became an exile, with about twelve or fifteen thousand of his brethren. Not from the birth of our national existence to the year 1832, can the annals of the United States of America be found, to blast the character of her noble sons, by telling the blood-chilling tale of assembled mobs, to deprive her citizens of their civil or religious liberties, without their meeting a due demerit and punishment for all their crimes. But, alas! how changed the scene! In consequence of which, your memorialist has to relate to you the sad tale that, in 1831, a number of respectable families residing in the vicinity of Parkman, my then place of residence, went into the State of Missouri, and, in connexion with others from various parts of our country, who were members of the Church of Jesus Christ of Latter-Day Saints, who purchased lands of the general government, in the county of Jackson in said state, and there became lawful residents and voters in that then free and independant portion of our country; but, in consequence of an unprecedented mob rising against the Saints, who, after high-handed threats, proceeded to destroy our property by demolishing our store and printing press, taking roofs from houses, whipping, tarring and feathering some of our men, shooting others, abusing women and children, driving about one hundred of them off on to the bleak prairies, many of whom were barefooted and could be followed by the blood that gushed from their lacerated feet, where they traveled through barbed grass, or upon the sharp stubble of a burnt prairie, for five days without food, when they succeeded in getting across the Missouri river into Clay county, where they were, for a short time, permitted to stay in peace;—when, in 1836, threats of violence again began to be made, public meetings to be held, resolutions were passed, and our affairs again assumed a gloomy and a fearful attitude, and vengeance and destruction was threatened; and, as the authorities of Jackson county would not protect us in the enjoyment of our inalienable rights, so it was in this; and, after much violence we were again driven, suffering the loss of property

and enduring the privation of again removing and settling in the new counties of Caldwell and Davis, where there was but few inhabitants, who were either willing to sell out or live in the enjoyment of equal rights with us. Hoping, at least, that we should be permitted to enjoy the rights of American citizens in the last mentioned counties, and still having confidence in our national government, the Church, through the assistance of some of their eastern brethren, who lent them funds, again purchased lands, to a considerable amount, of the United States. Although Jackson county was the place of our choice, where also, through the labor of our own hands and the blessing of God, we had caused the earth to yield an abundance to supply our families with the necessary comforts of life whilst there, yet, while in exile from under the iron hand of oppression, we again commenced building houses mills and other machinery, for our mutual benefit, quietly tilling our lands to supply our returning wants. The stranger, by passing through the place of our exile, might have laudably boasted of our industry, from the sound of the axe in the woodland, the busy teams on the prairies, the clattering of the hammer and the plane, and hum of wheels. These ought to have been sufficient evidence to the world, that we were lawfully and laudably endeavoring to make our new homes comfortable, if not delightful. In the midst of this scene and bustle, our social hours were not infrequently turned into mourning, from a recollection of past sufferings and lost friends through the Jackson and Clay county mobs. The trickling tears on the cheek of the disconsolate widow, and the bustling sobs from a bereaved orphan bewailing the loss of a husband or a father—are scenes that are better felt than described, and are ever calculated to throw a gloom over all our social circles.

O where! where! is the boon of heaven so nobly won by her fathers? Fled, alas! fled!—But we hope not forever. Laudable industry and the blessing of heaven soon caused our farms to present a cheering aspect, which awakened a covetous spirit of envy in the hearts of our enemies, and the cry went forth, If the Mormons (as they called us) were let alone, Caldwell, in five years' time, would be the most wealthy and populous county in the state. Our enemies, (who depended mostly upon the labor of their slaves for their prosperity,) at beholding themselves outdone by the diligence of the hard laboring sons of the Green Mountains, immediately took measures to possess themselves of our lands and effects; and a regular system of mobocracy was entered into, to rid the state of their rivals in prosperity. They formed a formidable band of marauders, under

the command of a man by the name of Bogard and others, whose numbers increased until, at length, through falsehood and duplicity, they got the authorities of the state to interfere, when a number of officers were sent, with a large military force, to exterminate us and confiscate our property;—and all this by the authority of their more willing mobocrat governor, Lilburn W. Boggs. Plunder, rapine and murder immediately ensued, which would have disgraced a savage war in their wildest state. Men were shot down without provocation; women were insulted and ravished until they died in the hands of their destroyers; children had their brains blown out while pleading for their lives; men moving into the county with their families, were shot down; their teams, wagons and loading, taken by the plunderers as booty, and their wives, with their little ones, ordered out of the state forthwith, or suffer death, as had their husbands, leaving them no means of conveyance but their feet, and no means of subsistence but begging. Soldiers of the revolution were slain in the most brutal manner, while pleading for their lives in the name of American citizens; many were thrown into prison, and, after enduring a mock trial that would have disgraced an inquisition, were confined in irons, and remained in prison until they made their escape. In these mock trials, no man was allowed to testify in favor of the Saints: and the trials undoubtedly were designed to make the distant public believe that there was an excuse for all this outrage and violence.

To give your honorable body a correct idea of the origin of those scenes of cruelty and woe, we will here transcribe the preamble to a set of resolutions passed by those plunderers at their first meeting, held in Jackson county, for the purpose of taking measures for the expulsion of our people from that county. It is as follows:

“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 society of people that have and are still settling in our county, styling themselves Mormons; and intending 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 on 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 purposes, which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self defence.”

Your honorable body will see by the above, that the reasons assigned for the formation of this first company of marauders, was the want of power in the civil law to enable them to carry out the diabolical plottings of their wicked hearts. Hear their own words. "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 on us."

What were the evils complained of? Let their own words give the strange answer; the existence of a religious society among them; a society too, against which, not even the first crime, which the law would recognise as such, could be proved; themselves being judges, while yet their hearts were filled with envy and malice.

If individuals, or even our society as a body, had transgressed the laws, the law was open, and they could have punished the offenders according to law, as easy as to have fell to butchering indiscriminately, men, women, and children. Here let your memorialist ask your honorable body, to ever remember, that it was not the law our enemies sought to magnify and enforce; for no law had been broken, but they proceeded in open violation of, not only the law of the land, but that of nature too.

Hear again the contents of their unlawful preamble. Intending as we do, to rid ourselves of the Mormons, peaceably if we can, forcibly if we must; or this is the import of their fiendish preamble, by the strength of which our people were attacked indiscriminately, their houses rifled, their farms desolated and crops destroyed; men were tied up and whipped until some died in their hands, others to prevent their bowels from gushing out, tied handkerchiefs round their bodies, others were shot down, their wives and their children driven from their habitations! houses would be set on fire and consumed, leaving hundreds of women and children nearly naked, in the dead of winter to wander barefooted in the dark hours of the night upon the open fields and prairies, without any bed but the earth, or covering but the heavens. And why all this abuse? I answer, from the very fact that we had broken no law by which they could get the slightest pretext to rid themselves of us peaceably by law. Therefore they betook themselves to spreading falsehoods and slander, by which they roused others to assist them to accomplish their murderous designs.

Similar outrages were again inflicted upon us in Clay county as was in Jackson county, and the people were again driven and went into Caldwell and Davis counties where lands were

again purchased by us of General Government. After remaining about two years in Caldwell and Davis counties, and having by dint of labor raised large crops of grain and other produce, which were ready for harvest we were followed by the same relentless spirit, and by the hands of the same persecutors, who were among the first to form a company of marauders in Jackson county. The same unhal- lowed principles were put in operation as was first started in Jackson county: and for the purpose of creating a shadow of a pretext to justify themselves in the eyes of the public, they even went so far as to set fire to their own buildings, and then reported that the Mormons had done it; by which means we were driven into exile in a strange land, though one (to its honor be it remembered,) where we found a friendly home. During the whole progress of those scenes of cruelty, our entreaties and petitions were continually made to the authorities of Missouri, for protection and redress. In the name of American citizens, we appealed to their patriotism, their justice, their humanity and to their sacred honor; but they were deaf to our cries and heeded not our petitions. All attempts at protection or redress were unheeded and fruitless. And furthermore, your memorialists has to tell your honorable body that since we have resided in the State of Illinois, the same foul means has been resorted to by the State of Missouri, as was practiced in Jackson and Caldwell counties. In order to prevent their base and unjust proceedings coming to light before an injured public, they are wrongfully accusing our citizens, and kidnapping others and dragging them into Missouri, and there, after whipping and insulting them, have cast them into prison and left them to get out as they could. All this without even the form of a trial. Three several warrants have been sent by the governor of Missouri, to the governor of Illinois, demanding the body of Joseph Smith, all of which has been set aside by the legal authorities of Illinois. These warrants were based upon the pretext (though false,) that Joseph Smith was accessory to the shooting of L. W. Boggs. Would it not be well for Missouri to strike at the root of the matter, and first deal out justice to some of the murderers of the saints. Here I have to tell your honorable body that the before mentioned Bogard, a Methodist preacher, who was one of the leading men in the mob, has since murdered one of their own clan, and to escape the hand of justice has fled to Texas. Therefore, it would not be unreasonable to suppose that governor Boggs was shot by one of the same class of fiendish villains, who yet remain in their midst.

The United States are now reaping the benefits of the money paid into her treasury by us, for those lands which we have been so unjustly driven from; and those lands are still held from us by the state of Missouri; from whose hands we have received no remuneration and from whom we can obtain no redress. These are the wrongs of which your memorialist complains; wrongs which are in open violation to the laws of the whole civilized world. The United States are bound by the constitution to give to each state a republican form of government, and to suppress insurrection and rebellion. Are not these outrages here portrayed before you, insurrection and rebellion? Let your honorable body give the answer. Where is that nation to be found, so stupid to her welfare, so blind to her interest, as to suffer her laws thus to be trampled upon, without making a manly attempt to wipe the bloody stain from her escutcheon? If such a nation is now to be found in existence, she no longer deserves to have her name recorded among the nations of the earth, lest her unborn sons be made to blush at the history of her crimes. Let me further invite the attention of your honorable body to the disgraceful fact, that the very characters who committed all the above described outrages, were upheld and paid off by the executive of the state; and at the same time that they committed those outrages, they declared that they were the militia, and that they were called out to enforce the laws and see that they were kept. Under this cover, they put at defiance both the laws of God and man, and with worse than a savage cruelty, committed theft, violence, robbery, rape and murder! Is it a republican form of government where such a blood-chilling tragedy as this, is acted in the face and eyes of all the authorities of this nation, and no redress to be had? Let your honorable body give the answer. Is it a fact that in this boasted land of liberty, that a man's crimes, either pretended or real, are sufficient to subject his bosom companion to insult, his daughters to rape, himself and family to starvation and exile? Let it be answered by every virtuous man and woman in letters of gold, big with meaning, No! Yet all these outrages have been committed upon us without there being the first crime proved against us; and yet after repeated application to the authorities of Missouri, for redress, we can obtain none.— Then to say the least, had she not ought to be made to feel the chastening hand of a parent nation, and as far as in her power, be made to restore to us, not only our rights and property, but damages for all the injury she has done us. This is our claim, and a just one too.

To whom then shall your memorialist look for redress of wrongs committed upon himself and his brethren in tribulation? And where can he look for human assistance with more confidence than to the people of his native state? No where! Then to your honorable body I appeal in the name of an American citizen, and in behalf of the Church of Jesus Christ of Latter Day Saints, for redress of our wrongs; and through you to the general government.— To you he has told his wrongs and that of his brethren, and in confidence he looks to the patriots of Massachusetts, the state of his nativity, and the land of the sepulchres of his ancestors. On yonder Green Mountain, in the town of Plainfield, lies the ashes of my father, who labored and fought to gain the liberties you now enjoy; he filled a place in the ranks of the army at the critical hour of the taking of Burgoyne; and shall his spirit be wounded at beholding the sons of Columbia in exile, and the banner of liberty stamped in the dust, and nothing done by the patriots of Massachusetts in behalf of suffering innocence? Tell it not in the streets of the valley, publish it not in the high ways of the Green Mountains, lest the wicked hear the sound thereof; lest the daughters of Missouri laugh at your weakness. Yes, your memorialist tells you, that he will tell his wrongs and that of his brethren in Massachusetts, I will publish them in the streets of the valley, until the sound thereof reaches to her mountains top; that her statesmen may plead the cause of suffering innocence in the legislative halls of our nation; her patriotic sons, stimulated by her fair daughters, raise their voices and cease not until the cause of innocence shall be heard, and our most sacred rights restored. As one of the native sons of Massachusetts, I ask your honorable body, in the name of all the constitutional rights of man, to instruct the whole delegation of Massachusetts, in Congress, to use all lawful and constitutional means to obtain for us a redress of all our wrongs and losses. Believing, as your memorialist does, that our case comes within the power of the general government, and that they are bound, not only by every principle of justice, but also by law, to see that justice is meted out to every son and daughter of our national republic. Weak indeed must have been the capacity of statesmen, if they framed and accepted a constitution that made no provision for self-defence. Is it a fact that our laws have become so weak, our statesmen so stupid to the existence of our nation, that American citizens can be driven from lands and enjoyments guaranteed to them by the government, and she has no power to redress their wrong?

Tell it not in the streets of Lexington, publish it in the ships of Boston, lest it is wasted by the western breezes till it salutes the tyrant's ear, and causes the daughters of Columbia to weep. If, indeed, there remains no means of redress for us, well may the despotic powers of Europe laugh and rejoice in their hearts, in the anticipation of beholding the United States of America fall and crumble to atoms beneath its ponderous weight. If this be the case, come on then ye prowling beasts and feathered fowl, prepare to glut yourselves upon the flesh of the fair sons and daughters of Columbia's soil; fallen by her own depravity, and slain by wicked aspirants and robbers from all nations. But I hope better things than those from your honorable body; yet certain causes will produce certain effects. If America refuses to punish robbers and murderers, she opens a door for a tenfold ingress of the same. From a recollection of some of the facts contained in the history of his native state, your memorialist feels a confidence in making his appeal to your honorable body, the executive of Massachusetts, a state whose people are noted in the annals of history, and one famed for her zeal in the cause of civil and religious liberty, as well as her firmness in breaking the tyrant's chain.

Her soil was the cradle of the first religious society in New England, who were exiles from Europe, as we now are from Missouri. She can boast of being the first to rise in virtuous indignation against the unjust principle of taxation without representation, when her bold sons hurled the tyrant's tea by the board, and defied the despots power. The blood of her sons was the first to flow in the support of those principles that gave birth to our national existence. At Lexington, in defiance of the tyrant's laws, and fearless of her power, her citizens in just indignation rallied around the murderous clans, and in firmness of soul, dared to redress the wrongs of her bleeding sons, and in the greatness of their philanthropy, declared that the rights of man should be sacred, and that her land should be free; an assylum for the oppressed, a land of liberty for the tyrant's slave. Yes, on the ever memorable 19th of April, A. D. 1775, flowed the first blood that gave birth to our national independence. It was then the blood of the martyred sons of Massachusetts, by the hand of tyranny, first cried from the ground for the vengeance of an offended God and suffering innocence, to be poured upon the murderous band. Nor did the mingled groans of the dying, the wailings of the orphan, the flowing tears of the bereaved parent, and the deeper moans of the disconsolate widow, but barely have time to reach the heavens, until a

just retribution of an offended God was poured upon the offenders, through the valor of the patriotic sons of my native state. Fallen indeed, must be the sons of those martyrs and statesmen of 1775 and '76, if their minds are so degenerated that they have not independence of soul, sufficient to throw their influence into the legislative hall of our nation, in support of the rights of suffering innocence, such as your memorialist has here laid before your honorable body. Honorable regard for the character of my native state forbids the thought. Confident, then, that the pure principles by which our forefathers were actuated, still lingers in the bosoms of their sons, and need only be awakened in the hearts of your honorable body by the tale of wo herein laid before you.

Your memorialist comes to your honorable body, to tell you that the civil and religious liberties sought for and found by the pilgrims on Plymouth rock, and maintained by the blood of our fathers, have been sacrificed by relentless tyrants, upon the altar of jealousy. He comes to tell you, like Babylon of old, our nation is assailed by the jealous tyrant of mankind at one end; and that your assistance is wanted in the national hall, in defence of the temple of freedom, erected by your fathers.— He comes to tell your honorable body, that the sons of his native state are denied the liberty of conscience and the right of protection under the wide-spread wings of our national escutcheon, and that the blood of the patriotic heroes of the revolution who have been slain in Missouri for enjoying their religious rights, the boon of heaven to man, is crying from the ground; and with the dying groans of lashed females and infant innocence, are ascending with the prayers of the widows of the patriots of the revolution, into the ears of the Lord of Sabaoth. Yea, their blood, their groans, their tears and the prayers of suffering innocence, together with the prayers of your memorialist, are now crying in the ears of your honorable body, through this, my silent messenger, saying "redress;" redress the wrongs of your memorialist, and those of his brethren, and wipe disgrace from the stained banner of our national republic; and perpetuate the glorious laurels so nobly won to my native state, when on Bunker's Hill, our fathers in unequal combat first sustained the shock, and dared assert the rights of man amidst the clatter of clashing steel, the blaze of arms, and the more deep-toned thunder of the tyrant's cannon. May the departed spirits of the brave Warren and his associates, whisper in the ears of your honorable body, saying, redress the wrongs of the innocent; and maintain by legislation, those rights

of man so dearly bought by our blood that flowed on Bunker's height. Let not the names of a Hancock and Adams, written by their own hands, and attached to the declaration of independence, be obliterated or dimmed by the slackness or timidity of the sons of Massachusetts.

Under all these circumstances your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; saying to you, that except our prayers are heard, our rights restored and maintained, and ample redress made, as far as it can be by the legislative powers of the United States of America, wrath of an offended God will be poured out upon the whole nation; and her statesmen and legislatures shall be awakened from their dreams, by a voice in their ears, saying thou art no longer worthy to wield the destinies of the brave, noble, patriotic and virtuous sons and daughters of Columbia's soil.

And as in duty bound your memorialist will ever pray.

NOAH PACKARD.

RUSSELL, Mass., March 5, 1844.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

TO OUR SUBSCRIBERS.

We take this opportunity of informing our subscribers that the present number of the Times and Seasons (No. 9.) closes the year with a considerable portion of our readers, we therefore acquaint all those who have honored us with their patronage, that we have adopted one uniform plan, without respect of persons. viz.—That the Times and Seasons will be discontinued, in every case (where the time has expired) should the subscriptions not be renewed before our next publication. Our friends will therefore see the necessity of making arrangements without delay. Should any of our readers be in want of any of the back numbers they can be supplied by calling at the office. Also the first, second, third, and fourth volumes may be obtained.

Owing to the extensive call for Gen. Smith's Views of the Powers and Policy of the Government of the United States, we have concluded to publish them in our next number.

For the information of our readers, we would state that the truths of the gospel, as revealed in the last days, are spreading on every hand, and we learn from the elders collected together at our general conference, that much of the opposition and bigotry which they have heretofore had to contend with, has ceased; and that the public have begun to investigate for themselves, and can no longer be duped by the foolish tales and slanderous reports of wicked, crafty men, whose business it is to deceive.

It was, indeed, a pleasing sight to see such a vast concourse assembled to celebrate the fourteenth annual conference of the Church of Jesus Christ, and the unanimity and good feeling which pervaded the whole. Much instruction was given by President Smith and others, and the whole conference was edified by an appropriate and interesting address from elder Sidney Rigdon, giving a history of the church from its first organization, and a sketch of the sufferings and privations of the first elders, and showing that the kingdom of God could be established in any country, without infringing upon any law, or interfering with any government. That the saints of God lived far above all earthly laws;—that the law of God was far more righteous than the laws of the land; that the kingdom of God does not interfere with any of the laws of the land, but is sustained by its own laws. He made many pleasing references to the manifestations of God at different times; how they had been annoyed by certain men who were wise in their own conceit, and opposed to the principles of virtue and righteousness.

Elders were sent out to all parts; when the conference adjourned, highly delighted with what they had heard and seen, after returning thanks to Almighty God for the propitious weather with which they had been favored.

HERCULANEUM AND POMPEII.

Of the vast wonders I would desire to be silent, greatly fearing that my narrative may detract from, rather than add to, the interest already created in your mind by the accounts you may have read. I was prepared for a gigantic wonder; but the actual sight far exceeded my anticipation. Not only have the streets been rescued from their volcanic tomb, but the very ruts formed by the carriages appear quite fresh, and most of the external walls are as upright as if they had been just built. The frescos also remain in a most admirable state, but the best have been removed to the Museo Borbonico from which a complete history of the manners and customs of the Pompeians might be written. With these remarks upon this wonderful ruin I shall leave you to your own readings and imagination. We spent about five hours in its

examination, and then, after making a detour by Castellamre, where we dined, returned to Naples. I went to Herculaneum by the railway from Naples. The principal wonder there is an immense amphitheatre, which was discovered buried in lava, as hard as granite, whilst digging for a well. On the ceiling of a chamber underneath I saw the exact impression of a marble statue, which had been removed, washed down, and there rested by the volcanic torrent. In another part of the ruin, the streets and houses, prison-walls and bars, may be seen as at Pompeii; and at the edge of a well the marks formed by the cords or chains in, pulling up the buckets remain to this day. During the time of its destruction, lava must have descended from Vesuvius in a perfectly liquid state, as the lowest cellars are frequently as neatly filled as if the lava had been chiselled for the purpose. A visit to these buried cities cannot fail to suggest the most solemn reflections. O race of man! what awful materials for a chapter in the history of the Providence of God.—*Scamper through Italy.*

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness as a nation, and their repulsion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state—far from it. They are neither a united nor an independent nation, nor a parasitic province. They are peeled and scattered into fragments; but broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity and, ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it. None of these are, or can be, springs of their perpetuity. They have spread over every part of the habitable globe; have lived under the reign of every dynasty; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, in every latitude and longitude, we find a Jew.

It is not so with any other race. Empires the most illustrious have fallen, and buried men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; Papal superstition and Moslem barbarism have smitten them with unspeakable ferocity; penal rescripts and deep prejudice have visited on them the most ungenerous debasement; and, notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in flames, but unconsumed.—They are the aristocracy of scripture—let off coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known to history only; their shadows alone haunt the world and flicker its tablets. A Jew walks every street, and dwells in every capitol, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immorality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of water's peculiar nature, they have flowed along every stream without blending with it or receiving its flavors, and traversed the surface of the globe amid the lapse of many centuries distinct—alone. The Jewish race at this day is, perhaps, the most striking seal of the sacred oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any ground save those revealed in the record of truth.—*Frazer's Magazine.*

For the Times and Seasons.

MR. EDITOR:—*Sir:* Having been absent from our beloved city some four months on a mission to proclaim the pure principles of the everlasting gospel; and as some incidents occurred in the course of my travels, which may not be uninteresting to the readers of your very valuable paper, I am induced to forward you this letter, which you can dispose of as you think proper.

After I closed my ministerial labors in Iowa Territory, which were crowned with success it was thought best that I should visit the upper counties in this state. Accordingly, on the 5th of December last, I left here for the above place. On my way I preached at Macedonia, Burnadotte, and Washington. At the latter place, after I had closed my second discourse on the first principles of the gospel, I received a challenge from the Rev. Mr. Phelps, to discuss the subject of the divine authenticity of the Book of Mormon, and our principles in general. He said that he intended to inves-

investigate the very foundation of our doctrine. I agreed to his proposition, on condition he would allow me the same privilege with regard to those which he advocated, and bind himself not to close the discussion until we had thoroughly weighed Mormonism, and Methodism, in the balance of truth, and abundantly tried the authenticity of both, by the word of God, which is the great test.

Accordingly on the following evening, we met in the Methodist chapel, for the discussion of the above subject; chose moderators and commenced. We continued the debate four evenings. At the close of the discussion on the last evening, the Rev. Mr. Hall, a Methodist, insisted the discussion should be closed; but the majority of the audience together with myself, objected to it. My opponent, to satisfy the multitude for the time being, agreed to meet at a future evening and continue it. Accordingly, the appointment was mutually made, but to the surprise of the audience, he was among the missing: the reason however seemed to be obvious to all. This Reverend gentleman has been lecturing against the Mormons for several years past, and boasting that he could meet one of the elders face to face, and prove the doctrine false. He has now had a trial, say the people, and ingloriously retired from the contest.

During the discussion, the audience paid good attention, and if I am to judge from the expressions of the people, and the spirit that is manifested, I can say that much good was done, and that the impression made is very favorable to the cause of truth.

On the evening that my opponent did not appear according to appointment; I addressed the meeting on the subject of the dispensation of the fulness of times, that is adumbrated by the "eleventh hour," in our Savior's parable of the laborers and the vineyard.

I had calls for preaching more than I could fill, for I was then already behind my time.—I proceeded on my journey, preached five times in Ottowa, and Dayton, baptized one, and then proceeded to Chicago and its vicinity, where I preached about four weeks, to hundreds of attentive hearers. Priests and lawyers, to be sure, raged, and collected all the slanderous reports, newspaper stories, and works written against the church, and the leading men of the same, that they could get hold of, which they marshalled against me, but all to no purpose. The work of the Lord rolled on, and many were convinced of the truth of the gospel, which we preach. Notwithstanding all this opposition, I baptized and organized a branch (in the town of Newark, about forty-five miles

this side of Chicago,) of thirty-five members. Indeed, the town was a changed place, and many more, I believe, will go and do likewise. I had many more calls for preaching in this section of country, but as I wanted to be here at conference, I was obliged to come away without filling them.

On my return, I stopped a short time in Ottowa, and organized a branch consisting of twelve members. During my absence, I preached from six to eight times in a week, and I can truly say that the prospect in the country where I have been, for the rolling forth of the kingdom of God, is good, and I pray God, that many more may embrace the truth.

With sentiments of high esteem

I subscribe myself your friend

and fellow laborer in the cause

of truth, Wm. O. CLARK.

To the Editor of the Times and Seasons.

BROTHER TAYLOR:—I have travelled near six months since July last, most of which time I labored in Franklin, Williamson, and Johnson counties, in the south part of this state.—There had been but few discourses delivered by any of the elders in these counties; therefore prejudice was great, but after hearing for themselves; the honest in heart began to discover the many falsehoods that had overrun the country, and began to investigate the doctrine of Christ. The result was, many believed and I had more calls for preaching than I could attend to; and through the assistance of God I was enabled to baptize twenty-four; and left many more believing, which I hope will obey the gospel. There is a great door open for preaching, and my prayer to God is, for the rolling forth of the kingdom, until the kingdoms of this world becomes the kingdom of our God.

Respectfully, your brother

in the everlasting covenant,

LEVI STEWART.

NAUVOO, Ill, A pril 13th, 1844.

To the Editor of the Times and Seasons.

COMSTOCK, KALAMAZOO. }

Mich., Feb. 17, 1844. }

SIR:—I take this opportunity to inform you of the prosperity of the Redeemer's cause in this section of country. Last winter, (December 19) I commenced preaching in this place; my congregations were large and attentive; I continued preaching and baptizing till March 6th, when I organized a branch of 25 members. On the 7th, I started for Nauvoo, at which place I arrived on the 14th of April. At the special conference, held in July, I was ap-

pointed in company with my brother P. Webb, to visit Will and Grundy counties, Ill. On the 19th, we started on our mission; labored about two weeks in Will, then continued our journey for this place, and arrived here September 5th; found the saints strong in the faith, and their numbers increased to 34, since which time 14 have been added. I have lately been out in Barry county, and delivered seven lectures, Prejudice gave way, and several manifested their determination to obey the gospel; whom I expect to baptize when I return. The work is in a prosperous condition through this whole section of country; we have much opposition from the priests and others, but truth is invariably triumphant. About a month since, elder Waldron baptized a Universalist preacher, by the name of Spafford, in Van Buren county.—He has since commenced preaching the fulness of the everlasting gospel.

Elders Gamet and Loveland are preaching in Calhoun county, and I understand have baptized several.

I will now close by subscribing myself with high considerations of respect, your friend, &c.

E. M. WEBB.

CONFERENCE MINUTES.

Conference met pursuant to appointment, on Saturday the 6th of April, 1844.

Present, President JOSEPH SMITH, HYRUM SMITH, SIDNEY RIGDON and WILLIAM MARKS.

Of the Twelve, BRIGHAM YOUNG, HEBER C. KIMBALL, WILLARD RICHARDS, WILFORD WOODRUFF, JOHN TAYLOR, and GEORGE A. SMITH.

The members of the High Council, an immense number of elders, and an innumerable concourse of people.

SATURDAY, April 6, 1844.

Presidents Joseph, and Hyrum Smith came to the stand at 1-4 past 10 o'clock, when the meeting was called to order by elder Brigham Young. The choir sung a hymn, after which President Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed, would be brought up and investigated before this conference, but it will not be the case; these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instruction on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The elders will give you instruction, and then, (if necessary) will offer such corrections as may be proper to fill up the interest-

ces. Those who feel desirous of sowing the seeds of discord will be disappointed, on this occasion. It is our purpose to build up, and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour; I feel in closer communion, and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In as large a congregation, it is necessary that the greatest order and decorum be observed; I request this at your hands, and believe that you will all keep good order.

Prayer was offered by W. W. Phelps, after which the choir sung a hymn.

Elder Sidney Rigdon then rose and said, It is with no ordinary degree of satisfaction, I enjoy this privilege this morning; want of health, and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected, that when the violence of sickness having used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character, I shall consider this important privilege sacred in my family history; during life. I hardly promise myself lungs to make this congregation hear me, I shall do the best I can, and the greatest can do no more.—The circumstances by which we are now surrounded points out the principles of my discourse—the history of this church which I have known from its infancy: my text is, “Behold the church of God of the last days.” I do not know that I can find it in the Bible; I do not think it necessary to have Paul to make a text for me; I can make a text for myself; I recollect in the year 1830, I met the whole church of Christ in a little old log house about 20 feet square, near Waterloo, N. Y. and we began to talk about the kingdom of God as if we had the world at our command; we talked with great confidence, and talked big things, although we were not many people, we had big feelings; we knew fourteen years ago that the church would become as large as it is to-day; we were as big then, as we shall ever be; we began to talk like men in authority and power—we looked upon the men of the earth as grass hoppers; if we did not see *this* people, we saw by vision, the church of God, a thousand times larger; and when men would come in, they would say we wanted to upse the government,

although we were not enough to well man a farm, or meet a woman with a milk pail; all the elders, all the members, met in conference, in a room 20 feet square. I recollect elder Phelps being put in jail for reading the Book of Mormon. He came to see us, and expressed great astonishment, and left us apparently pondering in his heart; he afterward came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached, then, which have since come to pass; we knew the whole world would laugh at us, so we concealed ourselves; and there was much excitement about our secret meetings, charging us with designs against the government, and with laying plans to get money, &c. which never existed in the heads of any one else, and if we had talked in public, we should have been ridiculed more than we were, the world being entirely ignorant of the testimony of the prophets and without knowledge of what God was about to do; treated all we said with pretended contempt, and much ridicule; and had they have heard all we said, it would have made it worse for us; we talked about the people coming as doves to the windows, that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, our fathers have taught falsehood, and things in which there is no profit; and of whole nations being born in one day; we talked such big things that men could not bear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse, and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers, and commune ourselves with God. [He here referred to the prayer of elder Phelps concerning our having arrived at the age to choose our own guardian.] If we had told the people what our eyes beheld this day, we should not be believed; but the rascals would have shed our blood, if we had only told them what we believed. There we sat in secret and beheld the glorious visions, and powers of the kingdom of heaven, pass and repass; we had not a mighty congregation to shelter us—if a mob came upon us, we had to run and hide ourselves to save our lives. The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell; were we maturing plans to corrupt the world, to destroy the peace of society? Let fourteen years experience of the church tell the story. The church never would

have been here, if we had not done as we did in secret. The cry of false prophet and impostor rolled upon us. I do not know that any thing has taken place in the history of this church, which we did not then believe; it was written upon our hearts, and never could be taken away; it was indelibly engraved, no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the church, and he laid it firm, truly, and upon eternal truth. If any man says it is not the work of God, I know they lie.— Some of you who know you have a house, how long would it take to make you reason yourself into a belief that you have no house, where you now reside with your family? Neither have we any power whereby we can ever persuade ourselves, that this is not the church of God. We do not care who sinks or swims, or opposes; but we know here is the church of God, and I have authority before God for saying so. I have the testimony of Jesus which is the spirit of prophecy; I have slept with it, I have walked with it; the idea has never been out of my heart for a moment, and I will reap the glory of it when I leave this world. I defy men, and hell, and devils to put it out of my heart: I defy all, and will triumph in spite of them. I know God, I have gazed upon the glory of God, the throne, visions and glories of God, and the visions of eternity in days gone by. What is a man of God to do, when he sees all the madness, wrath and follies of our persecutors. He will do as God does; he will sit and laugh; one breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days; shut up in a room, eating nothing but dry johnny cake and buttermilk; every man who had a little farm, or clothes, sold them and distributed what he had among the rest, and did the best they could. I had nothing to eat, nothing to wear, and yet it was the beginning of good days. Some say I want plenty to eat, plenty to drink, plenty to wear and a good house to live in, and say they, then I will believe; but God will not give it, until you have proved yourselves to him. No wonder then that we should be joyful to-day. If the people will do as the yare told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat or what you shall drink, but seek the will of God; get into the presence of God, and then you will have johnny cake and milk and water no more. Would you not be astonished if even now we should tell the glories and the privileges of the saints of God to you, and to the world, we should be ridiculed; and no wonder we shut it up in secret; if we were to tell you

when Jehovah looked on, lo it is beauty, it is heaven, it is felicity to look on; I should marvel if it were otherwise; if a man tells you one glory or one message, he is learning another at the same time. Do not be astonished then if we even yet have secret meetings; asking God for things for your benefit. Do not be afraid, go back to the commencement of this church; and see what was concocted then; there was no evil concocted when we first held secret meetings, and it is the same now; has God forgotten to be gracious? to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it, I never am afraid of God or man concocting any thing to hurt me, I have faith to detect man, even if he did; I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forbiddings, surmisings, &c.; I put my trust in God, and whatever God does for me, is only for my salvation. A man is a bad teamster who runs his team in the worst road. [And showed how much like the gospel.] What I have already said, is only to prepare the way. [Here five of the Pottowattomie tribe appeared with their interpreter, and were assisted to the stand by the president.] I am going to tell of something that surprised me at the beginning of the church; I have handled, heard, seen and known things which I have not yet told. After the church began to grow, it was favored with monstrous wise men; they had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue; they would say they had revelations and visions, and were as certain that God had given it, as I was that the devil had. He referred to the children of Israel who were snivelling and murmuring about their leeks and onions, &c. &c., and so it is in these last days, some men are always yelling about what the church believes, and opposing every good thing. I want devils to gratify themselves, and if howling, yelling, pelping, will do you any good; do it till you are all damned. If calling us devils, &c., will do you any good, let us have the whole of it, and you can then go on your way to hell without a grunt. We hear these things ever since the church existed, they have come up with us, they have had so much more wisdom, they knew all about the kingdom before God revealed it; and they know all things before they are heard; they understand more than God knows. We gather of all kinds, if we get all nations, we get all wisdom, all cunning, and every thing else. The sectarians cannot be as wise as we are, for they have only got

the plans of man for salvation, but we have got man's plans, the devil's plans, and the best of all, we have God's plan. I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone. I will endeavor to show why salvation belongs to us more peculiarly, in contradistinction of all other bodies; will this be clear enough? I discover one thing, mankind have labored under one universal mistake about this, viz: Salvation was distinct from government; i. e.; that I can build a church without government, and that thing have power to save me. When God sets up a system of salvation, he sets up a system of government; when I speak of a government I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. Every man is a government of himself, and infringe upon no government. A man is not an honorable man if he is not above all law, and above government. I see in our town we have need of government, some study law, only for the purpose of seeing how many feuds, how many broils they can kick up, how much they can disturb the peace of the public, without breaking the law, and then say: "I know my rights and will have them;" "I did not know it was the marshal, or I would not have done it." He is no gentleman, gentlemen would not insult a poor man in the street, but would bow to him, as much as those who appear more respectable. No marshal, or any one else should pull me up; we ought to live a great way within the circle of the laws of the land. I would live far above all law. The law of God is far more righteous than the laws of the land; the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.

(To be Continued.)

MINUTES OF CONFERENCE

of the Elders of the Church of Jesus Christ of Latter-Day-Saints held in the City of New York on the 3rd and 4th days of April 1844.

The conference met at the Military Hall at half-past 10 o'clock A. M. and was organized by calling Elder Wm. Smith to the chair, and appointing Elder Wm. H. Miles, Clerk, there were present 2 High Priests, 12 Elders, and 2 Priests.

The conference was opened by singing, and prayer by the President.

The President then addressed the conference

upon the object, and purposes of their meeting. Elder Geo. T. Leach was then called upon to represent the Branch in New York, but not having the records, was excused until afternoon.

Elder A. Everitt then called for information concerning the alleged disorganization of the Branch at Satauket L. I. on motion,

Resolved, that Elder Hultz, make his statement of Elder's Bolton, and Raymond's proceedings in the Branch; which was done.

Elder Raymond then made his statement and presented Elder Page's letter written to him, which was read by the Clerk, and after a number of remarks by the Elders, the President said that in the disorganization of a Branch, the members were not cut off from the Church, and unless there was sufficient cause to justify them, Elder's Bolton and Raymond had no authority to disorganize the Branch, therefore,

Resolved that the Conference do not consider the branch at Satauket disorganized, on motion,

Resolved, that 3 Elders be authorized to examine into, and settle the difficulties of the Church in that place, whereupon,

Elder's Mc Clain, Geo. T. Leech, and Willey, were selected for that purpose, on motion, adjourned until half-past 2 o'clock P. M.

The conference convened, at half-past 2 o'clock, P. M. after singing, and prayer, the President made some cheering remarks on the prosperity of the cause.

Elder Willey declined acting with the committee appointed in the forenoon, to settle the difficulties in the Satauket Branch, whereupon,

Elder John Leach was chosen in his stead.

Elder Geo. T. Leach represented the Branch in N. York, numbering 152 members including 3 High Priests, 13 Elders, 3 Priests, 4 Teachers 1 Deacon, added since last conference 19, Deaths 2, Cut off 4, Moved 27.

Elder Merrill represented the branch at Norwalk, Connecticut; 38 members, including three elders, two priests, one teacher, one deacon: 23 removed to Zion, two to New York, and three added by baptism, since last conference. Elder Merrill stated that the branch would nearly all remove to Zion this spring.

Elder Raymond represented the branch at Hemstead; 41 members, including one elder one priest, one teacher, and three added by baptism since last conference; at Jerusalem, nine miles south, there were three members.

Elder Snyder represented the branch at Brooklyn, 15 members, including one priest, one teacher, and one deacon.

Elder John Leach, represented the branch at Mead's Basin, 12 members including one priest, one teacher one deacon; and also at Wynockie

and Pompton, 10 members not organized. Elder Leach gave a very interesting account of his labors.

Brother K. Morris, represented the branch at Bridgeport, 10 members, including one elder, and one teacher, all in good standing.

Elder John Leach reported five members not organized, at Mechanicsville and New Germantown.

Elder McClain gave an account of his visits to Hudson, Albany, and Rochester. He also gave a favorable account of the prosperity of the cause in Boston, Lowell and Salem.

Elder Wm. H. Miles, represented the branch at Newark; 12 members, including one priest.

Elder Willey gave an account of his travels and ministry; he has been laboring in New Haven county, Connecticut, with elder Pell. He stated that there was about fifty believers in North Haven, and near one hundred in a neighboring village. Elder Davis was preaching in the Baptist church, in the town of Straitsville; the people were believing, and he was baptizing every Sunday. There were also many in the city of New Haven ready to obey the gospel.

Brother White represented the branch at Middletown, Connecticut; 17 members, including three elders, in good standing, nearly all going to Zion soon.

Elder Young represented the branch at Patterson; eight members, including one elder and one teacher.

Elder Merrill then gave an account of his labors, and the prosperity of the cause, in the region where he had labored; after which,

President William Smith made some remarks upon the prosperity and future prospects of the church, which are calculated to encourage the breast of every true saint of God.

On motion of elder A. Everett, brother T. Dennis was chosen to be ordained to the office of an elder. Brother T. Dennis was then ordained under the hands of elders Smith, Geo. T. Leach and Everett.

On motion, adjourned till to-morrow at 1-2 past 10 o'clock. Closed by singing and benediction.

Met agreeable to adjournment, singing and prayer by elder Smith.

Elder Sandburn represented the branch at New Bedford; 60 members, two elders, three priests, four teachers, three deacons; and the branch at Newport, R. I., 21 members, one elder, one teacher, two deacons. He also gave an account of his labors, and the prosperity of the cause in the place where he had been laboring.

On motion, Resolved, That brothers Everett

and Leech, be appointed to wait upon elder Hewitt, to know his reasons for not attending conference.

Elders Lane and Leech laid before the conference a statement concerning the condition of the Brooklyn branch, and the presiding elder's conduct.

On motion, Resolved, That two responsible elders be empowered by this conference to go to the branch at Brooklyn, to enquire into the affairs of the church, and if necessary to disorganize the branch and re-organize, and choose another presiding elder; whereupon,

Elders Everett and He Mes were appointed for that purpose.

On motion the following were nominated and chosen for the office of elders.

John Swackhammer, H. J. Doremus, David Fairbank, brother Wally.

Also the following as priests; A. Brockelbanks, K. Morris, James Thompson, S. Leaver.

James Miller was ordained teacher.

On motion, Resolved, That should elder Meynell go to Europe, he will have the approbation of this conference, therefore,

Resolved, That the clerk be instructed to give him a certificate to that effect.

On motion, Resolved, That the conference proceed to ordinations.

On motion adjourned till 1-2 past 2 o'clock, P. M.

Conference convened; after singing and prayer by elder Miles, brother Wm. Smith arose and addressed the saints at great length upon certain reports abroad among the saints.

The elders appointed to wait upon brother Hewitt reported.

The branch at New Rochelle was represented by elder Wolf; numbering 15 members, one elder, three priests, one teacher, in good standing.

Elder George T. Leach, submitted to the conference a proposition for publishing a weekly paper for the disseminating of our principles, which was read by the clerk, after some discussion upon the wisdom of such a course. The President spoke at length in favor of the proposition.

On motion, Resolved, That the proposition be accepted, and a committee of five be appointed to act upon it. Whereupon, elder Wright, George T. Leach, Brockelbanks, Miles, and John Leech, were appointed as a committee.

On motion, Resolved, That the minutes be accepted.

Resolved, That elder Wright, be appointed to co operate with the clerk, to prepare the minutes for publication.

On motion, Resolved, That the thanks of this conference be tendered to the president for his able manner of presiding, and also to the clerk for his services.

On motion, Resolved, That this conference determine to uphold the authorities of the church.

Resolved, That this conference adjourn to meet the first Wednesday in September next, at 1-2 past 10 o'clock, A. M.

Closed by singing and benediction.

WM. SMITH, Chairman.

WM. H. MILES, Clerk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Albion, Calhoun county, Mich., on the 8th, 9th, and 10th of March, 1844.

Elders present, D. Savage, William R. Loveland, C. Dunn, D. M. Grant, W. H. West.

Elder C. Dunn was chosen chairman, and D. M. Grant, appointed clerk.

Meeting was opened by prayer, by C. Dunn. He then proceeded to deliver a discourse on the necessity of faith and obedience to the law of God.

Conference was then dismissed until 10 o'clock next day.

We met at 10 o'clock the next morning;— opened by prayer, by William S. Loveland, and a discourse was delivered by elder Savage on the subject of faith and the fruit thereof. He was followed by C. Dunn, and the conference adjourned till 2 o'clock, p. m.

Conference convened agreeable to adjournment. D. Savage, and D. M. Gamet spoke on the gathering of Israel. He was followed by H. J. Brown. Samuel Graham was then ordained to the office of an elder, under the hands of elder Gamet. Elder Brown spoke on the Book of Mormon, followed by C. Dunn. Conference adjourned till next day.

At 10 o'clock, Sabbath morning, meeting was opened by C. Dunn. Elder Savage spoke on the order of the kingdom of God.

The representation of the different branches of the church in this vicinity was then called for.

The branch of Moroni, in Jackson county, was represented by elder H. J. Brown; consisting of 13 members, two elders, one teacher, one deacon.

The Paupau branch, Van Buren county, was represented by elder Savage; consisting of eight members, four elders.

The Comstock branch was represented by elder Savage, consisting of 50 members, six elders, three priests.

The Albion branch, represented by elder Gamet, consisting of 27 members, three elders, one deacon.

The Flawrence branch, represented by elder Dunn, consisting of seven members, one elder.

The Motville branch, represented by elder Dunn, consisting of nine members, one elder.

* * * * *

We are happy to say that the work of the Lord is prospering in this part of the vineyard.

Conference adjourned until the 7th, 8th, and 9th of June, next, at the town of Florence, St. Joseph county, Michigan.

C. DUNN, Prest.

DAVID M. GAMET, Clerk.

POETRY.

SELECTED

For the Times and Seasons.

THE MARRIAGE VOW.

Speak it not lightly!—t is a holy thing.

A bond enduring through long distant years,
When joy o'er thine abode is hovering,

Or when thy eye is wet with bitterest tears;
Recorded by an angel's pen on high,
And must be questioned in eternity!

Speak it not lightly!—though the young and gay
Are thronging round thee now, with tones of mirth;
Let not the holy promise of to-day

Fade like the clouds that with the morn have birth,
But ever bright and sacred may it be,
Stored in the treasury-cell of memory.

Life will not prove all sunshine! there will come
Dark hours for all: O will ye, when the night
Of sorrows gather thickly round your home.

Love as ye did, in times when calm and bright
Seem'd the sure path ye trod, untouched by care,
And deem'd the future like the present fair?

Eyes that now beam with health may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worship'd beauty low;

Then will ye gaze upon the the altered brow,
And love as fondly, faithfully as now?

Should fortune frown on your defenceless head,
Should storm o'ertake your bark on life's dark sea;
Fierce tempest rend the sail so gaily spread,
When hope her syren strain sang joyously;
Will you look up, though clouds your sky o'ercast,
And say, 'Together we will bide the blast?'

Age, with its silvery locks, comes steaming on,
And brings the tottering step, the furrowed cheek,
The eye from which each lustrous beam had gone,
And the pale lip, with accents low and weak;
Will ye then think upon your life's gay prime,
And, smiling, bid love triumph over time?

Speak it not lightly! Oh, beware, beware!
'Tis no vain promise, no unmeaning word;
Lo! men and angels hush the faith ye swear,
And by the high and holy ONE 'tis heard;
Oh, then, kneel humbly at His altar now,
And pray for strength to keep your marriage vow!

M. N. M.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 10.] CITY OF NAUVOO, ILL. MAY, 15 1844. Whole No. 94.

GEN. SMITH'S VIEWS ON THE GOVERNMENT AND POLICY OF THE U.S.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds 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," but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours: and hundreds of our own kindred for an infraction, or supposed infraction of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nut-shell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all: black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages; the same facilities; the same prospects; the same honors; and the same rewards: and without hypocrisy, the Constitution when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition: *ad infinitum*. The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights*, as appears in said constitution, ought to be treated

by those to whom the administration of the laws are intrusted, with as much sanctity, as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

(For ever singing as they shine.)
"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political schemes, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness: a Frenchman would say, "prospeque tout aimer richesses et pouvoir;" (almost all men like wealth and power.)

I must dwell on this subject longer than others, for nearly one hundred years ago that golden patriot, Benjamin Franklin drew up a plan of union for the then colonies of Great Britain that *now* are such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand,—thus: "they have power to make laws, and lay and levy such general duties, imports, or taxes, as to them shall appear most equal and just,—(considering the ability and other circumstances of the inhabitants in the several colonies,) and such as may be collected with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honored its birth as a pattern for wise men to *study the convenience of the people more than the comfort of the cabinet*.

And one of the most noble fathers of our freedom and country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I hold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interest, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of

free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world." Verily, here shines the virtue and the wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments: for the benefits and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri, expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan: hard times and distress: outbreak upon outbreak in the principal cities: murder, robbery, and defalcations, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the union; destroyed the confidence of man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self aggrandizement. The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say: *Buono avviso*, (good advice.)

The elder Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes: Mr. Adams said, "If national pride is ever justifiable, or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprize; and gradually, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other close communion acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to

the sage's eye, where there is space for enterprize: hands for industry; heads for heroes, and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking." Such a prospect was truly soul stirring to a good man, but "since the fathers have fallen asleep," wicked and designing men have unrobed the government of its glory, and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits *till it is better times*: but year after year has left the people to *hope* till the very name of Congress or State Legislature, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children; or "Crockett's" Hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government: and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades and calculations, it certainly is the highest point of subversion to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt in part the language of Mr. Madison's inaugural address, "To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender their own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the constitution, which is the cement of the union, as in its limitations as in its authorities; to respect

the rights and authorities reserved to the states which every citizen may, by his merit, obtain and to the people, as equally incorporated with, the highest trust recognized by the constitution; and essential to the success, of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers." so wisely exempted from civil jurisdiction; to preserve in their full energy, the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;" as far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Monroe in his day, while speaking of the Constitution; says, "Our commerce has been wisely regulated with foreign nations, and between the states; new states have been admitted into our union; our territory has been enlarged by fair and honorable treaty, and with great advantages to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome law well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit? who has been deprived of any right of person and property? who restrained from offering his vows in the mode he prefers, to the Divine author of his being? It is well known that all these blessings have been enjoyed to their fullest extent: and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason." What a delightful picture of power, policy and prosperity! Truly the wise proverb is just: "Sedaukauh teromain goy, veh-ka-sade le-u-meem khahmaut." Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years experience in the government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the *magna charta* to answer its great end and aim: *To protect the people in their rights.* "Such, then, is the happy government under which we live; a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under

which every citizen may, by his merit, obtain the highest trust recognized by the constitution; and essential to the success, of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger Adams in the silver age of our country's advancement to fame, in his inaugural address, (1825) thus candidly declares the majesty of the youthful republic, in its increasing greatness; "The year of jubilee since the first formation of our union has just elapsed—that of the declaration of Independence is at hand. The consummation of both was effected by this constitution. Since that period a population of four millions has multiplied to twelve. A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity and commerce, have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers: our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have walked hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, General Jackson, upon his ascension to the great chair of the chief magistracy: said, "As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable ægis."

General Jackson's administration may be denominated the *acme* of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was \$125,000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states: and that august patriot, to use his

own words in his farewell address, retired leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years, our blooming republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage; perquisite, fame, tangling alliances; priest-craft and spiritual wickedness in *high places*, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled, through the union and agitated the whole nation as would an earthquake at the centre of the earth the world, heaving the sea beyond its bounds, and shaking the everlasting hills: So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the constitution and its framers, thus expressed himself. "There were in it, features which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the government would terminate in virtual monarchy. It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's opinions, for some years past, has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given, of my determination to arrest the progress of that tendency if it really exists, and restore the government to its pristine health and vigor." "This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, *told the truth or not*: with acting president Tyler's three years of perplexity and pseudo whig democratic reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to shew, as a Chal-

dean might exclaim: *Beram etai elauh besh-mayauh gauhah rauzeen: (Certainly there is a God in heaven to reveal secrets;)*

No honest man can doubt for a moment, but the glory of American liberty, is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood will plausibly push abolition doctrines and doings, and "human rights," into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity.—Democracy, Whiggery, and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A still higher grade, of what the "nobility of the nations" call "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop;" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping; and should a humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: "*Every man has his price!*"

Now, oh! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two Senators from a state and two members to a million of population, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer gets, and he lives honestly. Curtail the offices of government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislature to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, *go thy way and sin no more*. Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only

can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism: Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity; "Amor vincit omnia." Love conquers all.

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire them to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again, he has forfeited his honor.* Make HONOR the standard with all men: be sure that good is rendered for evil in all cases: and the whole nation, like a kingdom of kings and priests, will rise up with righteousness: and be respected as wise and worthy on earth: and as just and holy for heaven; by Jehovah the author of perfection. More economy in the national and state governments; would make less taxes among the people: more equality through the cities, towns & country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of community; and open, frank, candid, decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim: the very name of "*American*," is fraught with *friendship!* Oh! then, create confidence! restore freedom!—break down slavery! banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: *Ein ehrlicher name ist besser als Reichthum*, (a good name is better than riches.)

For the accommodation of the people in every state and territory, let Congress shew their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and direct-

ors shall be elected yearly by the people with wages at the rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities, as *brokerage*; and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber and, instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the desitute, without purse or scrip, pouring in the oil and the wine: a learned priesthood is certainly more honorable than a "*hiringling clergy*".

As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico: and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty millions; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds: and cope with all the crowned heads of the world.

Then why? Oh! why! will a once flourishing people not arise, phoenix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catamount politicians; and over the wind-falls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doc-

tors, and cheerfully help to spread a plaster and bind up the *burnt, bleeding wounds* of a sore but blessed country? The southern people are hospitable and noble: they will help to rid so free a country of every vestige of slavery, when over they are assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults but they never should be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the *now* United States, might be a genuine rule of action for some of the *breath made* men in high places, to use towards the posterity of that noble daring people:

"Be to her faults a little blind;
Be to her virtues very kind."

We have had democratic presidents; whig presidents; a pseudo democratic whig president; and now it is time to have a *president of the United States*; and let the people of the whole union, like the inflexible Romans, whenever they find a *promise* made by a candidate, that is not *practised* as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

Mr. Van Buren said in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the District of Columbia, against the wishes of the slave holding states; and also with a determination equally decided to resist the slightest interference with it in the states where it exists." Poor little Matty made his rhapsedical sweep with the fact before his eyes, that the state of New-York, his native state, had abolished slavery, without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists: constitution or no constitution; people or no people; right or wrong; vox Matti; vox Diaboli; "the voice of Matty"—"the voice of the devil;" and peradventure, his great "Sub-Treasury" scheme was a piece of the same mind: but the man and his measures have such a striking resemblance to the anecdote of the Welchman and his cart-tongue, that, when the constitution was so long that it allowed slavery at the capitol of a free people, it could

not be cut off; but when it was short that it needed a *Sub-Treasury*, to save the funds of the nation, it *could be spliced!* Oh, granny what a long tail our puss has got! As a Greek might say, *hysteron proteron*: the cart before the horse: but his mighty whisk through the great national fire, for the presidential chesnuts. *burnt the locks of his glory with the blaze of his folly!*

In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea: Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted: and give liberty to the captive; by giving the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means; and when the people petitioned to possess the territory of Oregon or any other contiguous territory; I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea; and make the wilderness blossom as the rose; and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *come*; yea come Texas: come Mexico; come Canada; and come all the world—let us be brethren: let us be one great family; and let there be universal peace. Abolish the cruel customs of prisons, (except certain cases,) penitentiaries, and court-martia's for desertion: and let reason and friendship reign over the ruins of ignorance and barbarity; yea I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom: and God, who once cleansed the violence of the earth with a flood; whose Son laid down his life for the salvation of all his father gave him out of the world; and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem,
I am a friend of virtue
and of the people,

JOSEPH SMITH.

Nauvoo, Illinois, February 7, 1844.

For the Neighbor.

To the friends and voters of Hancock County.

Elder William Smith, (late representative) wishes to say to the friends and voters of Hancock County, that, in consequence of the sickness of his family, now in the hands of a doctor in the City of Philadelphia, he relinquishes the idea of offering himself as a candidate for a seat in the next Legislature of Illinois; but, as a matter of the highest consideration, would recommend his brother Hyrum Smith, as a suitable and capable person to fill that office, and worthy of the people's confidence and votes.

O sustain ye democracy throughout the land
And ever go forth at Jehovah's command:
And while the old farmer yet swingeth the flail;

Or follows the plough:

Good democrats tread, *O tread on the tail
of that Old Coon Now.*

We are sorry that our late representative the Hon. Wm. Smith is about to withdraw, for the present time from the political arena. His talents are known and appreciated, his conduct in the last session of the Legislature proved him to be a man of talent and of genius, a patriot and a statesman, and a man every way qualified to maintain the interests of the people he represented.

We know of no person that would be more qualified to fill his station than Gen. Hyrum Smith (his brother.) We are not informed whether the general will accept of the office or not, if he will, we dont know of any gentleman in Hancock Co. who would be more competent. Gen. Smith is a man of sterling integrity, deep penetration and brilliant talents. He is well versed in politics and as unchangeable as the everlasting hills. He is a man of probity and virtue, and an unwavering patriot.

If Gen. Hyrum Smith will allow his name to be brought forth we go it for him, and we know from the confidence and respect that is entertained of him as a gentleman and a patriot he will be elected. What say you General?

For the Neighbor.

MR. EDITOR:

Before taking my farewell of your beautiful and growing city, I avail myself of a few leisure moments in expressing some of my views and conclusions of the prophet Joe and the Mormons. In the first place allow me to say that the Mormons as a people have been most woefully misrepresented and abused, and in ninety-nine instances out of a hundred by persons who know nothing of their principles and doctrines. Before visiting this place my mind was very much prejudiced against the Mormons, from reports which I had listened to in

travelling through the different states, and I presume if I had never taken occasion to inform myself of their religion and views my mind would have still remained in the same condition. There is not a city within my knowledge that can boast of a more enterprising and industrious people than can Nauvoo, her citizens are enlightened and possess many advantages in the arts and sciences of the day which other cities (of longer standing) cannot boast, in a word Nauvoo bids fair to soon out rival any city in the West.

General Smith is a man who understands the political history of his country, as well as the religious history of the world, as perfect as any politician or religionist I have ever met with.

He advances ideas which, if could be carried into effect would greatly benefit the nation in point of commerce and finance, and while he maintains, and philosophically shows that our country is approaching a fearful crisis which if not arrested, will end in disgrace to the country, and cause our national banner to lug its mast in disgust and shame, clearly points out the remedy.

Shall the liberty which our fathers purchased at so dear a price be wrenched from the hands of their children? Shall our national banner which floated so proudly in the breeze at the declaration of independence be disgraced and refuse to show its motto? Shall we, as American citizens fold our arms and look quietly on while the shackles of slavery are being fastened upon our hands, and while men only seek office for the purpose of exalting themselves into power; I say, shall we still rush blindly on and hasten on our own destruction by placing men in power who neither regard the interests of the people, nor the prayers of the oppressed? Every American citizen will shout at the top of his voice, NO.

Mr. Smith's "views of the power and policy of the government" manifest a republican spirit, and if carried out, would soon place the nation in a prosperous condition and brighten the prospects of those who now have to toil so incessantly to support the profligate expenditures and luxurious equipage of the present rulers and representatives of our nation.

Joseph Smith is a man who is in every way calculated to make a free people happy, he is liberal in his sentiments and allows every man the free expression of his feeling on all subjects; he is sociable and easy in his manners; is conversant and familiar on all exciting topics, expresses himself freely and plainly, on the different methods of administering the government, while he is not ashamed to let the world know his views, and criticise upon his opinions,

I am sir in no way connected with the Mormon Church, but am disposed to listen to reason in all cases. I have heretofore been a warm advocate of the measures of the Whig party, but considering General Smith's views and sentiments to be worthy the applause of every citizen of the United States, and especially the yeomanry of the country, I shall in every instance advocate his principles, and use my utmost influence in his favor.

I am, Sir Yours, in haste.

AN AMERICAN.

Nauvoo Mansion, May 12, 1844.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

We are obliged to defer the continuation of the conference minutes until our next publication, as we deem it of the highest importance to give Gen. Smith's "Views" as extensive a circulation as possible, and on account of other important matter which has overrun our columns.

We take pleasure in announcing to the saints abroad that Nauvoo continues to flourish, and the little one has become a thousand. Quite a number of splendid houses are being erected, and the Temple is rapidly progressing; inasmuch that there is one universal expectation, that before next winter closes in upon us, the top-stone will have been raised, and the building inclosed.

The saints continue to flock together from all parts of this wide-spread continent, and from the islands of the sea. Three ships' company have arrived this spring from England, and are now rejoicing in the truths of the everlasting gospel. The prophet is in good health and spirits, and unwearied in his anxiety and labors to instruct the saints in the things of God and the mysteries of the kingdom of Jesus Christ. Indeed, we may truly say that those who come to scoff, remain to pray. Many have come here filled with prejudice and strange anticipations, but have been convinced that report is false with her thousand tongues, and have almost invariably left a testimony behind them. Instead of finding Mr. Smith the cunning, crafty and illiterate character that he had been represented to be, they have found in him the

gentleman and scholar; frank, open, generous, and brave. But it is his immediate connexions and associates alone, that can appreciate his virtues and his talents. While his face is set as a flint against iniquity from every quarter, while the cries of the oppressed ever reach his heart, and his hand is ever ready to alleviate the sufferings of the needy.

A few artless villians can always be found who are watching for his downfall or death, but the Lord has generally caused them to fall into their own pit, and no weapon formed against him has prospered. One or two disaffected individuals have made an attempt to spread dissension, but it is like a tale that is nearly told, and will soon be forgotten. It was first represented as a monster calculated to scatter desolation around, but we are credibly informed by a person who attended their first meeting that there was much difficulty in raising a committee of seven, for there was some objection to Father ———, but as none could be found to fill the vacuum, he constituted one of the seven stars!!

It will be unnecessary for us to say much about those *lumaneries* of the last days, as they shine forth in their true colors in our columns this week, in the trial of President Smith. But to say any thing by way of warning to the brethren abroad, would resemble the "ocean into tempest tossed to waft a feather or to drown a fly. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?

The glad tidings of salvation and the fulness of the gospel are fast spreading from city to city, and from nation to nation. The little stone will still increase till the knowledge of God covers the earth, and righteousness and truth extend from pole to pole.

NOTICE.

We are authorised to state that the difficulty heretofore existing between Elder William Smith, one of the "Twelve," and Elder John Horner, has been settled. Elder Horner has therefore had his license restored to him again, and is satisfied that opposition to the constituted authorities of the church is bad policy; it being the bounden duty of the laboring elders abroad, to sustain, strengthen, and confirm those who have been placed in authority by the new and everlasting covenant.

The above is agreeable to my feelings.

JOHN M. HORNER.

Nauvoo, May 10, 1844.

CONFERENCES.

There will be a conference held at the branch of the church in Westfield, Stokes county, N. C., on the 10th and 11th days of August, also

one at Burk's Garden, Tazewell county Va., on the 17th and 18th days of August next.

MUNICIPAL COURT.

CITY OF NAUVOO, ILLINOIS, }
Third day, Regular Term, May 8, 1844. }

Before Alderman N. K. Whitney, acting chief justice; and Aldermen Daniel H. Wells, William Marks, Orson Spencer, George W. Harris, Gustavus Hills, George A. Smith and Samuel Bennet, associate justices, presiding.

EX-PARTE, } Messrs. Stiles & Rigdon,
JOSEPH SMITH, Sen. }
ON HABEAS CORPUS. } Counsel for Smith.

This case came before the court upon a return to a writ of habeas corpus, which was issued by this court on the 6th of May, instant, upon petition of Joseph Smith, Sen. as follows:

STATE OF ILLINOIS, }
CITY OF NAUVOO. } *Set.*

To the Honorable Municipal Court in and for the City of Nauvoo:—

The undersigned, your petitioner, most respectfully represents that he is an inhabitant of said city; your petitioner further represents that he is under arrest in said city, and is now in the custody of one John D. Parker, deputy sheriff of the county of Hancock, and State of Illinois; that the said Parker holds your petitioner by virtue of a writ or "capias ad respondendum," issued by the clerk of the circuit court, of the county of Hancock, and State of Illinois, at the instance of one Francis M. Higbee, of said county, requiring your petitioner to answer the said Francis M. Higbee, "of a plea of the case," damage five thousand dollars; your petitioner further represents that the proceedings against him are illegal; that the said warrant of arrest is informal, and not of that character which the law recognises as valid, that the said writ is wanting and deficient in the plea therein contained; that the charge or complaint which your petitioner is therein required to answer, is not known to the law.

Your petitioner further avers that the said writ does not disclose in any way or manner whatever, any cause of action, which matter your petitioner most respectfully submits for your consideration; together with a copy of the said warrant of arrest which is hereunto attached.

Your petitioner further states that this proceeding has been instituted against him without any just or legal cause; and further that the said Francis M. Higbee, is actuated by no other motive than a desire to persecute and harass your petitioner, for the base purpose of gratifying feelings of revenge, which, without any cause, the said Francis M. Higbee has for a long time been fostering and cherishing.

Your petitioner further states that he is not guilty of the charge preferred against him, or of any act against him, by which the said Francis M. Higbee could have any charge, claim or demand, whatever against your petitioner.

Your petitioner further states, that he verily believes that another object the said F. M. Higbee had in instituting the proceeding, was, and is, to throw your petitioner into the hands of his enemies, that he might the better carry out a conspiracy which has for some time been brewing against the life of your petitioner.

Your petitioner further states that the suit which has been instituted against him has been instituted through malice, private pique, and corruption.

Your petitioner would therefore most respectfully ask your honorable body, to grant him the benefit of the writ of habeas corpus, that the whole matter may be thoroughly investigated, and such order made, as the law and justice demands in the premises, and your petitioner will ever pray.

JOSEPH SMITH, Sen.

Nauvoo, May, 6, 1844.

STATE OF ILLINOIS, }
City of Nauvoo. } *Set.*

The people of the State of Illinois:
To the Marshal of said city:.....GREETING.

Whereas, application has been made before the Municipal Court of said city, that the body of one Joseph Smith, Senior, of the said city of Nauvoo, is in the custody of John D. Parker, Deputy sheriff of Hancock county, state aforesaid:

These are therefore to command the said John D. Parker, of the county aforesaid, to safely have the body of said Joseph Smith, Senior, of the city aforesaid, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, Senior may be known or called before the Municipal court, of said city forthwith, to abide such order as the said court shall make in this behalf, and further, if the said John D. Parker, or other person or persons, having said Joseph Smith, Senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you the Marshal of said city, or other person, authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them together with the person or persons in his or their custody, forthwith before the Municipal court, aforesaid, to be dealt with according to law; and herein fail not and bring this writ with you.

Witness, Willard Richards, Clerk of the Mu-

municipal court at Nauvoo, this 6th day of May, in the year of our Lord, one thousand eight hundred and forty-four.

WILLARD RICHARDS,
Clerk, M. C., C. N.

I hold the within named Joseph Smith, Senior, under arrest, by virtue of a *capias ad respondendum*.

Hancock Circuit Court,

To May Term, A. D. 1844.

Francis M. Higbee, }
Vs. } In case.
Joseph Smith. }

The day of his caption, May 6th, 1844.

To damage, five thousand dollars.

WM. BACKENSTOS, S. H. C.

By J. D. PARKER, D. S.

STATE OF ILLINOIS, }
Hancock County. } ss

The People of the State of Illinois:
To the sheriff of said county:.....GREETING.

We command you that you take Joseph Smith, if to be found within your county, and him safely keep, so that you have his body before the circuit court of said county of Hancock, on the first day of the next term thereof, to be holden at the court house in Carthage on the third Monday in the month of May, instant, to answer Francis M. Higbee, of a plea of the case; damage, the sum of five thousand dollars as he says; and you have then there this writ, and make due return thereon. in what manner you execute the same.

Witness, J. B. Backenstos, Clerk
of said circuit court, at Carthage

SEAL.] this first day of May, in the year of our Lord one thousand eight hundred and forty-four.

J. B. BACKENSTOS, Clerk,
By D. E. HEAD, Deputy.

The sheriff is directed to hold the within named defendant to bail in the sum of five thousand dollars.

J. B. BAKENSTOS, Clerk,
By D. E. HEAD, Deputy.

This is a true copy of the original, now in the possession of William B. Backenstos, sheriff of Hancock county.

By J. D. PARKER, Deputy.

STATE OF ILLINOIS, }
HANCOCK COUNTY; }
City of Nauvoo. } *Scl.*

To Mr. Francis M. Higbee:—

Sir, You will please to take notice that Joseph Smith, Senior, has petitioned for a writ of habeas corpus, from the Municipal Court of said city, praying that he may be liberated from the custody of John D. Parker, Deputy sheriff of Hancock county, by whom he is held in custody on a *capias ad respondendum*, issued by

the circuit court of Hancock county, on the first day of May, instant, to answer Francis M. Higbee, on a plea of the case, &c.; which writ is granted, and you will have the opportunity to appear before the Municipal court, at 10 o'clock, A. M., on the 7th of May, instant, at the Mayor's Council Chamber, in said city, and show cause why said Joseph Smith, Senior, should not be liberated on said habeas corpus.

Witness my hand and seal of
[SEAL.] Court, this 6th day of May, 1844.

WILLARD RICHARDS,
Clerk, M. C., C. N.

The above trial is deferred until Wednesday, the 8th instant, 10 o'clock, A. M.

W. RICHARDS, Clerk.

I have served the within, by reading to the within named Francis M. Higbee.

JOHN D. PARKER,
Constable.

Mr. Higbee did not appear either by himself or counsel.

Mr. J. P. Stiles then said that the petition and papers have been read in your hearing; it is a petition for an habeas corpus on the grounds—1st; the insufficiency of the writ, and other causes assigned. The insufficiency of the writ is sufficient to discharge the prisoner, it is the privilege and option of this court, if the writ is invalid. It is the privilege of the prisoner to have all the matters investigated, in order to prove that the prosecutor is joined in with other persons in a conspiracy to take away Mr. Smith's life. Although it is competent for the court to discharge on account of the insufficiency of the writ, yet we want an examination into the matters, in order that all may be understood. All warrants should disclose the crimes known to the court, so that the prisoner might know what answer to make; the prisoner might have had to lay in jail six months, because he knows nothing what he is charged with in the writ; it might be that he is charged with debt; that he had to pay to Francis M. Higbee the sum of five thousand dollars, or any thing: there is no action specified; is it meant for trespass, for mal-treating, beating, or slander, or what other crime, so that the damage of five thousand dollars might be known for what it is. The writ is void for want of substance and form, all who are familiar with law; common sense, or justice, must know that it is indefinite; no charge defined. If we are not released here, we shall be released in the circuit court, on account of the insufficiency, but we are now willing to investigate the merits of the case. We know nothing but from information from other sources, and we want this court to determine whether we are

held to any charge to Francis M. Higbee; we have given him notice to attend here; if he has any cause to keep him here, I propose to bring in the testimony of the prisoner, he has avered certain facts; he is ready to make oath of it if your honor require it; there is no ordinance against the prisoner taking his oath; it is within the province of the court to do so, it is the privilege of the court in any case to hear the plaintiff in any cause; law is founded on justice; there can no iniquity arise from any thing in this matter.

Sidney Rigdon said, It has been truly stated that this court has nothing before it on which it can act, there is a prisoner brought into court who was in custody within the province of your honor; those papers have been read but they disclose no crime, no guilt; there are no merits to try, they present no meritorious cause of action, they do not present the prisoner's guilt in any form whatever; what are the merits? Shall we try him for horse stealing, burglary, arson or what? You shall hear the merits if you can find them out, then the court has power to try; is it burglary, arson or something else? What is the point to try? Those papers know no crime, this court knows no crime, there is no merits, no existence of any thing, it is an ignus fatuus, a will-o'-wisp; to arrest somebody for doing nothing; to have the privilege of trying a law suit about nothing; the court never says Francis M. Higbee ever preferred any thing, if there can any merits be hatched up, we will try it.

J. Smith was satisfied that this thing can be brought to trial it appears I am a prisoner, and by the authority of the circuit court. I petitioned this court for a hearing I am a prisoner, and aver that it is a malicious prosecution, and a wicked conspiracy, got up by men for the purpose of harassing me, and decoying me into their hands. I want to show that this man has joined a set of men, who have entered into a conspiracy to take away my life. After hearing the case, you have power to punish, imprison, or fine, or any thing you please, you have a right to punish the offender, if I am a criminal you have a right to punish me, and send me to the circuit court, but if I am as innocent as the angels of heaven, you have power to send the prosecutor to trial if crime is proved against him. They have no merit in their cause, I want to show up their conspiracy, that these men are working the basest corruption, they have lifted up their hands against innocence; you have power to hear the petitioner on his oath. I will show you a precedent. Look at the federal court of this district; the case was made out by affidavit, which I swore to before the court.

The habeas corpus is granted on the testimony of the petitioner, it is the law in Blackstone, that where no other matter is in existence, and the prisoner swears he is innocent, and his character for truth is supported by good testimony he must be discharged, and then goes away as free as the proud eagle. If I have the privilege of testimony under oath, to the facts that they make slander of, then they cannot do any thing with it. Suppose that I am an eye witness to the crime of adultery, or any other crime, and know verily for myself, that the man is guilty of adultery, or other crime, and I speak of it, the man may sue me for damages although I know the man to be guilty, but if I swear to it in a court, he cannot hurt me. If I have the privilege of giving testimony under oath, they can never do any thing with me, but if you discharge me on the insufficiency of the writ; they can prosecute me again and again, but if you give me a fair hearing they cannot prosecute me again; I want the oath to go to the world; I must make statements of facts in order to defend myself. I must tell the story in its true light, under oath; then I can be forever set free; may I not have the privilege of being protected by law? The peace of myself, my family, my happiness, and the happiness of this city depend upon it.

The court allowed him to proceed with the case.

Mr. Stiles said, This is a malicious prosecution, and we have avered that it is malicious, and have a right to prove it. There is an insufficiency in the writ, the writ did not show any crime had been committed, and we can show that we are not guilty of any plea in the case; there is no charge or case against us; the whole matter is corrupt, and malicious and wicked.

JOSEPH SMITH sworn—Said, I must commence when Francis M. Higbee was foaming against me, and the Municipal Court, in my house.—Francis M. Higbee said he was grieved at me, and I was grieved at him. I was willing on my part to settle all difficulties, and he promised if I would go before the City Council and tell them he would drop every thing against me forever. I have never mentioned the name of Francis M. Higbee disrespectfully from that time to this; but have been entirely silent about him; if any one has said that I have spoken disrespectfully since then, they have lied; and he cannot have any cause whatever. I want to testify to this court of what occurred a long time before John C. Bennet left this city. I was called on to visit Francis M. Higbee; I went and found him on a bed on the floor.

[Here follows testimony which is too indeli-

cate for the public eye or ear; and we would here remark, that so revolting, corrupt, and disgusting has been the conduct of most of this clique, that we feel to dread having any thing to do with the publication of their trials; we will not however offend the public eye or ear with a repetition of the foulness of their crimes any more.]

Bennet said Higbee pointed out the spot where he had seduced a girl, and that he had seduced another. I did not believe it, I felt hurt, and labored with Higbee about it; he swore with uplifted hands, that he had lied about the matter. I went and told the girl's parents, when Higbee and Bennet made affidavits and both perjured themselves, they swore false about me so as to blind the family. I brought Francis M. Higbee before Brigham Young, Hyrum Smith and others; Bennet was present, when they both acknowledged that they had done these things, and asked us to forgive them. I got vexed, my feelings had been hurt; Higbee has been guilty of adulterous communication, perjury, &c.; which I am able to prove by men who heard them confess it. I also preferred charges against Bennet, the same charges which I am now telling; and he got up and told them it was the truth, when he pleaded for his life, and begged to be forgiven; this was his own statement before sixty or seventy men; he said the charges were true against him and Higbee. I have been endeavoring to throw out shafts to defend myself, because they were corrupt, and I knew they were determined to ruin me; he has told the public that he was determined to prosecute me, because I slandered him, although I tell nothing but the truth. Since the settlement of our difficulties, I have not mentioned his name disrespectfully; he wants to bind up my hands in the circuit court, and make me pay heavy damages for telling the truth. In relation to the conspiracy, I have not heard Francis M. Higbee say he would take away my life; but Chauncy Higbee, Charles A. Foster and Dr. Foster said they would shoot me, and the only offence against me is telling the truth. I did say that Dr. Foster did steal a raw hide, I have seen him steal a number of times; these are the things that they now want to ruin me for; for telling the truth. When riding in the stage, I have seen him put his hand in a woman's bosom, and he also lifted up her clothes. I know that they are wicked, malicious, adulterous, bad characters; I say it under oath; I can tell all the particulars from first to last.

BRIGHAM YOUNG, sworn, With regard to Francis M. Higbee, at the time that is spoken of, I stopped opposite Mr. Laws' store,

we had been conversing with Dr. Bennet when I came into the room, Francis Higbee rather recoiled and wished to withdraw; he went out and sat upon a pile of wood. He said it is all true, I am sorry for it, I wish it had never happened. I understood Bennet who related some of the circumstances, he cried and begged of us to forgive him, and said if he could be permitted to stay in the city as a private individual he should be happy; that was about what he said; it is true, I am sorry for it I wish it had never been so; as we came up, Dr. Bennet, Mr. Higbee, and Mr. Smith, had been talking about it, I have not mentioned it before, I knew of the whole affair, it was on the 4th of July, or a few days after—it was shortly after I came from England. I was in the City Council when Mr. Higbee said all was settled.

Cross-examined:—I have heard Dr. Bennet say all these things were facts; he acknowledged that Higbee had the —— and that he had doctored him, he acknowledged that, and a great deal more.

I will make one statement in our conversation with Dr. Bennet. I told Dr. Bennet that one charge was seducing young women, and leading young men into difficulty—he admitted it—if he had let young men and women alone it would have been better for him.

SIDNEY RIGDON, sworn, In relation to the matters before the court I am unacquainted with I was sick at the time but I have heard it talked of back and fro.

Cross-examined:—I recollect Joseph Smith came to me with a complaint against Higbee and Bennet, and made affidavit that it was true; I have the affidavit in my house. I went to see Higbee on last Saturday, I found him at Mr. Morrisons—he was waiting for a steam boat—I endeavored to prevail on him to relinquish his undertaking; he said I have no character in Nauvoo, for I have none to lose, I tried to convince him that he had a character and might be looked upon with respect, but he flatly contradicted me, and said he had none, and that was the reason why he persecuted Joseph Smith—as he had no character, he did not care what he did—he had nothing to lose by it—that is the substance of our conversation.

HYRUM SMITH sworn,—I recollect a settlement of difficulties between Francis M. Higbee and my brother Joseph, about which some of the court may recollect. I recollect Dr. Bennett asking forgiveness of the Lodge when there was about sixty present—Francis M. Higbee acknowledged that it was the truth, that he was sorry, and had been a thousand times; he acknowledged his connection with the wo-

man on the hill; I did think he was with Dr. Bennet at the time, the statement of Bennet was, that he was guilty, he was sorry and asked forgiveness, he said he had seduced six or seven, he acknowledged it, and said if he was forgiven, he would not be guilty any more. Francis said he knew it was true, he was sorry and had been a hundred times; the very things that we had challenged him with, he acknowledged. I told Francis that it had better be settled he said, Joseph had accused him—if his character was gone all was gone, he said he would settle it and they went into the room, he did not deny any charge, he said he was sorry, that he wanted it buried, and it was agreed to do so. Francis did not say any thing about his sickness, but Dr. Bennet made those observations to him that he had doctored him in the time of his sickness.

Cross examined.—I asked Francis if he did not tell Dr. Bennet that he had seduced a girl, he replied, I told Dr. Bennet that I did seduce her, but I tell you I never did it; I told him so for my own notion of things; I do not recollect of him saying [that he had got a bad disorder with the French Girl] he said he should not have been seduced, if it had not been by Dr. Bennet, when charged with them, Francis said they were true; that they were alledged a hundred times; he said "I will alter, I will save my character." I have never heard from brother Joseph any thing about his character, Joseph did not accuse him of any thing before the police; he said Francis had better take care, Francis was a little dissatisfied, but that difference was settled; I was present; he said he would not receive any thing again from abroad; he would not take any steps by hearsay, he would come to him and tell him, there were several present when this took place.

PORTER ROCKWELL sworn—he recollected the conversation but not very distinctly, but he did recollect that Francis M. Higbee acknowledged to Joseph Smith that he was guilty of the charges preferred against him.

Court adjourned for one hour and a half.

Court met.

MR. WHEELLOCK, sworn:—With regard to this case I know nothing, but through a circumstance occurring at Nashville. Elder Blakesley came to my house to preach, he preached and was upholding the authorities of the Church very much, he came over here and apostatized the same day; I then came over and went to see him, I asked him why he had changed his mind so quick? he said he had seen affidavits of the guilt of Mr. Smith, he told me Mr. Higbee was going about to the different conferences. I told him I thought he had better send

some one else, his conduct was not the best and I know of circumstances that were not right. Once I was a mate on a Steam Boat, and Higbee was clerk, we had not much cabin; we had some females on board; I and another had given up our room to some ladies for the night; it was my watch, and I went into the cabin for my Buffalo Robe, about one o'clock in the night, when I saw him leaning over the berth where one of the ladies slept; this was in the night—and he had no business there, no gentleman had any right there; I gave up my berth to the ladies; I felt indignant at such conduct, his conduct towards the lady passengers was unbecoming, and particularly in one who professes so much virtue as he now does.

JOEL S. MILES, sworn:—I have seen Francis M. Higbee go into rooms with females, but what their intentions were I did not know, I might have seen him two or three times; I think he has done that which is not right, I should judge from conversations with him, that was the case: I presume he has a good many times; I might recollect twenty times, he has frequently told me things of that kind, it is a private case to be sure—he has told me, that he had commenced an action against Joseph Smith for slander; I met Francis to day, I asked him about the fuss, when he said he had got Mr. Smith up for slander; he said he should not come here—but did not say why, I recollect the time that he was sick, when Dr. Bennet attended him, I went to see him nearly every day, I understood Mr. Higbee to say that he was prosecuting Mr. Smith for slander; that he was up before the Municipal Court, he told me he supposed I was wanted to prove that he was a thief, whoremaster, and every thing else.

H. J. SHERWOOD, sworn:—I have several times had conversations with Higbee; I recollect that near two years ago there was a fuss about John C. Bennets spiritual wife system before the High Council. I recollect a French woman coming up from Warsaw, and that Francis M. Higbee had medical assistance * * * * * Dr. Bennet attended him, Joseph Smith administered unto him but it was irksome; Higbee assented that it was so, he did not contradict it, he promised to reform—he would do better, he would do so no more.

HEBER C. KIMBALL, sworn—I think it is near two years: I had some conversation with Francis M. Higbee, he expressed himself indignant at some things; he expressed himself that he was sorry, he would live a new life, he never would say a word against President Joseph Smith; he had an inclination to write that what he published was false. I exhorted him to go and recall what he had said. I after-

wards saw him in Cincinnati, when he promised by every thing sacred that he would come home, reform, and then go and publish this doctrine, for it was true; he said he had taken a course that was wrong towards President Smith, and was sorry for it. He said he would study at Cincinnati, for his character was ruined here. When we were in Quincy, we went over to Missouri, and exhorted him to alter his conduct. The last time I conversed with him, he said, "if I had taken your council, I should now have been a man looked on with respect; he said he was not connected with the people that opposed President Smith and never would"—he much regretted the course he had taken.

After hearing the foregoing evidence in support of said petition, it is considered and ordained by the court; 1st, That the said Joseph Smith, Senior, be discharged from the said arrest and imprisonment, complained of in said petition, on the illegality of the writ, upon which he was arrested, as well as upon the writ of the case, and that he go hence without day. Secondly, Francis M. Higbee's character having been so fully shown, as infamous, the court is convinced that this suit was instituted through malice, private pique and corruption; and ought not to be countenanced; and it is ordained by the court that said Francis M. Higbee pay the costs.

In testimony whereof, I hereunto set my hand and affixed the seal of said court, at the city of Nauvoo, this 8th day of May, 1844.

[SEAL]

WILLARD RICHARDS, Clerk.

Two of Mr. Smith's most important witnesses being out of the city on the day of the trial, we subjoin their affidavits which are as follows:

State of Illinois, }
Hancock County } ss.

Personally appeared before me, Daniel H. Wells, acting Justice of the Peace, in and for said county, Abiathar B. Williams, who being duly sworn according to law deposes and saith, that on or about the 15th day of March, A. D. 1844, Joseph H. Jackson came to my house and requested me to walk with him,—which I did. During the time we were walking, said Joseph H. Jackson said that he was then coming from Mr. Law's; that there was going to be a secret meeting in the city of Nauvoo, probably to-morrow evening; but as it was not decided he could not say positively as to the time, but he would inform me in season. The said Joseph H. Jackson said that Doctor Foster, Chauncy Higbee and the Laws were red-hot for a conspiracy, and he should not be surprised if in two weeks there should

be not one of the Smith family left in Nauvoo. After we arrived at Mr. Loomis' the Masonic Hall, in the city of Nauvoo, he related some thing which he stated Doctor Foster had said relative to his family. This he did in the presence of Mr. Eaton and myself, and strongly solicited myself and Mr. Eaton to attend the secret meeting, and join them in their intentions. The said Joseph H. Jackson further said that Chauncy Higbee had said that he the said Chauncy Higbee had seen mentied hand and foot and run through the heart with a sword, and there heads taken off, and then buried;—and he durst not say a word. This the said Jackson said in Mr. Loomis' room, and further this deponent saith not.

A. B, WILLIAMS.

Sworn to and subscribed before me this 27th day of March, A. D. 1844.

DANIEL H. WELLS, J. P. [L. S.]

State of Illinois, }
Hancock County }

Personally appeared before me, Daniel H. Wells, an acting Justice of the Peace in and for said county, M. G. Eaton, who being duly sworn according to law deposes and saith that on or about the 15th day of March, A. D. 1844, Joseph H. Jackson came to me several times and requested me to go on the hill with him. I finally consented and went with him to the Key Stone Store, in the city of Nauvoo. Doctor Foster and one of the Higbees, I think Chauncy Higbee, were in the store. The said Joseph H. Jackson, together with the said R. D. Foster, and said Higbee, went into the back room of the store. They appeared to enter into private council. Soon after they went into the said room the said Joseph H. Jackson invited me into the room where they were now sitting, I immediately complied. Soon after I went in the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them whether the females were willing or not; and they did it by recording the marriage in a large book; which book was sealed up after the record was made, and was not to be opened for a long time, probably not until many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's. I asked the said Chauncy Higbee * * * *

[Here follows some expressions too indecorous for insertion.]

The afore-said R. D. Foster, then asked me what I would think if during my absence from home a carriage should drive up to my house, a person alight, and the carriage then drive off again, this person should then go into my house and begin to tell my wife a great many things against me to prejudice her mind against me and use every possible means to do this, and finally would introduce and preach the spiritual wife doctrine to her and make an attempt to seduce her, and further this person should sit down to dine with my wife, bless the victuals &c, and while they were thus engaged, I should come home and find them thus associated; this person should rise up and say how do you do, and bless me in a very polite manner &c., and also, if upon these appearances, I should feel jealous that something was wrong and when the person was gone, I would ask my wife what had been the conversation between her and this person, but she would refuse to tell me. Then draw a pistol and present it to her and threaten to shoot her if she did not tell me all, but she would still refuse. I then would give her a double barrellled pistol, and say to her defend yourself, for if you don't tell me, either you or I would shoot. She would then faint away through fear and excitement, and when she came to again she would begin and tell you how this person had been trying to poison your wife's mind against you, and by preaching the spiritual wife system to her had endeavoured to seduce her. I replied I should think he was a rascal; but who has had such a trial as that? The said R. D. Foster, answered that he was the man who had had that trial, and who had been thus abused.

The said Dr. Foster, Higbee and Joseph H. Jackson then remarked that they were about to hold a secret meeting to oppose and try to put a stop to such things. The said Joseph H. Jackson also said that if any person undertook to arrest him he should begin to cut them.

The said R. D. further said he was afraid of his life and dare not be out at nights.

The said Higbee said he had not a doubt but there had been men killed in Missouri who had had secrets that they were afraid to divulge.

He said he was afraid of his life

The said Jackson further said that he should not be surprised if there should be a real muss and insurrection in the city in less than two months, and that if a disturbance should take place the Carthaginians and others would come and help them.

He mentioned some name of persons who would come from Carthage which names I do

not remember. The same day when in Mr. Loomis's room. I heard the said Jackson say that the Laws were ready to enter into a secret conspiracy tooth and nail

The said Higbee also said that while at the Keystone that if ever he was brought before the Mayor's Court again, and the Mayor told him again to hold his tongue, that he should get up and tell him he had a right to speak and should do so, and then if any man attempted to put him out of the court he would shoot them through and further this deponent saith not.

M. G. EATON.

Sworn and subscribed before me this 27th day of March A. D. 1844.

DANIEL H. WELLS, J. P. [L. S.]

A TRUE PHILOSOPHER.

I cannot part with these good people (the Dutch Boers,) without mentioning that the only real philosopher I ever met with in my life was one of them. He was, indeed, pre-eminent among his neighbors, who gave him the name of "the philosopher;" and I cannot resist relating the method in which they put his pretensions to that title, to the proof. Having safely housed in his "stores," the produce of the year, he paid a visit to Cape Town on some business, and while there was attacked with a dangerous illness, which detained him some time. As soon as his health permitted, he set out on his return home. On the very day before, a fire reduced to ashes his barns, his crops, his wine stores, and their contents; all were destroyed—he was ruined. Knowing him to be on his road home, a group of friends waited his arrival at the entrance of the village, some to communicate the sad news, but many professedly "to see what the philosopher would do or say."—He heard—his serenity was undisturbed, his countenance altered not: not a complaint escaped him; but, on the contrary, a thanksgiving to Almighty God for the preservation of the lives of his family! "I wish," said I to him one day when we were talking over this misfortune, "you would give me your receipt for preserving equanimity, under such circumstances." "It is a very simple one," he replied:—"when I heard what was gone, I ran over in my mind the many things the great and good God had left me, and so I thanked him for them."—*Bayne & Ramble in the East, &c.*

An excellent rule for living happy in society, is never to concern one's self with the affairs of others, unless they desire it. Under pretence of being useful, people often show more curiosity than kindness.

NOTICE.

At a meeting of the High Council, in the city of Nauvoo, this 18th day of May, 1844.

Resolved, That James Blakesley, Francis M. Higbee, Charles Ivans, and Austin Cowles, be cut off from this church for apostasy.

GEORGE W. HARRIS, Prest. pro. tem.
JOSEPH M. COLE, Clk. pro. tem.

A MOTHER'S LOVE.

There is so divine a holiness in the love of a mother, that no matter how the tie that binds her to the child was formed, she becomes as it were, consecrated and sacred, and the past is forgotten, and the world and its harsh verdicts swept away when that love alone is visible and the God who watches over the little one, sheds his smile over the human deputy, in whose tenderness there breathes his own!—*BULWER.*

POETRY.

For the Times and Seasons.

Reflections at the funeral of Joel F. Scovil, son of Lucius N. and Lury Scovil; who died on the tenth of May, 1844. Aged 14 years and 12 days.

BY MISS ELIZA R. SNOW.

The spirit had departed and had left
The mortal tenement a lifeless form!
I sat beside his coffin, but for him
I had no tears to shed. How could I weep?
His years, indeed, had been but few, but then
He was a saint, and he has gone to join
The spirits of the just. There was to him
No bitterness in death. The pow'r of faith
Imparted through the glorious gospel of
The Son of God had shorn the monster of
His terrors and his sting. It rent in twain
The parting veil that hides from mortal view
Eternal things: and kindred spirits came
To greet the dying one and waft him home.

Freed from mortality and all its ills;
To die as he has died, is endless gain.
Such were my feelings: then I look'd upon
His mourning parents, and I thought of their
Bereavement! 'Tis their only son—he is
Their first-born, and to him with fond delight
Their expectations clung; and here he lies!
Corruption preys already on the face
They dearly lov'd! And now where is their hope?
My heart was moved with tenderness; and grief
For one short moment weigh'd my feelings down.

But then the spirit of the living God
Waked with its light the vision of my mind,
And I exclaim'd within myself, all, all
is well. He's gone to do a work for them
Of everlasting consequence; and they,
Ere long shall understand the purposes
Of him who holds the destinies of man;
In this their present loss, and then their joy
Will be unspeakable.

Soon, very soon
The resurrection morn will dawn and bring
An everlasting triumph o'er the grave.

Be faithful then ye parents! Keep the faith—
Be steadfast in the cause of Zion, till
Your course is finish'd, and your work is done;
And you shall soon embrace your child, array'd
In robes of royalty—with glory crown'd
In your own mansion of celestial light.

There, fond affection, everlasting bond
Of kindred spirits and of kindred flesh,
In strength perfecting, will entwine around
The glorious objects of an endless claim.

Nauvoo, May 11th, 1844.

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 11.] CITY OF NAUVOO, ILL. JUNE, 1, 1844. [Whole No. 95.

CORRESPONDENCE BETWEEN GEN. JOSEPH SMITH AND THE HON. HENRY CLAY,

NAUVOO, Ill., Nov. 4th, 1843.

HON. H. CLAY—*Dear Sir*:—As we understand you are a candidate for the presidency at the next election; and as the Latter Day Saints, (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action relative to us as a people, should fortune favor your ascension to the chief magistracy?*

Most respectfully, sir, your friend,
and the friend of peace, good order,
And constitutional rights,

JOSEPH SMITH,

In behalf of the Church of Jesus Christ of Latter Day Saints.

Hon. H. Clay, Ashland, Ky.

ASHLAND, Nov. 15, 1843.

Dear Sir:—I have received your letter in behalf of the Church of Jesus Christ of Latter Day Saints, stating that you understand that I am a candidate for the Presidency, and enquiring what would be my rule of action relative to you, as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf, as a candidate for President of the United States; but I do not so consider myself. That much depends upon future events, and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledges, to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character and conduct.

It is not inconsistent with this declaration to say, that I have viewed with a lively interest,

the progress of the Latter Day Saints; that I have sympathised in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and that I think, in common with all other religious communities, they ought to enjoy the security and the protection of the constitution and the laws.

I am, with great respect, your
friend and obedient servant,

H. CLAY.

JOSEPH SMITH, Esq.

GEN. SMITH'S REJOINDER.

NAUVOO, Ill., May 13th, 1844.

Sir:—Your answer to my inquiry, "what would be your rule of action towards the Latter Day Saints, should you be elected president of the United States," has been under consideration since last November, in the fond expectation, that you would give (for every honest citizen has a right to demand it,) to the country, a manifesto of your views of the best method and means which would secure to the people, *the whole people*, the most freedom, the most happiness, the most union, the most wealth, the most fame, the most glory at home, and the most honor abroad, at the least expense; but I have waited in vain. So far as you have made public declarations, they have been made, like your answer to the above, soft to flatter, rather than solid to feed the people. You seem to abandon all former policy which may have actuated you in the discharge of a statesman's duty, when the vigor of intellect and the force of virtue, should have sought out an everlasting habitation for liberty; when, as a wise man, a true patriot, and a friend to mankind, you should have resolved, to ameliorate the awful condition of our *bleeding* country by a mighty plan of wisdom, righteousness, justice, goodness and mercy, that would have brought back the golden days of our nation's youth, vigor and vivacity; when prosperity crowned the efforts of a youthful Republic, when the gentle aspirations of the sons of liberty were, "we are one."

In your answer to my questions, last fall, that peculiar tact of modern politicians, declaring, "if you ever enter into that high office, you must go into it free and unfettered, with no guarantee but such as are to be drawn from your whole life, character and conduct," so much resembles a lottery vender's sign, with the goddess of good luck sitting on the car of fortune, a-straddle of the horn of plenty,

and driving the merry steeds of beatitude, without reins or bridle, that I cannot help exclaiming; O frail man; what have you done that will exalt you? Can any thing be drawn from your *life, character or conduct* that is worthy of being held up to the gaze of this nation as a model of *virtue, charity and wisdom*? Are you not a lottery picture, with more than two blanks to a prize? Leaving many things prior to your Ghent treaty, let the world look at that, and see where is the wisdom, honor, and patriotism which ought to have characterized the plenipotentiary of the only free nation upon the earth? A quarter of a century's negotiation to obtain our rights on the north eastern boundary, and the motley manner in which Oregon tries to shine as American territory, coupled with your presidential race, and come-by-chance secretary ship, in 1825, all go to convince the friends of freedom, the golden patriots of Jeffersonian democracy, free trade and sailor's rights, and the protectors of person and property, that an honorable war is better than a dishonorable peace.

But had you really wanted to have exhibited the wisdom, clemency, benevolence and dignity of a great man in this boasted Republic, when fifteen thousand free citizens were exiled from their own homes, lands and property, in the wonderful patriotic State of Missouri, and you then upon your oath and honor, occupying the exalted station of a senator of Congress from the noble hearted State of Kentucky; why did you not show the world your loyalty to law and order, by using all honorable means to restore the innocent to their rights and property? Why, Sir, the more we search into your character and conduct, the more we must exclaim from holy writ, *the tree is known by its fruit*.

Again, this is not all; rather than show yourself an honest man, by guaranteeing to the people what you will do in case you should be elected president; "you can enter into no engagement, make no promises, and give no pledges" as to what you will do. Well, it may be that some hot headed partisan would take such nothingarianism upon trust, but sensible men and even *ladies* would think themselves insulted by such an evasion of coming events! If a tempest is expected, why not prepare to meet it; and in the language of the poet, exclaim:—

"Then let the trial come; and witness thou,
If terror be upon me; if I shrink
Or falter in my strength to meet the storm.
When hardest it beset me?"

True greatness never wavers, but when the Missouri compromise was entered into by you, for the benefit of *slavery*, there was a mighty

shrinkage of *western honor*; and from that day, Sir, the sterling Yankee, the struggling Abolitionist, and the staunch Democrat, with a large number of the liberal minded Whigs, have marked you as a *black-leg* in politics, begging for a chance to *shuffle* yourself into the Presidential chair, where you might deal out the destinies of our beloved country for a *game of brag*, that would end in, "*Hark from the tombs a doleful sound*." Start not at this picture; for your "whole life, character and conduct" have been spotted with deeds that causes a blush upon the face of a virtuous patriot; so you must be contented in your lot, while crime cowardice, cupidity or low cunning have handed you down from the high tower of a statesman, to the black hole of a gambler. A man that accepts a challenge or fights a duel, is nothing more nor less than a murderer, for holy writ declares that "*whoso sheds man's blood, by man shall his blood be shed*;" and when in the renowned city of Washington, the notorious *Henry Clay* dropped from the summit of a senator to the sink of a scoundrel, to shoot at that chalk line of a Randolph, he not only disgraced his own fame, family and friends, but he polluted the sanctum sanctorum of American glory; and the kingly blackguards throughout the whole world, are pointing the finger of scorn at the boasted "asylum of the oppressed;" and hissing at American statesmen, as *gentlemen vagabonds and murderers*, holding the olive branch of peace in one hand, and a pistol for death in the other! Well might the Savior rebuke the heads of this nation with, *wo unto you scribes, Pharisees, hypocrites*, for the United States government, and Congress, with a few honorable exceptions, have gone the way of Cain and must perish in their gait sayings, like Korah and his wicked host. And honest men of every clime, and the innocent, poor, and oppressed, as well as heathens, pagans, and Indians, every where; who could but hope that the tree of liberty would yield some precious fruit for the hungry human race, and shed some balmy leaves for the healing of nations, have long since given up all hopes of equal rights, of justice and judgement, and of truth and virtue, when such polluted vain, heaven daring, bogus patriots, are forced or flung into the front rank of government, to guide the destinies of millions. Crape the heavens with weeds of wo, gird the earth with sackcloth, and let hell utter one melody in commemoration of fallen splendor! for the glory of America has departed, and God will set a flaming sword to guard the tree of liberty, while such mint-tithing Herods as Van Buren, Boggs, Benton, Calhoun and Clay, are thrust out of the realms of virtue

as fit subjects for the kingdom of fallen greatness; *vox reprobi, vox Diaboli!* In your late addresses to the people of South Carolina, where rebellion budded but could not blossom, you "renounced ultraism," "high tariff," and almost banished your "banking system," for the more certain standard of "public opinion." This is all very well, and marks the intention of a politician, the calculations of a demagogue, and the allowance for leavings of a shrewd manager, just as truly as the weather cock does the wind when it turns upon the spire. Hustings for the south, barbecues for the west, confidential letters for the north, and "American system" for the east:

"Lull-a-by baby upon the tree top,
And when the wind blows the cradle will
rock."

Suppose you should also, taking your "whole life, character and conduct," into consideration, and as many hands make light work, stir up the old "Clay party," the "National Republican party," "High Protective Tariff party," and the late coon skin party, with all their paraphernalia, *ultraism, ne plus ultraism,—sine qua non*, which have grown with your growth, strengthened with your strength, and shrunk with your shrinkage, and ask the people of this enlightened Republic, what they think of your powers and policy as a statesman; for verily it would seem, from all past remains of parties, politics, projects and pictures, that you are the *Clay*, and the people the *potter*; and as some vessels are marred in the hands of the potter, the natural conclusion is, that *you are a vessel of dishonor*.

You may complain that a close examination of your "whole life, character and conduct," places you as a Kentuckian would pleasantly term it, "in a bad fix," but, Sir, when the nation has sunk deeper and deeper in the mud, at every turn of the great wheels of the union, while you have acted as one of the principle drivers, it becomes the bounden duty of the whole community, as one man, to whisper you on every point of government, to uncover every act of your life, and enquire what mighty acts you have done to benefit the nation; how much you have tithed the mint to gratify your lust; and why the fragments of your raiment hang upon the thorns by the path, as signals to beware!

But your *shrinkage* is truly wonderful! Not only your banking system, and high tariff project, have vanished from your mind "like the baseless fabric of a vision," but the 'annexation of Texas' has touched your pathetic sensibilities of national pride so acutely, that the poor Texans, your own *brethren*, may fall back into

the ferocity of Mexico, or be sold at auction to British stock jobbers, and all is well, for '1', the old senator from Kentucky, am fearful it would militate against my interest in the north, to enlarge the borders of the union in the south.— Truly 'a poor wise child is better than an old foolish king, who will be no longer admonished.' Who ever heard of a nation that had too much territory? Was it ever bad policy to make friends? Has any people ever become too good to do good? No, never; but the ambition and vanity of some men have flown away with their wisdom and judgment, and left a creaking skeleton to occupy the place of a noble soul.

Why, Sir, the condition of the whole earth is lamentable. Texas dreads the teeth and toe nails of Mexico. Oregon has the rheumatism, brought on by a horrid exposure to the heat and cold of British and American trappers; Canada has caught a bad cold from extreme fatigue in the patriot war; South America has the headache, caused by bumps against the beams of Catholicity and Spanish sovereignty; Spain has the gripes from age and inquisition; France trembles and wastes under the effects of contagious diseases; England groans with the gout, and wiggles with wine; Italy and the German states are pale with the consumption;— Prussia, Poland, and the little contiguous dynasties, dutchies, and domains, have the mumps so severely, that 'the whole head is sick, and the whole heart is faint;' Russia has the cramp by lineage; Turkey has the numb palsy; Africa, from the curse of God, has lost the use of her limbs; China is ruined by the Queen's evil, and the rest of Asia fearfully exposed to the small pox, the natural way from British pedlars; the islands of the sea are almost dead with the scurvy; the Indians are blind and lame, and the United States, which ought to be the good physician with 'balm from Gilead,' and an 'asylum for the oppressed,' has boosted, and is boosting up into the council chamber of the government, a clique of political gamblers, to play for the old clothes and old shoes of a sick world, and 'no pledge, no promise to any particular portion of the people' that the rightful heirs will ever receive a cent of their Fathers' legacy! Away with such self important, self aggrandising, and self willed demagogues! their friendship is colder than polar ice; and their professions meaner than the damnation of hell.

Oh! man! when such a great dilemma of the globe, such a tremendous convulsion of kingdoms, shakes the earth from center to circumference; when castles, prison houses, and cells, raise a cry to God against the cruelty of man;

when the mourning of the fatherless and the widow causes anguish in heaven; when the poor among all nations cry day and night for bread and a shelter from the heat and storm; and when the degraded black slave holds up his manacled hands to the great statesmen of the United States, and sings,

‘O, liberty, where are thy charms,

That sages have told me were sweet!’

and when fifteen thousand free citizens of the high blooded Republic of North America, are robbed and driven from one state to another without redress or redemption, it is not only time for a candidate for the presidency to *pledge* himself to execute judgment and justice in righteousness, law or no law, but it is his bounden duty, as a man, for the honor of a disgraced country and for the salvation of a once virtuous people, to call for a union of all honest men, and appease the wrath of God, by acts of wisdom, holiness and virtue! The fervent prayer of a righteous man availeth much.

Perhaps you may think, I go too far, with my strictures and inuendoes because in your concluding paragraph you say: “It is not inconsistent with your declarations to say, that you have viewed with a lively interest the progress of the Latter day Saints, that you have sympathised in their sufferings, under injustice as it appeared to you, which has been inflicted upon them; and that you *think*, in common with all other religious communities they ought to enjoy the security and protection of the constitution and the laws.” If words were not wind, and imagination not a vapor, such ‘views’ *with a lively interest* might coax out a few Mormon votes; such ‘sympathy’ for their suffering under injustice, might heal some of the sick, yet lingering amongst them; raise some of the dead, and recover some of their property, from Missouri; and finally if thought was not a phantom, we might, in common with other religious communities, *‘y.u think’, enjoy the security and protection of the constitution and laws!* But during ten years, while the Latter day Saints have bled, been robbed, driven from their own lands, paid oceans of money into the Treasury to pay your renowned self and others for legislating and dealing out equal rights and privileges to those *in common with all other religious communities*, they have waited and expected in vain! If you have possessed any patriotism, it has been veiled by your *popularity* for fear the saints would fall in love with its charms. Blind charity and dumb justice never do much towards alleviating the wants of the needy, but, straws show which way the wind blows. It is currently rumored that your dernier resort for the Latter day Saints, is, to emigrate to Oregon, or

California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom, and such vicious virtue, could only emanate from Clay. After the saints have been plundered of three or four millions of land and property, by the people and powers of the *sovereign* state of Missouri; after they have sought for redress and redemption from the County Court to Congress, and been denied through religious prejudice, and sacerdotal dignity; after they have builded a city and two temples at an immense expense of labor and treasure; after they have increased from hundreds to hundreds of thousands: and after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy prophets since the world began, that great plenipotentiary; the renowned Secretary of State, the ignoble duelist, the gambling Senator; and Whig candidate for the presidency, *Henry Clay*: the wise Kentucky Lawyer, advises the Latter Day Saints to go to Oregon to obtain Justice and set up a government of their own; O ye crowned heads among all nations, is not Mr. Clay a wise man, and very patriotic! why Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2000 miles, would cost more than *four millions!* or should they go by Cape Horn, in ships to California, the cost would be more than *twenty millions!* and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the saints with impunity! Benton and Van Buren, who make no secret to say, if they get into power, they will carry out Boggs’ exterminating plan to rid the country of the Latter Day Saints, are

“Little nipperkins of milk,

Compared to “Clay’s” great aqua fortis jars.”

Why, he is a real giant in humanity: send the Mormons to Oregon and free Missouri from debt and disgrace! Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, know your cause is just but the United States government can do nothing for you, because it has no power; *you must go to Oregon, and get justice from the Indians!*

I mourn for the depravity of the world; I despise the hypocrisy of christendom; I hate the imbecility of American statesmen; I detest the shrinkage of candidates for office, from pledges and responsibility; I long for a day of righteousness, when he, “whose right it is to reign, shall judge the poor, and reprove with equity for the meek of the earth,” and I pray God, who hath given our fathers a promise of a

perfect government in the last days, to purify the hearts of the people and hasten the welcome day.

With the highest consideration,
for virtue and unadulterated freedom,
I have the honor to be, your obt^d s^rv^t.
JOSEPH SMITH.

Hon. H. CLAY, *Ashland, Ky.*

For the Times and Seasons.

MR. EDITOR, *Dear Sir*:—Having spent a few days very agreeably in your beautiful city, I take the liberty of informing the numerous readers of your wide-spread journal, concerning some facts which came under my notice, during my short so-journ among you; and which have been the means in the hands of the Almighty, of accomplishing a great change in my sentiments with regard to Gen. Joseph Smith and the people among whom he resides.

I am not about to relate any thing wonderful in itself, or even *new* to you; or any thing but what every individual may see, would he but take the trouble to come here and open his eyes. It was however *new* to me, and not only so, but totally unexpected, inasmuch as I came here with my ears and my heart filled with such stories, hearsays, and exaggerations against you, as, if they were one-tenth part true, would stamp you as the basest villains and the greatest fanatics, ever existent on God's footstool—only to be compared to the Malays, the Caribs, the Buccaneers, or, to use a more modern comparison, the *mob of Philadelphia*.

It is needless to say, when such were the stories believed by me, how bitter and hostile were the feelings with which I stopped here; indeed so inimical were they, that had not business compelled me, I never could have made this 'City of the Saints' a 'resting place' for my feet, but being unavoidably detained a few days, I determined to make good use of my time, and see if I should not be confirmed in my belief.

It has become so degrading in the eyes of modern degeneracy to alter a persons opinions, or change his views, that I am almost afraid to acknowledge my feelings changed, and my belief altered with regard to your people; yet, knowing that, in the opinion of wise and candid persons, it is much more honorable to acknowledge a fault and repair it, than to persist in an error; I trust that your readers will sympathize with me, and instead of pronouncing me 'turncoat,' &c., listen calmly to my reasons for thinking differently of the Mormons *now*, than I did a few days ago. That my feelings have met with an entire, complete and radical change, I beg leave distinctly to state; and

since I think I have good reason for such a revolution in my feelings, I cannot charge myself with any blame in the affair, unless it be for ever entertaining such feelings.

Since my sentiments were such as I have expressed, it must be expected, as was the case, that I should be very much prejudiced against you, and would view every thing with a judicial eye. I came here expecting to see an idle, indolent, brawling, intemperate and licentious people:—I found them on the contrary, industrious, enterprizing, orderly, temperate and chaste. I expected to see them superstitious, bigoted, fanatical and blind followers of a blinded prophet:—I found them free from superstition, liberal, enthusiastic only in their desires to ameliorate the condition of mankind and convert them to the truth, and venerating their prophet to be sure, but no more than intelligent men should do, who was acquainted with his enlightened views, comprehensive knowledge and extended benevolence. I expected to find them illiterate, ignorant, illiberal, the offscourings of the earth:—I found them intelligent, enlightened, liberal; and as smart and well dressed an assemblage as I ever saw for the number in my life.

When I was told that this place was five years ago a wilderness, with only about a dozen log cabins, scattered over the whole extent, I could scarce believe my senses. On every side I saw extended around me the beautiful cottages, the smiling flowers, and the well cultivated gardens of the enterprizing inhabitants.—Here and there I saw the lofty mansions of the more wealthy, towering like the oaks of the forest, above their more humble rivals; and giving a beautifully variegated appearance to the entire place, over the whole of the vast city of four miles square, I saw the beautiful mansions (mostly composed of brick) of its twenty thousand inhabitants: It is indeed a beautiful place and viewed from the river makes a most splendid appearance. The prairie also, for many miles back, is cultivated almost like the Garden of Eden, by its industrious inhabitants—and all this the work of five years! I could scarce believe it; and yet my eyes could not deceive me. History records no parallel; a few despised, persecuted, banished people, flying from the terrors of religious intolerance, manifested by some of the citizens of this boasted republic, to commence, carry on, increase, and build up such a city as this in so short a space of time almost exceeds belief. In reflecting upon it, we hardly know which to admire most, their untiring zeal in the cause of their religion, or their determined perseverance in making the 'wilderness a fruitful field,' and

building up a 'resting place where none can molest them and none can make them afraid.'

The site is indeed one of surpassing beauty; probably the most beautiful of any on the river; but as this is allowed on all hands, and the description has so often been presented to the public, I will not weary the patience of your readers by giving them another, although the theme could never be worn out. I can only say, that should any individual visit the place he would be led to exclaim with the Queen of Sheba, 'the half has not been told me.'

But what I was led most particularly to notice, was the neatness, cleanliness, and comfort of their abodes, and the intelligence, industry and good order of the inhabitants. I did not see as in other cities a parcel of fops and dandies, parading round the streets to see and be seen; but every one seemed to have some business, and to pursue it with all his heart. I did not see any groceries or grog shops, with loafers and rowdies ready to pick a quarrel with any body and insult every decent man they met; and what is more singular than all, I did not see a single intemperate man in the place, and I was assured by a gentleman who has lived here two years, that he had not seen one in the whole course of that time, although there is no Washingtonian society in the place. They seem to believe, and rightly too, in my estimation, that the religion of Jesus Christ embraces all temperance societies, and every other society in the world for the information of mankind.

I had every opportunity that an individual could desire, and certainly I had the inclination, to discover whether there was any thing concealed, any thing 'behind the curtain,' any thing iniquitous under these specious appearances; in short, whether the many stories reported by J. C. Bennet and others of the same stamp, were true or not, and I found them invariably false. Some perhaps may argue in the words of the old saying that 'where there is so much smoke, there must be some fire.' I can only say in answer, that the facts are as I have stated them, as such I must admit them if no one else does. Gentlemen come and see for yourselves.

But, lest I trespass on your time and limits, I will bring my remarks to a close. I have had no space for many remarks I should like to have made upon your city and its inhabitants, but should you deem this short communication worthy of an insertion in your valuable paper will, before leave, give you my opinions

with regard to your prophet—his doctrine—and his views, &c.

With sincere desires for the welfare, prosperity and blessings of the Almighty on the people of this place, permit me to subscribe myself respectfully yours, &c.,

HOSPES.

SOME OF THE REMARKS OF JOHN S. REED, ESQ., AS DELIVERED BEFORE THE STATE CONVENTION.

The following is a part of the speech of Mr. Reed, Esq., as delivered at the State Convention, in Nauvoo. We expected according to a resolution passed, to have had the whole; but as Mr. Reed was in a hurry, he was unable to furnish us with any more than the following, which refers more particularly to Gen. Smith's early history,

Mr. Chairman:—I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed christians believe in.—I have often observed to my best informed friends, (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find hid in the earth, an old history written on golden plates, which would

give great light and knowledge concerning the will of God towards his people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the father's of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-laws' for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knights', about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerously attended; the eyes of all people were upon him with astonishment. O Mr. Chairman, the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about, like Jim Crow, calling for rotten eggs to help in the wake; you would have thought sir, that Gog and Magog was let loose on the young man. He called upon the world's people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid, and uniting their efforts roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot viols of their wrath upon his head. The cry of "false prophet! false prophet!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes sir, the same spirit that influenced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let them alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those

churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy, by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

O my God! when in one portion of our country blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessing unto us, that we may keep them as precious jewels, till time is no more. But, Mr. Chairman, I am wandering too far from the subject. I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about 10 o'clock, A. M. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes Sir, let me say to you that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments deliberation, the court pronounced the words 'not guilty,' and the prisoner was discharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human fam-

ily, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our waggon and Mrs. Smith among the rest. O my God, Sir, what were my feelings, when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes Sir, it seemed that her very heart strings would be broken with grief. My feelings Sir, were moved with pity and sorrow, for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure.—Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the snot boy thereof; which

they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No Sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape, who were engaged in the unhalloed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers." We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself, it was the Lord's work, and marvellous in our eyes.

This Mr. Chairman, is a true history of the first persecution that came upon Gen. Smith in his youth among professed christians, and in a county heralded to the ends of the earth, as a land of freedom; where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes Sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that

overruling power that controls all things and brings to nought the councils of the wicked.—Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man; a man whom God delights to honor as a prophet and leader of his people;—one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, Sir, that God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgement that God shall direct.

I add no more.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JUNE 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

Sidney Rigdon, Esq:

OF PENNSYLVANIA.

TO OUR PATRONS.

We would say to our friends who subscribe for both papers, that in consequence of a great many solicitations, we have been induced to republish in the *Times and Seasons*, several articles that have already appeared in the *Neighbor*. We do not wish to pursue this course, and we know that many people do not generally wish to read old matter, but judging from the expression of feeling here, we thought that it would give general satisfaction, particularly as there are many that subscribe for the *Times*, who do not for the *Neighbor*.

CONFERENCE.

We are authorized to state that a conference will be held in Chatham, Medina county, Ohio, commencing the first Friday in September next.

THE TEMPLE.

The Temple is rising up, and the Temple Committee want their arms held up like Moses, with labor, provisions, prayers, and confidence. The liberal man lives by his liberality.

A WORD TO THE WISE.

Some people are so very religious that their religion sticks out so far that their neighbors tread upon it, and then there is a fuss among the brethren, and surmises, and murmuring, and sometimes a little uneasiness, that somebody has fallen from grace. To prevent such unnecessary trouble, and save many from thinking wrong, and, in fact, from *doing wrong*, we have thought advisable to caution all against the practice of judging others, until they have been weighed in the balance, and are not found wanting themselves.

The "Times and Seasons" contains religious and political articles, says one: to which we reply, certainly, and so does the Bible. Go ahead saints, and reform the world in religion and politics, in ways and means, in power and glory, in truth and virtue. Instead of judging others, and *talking* continually about their *faults*, correct your own. Thou fool! first cast the beam out of thine own eye, and then thou canst see clearly the mote in thy brother's eye. The highest folly that disgraces the United States, is; that *truth and holiness*, which combined and practiced, compose *religion*, should not be mixed with power and policy, which is the essence of government:—because some tyro from Gotten- gin, or some other college, has joined in the yell of demagogues, that *that* would be uniting "Church and State!" "God save the king!" who ever heard of such weakness? Union, virtue, truth, holiness, policy and power:—look out lest you should combine and give peace to the world, and save treasure and blood: *Beware!*—*beware!* lest a "*thus saith the Lord!*" should be a better rule to govern the people, than an "*I take the responsibility.*" *Do beware!*

☞ We feel thankful to our Heavenly Father for the very promising appearance of the crops in general. The month of May has been wet and somewhat cool, but it has greatly advanced the wheat crop; and while some may have supposed that the *great matter* of providing for a world, looked rather gloomy during the rainy season, yet when it is considered that man cannot make one hair white nor black, it naturally occurs, to thinking persons, that God keeps every thing in motion with a charm;—that soothes us into a notion that he knows best what is good, and what is right.

JOSEPH SMITH vs. JOSEPH H. REYNOLDS & HARMON T. WILSON—RELIGIOUS PREJUDICE &c.

The communication of 'W. C.' will be found interesting. It gives an account of the late trial, in the Circuit Court at Dixon, of Joseph

Smith vs. Joseph H. Reynolds and Harmon T. Wilson, and discloses another specimen of that spirit of religious prejudice which has been arrayed against Gen. Smith ever since he first took his station in the religious world. When a community becomes so corrupt that it is a hard matter to empanel a jury, sufficiently free from *religious prejudice* to do justice to a fellow citizen, then do we indeed realize the abyss of darkness and corruption to which the human mind is capable of sinking. Shame on the man whose mind is so trammelled by *prejudice* as to render him incompetent to be empanelled in a jury of his countrymen! How exalted he must appear, what magnanimity he must display and what convincing testimonials of a cultivated intellect he must exhibit, when he meanly, degadingly and slavishly acknowledges before intelligent men, within the pales of courts of justice, that he cannot act justly and legally with his fellow man, in consequence of RELIGIOUS PREJUDICE! What has religion got to do with the truth or falsity of any civil or criminal allegation charged upon an individual? Nothing. O, short sighted, ignorant, corrupt, despicable men! Did you ever read that clause of the Constitution that protests against proscription for opinion sake?—that protects every subject of this Government in the free exercise of his religious sentiments? This was one of the fundamental principles consulted by the framers of that instrument. Throwing off the manacles of a tyrannical nation; springing forth into freedom; panting after a full fruition of national liberty; determined to rend every chain of oppression from the mind of man; eager to plant the germ of happiness in the foundation of the Republic—a free, universal religious toleration was embodied in, and granted by, its wise, judicious and ennobling provisions. The illustrious fathers of that perilous era, foresaw the glory, happiness and excellence that an adherence to these principles would secure, and the distraction, ruin, panic and distress that a departure from them would entail. They had felt the yoke of oppression, which kindled within their bosoms a warm solicitude for the unshackled freedom of posterity.

Shall men, at this age of the Republic—when it has stood the test of nearly seventy years—the liberality of its institutions supporting, like the ark of God, the fair fabric of liberty, rich with the blandishments of gratitude and benevolence—holding up the mottos to surrounding nations, 'Religious Toleration, the 'Cradle of Liberty,' the 'Home of the Oppressed'—begin to inculcate the identical principles that have led to the overthrow of almost

every Republic that has previously existed?—Would they follow in the train of ruin, desolation and overthrow which has befallen other nations, and rear a dynasty more despicable in its administration than that over which the Russian Autocrat tyrannizes, dooming all to speedy banishment who will not unite with the Greek Church? Would they promote internal commotion and revolt—give a double impetus to the damning ear of corruption that is now sweeping through our land, leaving desolation, faction, turbulence, party wrangling and unholy ambition in its track, to grow into a national calamity? Would they light the torch of general devastation and pave the way for mourning around our nation's 'funeral pile,' when all the trophies won by the chivalry of Revolutionary ancestors will find an oblivious rest amid the relics of our crumbling Republic? If these results are desirable and hoped for by demagogues and political weathercocks, let that spirit of religious prejudice, (manifested upon the above named trial and which we as a people have ever encountered,) continue to augment and cast its darkening shadows over the mind of man, and it will add sufficient fuel to the spreading flame to consummate the general devastation.

Notwithstanding Gen. Smith did not obtain a verdict for damages only to the amount of forty dollars, yet the fact of the jury's verdict—obtained as it was in the midst of such strong prejudice—being in favor of the plaintiff, is sufficient evidence of the unparalleled malignance and unprecedented barbarity, encountered by him at the hands of those inhuman mobocrats, at the time of his capture. Gen. Smith has now shown to the world that he was illegally and cruelly arrested, and that he was innocent when tried upon the merits of the charge alleged. This he has always been able to show upon every previous trial, and we venture to predict that his innocence will be sustained upon every subsequent charge, until the whole world shall become convinced of his patriotism and the exalted excellence of his character.

At a special conference of the Boston Branch of the Church of Jesus Christ of Latter Day Saints, held at Franklin Hall, Boston, April 13th, 1844, Elder Noah Packard was called on the chair, and Elder A. McAllister was chosen clerk.

Elder William Sanborne was found guilty of lying, slander, fraud, and misrepresentation, and by a unanimous vote of this branch is silenced from preaching the gospel until he makes satisfaction.

Voted that the above be published in the Times and Seasons, at Nauvoo.

COMMUNICATIONS.

DEAR SIR: I have just returned from the north part of this State, where I have been on business for our beloved President Joseph Smith; and it feels so good to breathe the pure air of liberty and friendship, after spending some three or four days in a swamp, or rather, a slough of religious prejudice and political hypocrisy, which are equally nauseous and offensive, that I cannot let this opportunity pass without giving vent to some of my feelings, in regard to what passed while I remained at the town Dixon, on Rock River.

My principal business was to appear in the Lee county Circuit Court, as a witness in the case of Joseph Smith, vs Joseph H. Reynolds & Harmon G. Wilson, for false imprisonment and using unnecessary force and violence in arresting the plaintiff.

A plea had been entered in this suit by the council for the defendants, to which the council for the plaintiff demurred. The demurrer was argued on Wednesday morning the 8th inst. and the parties finally joined issue on the charge for using *unnecessary force and violence*, and the Court gave permission by consent of the Bar to proceed with the trial, but the council not being fully prepared, it was laid over until the following morning, the 9th inst.

On Thursday morning after the usual preliminaries of opening Court, the above case was called up for trial, and the clerk ordered to impanel a jury, and here, sir, a scene took place which ought to make every honest American citizen blush and weep for the credit and honor of his country and laws. A number of men were called up and when questioned as to whether they had previously expressed opinions in relation to the suit now pending, nearly the whole answered in the affirmative. The further question was then put as to whether they had any prejudice against either of the parties, to which a great majority replied they had against Smith. They were then questioned as to what their prejudice had reference—his religious sentiments or general course of conduct. The greater part replied, to his religious sentiments; and the remainder said they were opposed to his general course of conduct. About twenty men had to be called upon one after another, out of which number the Court finally selected twelve as competent jurors although the majority of these decidedly expressed their feelings of prejudice against the plaintiff. They were however accepted on the ground that *they said they thought they could do justice to both parties*, although some of them expressed a doubt whether they could do justice or not.

The jury being sworn the Court, or rather the counsel, proceeded to examine the witnesses on the part of the plaintiff, which occupied nearly the whole day. But little of the real matter of fact could be set before the Court, on account of their being confined to the charge of unnecessary force and violence; but this was proven in the clearest point of light.

I must refer to the testimony of old Mr. Dixon whose silvery locks seem to tell an age of many years. His evidence related to the circumstance of the Missouri Sheriff refusing for a length of time to give the plaintiff the privilege of Habeas Corpus, and threatening to drag him to Missouri in fifteen minutes from the time they arrived at Dixon. The old gentleman seemed to tremble with indignation while relating the simple facts as they transpired at the time, and like a true lover of his country, appeared proud of the privilege of telling those men that the citizens of Dixon would not suffer themselves to be disgraced by permitting them to drag away a citizen of this State to a foreign State for trial, without the privilege of a trial by Habeas Corpus, a privilege which is guaranteed to every individual under like circumstances, and especially when it was understood that he was to be dragged to Missouri, amongst a people whose hands are yet dripping with the blood of murdered innocence, and who thirst for the blood of General Joseph Smith as the howling wolf thirsts for his prey. Surely such a picture would melt the heart of any thing but an adamant. There are those and men to who profess to be the followers of the Lord Jesus Christ—who can hear such things, and still wish the Missourians had got Gen. Smith to Missouri to murder him without judge or jury; and surely they are no better than murderers themselves and only lack the opportunity to make them shedders of innocent blood.

After the evidence was through on the part of the plaintiff, the witnesses for the defence were examined which only occupied a few minutes. The arguments were then advanced on both sides, during which time I could not help noticing how apt the *respectable* gentleman of the opposite council was, to sing the song of 'old Joe Smith' &c., which might appear very gentlemanly in his mind, but to me it seemed as contemptible as the voice of a stupid ass or the tongue of slander.

Finally the case was submitted to the jury who were charged by the Court and then ordered to retire and bring in a sealed verdict the following morning at 9 o'clock. Friday morning came and with it the verdict, and it proved to be in favor of the plaintiff and against

the defendants for *forty* dollars and costs of suit. I confess I was astonished when I heard it and could not help thinking that prejudice sometimes overrules justice even in the jury box. I could not help comparing the results of this trial with one which came off the day previous wherein a certain person complained of another for destroying his cow by setting his dogs on the animal until they worried her. It appeared the cow of the plaintiff had seen fit to break into the defendant's lot without asking leave and the defendant, or rather his men, not liking such treatment, set their dogs on her and destroyed her. Well, the result of this trial was a verdict of damages for the plaintiff of *thirty* dollars and costs.

Now, sir, compare the two cases. On the one hand, here is a citizen of the United States near two hundred miles from his home and his friends; he is on a visit with his family, not dreaming of danger or difficulty. Two men, or rather *wolves in sheep's clothing*, for it is a fact that when Wilson and Reynolds made enquiry for Gen. Smith, at Dixon, at the time of the arrest, they said they were Mormon Elders and wanted to see President Joseph Smith, &c.—Two men, I say, while he is thus enjoying himself with his family came upon him with each a loaded pistol in his hand and threatened to shoot him dead if he offered the least resistance, although no resistance had been offered. They then began to haul him about, and when he asked them what they wanted with him and what was their authority, they replied they were going to take him to Missouri; and jamming their pistol at his side swore that was their authority. He requested them to let him go into the house to bid his family good bye; but this they positively refused, not even giving him the privilege to get his hat. They then forced him into the waggon, and placing themselves one on each side with a loaded pistol pressed close against his side, and repeatedly striking him with them, so as to make him lame and sore for two weeks afterwards; they drove him to Dixon and ordered horses ready in fifteen minutes to drag him among his murderers; and otherwise abused, insulted, threatened and treated him in the cruellest manner possible, filling his family with the most excruciating pangs and rending the heart of his beloved companion with grief to witness their ferocious cruelty, not knowing but his life would be sacrificed before morning; and finally pursued their persecutions until it cost him from three thousand five hundred to five thousand dollars expences; and all this without a cause, and when he sues for justice against

these men, he obtains damages to the amount of *FORTY* dollars.

On the other hand a man loses a cow which had broke into his neighbor's lot, and he obtains damages to the amount of *thirty* dollars.

Now, sir, if this is not the effects of prejudice, amounting to oppression, then I am no judge of right and wrong. I am very much inclined to think that if Gen. Joseph Smith or any of his friends had treated any citizen of this State or any other State in the manner he was treated by those men, and they had sued for damages as he did the case would have terminated very different; however, so it is.

The idea of a man yielding to such a degree of prejudice as to render him incapable of executing justice between man and man, merely from rumor and report, is to me perfectly ridiculous and contemptible, as well as wicked and unjust; and when a man is all the day long boasting of the rights and privileges guaranteed to every citizen of the United States under the Constitution and laws, and at the same time is so prejudiced against one of the most peaceable citizens that '*he does not know whether he can render him justice*' in a court of equity, but would rather strengthen the hands of mobocrats and law breakers, the inference that one must naturally draw is, that such a man is either a consummate scoundrel and hypocrite, or, that he is guilty of the most flagrant violation of the most sacred constitutional principles embraced in the fundamental doctrines of this Republic. I am happy, sir, to have evidence daily that no such corrupt prejudice exist in the heart of General Joseph Smith, nor in the community so far as I have been able to discover.

Now, as to the exceptions these men have taken in regard to Gen. Smith's religious views or general course of conduct it matters not much. His religious views are his inalienable right, and is no-body's business, and the man who cannot render him justice on that account is a wilful violator of the laws he professes to admire; and, sir, I have for more than two years last past been a close observer of Gen. Smith's 'general course of conduct' as well as his private life, and justice to him, to myself and the community at large compels me to say that in all my intercourse with men I never associated with a more honorable, upright, charitable, benevolent and law abiding man than is the much persecuted Gen. Smith; & sir, when I hear men speak reproachfully of him I never ask for a second evidence of their corruptness and baseness. General Smith, sir, is a man of God, a man of truth, and a lover of his country, and never did I hear him breath

out curses or railery at any man because he saw fit to differ in religious matters. Shame on the principle—shame on the man or set of men who show themselves so degraded and miserably corrupt.

The last night of our stay at Dixon, I had the privilege of speaking on the principles of my religion to a number of individuals, in a kind of argument with two men; and, sir, although it is near four years since I have made a practice of preaching, it felt as sweet as ever. Truth, to an honest heart is sweet; but to a wicked man is like a piercing sword, as was manifest on that occasion, for although the principles of the gospel were laid down so plain and clear that it was impossible to misunderstand, yet the opposing party repeatedly misconstrued my language, and even his own accessions.

I cannot persuade myself that the prejudice referred to above is a general thing; there are many honorable exceptions, and I presume if the Mormons had signified their intentions of supporting the Democratic candidate for the Presidency at the ensuing election instead of nominating an independent candidate of their own choice, their *prejudice* would not have been so great at the trial of Reynolds & Wilson, and perhaps Gen. Smith would have obtained a judgment somewhat equivalent to the injuries he sustained from that unholy prosecution.—But the Mormon people are too noble minded to be bought or biased by fear or favor, and have been too often deceived by the plausible pretensions of demagogues to put trust in any but *tried friends*. Gen. Smith has ever been an undeviating friend, not only to this community, but to the oppressed of every name or society and we consider him as competent and qualified for the highest office of the United States as any other man, and a little more so; and a great deal more worthy of it.

In conclusion, let me say that whatever others may say, I consider it an honor to be associated with such a man as Gen. Joseph Smith, and all true followers of the Lord Jesus Christ, and the more wicked men despise and misrepresent the principles and conduct of President Smith, the more I love him and delight in his society; and this I can do without prejudice or animosity against any man or set of men. I believe in the broad principle of equal rights and privileges so far as religion or politics are concerned, and while I seek to enjoy my religion according to the knowledge in me, I will interfere with the rights of no man, nor persecute because my neighbor does not think as I do.

A multitude of business compels me to close and I must forbear.

I have the honor to be your brother,
in the everlasting covenant,
W. C.

Nauvoo, May 16, 1844.

TO THE CHURCH IN MAINE.

Dear Brethren:—Before you see this short epistle you undoubtedly will have seen the name of General J. Smith announced as a candidate for our next president of the United States.

Whatever prejudices may heretofore have occupied your minds, as regards former presidents, and the two great political parties in the United States, together with the candidates already in the field, we are fully persuaded that when you maturely consider the claims of Gen. Smith, he will be the man of your choice for that high and responsible office. Martin Van Buren and Henry Clay, regarded as the two great champions of their respective parties will undoubtedly be considered the candidates claiming the confidence of this nation in the next presidential canvass. I would say, that it is not my intention to enter into a labored discussion of political principles, nor of the principles and characters of the two men, whose conflicting interests are nothing more than party dogmas that never did nor never can for any great length of time, give permanency to the government, nor promote the peace and best interests of its subjects.

The people of the United States, since the days of Gen. Jackson, have been distracted with the destructive mutations of government, and it is clearly to be seen by every discerning person, that the policy pursued by our last two presidents is not calculated to increase the public weal, nor to place upon our heads crowns of honor. What redeeming principles were ever realized by the course pursued by Van Buren during his term? Can the first noble virtuous act, as a sweet smelling savor be written of him? How has he treated the respectability of his constituents, citizens of the United States? What was his answer to the delegation from the Church of Latter Day Saints when praying for redress of grievances, while yet Missouri's soil was smoking with the blood of innocence? How were the wishes of fifty thousand freemen treated by him and his adherents? How mysteriously and disgracefully was the affair of the Caroline managed? Mr. Van Buren has demonstrated one fact if no more, that he is altogether unworthy the confidence of a free, enlightened and virtuous people, his own party

themselves being judges. *Mene mene tekel* is indeed written of him, for he has committed sins unpardonable in the sight of this vast republic. Although in changing the scene, a very different character appears when Mr. Clay is introduced, yet, like the "Fox and the flies," the policy of the latter would destroy what had been saved by the former. Can it be ascertained of what specific gravity Mr. Clay is?—At one time he is too heavy to float with a paper medium; at another, too light to be confined to the same stratum with a metal currency. To be sure he would take every man by the hand and speak peaceably and smoothly to him; but wherein can there be discovered at the present crisis, the great advantage to the nation in placing either Mr. Clay or Mr. Van Buren at the head. They are both party men of the deepest dye, therefore unfit for the chief magistracy of the foremost nation in the world.

Enough has been said of the two men; we now turn with pleasure to the man of our choice.—The Lord, the mighty God, has ordained him a deliverer and savior to this generation, if they will but hear his counsel. When the tribes of Israel were led and governed by the prophets of God, unparalleled prosperity attended them. Witness the days of Moses and Joshua. God made them saviors each in their time, to those tribes. So we, if Pharaoh will receive it, have a Moses whose rod when turned to a serpent will swallow up the serpents of all his magicians. Gen. Smith is every way calculated to preside over a great and mighty people. Although well skilled in all the learning of the times, no man can boast of being his instructor. By his own industry and the gifts of heaven, he has attained a degree in wisdom that baffles the ken of the greatest legislators and philosophers of the age. In the event of his becoming our chief magistrate, where other men might fail, either for want of virtue or knowledge, his integrity and superior foresight would guide us safely through every danger.

Having been acquainted with Mr. Smith more than seven years past, and knowing his views of the policy and powers of the government of the United States, which is now before the American people, I feel prepared to say, that was his moral worth fully known to the philanthropist, the honorable and high-minded among all people, the response, like the echo on the river Nassa, would reverberate till that which was at first faintly whispered, would become loud and audible, GENERAL JOSEPH SMITH, forever.

As a body of freemen, we shall exert every honorable influence to elect the man whom we

know to be every way worthy of our confidence. A man who, if this nation will receive him, will do more for them than the beloved Washington could do.

Having spoken to you thus freely, beloved brethren, I subscribe myself your brother, in the new and everlasting covenant.

BENJAMIN ANDREWS.

Newark, Kendall Co. Ill., May 21, 1844.

EDITOR OF THE TIMES AND SEASONS:

Dear Sir,

We arrived at Ottawa on the 17th inst, after driving four days through constant rains, and over roads almost impassable for man or beast. We were soon informed that the Conference was removed twenty miles up Fox river, at the Newark branch. Notice had been given for a political address to be delivered in the Court House in the evening, by one of the Twelve, several hundred citizens assembled and was addressed by Elder G. A. Smith. The speaker considered General Smith the smartest man in the United States, and best calculated to fill the presidential chair, which was applauded by the assembly; his political views as presented on that occasion, seemed to please most of the people; at the close of the speech the congregation quietly dispersed. Elder Woodruff continued his journey ten miles, and held a meeting with the La Salle branch of 46 members, mostly emigrants from Norway. On the 18th, we arrived at Newark, and attended the Conference according to appointment. The following is a copy of the minutes, which we forward for publication:

Newark, Kendall Co. Ill., May 18, 1844.

Conference convened pursuant to notice.— There was present; two of the quorum of the Twelve, one High Priest, two seventies, nine elders, one priest, one teacher.

Conference called to order by Elder Woodruff. Elder G. A. Smith called to the chair.— Conference opened by singing, and prayer by the president.

Representation of the several branches was called for, when the following branches were represented, as follows:

Newark branch, 35 members, 1 elder, 1 teacher; La Salle branch, 46 members, 2 elders; Ottawa branch, 16 members, 2 elders; Bureau branch, 15 members, 3 elders; Pleasant Grove, Mc Henry Co. 10 members, 2 elders; Indian Creek branch, 5 members; Big Vermillion branch, 4 members; French creek grove branch, 2 members. Total, 133 members, 10 elders, and 1 teacher.

It was moved and carried that Canute Peterson, Severt Olson, Zimri H. Baxter, Levi Light-

Foot, Simpson D. Huffaker, Mades Madison, Vance Jacobs, and Oder Jacobson, be ordained elders; also, Henry Saba be ordained a priest; Ole Johnson and Peter Maclin be ordained teachers. All of which persons were then ordained unto the offices assigned them, under the hands of Elder W. Woodruff, G. A. Smith, and Ezra Thayer.

Appropriate remarks were then made by Elders Woodruff and Smith, by way of council and instruction to those who had been ordained; followed by Elder David Savage. Adjourned until Sunday morning 10, o'clock.

Sunday, 19th. Met according to adjournment. Opened by singing and prayer by Elder A. M. Wilsey. A discourse was then delivered by Elder W. Woodruff, in which he instructed the elders to be careful to preach the first principles of the gospel and doctrine of Christ, and not spend their time in warring with the opinions of other men; showed the importance of revelation, and the necessity of a prophet of God, as the head of the church on earth, being as necessary in order to exist, and advance in knowledge, as for a natural body to possess a head in order to live. He considered we were enjoying the society of as good a prophet in this day, as any people ever enjoyed in any age of the world, and believed all good men would think so, if they were fully acquainted with him and his principles. He was followed by Elder G. A. Smith, who bore testimony to the truth of the fulness of the gospel; counselled the elders to be humble, and not get head and shoulders above their brethren, lest they fall like the tallest trees of the forest, that are first swept down by the raging storm. He made many appropriate remarks, which was well received by the congregation. Adjourned until 2 o'clock.

Met according to adjournment, when the sacrament was administered to the church, and many testimonies given from the elders and members present, concerning the truth of the work they had received. Conference was dismissed amid the best of feelings, which was manifested, not only by all of the saints, but by the whole congregation of citizens that attended. Good order prevailed through the whole conference; attention, kindness, and civility, was manifest by all who were present.

GEO. A. SMITH, Pres't.

ASA MANCHESTER, Clerk.

At the close of the Conference, Elders C. C. Rich, David Fulmer, Henry Jacobs, and Moses Smith, arrived direct from Nauvoo, on their way to Michigan.

20th. We have appointed a political meet-

ing in Newark, this evening, and one at Juliet, to-morrow evening, where we expect to present to the citizens, General Smith views of the powers and policy of the government, and discuss the subject of politics.

W. WOODRUFF,
G. A. SMITH.

BROTHER TAYLOR—Sir:—Having just returned from my mission to England, I send you a brief history of my proceedings, the which, if you should judge worthy of a place in your valuable periodical it is at your service.

I left Nauvoo on the 23d of June, 1842, in company with brother Amos Fielding. We travelled together to Cincinnati, where I remained behind and saw him no more until we met in England.

When I was counselled to go to England, I had but seventy-five cents in the world, and I asked where I should get money to go with.—The answer was, go and your way shall be opened. I did so, and found it verily come to pass in all places, and under all circumstances. I went from Cincinnati to Pittsburg, and from thence, in company with brother Jacobs, to Leachburg, where I found a branch of the church who kindly helped me on the way. I proceeded to Philadelphia, where I preached on Sunday to a large and attentive congregation; from thence I proceeded to New York, where I tarried, preparatory to my intended voyage across the Atlantic. I preached to a large concourse of people in the National Hall in that city. I sailed for Liverpool on the 10th day of August, 1842, in the ship "Independence," and after a very pleasant passage of twenty-one days, arrived at the place of my destination.

On my arrival in Liverpool, I found my old friend, Elder P. P. Pratt, and also Elder Thomas Ward, who were making preparations for emigration. Being appointed to assist in this business, I immediately commenced operations, and since that time, I have assisted in fitting up and forwarding thirteen vessels for the saints to emigrate to America. The names of the vessels are as follows:—

Ship	Captain	Passengers	Sailed
Sidney	Cowen	180	Sept 17
Medford	Wilber	214	" 20
Henry	Peirce	157	" 28
Emerald	Leighton	314	Oct. 29
Swanton	Davenport	212	June 16, '43
Yorkshire	Bache	80	March 8
Clairbourne	Burges	106	" 21
Metokah	McFarren	280	Sept. 5
Champion	Cochran	91	Oct. 21
Fanny	Patterson	210	Jan. 23, '44
Isaac Atherton,	Forey	60	Feb. 6

Swanton Davenport 81 " 11
Glasgow Lambert 150 March 5

After an absence of twenty months and five days, I find myself surrounded with my beloved family, and associated with my old friends with whom I passed through many trials, afflictions, and persecutions, besides many with whom I have had sweet council in a foreign land. I feel to rejoice in the society of my friends, and in the progress of the work of God, and I pray that it may continue to roll till the earth shall be filled with the glory of God.

I can say with Paul, I have been in perils by sea and by land, and in perils among false brethren. This truly is worse than all the rest; but it seems to be a dowry bequeathed on all saints, in all ages of the world; therefore as these things tend to perfect us, inasmuch as we endure them patiently, I pray the God of Israel to protect and preserve from the hands of their enemies, all his people; bless them with every blessing,

temporal and spiritual, and crown them with everlasting glory in the kingdom of God.

With sentiments of respect I remain
yours in the everlasting covenant,
HYRUM CLARK.

NOTICE.

To the brethren and friends writing to me on church business, I wish they would pay the postage, for no others will meet my attention, for I am not able to pay the enormous sums of postage that I have heretofore paid to answer foolish interrogations. HYRUM SMITH.

NOTICE.

Elder William Savage is requested to return home without delay, on account of the wants of his family. This by the request of his wife.
HYRUM SMITH,
President of the Church
Nauvoo, June 1, 1844.

POETRY.

For the Times and Seasons.

RIOTS IN CONGRESS:

BY MISS ELIZA R. SNOW

Hush, hush, lest the monarchs of Europe hear
The heart-sick'ning sound that salutes the ear!
For wherefore should haughty tyrants know
That republican dignity's sinking low?

O where have the noble spirits gone—
O where is the glory our fathers won?
And where are the sages that us'd to feel
For the nation's honor—the nation's weal?

What! "riots in Congress!" can it be
In a country renown'd for its liberty,
That the highest departments of State are rife
With low-minded jargon and boyish strife?

When the head is sick, the whole heart is faint,
And a spreading disease must produce complaint,
There's no wonder then at the public tone—
The head is disorder'd—the people groan!

Ah! "riots in Congress!" Is it not
On our nation's escutcheon, a deep, foul blot?
Yes, the standard of Freedom has been disgrac'd
With a stain that can never be eras'd!

Is there, who will attend to the people's cause?
Is there, who will administer rights and laws?
Men are fooling in Congress while freemen roam
In their own native country, thrust from home!

Now, we've "riots in Congress!"—not only there,
But riots are spreading ev'ry where;
And the Union soon will be made to know
That her sanction of mobbing, has brought her low.

O, where have the shades of our fathers gone?
O, where is the spirit of Washington?
Is this the proud climax of Liberty,
And are these the best blessings of being free?

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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 John Taylor, editor, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 12.] CITY OF NAUVOO, ILL. JULY, 1, 1844. [Whole No. 96.

Awful assassination of JOSEPH AND HYRUM SMITH:--The pledged faith of the state of Illinois stained with innocent blood by a Mob!

On Monday the 24th inst., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hyrum Smith *should be protected*, by the militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Capt. Dunn, with a company of cavalry, who had an order from the Governor for the "State Arms." Gen. Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Capt. Dunn nobly acquitting himself, landed us safely at Hamilton's Hotel

In the morning we saw the Governor, and he *pledged the faith of the State*, that we should be protected. Gen. Smith and his brother Hyrum were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer for *treason*. Knowing the threats from several persons, that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Gov and Gen. Deming conducted them before the McDonough troops and introduced them as *Gen. Joseph Smith and Gen. Hyrum Smith*.-- This manœuvre came near raising a mutiny among the "Carthage Greys," but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the Justice made out a mittimus, without an investigation, and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the Justice for examination, but the jailor refused to let them go, as they were under his direction "*till discharged*

by due course of law;" but the Governor's troops, to the amount of one or two hundred, took them to the Court House, when the hearing was continued till Saturday the 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but powder and ball would!* The Governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough troops, and sent them home; took Captain Dunn's company of Cavalry and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail; and a company in town of 60 men, 30 or 100 rods from the jail, as a corps in reserve.

About six o'clock in the afternoon the guard was surprised by an armed Mob of from 150 to 250, painted red, black and yellow, which surrounded the jail, forced in--poured a shower of bullets into the room where these unfortunate men were held, "*in durance vite,*" to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Gov. Ford, *that they should be protected!* but the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the state; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a Mob for their religion!*

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

12 o'clock at night, 27th June, }
Carthage, Hamilton's Tavern. }

TO MRS. EMMA SMITH,
AND MAJ. GEN. DUNHAM, &c--
The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns*. *Don't rush out of the city*--don't rush to Carthage; stay at home, and be prepared for an attack from

Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops—Joseph and Hyrum are dead, but not by the Carthage people—the guards were true as I believe.

We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance—I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord—be still—be patient—only let such friends as choose come here to see the bodies—Mr. Taylor's wounds are dressed & not serious—I am sound.

WILLARD RICHARDS,
JOHN TAYLOR,
SAMUEL H. SMITH.

Defend yourselves until protection can be furnished necessary, June 27th, 1844.

THOMAS FORD, Governor
and Commander in chief.

MR. ORSON SPENCER,

Dear Sir:—Please deliberate on this matter; prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three fourths of the citizens of the county—be quiet or you will be attacked from Missouri.

M. R. DEMING.

The Governor, as well as the citizens of Carthage, was thunder struck! and fled.

The Legion in Nauvoo, was called out at 10 A. M. and addressed by Judge Phelps, Col Backmaster, of Alton, the Governor's aid, and others, and all excitement and fury allayed and preparations were made to receive the bodies of the noble martyrs. About 3 o'clock they were met by a great assemblage of people east of the Temple on Mulholland street, under the direction of the city Marshal, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton, of Carthage. The wagons were guarded by 8 men. The procession that followed in Nauvoo, was the City Council, the Lieut. General's Staff, the Major General and staff, the Brigadier General and staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived the bodies were both taken into the 'Nauvoo Mansion'; the scene at the Mansion cannot be described: the audience was addressed by Dr. Richards,

Judge Phelps, Woods and Reed Esqs. of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such a high handed assassination, and when that failed to call upon God to avenge us of our wrongs! Oh! widows and orphans!—Oh! Americans weep for the glory of freedom has departed!

STATEMENT OF FACTS!

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins. I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons at Carthage, in the State of Illinois.

On Monday the 24th inst., at the request of Gen Joseph Smith I left Fort Madison in the Territory of Iowa, and arrived at Carthage where I expected to meet the General, his brother Hyrum and the other persons implicated with them; they arrived at Carthage late at night and next morning voluntarily surrendered themselves to the constable, Mr. Battersworth, who held the writ against them on a charge of riot, for destroying the press, type and fixtures of the Nauvoo Expositor, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th inst.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage, the Head Quarters of the commanding Gen. Deming; and many other troops were under arms at Warsaw and other places in the neighborhood. The Governor was at Head Quarters in person, for the purpose of seeing that the laws of the land were executed and had pledged his own faith and the faith of the State of Illinois that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law. During the two succeeding days, his Excellency repeatedly expressed to the legal counsellors of the Smiths his determination to protect the prisoners and to see that they should have a fair and impartial examination so far as depended on the Executive of the State. On Tuesday morning soon after the surrender of the prisoners on the charge of riot, Gen. Joseph Smith and his brother Hy

rum were both arrested on a charge of treason against the State of Illinois. The affidavits upon which the writs issued were made by Henry O. Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot, appeared before R. F. Smith, a justice of the peace, residing at Carthage, and by advice of counsel, in order to prevent if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each with unexceptionable security, for their appearance at the next term of the circuit court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners, that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Betersworth who had arrested the prisoners in the morning appeared at Hamilton's Hotel, at the lodgings of the prisoners and their counsel and insisted that the Smiths should go to jail, Mr. Woods of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said justice as follows:

STATE OF ILLINOIS, }
Hancock county. }

The people of the State of Illinois to the keeper of the Jail of the said county, greeting:

Whereas Joseph Smith and Hyrum Smith of the county aforesaid have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me as a Justice of the Peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit: Francis M. Higbee and others; Therefore I command you in the name of the people to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and seal, this 25th day of June, A. D. 1844.

(Signed,) R. F. SMITH, J. P. [L. S.]

His Excellency did not think it within the sphere of his duty to interfere, and the prison-

ers were removed from their lodgings to jail.— The recitals of the mittimus so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witness of the prosecution were absent, is wholly untrue, unless the prisoners could have appeared before the justice without being present in person or by counsel; nor is there any law of Illinois within my knowledge which permits a justice to commit persons charged with crimes, to jail without examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends, visited the prisoners at the jail, and again assured them that they should be protected from violence, and told them that if the troops marched the next morning to Nauvoo as his excellency then expected they should be taken along in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of Habeas Corpus or some other due course of law. The constable after this conversation went to the jail with the following order to the jailor:

STATE OF ILLINOIS, }
Hancock County. }

To David Betersworth, constable of said county:

You are commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination and the state now being ready for such examination.

Given under my hand and seal this 26th day of June, 1844.

(Signed,) R. F. SMITH, J. P. [L. S.]

And demanded the prisoners, but as the jailor could find no law authorizing a justice of the peace, to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law.

Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailor against his will and conviction of duty, to deliver the prisoners to the constable, who, forthwith, took them before Justice

Smith, the Captain of the Carthage Greys.—The counsel for prisoners then appeared, and asked for subpoenas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage; the justice thereupon fixed the examination for 12 o'clock, on Thursday the 27th inst; whereupon, the prisoners were remanded to prison. Soon after, a council of the military officers was called by the Governor, and it was determined to march on the next morning, the 27th inst. to Nauvoo, with all the troops, except one company which was to be selected by the Governor from the troops whose fidelity was more to be relied on to guard the prisoners whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army, were countermanded. One company were ordered to accompany the Governor, to Nauvoo; the Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners, than that of any other company, were selected to guard the prisoners, and the other troops including those rendezvoused at Golden's Point, from Warsaw and who had been promised that they should be marched to Nauvoo; were disbanded. A guard of only eight men was stationed at the jail, whilst the rest of the Greys were in camp at a quarter of a mile's distance, and whilst his Excellency was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their own arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself and the faith of the State to protect.

H. T. REID.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21, about 9 o'clock, P. M., found all things quiet, had an interview on Saturday morning the 22d, with Joseph and Hyrum Smith, who was in consultation with some of their friends in relation to a communication from Gov. Ford: during the interview heard Gen. Joseph Smith give orders to disband the Legion and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said by order of Gov. Ford; that I went from Nauvoo to Car-

thage on the evening of the 22d, when I had an interview with Gov. Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Gov. Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if the Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th inst., (June,) it would be a compliance on their part, and on Sunday morning the 23d, Gov. Ford pledged his word that if Gen. Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection, in defending Smith; that I returned to Nauvoo on Sunday evening the 23d, and I found Gen. Joseph and Hyrum Smith making preparations to go to Carthage on Monday; and on Monday morning the 24th, I left the city of Nauvoo in company with the two Smiths, and some fifteen other persons, parties and witnesses, for Carthage. We were met by a company of about 60 men under Capt. Dunn; that at the request of Gen. Joseph Smith, I advanced and communicated with the commander of the company, and was informed he was on his way to Nauvoo, with an order from Gov. Ford for the State Arms at that place, that it was agreed by myself on behalf of Gen. Smith, that the order for the arms should be endorsed by Gen. Smith; and that he should place himself under the protection of Capt. Dunn, to return to Nauvoo and see the Governor's order promptly obeyed and return with Capt. Dunn to Carthage; Capt. Dunn pledging his word as a military man, that Smith and his friends should be protected, that the order was endorsed by Gen. Smith, which was communicated by Capt. Dunn, to Gov. Ford, with a letter from Gen. Smith, informing the Governor that he would accompany Capt. Dunn to Carthage.

I left the company and proceeded to Carthage; that about 12 o'clock at night of the 24th, Captain Dunn returned with the State Arms from Nauvoo; accompanied by Joseph and Hyrum, and some 13 others, who were charged with a riot in destroying the printing press of the Nauvoo Expositor; that on the morning of the 25th, Joseph and Hyrum Smith, with the others charged, surrendered themselves to the constable, and at the same time that Joseph and Hyrum Smith were arrested on a charge of treason against the State of Illinois; that about 3 o'clock

P. M. on the 25th, the justice proceeded to the examination in relation to the riot and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of the Circuit Court, that we were engaged until dark in making out and giving our recognizances, that in consequence of the rumors as to the excitement in Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Gov. Ford to detail a company to Nauvoo, to protect the city, which request was promptly complied with, and that night Capt. Singleton, with a company of men from McDonough county marched to Nauvoo and took possession of the city and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed of the justice left, without saying any thing in relation to the examination for treason, and in about one hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and was told he would wait five minutes, and as I went to the door I met Capt. Dunn with some twenty men to guard the prisoners to jail; that I accompanied Gov. Ford to the justice, R. F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel.

I then requested the Governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to ensure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.,) for the jailor to deliver up the prisoners, which the jailor refused to do;—that the constable then repaired to the jail with a company called "Carthage Greys," of whom the justice, R. F. Smith, was the captain, but

not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House, that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and subpoenas issued for witnesses on the defence. The two Smiths were then remanded to jail and orders were issued for a consultation of the officers, with the commander-in-chief, and it was determined that the troops should take up a line of march at 8 o'clock, on the morning of the 27th, for Nauvoo, and after the consultation, the justice, who was one of the officers in command, altered the return of the subpoenas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel; that on the morning of the 27th, the order for marching to Nauvoo, was countermanded, and all the troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company; and the Carthage Greys were left as a guard for the prisoners at the jail, that after the troops were disbanded, I requested Gov. Ford to detail some men to guard the rout to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock, A. M., and came to Nauvoo; that Gov. Ford and his aid, Col. Buckmaster, escorted by Capt. Dunn's company, arrived in Nauvoo about 5 o'clock, P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS,

Attorney at Law, of Burlington, Iowa.

TO THE PEOPLE OF THE STATE OF ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed; and

to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the state, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretences would not be wanting for commencing hostilities. The Mormons had done every thing required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful, as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided in a council of officers, to disband the army, except three companies, two of which were reserved as a guard for the jail.— With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage.— When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said, did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were preparing to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transactions or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all

hazards. I think present circumstances warrant the precaution, of having competent force at my disposal, in readiness to march at a moments warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:

HEAD QUARTERS, }
Quincy, June, 29, 1844. }

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton and McDonough, and the regiments composing Gen. Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above named counties, and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,

Governor, and commander-in-chief.

SIGNS OF PEACE.

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to revenge themselves, whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar enquiries there; ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(Signed,) THOMAS FORD.
June 30th, 1844.

—
NAUVOO, July 1, 1844.

To the City Council of Nauvoo:

Gentlemen:— With this, you will receive a copy of instructions, from Gov. Ford to us.—

You will understand from them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to.

Yours respectfully,

HART FELLOWS,
A. JONAS.

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas, Esq. and Col. Fellows, it was unanimously,

Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly, sustain the laws, and the Governor of the state, so long as they, and he, sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

Resolved, thirdly, To farther secure the peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassins of General Joseph Smith, and General Hyrum Smith, by any of the Latter day Saints. That instead of "an appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, That this City Council, pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city, shall be made on the citizens of the surrounding country, but we invite them, as friends, and neighbors to use the Savior's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement, and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of

assassins, we will uphold him, and the law by all honorable means.

GEO. W. HARRIS, pres't pro tem.
WILLARD RICHARDS, Recorder.

A. Jonas Esq., and Col. Fellows:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions which I respectfully solicit for your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand east of the Temple, at 4 P. M. and solicit your attendance.

Most respectfully,
your obt^d serv^t,
W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions, and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favor of peace among the citizens of Hancock county and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gen's. Smiths for their great exertions to have even-handed justice meted to the Latter Day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the "Missouri Republican," and the latter, one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors concerning the Latter Day Saints. Mr. Chambers made a very appropriate speech containing inuendoes for the benefit of our citizens, that appeared as the wise man said, "LIKE APPLES OF GOLD, IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and Ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE at NAUVOO.

—
HEAD QUARTERS, }
Quincy, June 30th, 1844. }

Sir:—It is my present opinion that the Mormons will not commit any further outbreak, and that no further alarm need be apprehended. I regret to learn that the party in Hancock who are in favor of violent measures, have circulated a thousand false rumors of danger, for the pur-

pose of getting men together, without my authority, hoping that when assembled, they may be ready to join in their violent councils; this is a fraud upon the country and must not be endured.

I am afraid the people of Hancock are fast depriving themselves of the sympathy of their fellow citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo, or any of the people, without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side, of this you must be the judge at present.

I direct that you immediately order all persons from Missouri and Iowa to leave the camp and return to their respective houses without delay.

I direct also that you cause all mutinous persons, and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

(Signed,) THOMAS FORD,
Commander-in-chief.

To Brig. Gen. Deming, Carthage, Ill.

COMMUNICATIONS.

Nauvoo, June 13, 1844.

BRO. TAYLOR:

It is about four years since I embraced the fulness of the everlasting gospel. About two years after this I commenced preaching the doctrine in New Germantown, New Jersey, where I baptised two. From thence I went to Bangor, Maine, where, and in the vicinity of which, with Elder Aaron Blake I labored about four months. We held 147 meetings, disposed of 389 books, baptised 15, and organized a branch of the church in the city of Bangor, of eleven members, by ordaining one elder, and one priest. In most of the places where we preached and sold our books, the doctrine was entirely new to the people; but when they examined their bibles, they found that what we proclaimed was contained therein, therefore we left many believing. After this we came to Boston, where I left brother Blake. From thence I went to Newark, N. J., where I found five or six members, and one priest, but no meetings had been held by them for a long time. Here I commenced preaching which I continued for some weeks, and by the favor of the Lord, baptised eleven, organized them into a branch, by ordaining two elders, one priest, and one teacher. After this I purposed moving to Nauvoo, where I arrived with

my family, the 1st of April, 1844. On our way I labored some time in Beaver Co. Pa., and baptised fourteen, left many believing, some of whom have since been baptised, and are now in Nauvoo.

Yours in the new covenant,

ELIJAH SWACKHAMER.

Jefferson Co., N. Y., April 19th, 1844.

BRO. TAYLOR:

As we are about to leave this place for Halifax, Nova Scotia, we deem it proper to give you a brief account of our mission thus far:

We have labored in this part of the vineyard, seven months, and have baptised, 109; we with thankful hearts can truly say, the Lord has blessed us with his spirit, and also, those whom, through our instrumentality he has brought to an understanding and knowledge of the truth: a great number have obtained the Heavenly gifts, such as, tongues, interpretation, prophecy, and visions; also, many of the sick have been healed by the laying on of hands, which strengthens the faith of the saints, and increases the hatred of the wicked, with the hireling priests at their head.

The brethren here, have full faith and confidence, in Joseph Smith, as a prophet, also, as a suitable candidate for the Presidency of the United States, and will support him heart and hand.

The desire of our hearts, and prayer to God, is, for the welfare of Zion.

Yours in the covenant,

BENJAMIN BROWN.

JESSE W. CROSBY.

"An old Indian having attended a Mormon meeting and heard one of its advocates extol Mormonism, was requested to give his opinion of its merits. He began by detailing the great good that had been done by the bible, God being the author; and, said he, the devil seeing this, determined to have a bible of his own; also; but on examination, he felt ashamed of his work, and hid it in Ontario county, N. Y.—But Joe Smith dug it up, and published it as a Revelation from God."

INDIAN vs METHODIST.—An old methodist priest, after hearing a Mormon preacher explain a great many passages of scripture, beyond the power of contradiction, very sagely remarked to an old Indian, that the bible, with God for its author, in the hands of missionaries had done much good, and that the devil had written a counterfeit bible, but being ashamed of it, hid it in Ontario county N. Y. and Joe Smith dug it up and published it as a revelation. The old Indian drily answered, "Mis-

sionary cross sea and land to make one proselyte, and make him two fold more the child of he'll than he was before," "while 'the good book say, *truth shall spring out of the earth.*"—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JULY 1, 1844

TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President *Joseph Smith*, our "prophet and seer," and President *Hyrum Smith*, our "patriarch," we have considered the occasion demanded of us a word of consolation. As has been the case in all ages, these saints have fallen martyrs for the truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion, as pure and holy. We, therefore, as servants of the Most High God, having the Bible, Book of Mormon and the book of Doctrine and Covenants; together with thousands of witnesses, for Jesus Christ; would beseech the Latter Day Saints in Nauvoo, and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the gospel. Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the "Twelve" and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel; the assassination of hundreds; the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the business and bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God: men may kill the body, but they cannot hurt the soul, and wisdom shall be justified of her children: Amen.

W. W. PHELPS,
W. RICHARDS,
JOHN TAYLOR.

July 1, 1844.

EXPLANATION.

On account of the late disturbances and troubles, and the assassination of Joseph and Hyrum Smith, this number of the "Times and Season" has been delayed: and to give our readers some of the particulars of these awful tragedies, we have thought it advisable to pass the June number, and date this July: Thus much for explanation. There will be no loss of numbers, only extension of time.

THE GATHERING.

We have been informed that some traveling elders have taught that the gathering has ceased. Those gentlemen are laboring under a mistake, as no such doctrine has been taught in this city.

A branch of the church, consisting of nine members, was organized on the 27th of April, in Lewiston, Niagara Co. N. Y., by Elder Walter N. Hurd. Elder John Small, was chosen president of the branch, and James C. Sly, Clerk.

NOTICE.

Elder William K. Parshall, is requested to return home immediately, as his wife is sick, and his family need his assistance.

The following correspondence is given to the public, to show the humanity of mankind, when 'clothed with a little brief authority;' and the heavenly kindness of woman under the most trying circumstances; and her never ceasing application of the mental powers, to ameliorate the condition of suffering innocence.

There is one portion of the governor's letter relative to the habeas corpus, that merits censure. To suppose that the charter did not contain the power of the writ of habeas corpus over any body, and all lands, where any ordinance existed to that effect, and the charter granted the power to make all laws that might be necessary for the benefit and convenience of said city, and not repugnant to the constitution of the State and United States, is certainly an ebullition of thought in Governor Carlin, that will cost him more REPENTANCE than his office ever yielded him pleasure.

LETTERS OF MRS. EMMA SMITH TO GOVERNOR THOMAS CARLIN, AND HIS ANSWERS.

NAUVOO, August 16, 1842.

To His Excellency, Thomas Carlin:

SIR:—It is with feelings of no ordinary cast, that I have retired after the business of the day and evening too, to address your honor. I am at a loss how to commence; my mind is crowded with subjects too numerous to be contained in

one letter. I find myself almost destitute of that confidence necessary to address a person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause. Was my cause the interest of an individual, or of a number of individuals, then perhaps I might be justified in remaining silent. But it is not! Nor is it the pecuniary interest of a whole community alone, that prompts me again to appeal to your Excellency. But, dear sir, it is for the peace and safety of hundreds, I may safely say, of this community, who are not guilty of any offence against the laws of the country; and also the life of my husband; who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time, infringed upon the rights of any man, or of any class of men, or community of any description. Need I say he is not guilty of the crime alleged against him by Governor Boggs? Indeed it does seem entirely superfluous for me, or any of his friends in this place, to testify to his innocence of that crime, when so many of the citizens of your place, and of many other places in this state, as well as in the territory; do know positively that the statement of Governor Boggs is without the least shadow of truth; and we do know, and so do many others, that the prosecution against him, has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of the prosecution, is to throw him into the power of his enemies without the least ray of hope that he would ever be allowed to obtain a fair trial, and that he would be inhumanly and ferociously murdered. No person having a knowledge of the existing circumstances, has one remaining doubt; and your honor will recollect that you said to me, that you would not advise Mr. Smith, ever to trust himself in Missouri. And, dear sir, you cannot for one moment indulge one unfriendly feeling toward him, if he abides by your council. Then sir, why is it that he should be thus cruelly pursued?—Why not give him the privilege of the laws of this state. When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent sufferings of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost, all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny; my bosom heaves with unutterable anguish. And who that is as well acquainted with the facts as the people of the city of Quincy

would censure me, if I should say that my heart burned with just indignation towards our calumniators, as well as the perpetrators of those horrid crimes? But how happy would I now be to pour out my full heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the state, and put down every illegal transaction and protected the peaceable citizens and enterprising emigrants from the violence of plundering out-laws, who have ever been a disgrace to the state, and always will, so long as they go unpunished. Yes, I say, how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans, whom he might have saved by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.—And now may I entreat your excellency to lighten the hand of oppression and persecution, which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for, let me assure you that there are many whole families that are entirely dependant upon the prosecution and success of Mr. Smith's temporal business for their support. And if he is prevented from attending to the common avocations of life, who will employ those innocent and industrious poor people, and provide for their wants. But, my dear sir, when I recollect the interesting interview, I and my friends had with you when at your place, and the warm assurances you gave us of your friendship and legal protection from every encroachment upon our legal rights, as loyal citizens, as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that when you are fully acquainted with illegal proceedings practiced against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there; with many other considerations which if duly considered will justify Mr. Smith in the course he has taken. And now I appeal to your excellency as I would unto a father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies and beg you to spare me and my helpless children; I beg you to spare my innocent children the heart rending sorrow of again seeing their father unjustly dragged to prison or to death; I appeal to your affections as a son, and beg you

to spare our aged mother, the only surviving parent we have left, the unsupportable affliction of seeing her son, who she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your excellency to spare us these afflictions, and many sufferings which cannot be uttered; and secure to yourself the pleasure of doing good, and vastly increasing human happiness; secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and veneration of the rising generation.

Respectfully, your most obedient,

EMMA SMITH.

P. S. Sir, I hope you will favor me with an answer.

E. S.

QUINCY, August, 24, 1842.

DEAR MADAM:—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say, it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long, but be assured Madam, it is not for want of regard for you, and your peace of mind, that I have postponed; but a crowd of public business, which has required my whole time, together with very ill health since the receipt of your former letter, and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes—but my duty in reference to all demands made by executives of other states, for the surrender of fugitives from justice, appears to be plain and simple; consisting entirely of an executive, and not a judicial character, leaving me no discretion, or adjudication, as to the innocence or guilt of persons so demanded and charged with crime, and it is plain that the constitution and laws of the United States in reference to fugitives from justice, presumes and contemplates, that the laws of the several states, are ample to do justice to all who may be charged with crime, and the statute of this state simply requires, "That whenever the executive of any other state, or of any territory of the United States, shall demand of the executive of this state, any person as a fugitive from justice, and shall have complied with the requisitions of the act of Congress in that case made and provided, it shall be the duty of the executive of this state to issue his *warrant* under the seal of

this state, to apprehend the said fugitive" &c. With the Constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the rights of adjudication. I am aware of the strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in the hardship to those involved, and to you, it doubtless appears to be peculiarly so, in the present case of Mr. Smith. If however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attributed to me that "I would not advise Mr. Smith ever to trust himself in Missouri," I can only say as I have heretofore said on many occasions, that I have never entertained a doubt that if Mr. Smith should submit to the laws of Missouri, that the utmost latitude would be allowed him in his defence, and the fullest justice done him, and I only intended to refer (in the remark made to you when at my house,) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me in reference to General Smith, that is without foundation in truth, a knowledge of which fact enables me to receive what I hear as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious when I assure you that all my official acts in reference to Mr. Smith, have been prompted by a strict sense of duty, and in discharge of that duty have studiously pursued that course, least likely to produce excitement and alarm, both in your community and the surrounding public, and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions while at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOMAS CARLIN.

MRS. EMMA SMITH.

To the foregoing letter, Mrs. Smith sent the following by way of answer.

NAUVOO, August 27, 1842.

To His Excellency, Thomas Carlin:—

DEAR SIR—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart, for the interest which you have felt in my peace and prosperity; and I assure you, that every act of kindness, and every word of consolation have been thankfully received and duly appreciated by me and by

my friends also; and I much regret your ill health, and still hope you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself of the illegality of the prosecution instituted against Mr. Smith; and I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we at this time wish your honor to swerve from your duty, as an executive, in the least. But we do believe that it is your duty to allow us in this place, the privilege and advantages guaranteed to us by the laws of this state and the United States; this is all we ask, and if we ever enjoy these rights unmolested, it will be the ultimate end of all our ambition; and the result will be peace and prosperity to us and all the surrounding country, as far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law; but honorably and honestly fulfil all of the laws of this state, and of the United States, and then, in turn, to have the benefits resulting from an honorable execution of those laws.— And now, your excellency will not consider me assuming any unbecoming dictation, but recollect that the many persecutions that has been got up unjustly, and persued illegally, obliged me to know something for myself;— therefore, let me refer you to the eleventh section of our City Charter; “All power is granted to the City Council, to make, ordain, establish and execute all ordinances not *repugnant* to the Constitution of the state, or of the United States, or, as they may deem necessary for the peace and safety of said city.” Accordingly, there is an ordinance passed by the City Council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance he claims the right of habeas corpus, under section seventeenth of the charter, to try the question of identity, which is strictly constitutional. These powers are positively granted in the charter over your own signature;— and now, dear sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy and Springfield and many other places where the citizens enjoy the advantages of such ordinances, without controversy. With these considerations, and many more which might be adduced, give us the privilege and we will show your Honor, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo, for he was not in Missouri; neither is he described in the writ, according as the law requires; and

that he is not a fugitive from justice. Why then be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice? It is not the fear of a just decision against him, that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended that he should have a fair trial. And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson county, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody; also those two men from Missouri, that were here with Messrs. King and Pitman, divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time, if required. And, dear sir, our good feelings revolt at the suggestion, that your excellency is acquainted with the unlawful measures taken by those engaged in the prosecution; measures, which if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy. I admit sir, that it is next to an impossibility, for any one to know the extent of the tyranny, treachery, and knavery of a great portion of the leading characters of the state of Missouri; yet it only requires a knowledge of the Constitution of the United States, and Statute of the state of Missouri, and a knowledge of the outrages committed by some of the inhabitants of that state upon the people called Mormons, and that passed unpunished by the administrators of the law; to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions. If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable. And now I intreat your honor to bear with me patiently, while I ask, what good can accrue to this state or the United States, or any part of this state, or the United States, or to yourself, or any other individual, to continue this prosecution upon this people, or upon Mr. Smith; a prosecution that you are well aware, is entirely without any foundation or excuse.

With sentiments of due respect,

I am your most obedient servant,
EMMA SMITH.

To His Excellency, Thomas Carlin, Governor
of the State of Illinois.

P. S. Sir—You will please tender my best respects and considerations to your wife and family, and tell them I greatly desire to see them, with yourself, in our place as soon as can be convenient.

E. S.

QUINCY, September 7th, 1842.

DEAR MADAM:—Your letter of the 27th ult. was delivered to me on Monday the 5th inst.; and I have not had time to answer it until this evening, and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing that does not subserve his interest that can possibly be satisfactory to you; and before I proceed I will here repeat, my great regret that I have been officially called upon to act in reference to Mr. Smith, in any manner whatever. I doubt not, your candor, when you say, you do not desire me, "to swerve from my duty as executive in the least;" and all you ask is to be allowed the privileges, and advantages guaranteed to you by the constitution and laws. You then refer me to the 11th section of the charter of the city of Nauvoo, and claim for Mr. Smith, the right to be heard by the Municipal Court of said city, under a writ of Habeas Corpus emanating from said court; when he was held in custody under an executive warrant. The charter of the city of Nauvoo, is not before me at this time, but I have examined both the charters, and city ordinances upon the subject, and must express my surprise at the extraordinary assumption of power by the board of Aldermen as contained in said ordinance; from my recollection of the charter it authorises the Municipal Court to issue writs of Habeas Corpus in all cases of imprisonment, or custody, arising from the authority of the ordinances of said city, but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts, or the executive of the State, is most absurd and ridiculous; and an attempt to exercise it, is a gross usurpation of power, that cannot be tolerated. I have always expected, and desired, that Mr. Smith, should avail himself of the benefits of the laws of this State, and of course he would be entitled to a writ of Habeas Corpus issued by the Circuit Court, and entitled to a hearing before said court, but to claim the right of a hearing be-

fore the Municipal Court of the city of Nauvoo, is a burlesque upon the charter itself. As to Mr. Smith's guilt, or innocence of the crime charged upon him, it is not my province to investigate or determine, nor has any court on earth jurisdiction of his case, but the courts of the state of Missouri; and as stated in my former letter, both the constitution and laws presume that each and every State in this Union, are competent to do justice to all who may be charged with crime committed in said State.

Your information of twelve men from Jackson County Mo. were lying in wait for Mr. Smith, between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvellous stories that you hear in reference to him not one word of it true, but I doubt not that your mind has been continually harrowed up with fears produced by that, and other equally groundless stories, that: that statement is true is next to impossible, and your own judgment if you will but give it scope will soon set you right in reference to it, if any of the citizens of Jackson had designed to murder Mr. Smith, they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the state of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain; that it is like the statement made by Mr. Smith's first messenger after his arrest to Messrs. Ralston and Waren, saying, that I had stated, that Mr. Smith should be surrendered to the authorities of Mo. dead or alive—not one word of which was true. I have not the most distant thought that any person in Illinois, or Missouri, contemplated personal injury to Mr. Smith, by violence in any manner whatever. I regret that I did not see Gen. Law, when last at Quincy, a previous engagement upon business that could not be dispensed with prevented and occupied my attention that evening until dark, at half past one o'clock p. m., I came home and learned that the Gen. had called to see me, but the hurry of business only allowed me about ten minutes time to eat my dinner, and presmning that if he had business of any importance that he would remain in the city until I returned. It may be proper here in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by Gen. Law, in reference to Mr. Smith, viz. whether any additional demand had been made upon me by the Governor of Mo. for the surrender of Mr. Smith, I answer none, no charge whatever has been made in the proceed

ings. Mr. Smith is held accountable only, for the charge as set forth in my warrant under which he was arrested. In conclusion you presume upon my own knowledge of Mr. Smith's innocence, and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment, and you will be compelled to answer that it is impossible I could know him to be innocent; and as before stated, it is not my province to investigate as to his guilt or innocence, but could I know him to be innocent, and were he my own son, I would never-the-less (and the more readily,) surrender him to the legally constituted authority to pronounce him innocent.

With sentiments of high regard,
and esteem,
Your Obedt. Servant
THOMAS CARLIN.

Mrs. Emma Smith.

CONFERENCE MINUTES.

Minutes of the Mississippi and Alabama conferences, held in Cypriy, Tuscaloosa county, Ala., on the 12th of April, 1844.

Conference was organized by calling elder Benjamin L. Clapp to the chair, and appointing elder John Brown clerk.

The president then arose and stated the object of the meeting and gave some valuable instruction to the saints.

Conference then adjourned until to-morrow 11 o'clock.

Saturday 13th, conference met pursuant to adjournment, a hymn was sung, and the throne of grace addressed by the president, after which the following branches were represented.

Cypriy branch, represented by George W. Steward, consisting of 50 members, two elders, one priest, one teacher and one deacon, all in good standing.

Boguechitto branch, represented by L. J. Utly, consisting of 22 members, two elders one priest, one teacher and one deacon, all in good standing.

Pleasant Springs branch, represented by Charles M. Johnson, consisting of 23 members, two elders, one priest and one teacher, all in good standing.

Running Tiger branch, represented by James M. Flake, consisting of 15 members, one elder, all in good standing.

Running Water branch, represented by B. L. Clapp, consisting of 29 members, two elders, all in good standing.

Flat Wood branch, represented by B. L. Clapp, consisting of 36 members, two elders and one priest, all in good standing.

Five Mile branch, represented by Juththan Avrett, consisting of 17 members, one elder, one priest and one teacher, all in good standing.

Resolved, That brother Benjamin Mathews, James Ritchie, Juththan Avrett and Augustus Skinner, be ordained elders, and brother Rodolphus Keeth, be ordained a priest; after which they were ordained under the hands of elders Clapp and Johnson.

The president then arose and gave some valuable instruction to the young elders, urging them to stick close to the first principles of the gospel; also showing the inconsistency of young elders trying to explain John's seven headed and ten horned monster, and such like things that occur in the scriptures; he also gave instructions on the use of the gifts of the spirit.

Resolved, That this conference withdraw the hand of fellowship from elder Amos Hodges, for refusing to attend the conference to answer to a charge preferred against him.

Official members present, seven elders two priests, three teachers and two deacons.

Conference adjourned for fifteen minutes.

Conference assembled again; prayer by elder Johnson.

The president then addressed the conference on the subject of the gathering, and building the Temple and Nauvoo House, showing the southern brethren the pains and labors of the brethren in Nauvoo to build those houses; although many of them have been robbed two or three times. He urged the necessity of the whole body being equally engaged in keeping the commandments of God, even in building an house unto the Lord, in fulfilment of the prophets who have spoke of the great work of God in the last days. He also urged the southern brethren to take the Nauvoo papers, that they might be able to successfully meet the slang that is hurled forth against the truth.

Resolved, That a copy of these minutes be transmitted to the editor of the Times and Seasons for publication.

Conference then adjourned till the 12th day of July next, to be held in Noxby county, Mississippi.

BENJAMIN L. CLAPP, Prest.

JOHN BROWN, Clerk.

Minutes of a general conference of the elders of the church of Jesus Christ of Latter day Saints, held in Dresden, Weakly county, Tennessee, May 25th, 1844.

Conference met in the court house, according to previous appointment. Elder A. O. Smoot, was appointed president, and D. P. Rainey secretary. A hymn was sung, after which the president proceeded to open the meeting by singing and prayer; and then in a

brief manner stated the object of the meeting; and gave general instructions to the elders present.

He then presented General Joseph Smith of Nauvoo, Illinois, as a suitable candidate for the presidency of the United States; presenting the General's "views on the powers and policy of the government," with his claims on this government, for the consideration of all present; and then the conference adjourned.

About this time, a mob of some two hundred persons, assembled at the door, and rushed into the house amongst men, women, and children, led on by a certain lawyer of the baser sort, by the name of M. D. Caldwell, Doct. Bell, Constable Wilbanks, Sheriff Ridgway, Esq. Latham, A. Gardner and others, honorable peace officers, sworn to support the constitution. The constitution guaranteeing the privilege to all men, of worshipping Almighty God according to the dictates of their own conscience. Also, the privilege of citizens to offer for president, &c. &c. But our firmness caused them to recede. However the Sheriff in a trembling voice, said the people were opposed to our holding meetings there, and this was a fair sample of their decision.

But soon we were invited to the houses of some of the most honorable men in the place. Accordingly we met and held a meeting for the afternoon, at the house of Mr. John E. Ray.—H. D. Buys spoke at length on the literal fulfilment of prophesy. D. P. Rainey followed with a discourse on the first principles of the gospel, followed by Elder W. L. Cutler. Adjourned.

26th. Met at Brother William's camp. D. P. Rainey opened the meeting by singing and prayer. Elder Wm. L. Cutler delivered a lecture on the literal fulfilment of prophesy.—Bro's A. Young, J. Mount, and S. Heath, arrived about 12 o'clock. Conference adjourned. Met at 3 o'clock. Elder A. O. Smoot delivered an interesting discourse on the resurrection. Conference adjourned till 7 o'clock. Met pursuant to adjournment; when by request, Elder A. Young delivered a lecture on the party politics, as taught by aspiring demagogues of the present day; those of the dominant parties now before the people of the United States. He then presented the "views of General Smith on the powers and policy of the Government," to the conference and contrasted them: concluding his remarks with an animated eulogium on Gen. Jackson's administration and held him to view as the standard of democracy. Conference adjourned. 27th.—Conference met. Bro. William Camp was appointed elector for this district. After which

it was decided that this conference have three thousand copies of Gen. Smith's views printed for immediate distribution. Fourteen elders present. Conference adjourned.

A. O. SMOOT, Chairman.

D. P. RAINEY, Secretary.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax Co. Province of Nova Scotia, according to previous appointment, April 5th, 1844.

Conference met at 10 o'clock; and after singing and prayer, Elder Robert Dickson presented before the meeting the object of the conference.

Conference was then organized by appointing Elder R. Dickson, Chairman, and Elder Edward Cooke Clerk.

The right hand of fellowship was withdrawn from Samuel Crow, Tobias J. Miller, Sarah Miller, George W. Miller, and George G. Dunbrack.

Conference adjourned at 6 o'clock, to meet again at 7 P. M.

At 7 o'clock, conference re-assembled.

Resolved, That bro. Robert Gordon be ordained to the office of deacon of this branch.

Bro. Gordon was then accordingly ordained under the hands of Elders Dickson, Cooke and Skerry.

Representation of branches.—The Preston branch represented by Elder Cooke, consists of 11 members, 2 of them doubtful, 1 elder, 1 priest, 1 teacher, and 1 deacon; 3 having been cut off as above.

The Halifax branch represented by Elder Dickson, consists of 14 members, 2 of them doubtful, 2 elders, and 1 deacon; 2 cut off as above.

4 members at Onslow, Colchester co., N. S., represented by Elder Dickson.

6 members at Popes Harbor and 1 elder; also 2 members at Sheet Harbor, represented by Elder Dickson, all baptized by him.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference, be transmitted to Nauvoo, for publication in the Times and Seasons.

The Sacrament of the Lords supper was then administered.

2 infants were blessed under the hands of Elder Dickson.

The minutes of the conference were read and accepted. The conference adjourned sine die.

R. DICKSON, Pres't

EDWARD COOKE, Clerk.

POETRY.

For the Times and Seasons.

THE ASSASSINATION OF GENLS JOSEPH SMITH AND HYRUM SMITH, FIRST PRESIDENTS OF THE CHURCH OF LATTER DAY SAINTS; WHO WERE MASSACRED BY A MOB, IN CARTHAGE, HANCOCK COUNTY, ILL., ON THE 27TH JUNE, 1844;

BY MISS ELIZA R. SNOW.

"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."—Rev. 6:—9, 10, 11.

Ye heav'n's attend! Let all the earth give ear!
Let Gods and scraps, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain
Has blood so noble, flow'd from human vein
As that which now, on God for vengeance calls
From "freedom's ground"—from Carthage prison walls!

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead;
How vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh wretched murd'ers! fierce for human blood!
You've slain the prophets of the living God,
Who've borne oppression from their early youth.
To plant on earth, the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies
Have thus been offer'd as a sacrifice
To appease the ragings of a brutish clan,
That has defied the laws of God and man!
'Twas not for crime or guilt of theirs, they fell—
Against the laws they never did rebel.

True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!
Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern-facts shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;
But two, so wise, so virtuous, great and good,

Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reigned;
Of whom the world, itself unworthy prov'd:
It knew them not; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh, persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty pow'r;
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sun-beam, spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calv'ry's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death, they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and ev'ry eye
Is bath'd in tears—each bosom heaves a sigh—
Hart broken widows' agonizing groans
Are mingled with the helpless orphans' moans!
Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust.
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.
Nauvoo, July 1, 1844.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 13.] CITY OF NAUVOO, ILL. JULY, 15, 1844. [Whole No. 97.

HISTORY OF JOSEPH SMITH.

(Continued.)

From this time till the 6th or 10th of January, 1832, myself and elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night: that prejudice, blindness, darkness, filled the minds of many, and caused them to persecute the true church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the "Ohio Star," at Ravenna, by the before mentioned apostate, Ezra Booth. On the 10th of January, I received the following

Revelation to Joseph Smith, jun. and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the church of the living God established in the last days, making known the will of the Lord unto the elders, what they shall do until conference.

For verily thus saith the Lord, it is expedient in me, that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference: and then behold it shall be made known unto them by the voice of the conference their several missions.

Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober; even so: Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the scriptures, and labored diligently until January. During this period, I also received the following as

An explanation of the epistle to the 1st. Corinthians, 7th chapter, 14th verse.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Now in the days of the apostles the law of

circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

And it came to pass that the children being brought up in subjection to the law of Moses, and give heed to the traditions of their fathers, and believed not the gospel of Christ, wherein they become unholy; wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.

A few days before the conference was to commence in Amherst, Lorain county, I started in company with the elders that dwelt in my own vicinity, and arrived in due time.

At this conference much harmony prevailed and considerable business was done to advance the kingdom, and promulgate the gospel to the inhabitants of the surrounding country.

The elders seemed anxious for me to enquire of the Lord that they might know his will, or learn what would be most pleasing to him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doth good; no not one. I enquired and received the following:

Revelation given January, 1832.

Verily, verily I say unto you, I who speak even by the voice of my spirit: even Alpha and Omega, your Lord and your God: hearken, O ye who have given your names to go forth to preach my gospel, and to prune my vineyard; Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden

with many sheaves, and crowned with honor, and glory, and immortality and eternal life.

Therefore, verily I say unto my servant Wm. E. McLellin, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which I the Lord chasteneth him for the murmurings of his heart; and he sinned; nevertheless I forgive him, and say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and inasmuch as they do this I will be with them even unto the end. Behold this is the will of the Lord your God concerning you; even so: Amen.

And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, so I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my servant Major N. Ashley and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all these take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day; even so: Amen.

And again, thus saith the Lord unto you, O ye elders of my church, who have given your

names that you might know his will concerning you; behold I say unto you, that it is the duty of the church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the gospel unto the world; wherefore I the Lord give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the church for them, not fail to go into the world: whether to the east, or to the west, or to the north, or to the south; let them ask and they shall receive; knock and it shall be opened unto them, and made known from on high, even by the Comforter whither they shall go.

And again verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry.— And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyrum Smith, and my servant Reynolds Cahoon; and also my servant Daniel Stanton, and my servant Seymour Brunson; and also my servant Sylvester Smith, and my servant Gideon Carter; and also my servant Ruggles Eames, and my servant Stephen Burnett; and also my servant Micah B. Welton, and also my servant Eden Smith; even so: Amen.

CONFERENCE MINUTES.

Continuation of last April's Conference.

[Elder Rigdon here stopped to refresh himself. The choir sung a hymn.]

Elder John Taylor being called upon to address the congregation, said, It gives me pleasure to meet and associate with so large an assemblage of the saints. I always feel at home among the brethren. I consider them the honorable of the earth; and if I can do any thing to conduce to their happiness, or that will in any wise tend to their edification, I am satisfied. I therefore address this congregation with cheerfulness and pleasure; and if by unfolding any of the principles of truth that I am in possession of, or laying before you any thing pertaining to the kingdom; if my ideas will enlarge your minds or produce beneficial results to any, I shall consider myself on this, as on all other occasions amply repaid. Many

things have been spoken by Elder Rigdon concerning the early history of this church. There is no individual who has searched the oracles of eternal truth, but his mind will be touched with the remarks made by our venerable friend which unfold the dispensation of Jehovah, and have a tendency to produce the most thrilling feelings in the bosoms of many who are this day present, and to promote our general edification; he traces with pleasure on the historic page the rise of nations, kingdoms and empires. Historians dwell with great minuteness on the heroic deeds, the chivalrous acts, the dangers and deliverances; the tact, bravery and heroism of their chieftains, generals and governments. We as republicans, look back to the time when this nation was under the iron rule of Great Britain, and groaned under the power, tyranny and oppression of that powerful nation. We trace with delight, the name of a Washington, a Jefferson, a La Fayette and an Adams, in whose bosoms burnt the spark of liberty. These themes are dwelt upon with delight by our own legislators, our governors and presidents; they are subjects which fire our souls with patriotic ardor. But if these things animate them so much, how much more great, noble and exalted are the things laid before us. They were engaged in founding kingdoms, and empires that were destined to dissolution and decay, and although many of them were great, formidable and powerful, they now exist only in name. Their "cloud capped towers, their solemn temples, are dissolved," and nothing now remains of their former magnificence, or ancient grandeur, but a few dilapidated buildings and broken columns, a few shattered fragments remains to tell to this and to other generations, the perishable nature of earthly pomp and worldly glory.— They were engaged in founding empires and establishing kingdoms, and powers that had in themselves the seeds of destruction, and were destined to decay. We are laying the foundation of a kingdom that shall last forever;— that shall bloom in time and blossom in eternity. We are engaged in a greater work than ever occupied the attention of mortals; we live in a day that prophets and kings desired to see, but died without the sight. When we hear the history of the rise of this kingdom, from one who has been with it from its infancy, from the lips of our venerable friend who has taken an active part in all the history of the church, can we be surprised that he should feel animated, and that his soul should burn with heavenly zeal? We see in him a man of God who can contemplate the glories of heaven; the visions of eternity, and who yet looks

forward to the opening glories which the great Eloheim has manifested to him, pertaining to righteousness and peace; a man who now beholds the things roll on which he has long since beheld in prophetic vision. Most men have established themselves in authority, by laying desolate other kingdoms, and the destruction of other powers. Their kingdoms have been founded in blood and supported by tyranny and oppression. The greatest chieftains of the earth have obtained their glory, if glory it can be called, by blood, carnage and ruin.— One nation has been built up at the expense and ruin of another, and one man has been made at the expense of another, and yet these great men were called honorable for their inglorious deeds of rapine. They have slain their thousands, and caused the orphans to weep and the widows to mourn. Men did these things because they could do it, because they had power to desolate nations and spread terror and desolation. They have made themselves immortal as great men. The patriots of this country had indeed a laudable object in view, a plausible excuse for the course they took.— They stood up in defence of their rights, liberty and freedom; but where are now those principles of freedom? Where the laws that protect all men in their religious opinions? where the laws that say a man shall worship God according to the dictates of his own conscience? What say ye, ye saints, ye who are exiles in the land of LIBERTY. How came you here? Can you in this land of equal rights return in safety to your possessions in Missouri? No!— You are exiles from thence, and there is no power, no voice, no arm to redress your grievances. Is this the gracious boon for which your fathers fought, and struggled, and died? Shades of the venerable dead, could you but gaze upon this scene and witness tens of thousands of Americans in exile on Columbia's soil, if pity could touch your bosoms, how would you mourn for the oppressed; if indignation, how would you curse the heartless wretches that have so desecrated and polluted the temple of liberty. "How has the gold become dim, and the fine gold, how has it changed?" Let it not be told among the heathen monarchs of Europe, lest they laugh and say ha! ha! So would we have it. Ye saints, never let it go abroad, that ye are exiles in the land of liberty, lest ye disgrace your republic in the eyes of the nations of the earth; but tell it to those who robbed and plundered, and refused to give you your rights; tell your rulers that all their deeds of fame are tarnished, and their glory is departed. Are we now indeed in a land of liberty of freedom, of equal rights? Would to God I

could answer yes; but no! no!! I cannot. They have robbed us, we are stripped of our possessions, many of our friends are slain, and our government says "your cause is just, but we can do nothing for you." Hear it, ye great men, we are here in exile! Here are thousands of men in bondage, in a land of liberty, of freedom!! If ye have any patriotism left, shake off your fetters, and come and proclaim us free, and give us our rights. I speak of this government as being one of the best of governments, as one of the greatest, purest, and yet, what a melancholy picture. O ye venerable fathers who fought for your liberty, blush for your children, and mourn, mourn over your country's shame. We are now talking about a government which sets herself up as a pattern for the nations of the earth, and yet, O what a picture. If this is the best, the most patriotic, the most free, what is the situation of the rest? Here we speak with national pride of a Washington, a La Fayette, a Monroe, and a Jefferson; who fought for their liberties, and achieved one of the greatest victories ever won, and scarcely has one generation passed away before 15000 citizens petition government for redress of their wrongs, and they turn a deaf ear to their cry. Let us compare this with the Church of Christ, fourteen years ago a few men assembled in a log cabin; they saw the visions of heaven and gazed upon the eternal world; they looked through the rent vista of futurity, and beheld the glories of eternity; they were planting those principles which were concocted in the bosom of Jehovah; they were laying a foundation for the salvation of the world, and those principles which they then planted, have not yet begun to dwindle, but the fire still burns in their bones: the principles are planted in different nations, and are wafted on every breeze. When I gaze upon this company of men, I see those who are actuated by patriotic and noble principles, who will stand up in defence of the oppressed, of whatever country, nation, color, or clime. I see it in their countenances; it is planted by the spirit of God, and they have received it from the great Eloheim, all the power or influence of mobs, priestcraft and corrupt men, cannot quench it, it will burn, it is comprehensive as the designs of God, and as expansive as the universe, and reaches to all the world, no matter whether it was an Indian, a negro or any other man, or set of men that are oppressed, you would stand forth in their defence. I say unto you, continue to cherish those principles; let them expand, and if the tree of liberty has been blasted in this nation; if it has been gnawed by worms, and already

blight has overspread it, we will stand up in defence of our liberties, and proclaim ourselves free in time and in eternity.

The choir, by request sung 'the red man,' after prayer by Elder J. P. Green, the meeting was adjourned for one hour.

APRIL 6th, 1844, afternoon.

The president arrived at the stand at 1-2 past 2 o'clock, P. M. The choir sung a hymn, after which prayer by Elder J. P. Green, when the choir sung another hymn. Elder Rigdon resumed his history of the Church of Christ.

(For the want of room we postpone president Rigdon's remarks for the present.)

The Kalamazoo conference met at the house of elder Ezekiel Lee, in Comstock, Kalamazoo county, Michigan, on the 1st day of June 1844. There were present two of the quorum of the Twelve, viz: W. Woodruff and George A. Smith; three of the High Council, viz: S. Bent, C. C. Rich and D. Fulmer; five of the High Priest's quorum, viz: H. Green, Z. Coltrin, Moses Smith, E. Thayer and G. Coltrin; eight of the Seventies, fourteen Elders; two priests, and one deacon; total, 35. Conference was called to order by elder C. C. Rich; W. Woodruff was called to the chair; C. Dunn and E. M. Webb chosen clerks.

Conference was opened by singing and prayer by the president.

The following branches were then represented:

The Kalamazoo branch represented 44 members, six elders, one priest and one deacon.

Grand Prairie branch represented eight members, one elder.

Otsego branch represented 6 members, one elder, two priests and one teacher.

Pawpaw branch represented eight members, three elders.

Albion branch represented 26 members, two elders, one priest and one deacon.

Florence branch represented 10 members, one elder.

Motville branch represented seven members, one elder.

Scattering members, 10.

Total, 126 members, 15 elders, four priests, one teacher and two deacons.

It was moved and carried that Gideon Brownell, Jonathan Willard and Charles Lee, be ordained elders.

Also Seth Tuft, to the office of a priest.

Also W. Tyrril, to the office of a teacher.

The above named persons were then ordained under the hands of elders S. Bent, Z. Coltrin and D. Fulmer.

It was moved and carried that we sustain el-

ders Charles C. Rich and Harvey Green, in their appointment to preside over the state of Michigan, assigned them by the Twelve. The day was occupied in giving instructions to the elders. The assembly was addressed by the president; followed by elders George A. Smith, S. Bent, C. C. Rich, Z. Coltrin, H. Green, D. Fulmer, E. Lea, G. Coltrin, E. M. Webb and C. Dunn. The elders were strictly charged to keep within the limits of the first principles, and let mysteries alone. It was ascertained that some were unwise and had taught false doctrine; such were corrected. The congregation was dismissed, and the elders assembled together and addressed by the president, and elder G. A. Smith, who forcibly urged upon their minds the necessity of their pursuing a wise course in relation to their teachings; to let what they called mysteries alone. The names of some were called as an example for the rest, who had been unwise in their teaching, among whom were elder Cornish and Keyzar. We were also informed that elder Bottom was injuring the cause in places where he had been; and if one fourth part of the testimony be true concerning the teachings and mysteries which Dr. Samuel Parker has strewed by the way side since he left Nauvoo, we are satisfied that he is filled with mysteries that never entered into the mind of God, or the authorities of the church. He had left Michigan and gone to Canada. As there was such a number of elders present, the greatest care was taken to give every necessary information in regard to their missions, that they might pursue a wise policy in every thing assigned them.

SUNDAY, June 2.

A large and respectable audience assembled at 10 o'clock, A. M., which was composed of many of the most respectable citizens of the county; who were addressed in the forenoon by elder W. Woodruff, followed by elder Z. Coltrin. In the afternoon elder G. A. Smith, followed by elders D. Fulmer, S. Bent and C. C. Rich, ably set forth the first principles of the gospel of Christ, and delivered their testimony, (attended with the spirit and power of God,) unto the audience, who sat in silence, manifesting great interest and attention. At the close of the meeting that warmth of friendship and kindness of feeling that is characteristic of a noble and generous soul, was manifested by many of the assembly, among whom was Gen. Comstock, and Dr. Hood.

After the assembly was dismissed, the elders were again called together by elder Rich, who proceeded to appoint the elders their stations in the different counties in the state.

W. WOODRUFF, Pres.

CRANDALL DUNN, } Clerks
E. M. WEBB, }

Pleasant Vally conference met at B. B. Searls' on the 8th day of June, 1844; when the following branches were represented.

Pleasant Vally branch consists of 27 members, one priest and one teacher.

Rose branch consists of nine members, one teacher.

Napoleon branch consists of eight members, two elders, one teacher and one deacon.

Jackson branch consists of 21 members, three elders, one priest, one teacher and one deacon.

Cedar branch consists of 20 members and one deacon.

Monroe branch consists of four members.

Total, 89 members, five elders, two priests, four teachers and three deacons.

Resolved, That Alphonzo Terry, Samuel Gould, Isaac Williamson and Samuel Herrington be ordained elders.

Resolved, That Lysander Terry be ordained an elder.

The above named persons were then ordained under the hands of elders Woodruff, Smith and Coltrin.

SUNDAY, June 9.

The meeting was addressed in the forenoon by elders G. A. Smith and Z. Coltrin, and in the afternoon by elders Woodruff, Dunn and others, and sacrament was administered.

W. WOODRUFF, Pres.

C. DUNN, Clerk.

The Franklin conference opened on the 15th of June, 1844.

There were present of the Twelve W. Woodruff and George A. Smith.

Of the High Priests, C. C. Rich, Harvey Green, Zebedee Coltrin, G. Coltrin and David Fulmer.

Of the Seventies, William Burton and J. Savage.

Also nine elders, three priests and two teachers.

President C. C. Rich called the house to order, and elder George A. Smith was called to the chair, and C. Dunn appointed clerk.

A hymn was sung, and the president opened the meeting by prayer. Some instruction was given by the chair concerning the object of the conference, when the following branches were represented:

Franklin branch consists of 35 members, one elder, one priest and one teacher.

Waterford branch consists of 12 members, one elder and one teacher.

Livonia branch consists of 12 members, one elder, one priest and one teacher.

Redford branch consists of 13 members, one elder, one priest and one deacon.

Brownstown branch consists of 23 members, one elder, one priest and one deacon.

Van Buren branch consists of 10 members and one elder.

Auburn branch consists of 13 members, two elders and one teacher.

Riga branch consists of 13 members, one priest and one deacon.

Confidence branch consists of nine members.

Four members in Lapier county, and three in Oakland county.

Total, 170 members, eight elders, five priests five teachers and three deacons.

After some instruction was given by the chair, on the subject of ordination, it was

Resolved, That elder M. Serrine be ordained a high priest.

Resolved, That B. B. Searls, M. Wait, M. Sprague, Peter Van Evry, William Van Evry, C. Loomis, S. Goodnuff, C. McBride and Jonathan Collins, be ordained to the office of elders.

Resolved, That C. Hogle and S. Hopkins, be ordained priests.

Resolved, That J. M. Taylor be ordained deacon.

The above named persons were then ordained under the hands of elders G. A. Smith, C. C. Rich and W. Woodruff.

Resolved, That elder M. Serrine be the presiding high priest over all the branches of the church in Eastern Michigan.

Spiritual and edifying addresses were delivered by elders Woodruff, Smith and Rich, directed mostly to the elders.

Conference adjourned until Sunday morning 10 o'clock.

Conference met pursuant to adjournment.—A large audience was assembled at an early hour, which was addressed by elder W. Woodruff, followed by elder Green, and in the afternoon by elder G. A. Smith; a good impression was made upon the whole congregation.

G. A. SMITH, Prest.

C. C. DUNN, Clerk.

Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints, held on the first and second days of June, 1844, in Alquina, Fayette county, Ia.

The following are the names of the official members present:

High Priests—Amasa Lyman, Willard Snow, William Snow, James C. Snow and George P. Dykes.

Seventies—Dominicus Carter and Josiah Fleming.

Elders—Wm. Taney, Robert Reehey, Wm. Martindale and Ephraim Turner.

The conference was organized by calling el-

der Amasa Lyman to preside, and by appointing elder James C. Snow, clerk, after which a hymn was sung, and the throne of grace addressed by the president.

The choir sung another hymn, when elder Willard Snow was called upon to address the saints; who, after making some preliminary remarks, took the 37th chapter of Genesis, 7th verse, for his text. From this he showed the design of God, in protecting his servants in carrying his designs and purposes into effect, and in frustrating the wicked in all their secret works of darkness, showing the contrast between him that serveth God and him that serveth him not. He concluded by telling a dream, of President Joseph Smith's, dreamed about fourteen years ago, viz: "That his name should be had for good and for evil, among all the nations and kingdoms of the earth, and that they would seek his life from city to city, and speak all manner of evil against him falsely."

Another hymn was sung, and conference adjourned until 2 o'clock.

Afternoon services opened by singing and prayer, by elder Dominicus Carter.

Elder William Snow then arose and gave a short synopsis of the revealed will of God to man, from the creation down to the present time, showing what had been written was for our profit and learning, for the express purpose that we might place ourselves in a situation to receive the revealed will of heaven given directly to us, and in so receiving, we would escape the evils to which we are continually exposed. He then took up the 3d chapter of Malachi, and reasoned upon the new and everlasting covenant which should precede the second advent of the Savior, also some of the circumstances attending it. President Amasa Lyman then made some general remarks upon the different applications of time and days spoken of by the prophets and apostles, for the fulfillment of certain scriptures; for instance, the first and second verses of Hebrews, where Paul says: God who at sundry times, &c.; but hath in these last days spoken unto us by his Son. This shows that the very time here referred to, was the very days then passing. Again, the prophet Joel says, in the last days saith God, I will pour out of my spirit upon all flesh, &c.—This time refers to the very last days that will ever be. He then showed the permanent foundation of the kingdom of Christ, and the surety of its continuation under the present dispensation.

Conference adjourned until Sunday 11 o'clock.

Conference convened at 11 o'clock, and was called to order by singing and prayer, by elder Martindale.

President Amasa Lyman then arose and read some of the first verses of the third chapter of the second epistle of Peter; he then showed the necessity of more revelations, without which, the prophecies already given can never be fulfilled; for this reason, that the heavens must receive Jesus Christ until the times of the restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began; Acts 3d chapt., 21st verse. He also showed the various changes which have taken place since the morning of creation; and again, how these things so changed are to be restored again previous to the second coming of the Savior. He concluded his remarks by saying to the people, prove all things and hold fast that which is good.

Conference adjourned until 3 o'clock.

The afternoon services commenced by singing and prayer, by elder William Martindale; after which, elder George P. Dykes, in a short and concise manner, traced the rise and downfall of the kingdoms and empires of the earth, as they have existed from ancient Babylon to the setting up of the kingdom of God in the last days. He then took up the subject of the Book of Mormon and proved the authenticity of the book by the testimony of the prophets.

After singing a hymn conference adjourned until the 14th day of September next, at 10 o'clock.

During the conference a good spirit prevailed; two came forward and were baptized for the remission of their sins, and many others were believing, while some gazed heedless on the sight.

AMASA LYMAN, Prest.

JAMES C. SNOW, Clerk.

Minutes of a conference held in Pleasant Garden, Putman county, Ia., June 1844.

The house was called to order, and on motion of elder Richard Anderson, elder G. P. Dykes was called to the chair, and Alfred Hall chosen secretary.

After the conference was duly opened by singing and prayer, by brother Anderson, the chairman arose and in a conclusive manner set forth the necessity of order in the house of God; after which he addressed the assembly from the 5th chapter and 18th verse of Romans; and in an able and elegant manner set forth the atonement through Jesus Christ, and universal salvation from original sin, and a full and complete salvation from actual sins, by an obedience to the principles of the gospel; af-

ter which meeting adjourned till 2 o'clock, P. M.

Met pursuant to adjournment; no business of a temporal nature being brought before the conference, elder R. Anderson addressed the congregation on the subject of the second coming of the Son of Man, and in an able manner proved his position to be tenable. He was followed by the chairman, who in a plain and positive manner, proved emphatically that the promises made to the ancient fathers would be fulfilled.

The names of the official members present, were then taken, which were as follows:

High Priest—George P. Dykes.

Seventies—Daniel Shearer, Salmon Warner, A. Hanks.

Elders—Richard Anderson, John Jones, Robert Gillibrand, Lincoln Mason, Alfred Hall.

Priest—Allen E. Hall.

The conference then proceeded to appoint, (after the dismissal of the congregation,) elder Anderson his mission in Putman and the adjoining counties; elders Warner and Hanks in the north of Putman and Montgomery counties, and elders Jones and Gillibrand to Vevay, Switzerland county.

Conference adjourned to meet to-morrow at 10 o'clock.

Met pursuant to adjournment, and after singing and prayer, elder Shearer addressed the congregation on the plan of salvation and was followed by elder Dykes.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and opened by singing and prayer, by elder Gillibrand, after which the chairman took the floor, and in an able manner proved the authenticity of the Book of Mormon. He was followed by elder Shearer and Anderson, after which, through the benediction of the president, the conference adjourned, *sine die*.

G. P. DYKES, Prest.

ALFRED HALL, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter day Saints, held at the city of Halifax, Halifax co., Province of Nova Scotia, according to previous appointment, February 19th, 1844.

Conference met at 1 o'clock, and after singing and prayer by Elder John Skerry, Elder Robert Dickson presented before the meeting the object of the conference.

Conference was organized by calling Robert Dickson to preside and appointing John Skerry Clerk.

Representation of branches—The Halifax branch represented by Elder Dickson, consists

of 16 members, 2 elders, and 1 deacon 2 have been cut off since the last conference.

Four members at Onslow, Colchester co., N. S., represented by Elder Dickson.

The Preston branch represented by Elder Edward Cooke, consists of 14 members, 1 elder, 1 priest, 1 teacher, and 1 deacon, all in good standing, except 4 members doubtful.

Elder Dickson has baptised since the last conference six in Preston.

Present, 3 elders, 1 priest, 1 teacher, and 1 deacon.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo, for publication in the Times and Seasons.

Conference minutes were read and accepted.

Resolved, That this conference adjourn *sine die*.

R. DICKSON, Pres't.

JOHN SKERRY, Clerk.

Minutes of a conference held in Adams, Jefferson county, on 25 and 26 of May, 1844.

The conference convened Saturday, 10 o'clock A. M., there was present on that occasion about 300 saints, 150 of which have embraced the gospel since last autumn after some appropriate remarks delivered by Elder J. Patten, the conference was organized by calling Elder B. Brown to the chair, and appointing Elder J. W. Crosby secretary.

The business of the day then commenced.—Branches were represented as follows:

Elder Green made mention of the Adams branch of 60 members, one elder, two priests, all in good standing, this branch last September numbered 17 only.

Clayton branch represented by brother Nichols, 8 members one elder.

Lime branch represented by Elder H. Ackley, of 35 members, 4 elders, all in good standing, this branch was organized last winter.

Black River branch represented by Elder Childs, 50 members, two elders, two priests.

Ellisburgh branch represented by Bro. M. Bates, 48 members, two elders and one priest.

Indian River branch represented by Brother Childs, 40 members, two elders, two priests.

Pillar Point branch was represented by Eld. Gibbs, 12 members, one elder.

Theresa branch 14 members, two elders, one priest and one deacon.

Alexandria branch represented by Elder J. Crosby, 22 members, one elder, this branch has been raised up within a few weeks. Many other scattering members were spoken of:

there were some fifteen or twenty elders present, from different parts of the country who universally manifested a warm hearted and ardent zeal in the cause of truth.

Our business being accomplished and much instruction having been given on the importance of the Temple being reared, funds wanted, &c., likewise, a few remarks respecting the ensuing presidential election, a number of brethren delivered their testimony in favor of the great work of God to be performed in this the dispensation of the fulness of times. Conference then adjourned till next day.

Sunday. Conference assembled at 10 o'clock A. M., the meeting was opened by singing and prayer; as usual a large concourse of people assembled from the surrounding country, probably near 1000; the day was spent very agreeably, being devoted to public preaching. Our meeting being held in the grove, some little disorder was manifest from professors of goodness, but in reality, ~~the~~ possessors of meanness; however, our meeting was agreeable and the saints rejoiced greatly in the truth. During our conference 5 were baptised and two ordained to the office of an elder; there will be a great gathering the ensuing autumn from this region. Our labors are closed in this region for the present, yet the work is rolling on steadily and increasing on every hand, we have baptised rising of 150 and ordained eight elders in this county since our labors commenced here, but the time of our departure is at hand.

If you find the above minutes, remarks, &c., worthy of a place in your valuable periodical, they are at your disposal.

With sentiments of high esteem, we subscribe ourselves your fellow laborers in the gospel of peace.

BENJ. BROWN.

JESSE W. CROSBY.

For the Times and Seasons.

CONNERSVILLE, Fayette county,
Indiana, May 21, 1844.

Dear Brother:—With due respect, I take my pen to address you a short letter. I am well, thank the great giver of all good, and hope you are too. When I left La Harp, I proceeded to Ottawa, preached a few times when I left for Indiana and travelled over the worst road that I ever saw. I crossed the Wabash at Covington, where I introduced truth among them.—They were wild and unreasonable at first, but soon became more tame; I succeeded in getting the court house and preached twice, and left with an urgent request to return. From

thence I went to Fredericksburg, on the Indianapolis road, where I preached to a congregation, the most of whom had never seen a Mormon before. From thence I went to Jamestown where I preached again; the meeting went off well, and the people seemed anxious to hear the truth. From thence I went to Pittsborough where I preached to an audience who had never heard a saint before; they had many and awful conjectures about the truth, and sent three miles for a Protestant Methodist to oppose me.

I set forth faith and repentance and baptism, for the remission of sins, &c., which he opposed so strong that he quaked like old Belshazzar, and finally it grew into a debate; the Mormon the affirmative, and the Methodist the negative; but after one night's sleep (the debate was to come off the next day,) he wanted to be off; he too when he began to consider, believed the same things, except baptism, and that he would not deny. All things being ready, I opened the subject and read his discipline which settled the point, and we parted friendly; but in the beginning he was determined to oppose Mormonism; but found it hard to kick against the truth. From thence I went to Indianapolis, the great capital, where I lifted my voice to them in defence of the truth. They listened with much attention and seemed disposed to investigate. From thence I went to Morristown, where I again told the listening multitude the way of life and salvation; from thence to Connorsville, where I have an appointment to-night in the court house.— I am now seated in a large hall, surrounded by strangers, yet friendly, who have took in a stranger and fed him; I am within five miles of the place of destination. I have been favored with good health since my deparure from Nauvoo; and have baptized two, who live in Ottawa, Ill.

Yours, Respectfully,
 GEORGE P. DYKES.

James, the apostle of our Lord and Savior Jesus Christ, in his general epistle to the Twelve Tribes scattered abroad, thus speaks unto them: James, chap. 5; 1—3.

“Go 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 treasures together for the last days.”

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JULY 15, 1844

THE MURDER.

Gen. Joseph Smith, who was murdered in cool blood, in Carthage Jail, on Thursday, the 27th day of June, was one of the best men that ever lived on the earth. The work he has thus far performed, towards establishing pure religion, and preparing the way for the great gathering of Israel, in the short space of twenty years since the time when the angel of the Lord made known his mission and gave him power to move the cause of Zion, exceed any thing of the kind on record. Without learning, without means and without experience, he has met a learned world; a rich century; a hard hearted, wicked, and adulterous generation, with truth that could not be resisted; facts that could not be disproved; revelations, whose spirit had so much God in them that the servants of the Lord could not be gainsaid or resisted, but like the rays of light from the sun, they have tinged every thing they lit upon, with a lustre and livery which has animated, quickened, and adorned.

The pages of *Gen. Smith's* history, though his enemies never ceased to persecute him and hunt for offences against him, are as unsullied as virgin snow; on about fifty prosecutions for supposed criminal offences, he came out of the *legal fire*, heated like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, *without the smell of fire*, or a thread of his garments scorched. His foes of the world and enemies of his own household, who have sought occasions against him, in order, secretly to deprive him of his life, because his goodness, greatness and glory exceeded theirs, have a poor excuse to offer the world, for shedding his innocent blood; and no apology to make to the Judge of all the earth, at the day of judgment. They have murdered him because they feared his righteousness.

His easy good natured way, allowing every one was *honest*, drew around him hypocrites, wicked and mean men, with the virtuous, and in the hour of trouble, or trial, when the wheat was cleansed by water, the light kernels and smut, rose upon the top of the water and had to be poured off, that the residue might be clean, or to be still plainer, when they went through the machine for cleansing the grain, the chaff, light grain and smut were blown off among the rubbish.

False brethren, or to call them by their right name, "apostates," have retarded the work more, and combined more influence to rob him of life, than all christendom: for they having mingled in his *greatness*, *knew* where and when to take advantage of his *weakness*. Their triumph, however, is one that disgrace their state and nation, ruins them in time and in eternity. They cannot out grow it: they cannot out live it: and they cannot out die it: from him that winked at it, to him that shot the fatal ball, wherever there is moral honesty, humanity, love of life, liberty, and the pursuit of happiness, there the breath of indignation, the whisper of "those murders"—the story of mobocracy and the vengeance of God, will haunt the whole gang and their offspring and abettors with a fury like Milton's gates of hell:

"——grating harsh thunder."

In thus descending upon the glory of General Joseph Smith and the cowardly disgrace of his assassins, let his noble minded brother Hyrum have no less honor shown him: he lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation. He lived godly and he died godly, and his murderers will yet have to confess that it would have been better for them to have a mill-stone tied to them, and they cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven, of *his life*. If there be such a thing as the greatest and least crimes, among the archives of the better world, the wilful murder of Joseph and Hyrum Smith will be *first and worst*, without forgiveness in this world or the world to come;—"for no murderer hath eternal life abiding in him."

The Savior said, we unto the world because of offences, but offences must needs come; but we unto him by whom they come! Prophets have been sent, according to the sacred history, which all enlightened nations use as a guide of morality here, or for a rule to obtain heaven hereafter, to instruct and lead the people according to the pure purposes of God, and yet from Cain, down to two or three hundred Americans, Illinoisians, Missourians, Christians even *freemen*, the lives of mostly all these good men, the servants of God, not omitting his own Son, have been taken from them by those who *professed* to be the most wise, enlightened, intelligent, and religious, (that is nationally) that were on the earth when the hellish deeds were done. But what has the next generation said? Ah! time, thou art older and abler to

tell the story, than they that did the solemn act. No wonder the heathen nations will be God's in the day of his power: they have not killed the prophets.

When Gen. Smith went to Carthage just as the cavalry met him for the purpose of obtaining the 'State Arms,' he said to a friend, *I am going like a lamb to the slaughter: but I am calm as a summer's morning: I have a conscience void of offence toward God, and toward all men: I shall die innocent.* Now ye great men who boast of great wisdom, what think ye of the prophet's last prediction? How glorious! How mild! How god like! No wonder the sympathies of all honest men, are kindled in his behalf: the goodness of his deeds merit them.—The want of a perfect knowledge of the servants of God, of the Son of God, in all ages, down to this last, horrid, heart sickening butchery of those two unoffending *American* freemen, must have been the great first cause of taking life contrary to the law of God or man.

Leaving religion out of the case, where is the lover of his country, and his posterity, that does not condemn such an outrageous murder, and will not lend all his powers, energies and influence to bring the offenders to justice and judgement? Every good man will do it when he remembers, that these two innocent men were confined in jail for a supposed crime, deprived of any weapons to defend themselves: had the pledged faith of the State, of Illinois, by Gov. Ford, for their protection, and were then shot to death, while, with uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of Savages or Pagans. They were both Masons in good standing. Ye brethren of "the mystic tie" what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was "*O Lord my God!*"

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth, without being *dealt with according to law*, what is life worth, and what is the benefit of laws? and more than all, what is the use of institutions which savages would honor, where *civilized beings* murder without cause or provocation? Will the Americans look over the vast concerns that must, sooner or later, touch their welfare at home and abroad, and exalt or disgrace them among the kingdoms of the great family of man, and learn whether anarchy, mobbery, and butchery are not swiftly hurrying the constituted

authorities of our country, into irretrievable ruin, while the inhabitants of the land must sink into wretchedness, bloodshed, revenge and wo?

Elder John Taylor, and Dr. Willard Richards who were in the jail at the time, innocently as friends of these men, have only to thank God that their lives were spared. Elder Taylor was wounded with *four bullets*, and a *fifth ball*, which had it not been for his watch in his left vest pocket, would have passed into his vitals and destroyed his life instantly. This memorable and very valuable watch saved his life, and will remain with its hands permanently pointing to "5 o'clock, 16 minutes and 26 seconds" as the moment when so small a machine interposed between time and eternity.—Dr. Richards was not wounded by a single ball, though one passed so near his ear as to leave a "mark." If such scenes do not awaken the best feelings of freemen for personal safety, *what will? we pause! solemnly pause* for the opinion of millions, because all are interested: life is the last boon—all is blank without it, death blots the rest—and where is man?

To conclude, if the good people of our common country, and our common world, do not arise with a union of feeling and energy to help wash off the blood of these two innocent men, from Hancock county: from the plighted faith of Illinois: from the boasted and wide spreading fame of the United States, and from the dignity of our globe; then let all but the righteous be smitten with a curse:—but methinks I see a "union of all honest men", aside from religion, stand forth to magnify the law, who will never rest till justice and judgement have made the offenders, abettors and accessories, whether apostates, officers, or mere men, *alone for the innocent blood of Joseph and Hyrum Smith.*

TO THE SAINTS ABROAD.

Dear Brethren;

On hearing of the martyrdom of our beloved prophet and patriarch, you will doubtless need a word of advice and comfort, and look for it from our hands. We would say, therefore, first of all, be still and know that the Lord is God; and that he will fulfill all things in his own due time; and not one jot or tittle of all his purposes and promises shall fail. Remember, REMEMBER that the priesthood, and the keys of power are held in eternity as well as in time; and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more ef-

fectual work, in the speedy accomplishment of the restoration of all things spoken of by his holy prophets.

Remember that all the prophets and saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the laborers of the eleventh hour: and are all pledged to establish the kingdom of God on the earth, and to give judgement unto the saints; therefore, none can hinder the rolling on of the eternal purposes of the Great Jehovah. And we have now every reason to believe that the fulfilment of his great purposes are much nearer than we had supposed, and that not many years hence, we shall see the kingdom of God, coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them, than for those they have murdered; for they are destroying themselves and their institutions and there is no remedy: and as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavor to put away all our sins and imperfections as a people; and as individuals, and to call upon the Lord with the spirit of grace and supplication; and wait patiently on him, until he shall direct our way.

Let no vain and foolish plans, or imaginations scatter us abroad, and divide us assunder as a people, to seek to save our lives at the expense of truth and principle, but rather let us live or die together and in the enjoyment of society and union. Therefore, we say, let us haste to fulfill the commandments which God has already given us. Yea, let us haste to *build the Temple of our God*, and to GATHER together thereunto, our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.

We would further say, that in consequence of the great rains which have deluged the western country, and also in consequence of persecution and excitement, there has been but little done here, either in farming or building this season; therefore there is but little employment, and but little means of subsistence at the command of the saints in this region—therefore, let the saints abroad, and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay

their thythings into the Temple, and their donations to the poor.

We wish it distinctly understood abroad, that we greatly need the assistance of every lover of humanity whether members of the church or otherwise, both in influence and in contributions for our aid, succor, and support. Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the elders who remain abroad, continue to preach the gospel in its purity and fullness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. PRATT,
WILLARD RICHARDS,
JOHN TAYLOR,
W. W. PHELPS.

Nauvoo, July 15, 1844.

The following paragraph, and reply from the pen of *M. M. Noah*, is inserted in the *Times and Seasons*, to show the amount of Jewish population. Any information relative to the Jews, old Israel, Ephraim or the remnants, which God in his infinite wisdom, deigns to restore to a state of light, liberty, and gospel unity, must be a sweet morsel to the Saint that is watching for such important events. The belief of Mr. Noah, however, "that the greatest triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage," is all wind; God will never ask Christendom to do what he has declared in the scripture, he will do himself. The 11th chapter of Isaiah says, he will "gather together the dispersed of Judah from the four corners of the earth;" and sundry other places, carries strong proof that God, not man, will show the Jews the "wounds he received in the house of his friends."

Letter of M. M. Noah, to the Bos. Mer. Journal.
New York, June 18th, 1844.

MR. EDITOR:—a late number of your paper contained the following paragraph:—

Jews.—It is said that the total number of Jews throughout the world is estimated at 3,163,700, and it is said that this number has never materially varied from the time of David downwards.

It has always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible, the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfillment of all the promises made to that peculiar and favored race in their restoration to the land of their

ancestors. I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located as follows:—

In all parts of ancient Poland, before the partition of 1772	- - -	1,000,000
In Russia, comprehending Woldavia and Wallachia	- - -	200,000
In the different states of Germany	-	750,000
In Holland and Belgium	- -	80,000
Sweden and Denmark	- - -	6,000
France	- - - -	75,000
England	- - - -	60,000
Italian States	- - - -	200,000
All North and South America and West Indies	- - - -	100,000
In the Mahometan States of Europe, Asia and Africa	- - -	3,000,000
Persia, China and Hindostan	-	1,000,000
		6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousands, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions, I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that for the last four hundred years they have been in a measure exempt from those persecutions which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at

this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph which it may be well also to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence, from what may be considered the commencement of their national troubles.

According to Josephus and cotemporary writers there were slaughtered in Cæsaria, by the Syrians -	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius - -	20,000
At Scitipolis - - - -	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians - - - -	50,000
At Ascalon from the same cause -	2,500
At Ptolemais - - - -	2,000
At Silucia, by the Syrians and Greeks	50,000
At the siege of Jerusalem by Pompey	12,000
By an earthquake in Judea, 42 or 43 years before Christ - - -	30,000
In consequence of a revolt occasioned by breaking a Roman eagle placed in the portico of the Temple, in the reign of Augustus - -	13,000
In a sedition suppressed by Varus, Governor of Syria - - -	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans - - - -	18,000
At the capture of Jaffa by Titus -	15,000
At the siege of Jotapat 13th of Nero	40,000
Taking of Tariche, and at the naval battle on the Lake Genserette -	6,500
After this victory, Vespasian being in the tribunal at Tariche, sent 6000 to Nero, to work at the Isthmus of the Mores--20,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death - - - -	12,000
At the capture of Gamala by Titus	9,000
In a battle against Placidus, Lt. of Vespasian, near the village of Galara - - - -	15,000
At the seige of Jerusalem and destruction of the Temple by Titus	1,100,000
In the revolt of the false Messiah Barchechobas, and in the several revolts under Adrian, Trojan, and Justinian - - - -	600,000
Add to this, that from the time of the adoration of the Golden Calf, to	

the return of the ark, which had been captured by the Philistines, there were destroyed - - 239,000

Making - - - - 2,248,000

This amount does not include neither the losses they met with in the wars anterior to the Captivity, nor the persecutions and revolts in the time of the German Emperors and the Middle Ages, nor the massacres which followed the Crusades, nor the proscriptions *en masse* which were so frequently renewed in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppressions, the Jews like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Nineveh Greece, Persia, Egypt, Lithuania, Ukraine and Moldavia, are full of Jewish agriculturalists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers, workers in silk, weavers and blacksmiths; in Poland they are farmers, curriers, lace weavers, potters and silversmiths; and although the great body of the nation are still engaged in trade and commerce; in every quarter of the world, with undiminished success, they are nevertheless receiving a more liberal education, are cultivating a taste for the arts, many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to their restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with una-

bated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless there has been no period in their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events;—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage, for it cannot be politically accomplished without their aid, and if the second advent, so called, and so ardently desired by pious Christians is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished, and there is a throne to be occupied a nation to be governed, and the prophecies fulfilled.

I beg your pardon for thus occupying your space. I intended merely to correct the error in the census, but have been led into other matters.

Respectfully yours,

COMMUNICATIONS.

Nauvoo, June 8th, 1844.

Mr. Editor:—

Dear Sir:—It is with mingled feelings of gratitude and pleasure, that I again seat myself to address you a few lines, agreeably to promise, expressive of my feelings with regard to your Prophet—his doctrine, character, views &c.—During my short stay in your city. I have found nothing to alter my opinions of its inhabitants, as expressed in my former letter. I have seen with my eyes and heard with my ears and I am satisfied with the result. I have seen the Prophet, and heard him speak. His actions have rendered him famous—his claims have made him known—his persecutions have made him an object of interest—but his own intrinsic merits have made him beloved, by all who know him.

I was astonished, that men would be so blind as to follow after such a man: but that feeling is gone; and I now only wonder why he has not more followers: the only reason can be, they hate the truth.

Notwithstanding all the efforts of his adversaries, he has pursued the even tenor of his way, and steadily advanced to his present position. Unintimidated by their threats—unmindful of

their numbers—unawed by their power, he has always come off victorious, and thwarted all the plans of his opponents. Although priest and people, rich and poor, professor and non-professor, learned and unlearned, Christian and infidel, have united their forces to belie, slander, and persecute him, yet has the work in which he is engaged rolled steadily onward, impelled by the hand of a God.

That an illiterate youth of twenty-one, with none of the advantages of our learned divines, with scarce a common school education, poor and despised, alone and unassisted, should have conceived a system of Theology, which all the wisdom and learning of the age have not been able to confute; and the progress of which, the combined efforts of earth and hell have not been able to resist, exceeds even my powers of belief. When we review his career, and behold him, from the poor, despised visionary of Manchester, rising, in the short space of fifteen years, to the Presidency of a church numbering not less than 200,000 souls, spread throughout the United States and the Canadas, Europe and the islands of the sea; we are led to exclaim 'a greater than Jonah is here.' Indeed had he no other claims to inspiration than his actions, and the works he has performed, they would be abundant to stamp him indelibly, a Prophet of God.

He has only to be known, to be admired—his doctrine has only to be investigated, to be believed—his claims cannot be confuted: what then obstructs his progress? Surely nothing, unless it be the bigotry, superstition and prejudice of a priest-ridden community. But the time will come, perhaps too late, when their eyes will be opened to a sense of their folly. They can then see, that, led on by their priests, they have opposed themselves to inspiration, and rejected the truth. Be not astonished at the warmth of my expression, for I have but just emerged from my thralldom, like a Chrysalis breaking its shell, and look back with affright at the bondage to which I was subjected. Would to God that the whole world would throw away their prejudice and investigate for themselves, or come here and get their eyes opened as I have done.

Would they but examine the matter they would find that the so called "Mormon delusion" beautifully harmonizes with the scriptures—reconciles many seeming contradictions—explains many difficult passages—restores the primitive order and simplicity of the Church—fulfills many of the prophecies—and gives us just conceptions of the character, attributes and perfections of the Deity. It contains some of the most glorious grand, and sublime principles ever imagined by the mind of man—

it reveals a plan of life in a future state of existence, worthy conceptions of a God; it elevates our ideas of Jehovah and of his creation; it it plainly shows the whole duty of the Saint—the plan of salvation; the straight and narrow path—and, in short, it is a perfect system of Theology, as far before the clanging, jarring systems of modern divinity, as the Gospel of Jesus Christ was before the systems of the Pharisees and Sadducees, or as the plan of salvation devised by Jehovah before the worlds began is before any of the systems of Sectarianism.

The political views of the Prophet are as far in advance of the age, as his religious principles; liberal, enlightened, and comprehensive; they are totally *unique*. The friend of equal rights and liberty; he advocates the emancipation of the slaves, and the opening of the prison doors. Independent in his actions; he cares for neither wealth nor fame; but is the friend of the poor, Uncorrupted by the spoils of office; he is opposed to the political aristocrats of Washington lining their pockets with the hard earnings of the poor democracy. His liberality and benevolence extends from pole to pole, hear his views 'come Texas, come Mexico, come Canada and come all the world—let us be brethren: let us be one great family; and let there be universal peace.' What can be more liberal, more benevolent or more in accordance with the spirit of our free institutions. Opposed to the low systems of political chicanery practised by the corrupt office-seekers of the age; he advocates the principles of unadulterated freedom. The friend of all mankind; he studies the convenience of the people more than the comfort of the cabinet. Uncompromisingly the friend of truth, and freedom: he would carry out the spirit of our Republican constitution, without respect to party or fear of consequences.

He stands alone; modern degeneracy has not reached him. Stern and unyielding in his integrity: the features of his character bear the stamp of Roman patriotism. No narrow system of vicious politics, no political demagoguery, no contest for the spoils of office, have sunk him to the vulgar level of the great; but unfathomable, great, and benevolent, his object is the freedom of the world, his ambition to win the love of all mankind. The sight of his mind is almost infinite; his schemes are to affect not the United States and the present age only, but the world and posterity. And judging the future by the past, the means by which these objects will be accomplished, though seemingly small and insignificant,—will be always seasonable, always adequate, the suggestions

of an understanding animated by love, and illuminated by inspiration.

Comprehensive in his views, unflinching in his patriotism, uncontaminated by his intercourse with the world, unsullied in his character, unbending in his morality, independent in his actions, high literary attainments, of great practical capabilities, a Gentleman and a Scholar, what more can we ask in a chief magistrate. A character so exalted, so various, so grand astonishes this corrupt age, and the political demagogues and office-seekers, struggling for 'the loaves and fishes' tremble in every limb, and quiver, through fear, in every muscle, at the name of the far-famed General Joseph Smith. I cannot better express my opinion of him than in the language of Robertson, in his character of the celebrated Sir William Pitt: "Upon the whole there is something in this man, that would create, subvert, and reform: an understanding, a spirit, and an eloquence, to summon mankind to society, and break the bonds of slavery asunder—something to rule the wildness of free minds: something that could establish or overwhelm empires, and strike a blow in the world that should resound through the universe."

May the Great Jehovah inspire his heart with wisdom and understanding sufficient to lead his people, in the paths of truth and righteousness, and bring about the reformation of mankind. May he be endowed with power to establish universal peace, prepare the way for the coming of the Messiah, and usher in the glorious millenium, and that he may have the Divine sanction to all his proceedings and be blessed in all his undertakings, is the sincere desire of

Yours Respectfully,

HOSPES.

Portage, Allegany co. N. Y. May 1st, 1844.

Dear brother Taylor:

I now take my pen in hand to inform you of my success for some time past. I left Nauvoo the last of September, and have been since that time striving with the assistance of the grace allotted to me to spread the cause of truth. I reached the state of New York about the middle of October. I began laboring in the counties of Allegany and Steuben; soon after I commenced preaching, effectual doors were opened and many expressed a willingness to hear the truth; I have striven successfully against opposition, and God has been pleased to bless my labors. I have baptized 46 and have witnessed the baptism and confirmation of 15 or 20 more. I have traveled alone most of the time since I started on this mission,

until the 1st of March, since that time I have been in company with Elder Julius J. Guinand and I find him to be a worthy brother, and one who is capable of doing much good in the world. I have been beset frequently by those who profess a great deal of sanctity and who possess more self-righteousness, but are as far from the kingdom of God, as was Simon when he offered money saying "give me this power &c.:" They often endeavor to put down the truth but are as often put to shame and confusion. My constant prayer is that God will ever be with me and grant that through obedience to all his commandments, I may be ena-

bled to accomplish the work whereunto I am sent, that at last I may be found without spot, and blameless. I am glad to hear of the peace and prosperity attending the saints in that place; I shall soon be on my way to the state of Vermont, and I intend to spend the summer in that state. My motto is onward and if my bodily strength should prove equal to my resolution, I hope ere long to return to the city of the saints, with the assurance that I have been the happy instrument in the hands of God, of bringing many souls into the kingdom.

Your friend and brother in Christ,

WM. HYDE.

POETRY.

נְאֻם דָּם עֲבָרָה הַעֲבוּרָה

LAMENTATION

Of a Jew among the afflicted and mourning Sons and Daughters of Zion, at the assassination of the Two Chieftains in Israel,

JOSEPH AND HYRUM SMITH.

Blessed the people knowing the shout of Jehovah,
In the light of his countenance they will walk,
How can we, a people in sackcloth,
Open our lips before thee?
They have rejected and slain our leaders,
Thine anointed ones.
Our eyes are dim, our hearts heavy;
No place of refuge being left.
Redeem the people that in thee only trust:
There is none to stand between and inquire:
Thou art our helper,
The refuge of Israel in time of trouble.—
O look in righteousness upon thy faithful servants,
Who have laid bare their lives unto death,
Not withholding their bodies:
Being betrayed by false brethren, and their lives cut off,
Forbidding their will before thine:
Having sanctified thy great name,
Never polluting it;
Ready for a sacrifice;—standing in the breach,
Tried, proved and found perfect,
To save the blood of the fathers;
Their children, brothers, and sisters;
Adding theirs unto those who are gone before them;
Sanctifying thy holy and great name upon the earth:
Cover and conceal not their blood.
Give ear unto their cries until thou lookest

And shewest down from heaven—taking vengeance
And avenging their blood—avenging thy people and thy law,

According to thy promises made
Unto our forefathers, Abraham, Isaac, and Jacob.

Hasten the acceptable and redeeming year:
SHADDAI; remember unto us thy covenants:
All this heaviness has reached us:
Can any one be formed to declare
What has befallen us?

All this we bear, and the name of our God
We will not forget, nor deny,
The "Hebrews" God he is called,
Thou art clothed with righteousness,
But we are vile.

Come not in judgment with us.
Before thee nothing living is justified by their works.
But be with us as thou wast with our fathers.

Help thou, O Father; unto thee

We will lift our souls,
Our hearts in our hands,
We look to heaven,

Lifting our eyes unto the mountains,
From whence cometh our help.

Turn away thine anger,
That we be not spoiled.

O return and leave a blessing behind thee.

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“Truth will prevail.”

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CITY OF NAUVOO, ILL. AUG. 1, 1844.

[Whole No. 98.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Upon my return from Amherst conference, I resumed the translation of the scriptures.—From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term “heaven,” as intended for the saint’s eternal home, must include more kingdoms than one. Accordingly on the 16th of February, 1832, while translating St. John’s gospel, myself and elder Rigdon saw the following

VISION.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides him there is no Savior;—great is his wisdom; marvellous are his ways; and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom: yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, jr. and Sidney Rigdon, being in the Spirit on the 16th of February in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those

things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man—and shall come forth: they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;—and saw the holy angels, and they who were sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him; he was Lucifer a son of the morning; and we beheld and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encom-

passes them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having derided the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devils and his angels, and the only ones on whom the second death shall have any power: yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.— And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision for so! this is the end of the vision of the sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son:— wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet;— these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ are the judges of all:— these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the

church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the teſtial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the first resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy spirit through the ministration of the terrestrial: and the terrestrial through the ministration of the celestial; and also the teſtial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.— And thus we saw in the heavenly vision, the glory of the teſtial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the teſtial, even in glory, and in power, and in might, and in dominion: And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever, and ever: before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes

them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the teſtial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the teſtial world: for these are they who are of Paul, and of Appollos, and of Cephas: these are they who say they are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets: neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the teſtial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying:— These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and

are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever: Amen.

Nothing could be more pleasing to the saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelations, where the purity of either remains unsullied from the wisdom of men, goes to show the perfection of the theory, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee. The rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "*It came from God.*"

About the first of March, in connexion with the translation of the scriptures, I received the following explanation of the revelations of St. John.

What is the sea of glass spoken of by John, 4th chapter and 6th verse of the Revelations?

It is the earth in its sanctified, immortal and eternal state.

What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

They are figurative expressions used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown to John, to represent the

glory of the classes of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

What are we to understand by the eyes and wings which the beasts had?

Their eyes are a representation of light and knowledge; that is, they are full of knowledge—and their wings are a representation of power, to move, to act, &c.

What are we to understand by the four and twenty elders spoken of by John?

We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven churches, and were then in the paradise of God.

What are we to understand by the book which John saw, which was sealed on the back with seven seals?

We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

What are we to understand by the seven seals with which it was sealed?

We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations.

We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

What are we to understand by the angel ascending from the east, Revelations, 7th chapter and 2nd verse?

We are to understand that the angel ascended from the east; is he to whom is given the seal of the living God over the Twelve Tribes of Israel, wherefore he crieth unto the four angels having the everlasting gospel, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gather together the tribes of Israel, and restore all things.

What time are the things spoken of in this chapter to be accomplished?

They are to be accomplished in the sixth

thousand year, or the opening of the sixth seal.

What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel, twelve thousand out of every tribe?

We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come, to the church of the first born.

What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?

We are to understand that as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand year will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seven thousandth year, the preparing of the way before the time of his coming.

When are the things to be accomplished which are written in the 9th chapter of Revelations?

They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

What are we to understand by the little book, which was eaten by John, as mentioned in the 10th chapter of Revelations?

We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

What is to be understood by the two witnesses in the 11th chapter of Revelations?

They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

CONFERENCE MINUTES.

Continuation of last April's Conference.

At two o'clock, P. M., Patriarch Hyrum Smith arrived at the stand, and said he wanted

to speak something about the Temple. We want 200,000 shingles, as we shall resume the work on the Temple immediately; all who have not paid their tithing, come on and do it. We want provisions, money, boards, planks, and any thing that is good; we don't want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first; it is a matter of my own, I do not ask it as a tithing. I give a privilege for any one to pay a cent a week, or fifty cents a year. I want it by next fall to buy nails and glass. It is difficult to get money, I know that a small subscription will bring in more than a large one;—the poor can help in this way. I take the responsibility upon myself, and call again upon the sisters; I call again until I get about \$1,000, it only requires 2,000 subscribers. I have sent this subscription to England, and the branches; I am not to be dictated to, by any one except the prophet and God; I want you to pay in your subscriptions to me, and it shall always be said boldly by me—the sisters bought the glass in that house—and their names shall be written in the book of the law of the Lord. It is not a tax but a free will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up; I am the man that did it; they ought not to infringe upon it; I am not a member of the Female Relief Society; I am one of the committee of the Lord's House. I wish to accomplish something; I wish all the saints to have an opportunity to do something; I want the poor to have a chance with the purse of five dollars.—The widow's two mites, were more in the eyes of the Lord, than the purse of the rich; and the poor woman shall have a seat in the house of God, she who pays her two mites as much as the rich; because it is all they have. I wish all to have a place in that house; I intend to stimulate the brethren; I want to get the roof on this season; I want to get the windows in, in the winter, so that we may be able to dedicate the house of the Lord by this time next year, if nothing more than one room; I will call upon the brethren to do something.

I cannot make a comparison between the house of God and any thing now in existence. Great things are to grow out of that house; there is a great and mighty power to grow out of it; there is an endowment; knowledge is power, we want knowledge; we have frequently difficulties with persons who profess to be Latter Day Saints; when the sacrament will be administered in the Lord's house, it will do away with a

great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath day, it will do away with these, you poor sisters shall have a seat in that house; I will stand on the top of the pulpit and proclaim to all what the sisters have done; when you offer up your sacraments every Sabbath, you will feel well a whole week; you will get a great portion of the Spirit of God, enough to last you a week, and you will increase. We are now deprived of the privilege of giving the necessary instruction,—hence we want a house. All the money shall be laid out for what you design it; it shant be paid for any thing else. I am one of the committee; the committee tell me the quarry is blockaded, it is filled with rock; the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but what will do right if they know it; only one or two exceptions and they are not worth notice; God will take care of them, and if he dont the devil will. I described them once and you will always know them while you see them, they will keep hopping till they hop out of town. Some are tree toads who climb the trees and are continually croaking.—We are now the most noble people on the face of the globe, and we have no occasion to fear tad-poles. We are designated by the all-seeing eye, designated to do good; not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports, we never should allow it; never should pass our judgment until we hear both sides. I will tell a Dutch anecdote: a certain Dutchman had a cause brought before him and heard one side and he gave in his decision, 'by sure you have got the case;' and when the other party brought their witnesses, he said again, 'by sure and you have got the case too.' If you hear of any one high in authority, that he is rather inclined to apostacy, dont let prejudice arise, but pray for him;—God may feel after him and he may return; never speak reproachfully or disrespectfully, he is in the hand of God, I am one of those peace-makers who take a stand above these little things. It has been intimated we should have investigations this conference, do you think I would trouble this conference with it. If I have a difficulty with a man I will go and settle it, let them settle their difficulties; there is not a man who has had a difficulty, who would trouble this congregation about it; we ask no favors, we can settle it ourselves; dont think any thing about persons who are on the eve of apostacy,

God is able to take care of them. Let God judge, do your duty, and let men alone.

I wish to speak about Messrs. Law's steam mill, there has been a great deal of bickering about it. The mill has been a great benefit to the city, no matter how much fault found; it has been the means of building up the city, it has brought in thousands who would not have come here; but as they saw that the Mormons had not got horns, they came, and have got good by it. People would rather come in than starve.—The Messrs. Laws have sunk their capital, and done a great deal of good; it is out of character to cast any aspersions on the Messrs. Laws.—When we come to investigate the conspiracy, it is that rascal Jackson who presumed upon them; he supposed he could lead them into any manner of iniquity. I do not believe that the Messrs. Laws would do any thing to injure me or any man's life. The men gave in affidavit that Jackson said they would go into it tooth and toe nail; I will not believe they will do it, if Jackson swore it upon a stack of Bibles as big as Mount Etna. I make these observations for the purpose of putting down prejudice. If I was as full of the devil as an egg is full of meat, and you undertook to oppress me, you could not drive me, neither if I was full of the Sprit of God. Never undertake to destroy men because they do some evil thing; it is natural for a man to be lead and not driven; put down iniquity by good works; many men speak without any contemplation, but when they have a little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and try to cover their faults. We are made to enlighten, and not to darken one another—save men but not destroy men; do unto others what you would have them do unto you. It is well enough to root out conspiracy, do not fear, but if you are in the right track, having God to guide you, he will save you, for God will save you if he has to destroy the wicked so as by fire.

I want to put down all false influence; all that brother Joseph said, was all right; but it was said by the rascal Jackson. If I thought I should be saved, and any in the congregation be lost, I should not be happy; for this purpose Jesus effected a resurrection; our Savior is competent to eave all from death and hell; I can prove it out of the revelations; I would not serve a God that had not all wisdom and all power. The reason why I feel so good is because I have a big soul, there are men with small bodies who have got souls like Enoch; we have gathered out all the big souls from

the ends of the earth; the gospel picks out all the big souls, out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world; It works just like a God. We will gather out all the big souls out of every nation: as soon as the gospel catches hold of a big soul it brings them all right up to Zion. There is a thing called an eye star; the gospel is similar; then will have a people big enough to be saved.—Popery could not write what Enoch preached; he told the people the Spirit of God took him up into a high mountain; showed him the distress of the people; the destruction of the world, and he said his heart swelled wide as eternity; but Popery could not receive any thing as large as that. Every society are just like them; God Almighty has made mens' souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the Republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much; I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled; God will trouble you and will not appreciate you in such belief; you had better get some antidote to get rid of it. Humble yourself before God, and ask him for his spirit; and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies. Before this conference closes I want to get all the elders together. I shall make a proclamation: I want to take the line and axe, and hew you, and make you as straight as possible; I will make you as straight as a stretched line. Every elder that goes from Nauvoo to preach the gospel, if he preach any thing else we will silence him through the public print; I want all the elders to meet and to understand, and if they teach any thing but the pure truth we will call them home.

(To be Continued.)

From the Nauvoo Neighbor.

TWO MINUTES IN JAIL.

Possibly the following events, occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

Carthage, June 27th, 1844.

A shower of musket balls were thrown up

the stair way against the door of the prison in the second story, followed by many rapid footsteps. While Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door and no ketch that was useable. The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position. Gen. Joseph Smith, Mr. Taylor, and myself sprang back to the front part of the room, and Gen. Hyrum Smith retreated two thirds across the chamber directly in front of and facing the door. A ball was sent through the door which hit Hyrum on the side of his nose when he fell backwards extended at length without moving his feet. From the holes in his vest, (the day was warm and no one had their coats on but myself,) pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side and passing through lodged against his watch, which was in his right vest pocket completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch, at the same instant the ball from the door entered his nose. As he struck the floor he exclaimed emphatically; "I'm a dead man." Joseph looked towards him, and responded, "O dear! Brother Hyrum!" and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry from whence a ball grazed Hyrum's breast, and entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him. Joseph continued snapping his revolver, round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets, which were constantly discharging through the door way, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance, without going directly before the muzzle of the guns. When the revolver failed, we had no more fire arms, and expecting an immediate rush of the mob, and the door way full of muskets—half way in the room, and no hope but instant death from within: Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 1, 1844.

PERILOUS TIMES.

The ancient prophets and apostles all seem to have had a view of the great troubles of the last days; and, in order the more fully to make the subject plain, they particularized the actors, and the scenes; that the generation which was to experience the vanity of flesh, and the wrath of God, might know of a surety the exact time. To this end, Paul wrote to his son Timothy, in this wise; [2d Timothy, 3; 1—4.]

“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 pleasure more than lovers of God.”

The language of this apostle is so plain that no person of sense can possibly mistake it.—Truce breakers, *false accusers and traitors*, come before us in living reality. Peter also who held the keys of the kingdom, says: [2nd Peter, 2; 1—3.]

“But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves a 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 merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

If the *way of truth* was ever evil spoken of, *now* is the time. This is not all; Peter wrote again that we “may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior, knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts.” These predictions coupled with that emphatic declaration of Jesus Christ to “the Twelve;” *that because iniquity shall abound, the love of many shall wax cold*, are all sufficient indexes to moral men, that *now is the time!*

A sketch of the startling atrocities, out breaks or mobbing, in our once beloved country, for a

was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it in “pie,” leaving the hands standing at 5 o’clock, 15 minutes, and 26 seconds—the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man’s hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I re-commenced the attack with my stick again. Joseph attempted as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward exclaiming, “O Lord my God!” As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man. At this instant the cry was raised, “*He’s leaped the window,*” and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around Gen. Smith’s body. Not satisfied with this I again reached my head out of the window and watched some seconds, to see if there were any signs of life, regardless of my own, determined to see the end of him I loved; being fully satisfied, that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.—When near the entry, Mr. Taylor called out, “*take me,*” I pressed my way till I found all doors unbarred, returning instantly caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner, as not likely to be perceived, expecting an immediate return of the mob. I said to Mr. Taylor, this is a hard case to lay you on the floor, but if your wounds are not fatal I want you to live to tell the story. I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS.

few weeks back, may serve as a telegraph to more melancholy details. Several thousand infuriated persons out of the inhabitants who have dwelt with the saints in sweet peace, rush up to exterminate them for supposed criminality without trial, and finally murder two of their principal men while prisoners in jail, under the faith of the state, pledged by the governor for the protection of their lives. In Boston, a state convention of Mormons is interrupted by a set of dishonorable rowdies, whereby the hitherto untarnished fame of the "cradle of liberty" is disgraced. Philadelphia, the city of loving brothers, forgetting that in her sacred domains the *Declaration of Independence* was signed and delivered to the sons of liberty to secure equal rights to the "oppressed of all nations who might seek an assylum

"In the land of the free
And the home of the brave,"

has become recreant to those rights, and actually mustered military and mob for "life liberty and the pursuit of happiness," whereby, after an attack with cannon and small arms, some twelve or fourteen persons have been killed, and nearly fifty wounded. We need not say more, the great flood on the Missouri and Mississippi rivers, the fermentation of society over the whole country, and the lack of confidence among rulers, priest and people, are occurrences so prominent that all ears must hear and all eyes must see. Should there be any so calous as to say, "O these things have always been so," we answer, events have always happened, men have often fought, and waters have arisen and fell, but rarely by a specified time of the prophets.

If any one will take the pains to read Isaiah, Jeremiah, Ezekiel and Daniel, they will find a destruction determined for the whole earth, which, from the time it goeth forth it shall take you: for morning by morning shalt it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord will 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. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."

If the great family of man collectively and individually cannot see a time of trouble coming speedily upon the world, like a whirlwind,

the Spirit of God must have nearly withdrawn, as in the days of the flood. From one of our exchanges the following is added to show that trouble seldom comes single.

"The Cholera, which started from India in its desolating progress through the world, is making sad havoc in the same region at present. Four American missionaries have died at Madura, and the natives are dying at the rate of one thousand a day."

Notwithstanding all nations seem to be expecting something extraordinary to take place yet the Latter Day Saints are the only people that are truly sounding the alarm, and preparing for "the strange act." The word of the Lord unto their elders is, when they have faithfully warned the people "after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thundrings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold and lo, the Bridegroom cometh, go ye out to meet him." [See D. C., page 105, par. 25.]

CX PSALM.

Among the many strange things presenting themselves to the gaze of intelligence, we have thought that *three* translations of the *cx psalm* might have their good effect to cause men to reason and reflect for themselves on the subject of religion, as well as on arts and sciences. The first translation was made in the 16th century, and bears the printers date "1582" in old English black letter. We give the original spelling, and italicise their additions:

A PSALM OF DAVID.

1 "The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy footstool."

2 The Lorde shall sende the rodde of thy power out of Zion: be thou ruler in the middes of thine enemies.

3 Thy people *shall come* willingly at the time of *assembling*: thine army in holy beauty: the youth of thy wombe *shall be* us the morning dewe.

4 The Lorde sware and will not repent.

thou art a priest forever after the order of Melchizedek.

5 The Lord, *that is* at thy right hande, shall wound kings in the day of his wrath.

6 He shall be judge among the heathen: he shall fill *all* with dead bodies, and smite the head over great countreys.

7 He shall drink of the brooke in the way: therefore shall he lift up *his* head."

The second translation, made in the beginning of the 17th century, by King James translators, is as follows:

A PSALM OF DAVID.

1 "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool,

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be*, willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn and will not repent, thou *art* a priest forever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill *the places* with the dead bodies; he shall wound the head over many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head."

The third translation made in the 19th century, is from the Hebrew of Michaelis, independent of sects or creeds, and is as follows:—

A SONG OF DAVID.

1 "The Lord said unto my Lord, sit thou on my right hand until I place thine enemies at thy footstool.

2 The rod of thy strength the Lord will send from Zion: subdue thou in the midst of thine enemies.

3 A plenty of thy people for the day; thine army in the majesty of holiness from the recess of the morning, for thyself, the dew hath begotten thee.

4 The Lord hath sworn and will not lament, thou art a priest for eternity over the order of the king of righteousness.

5 My Lord, upon thy right crusheth the kingdoms in the day of his wrath.

6 He will judge among the nations full of dead bodies, to crush the head over the whole earth.

7 From the stream in the way, he will drink, therefore he will exalt the head.

☞ We hope our readers will compare these

three equally true translations, leaving out the *italic*, and judge for themselves which is most consistent according to revelation and reason—

COMMUNICATIONS.

REFLECTIONS.

O earth! earth! earth! and ye inhabitants thereof hear the word of the Lord, and reverence the wisdom that cometh from the council of perfection! wherever the sun, moon or stars shine: wherever the dew moistens: wherever there is an ear to hear, or a heart to conceive, there let truth be obeyed, and virtue honored: for truth is worth more than gold; obedience is better than sacrifice; honor is the fidelity of God, and virtue the bliss of heaven. God is all for all; and all that was, or is, or yet shall be, comes from him: his power is boundless; his wisdom almighty; his justice perfect; his mercy eternal, and his lifetime the perpetual eternity that continues throughout the eternities, which gave time to all his creations ad infinitum.

His throne is the centre of the great all; and his light the light of the whole, though there be Lords many and Gods many. Order, union, beauty, harmony and grace, adorn the creations of his hand, from a mite to a man; from a fowl to a beast; from a globe to a god. His wisdom; his reason; his prudence, his justice, and virtue exalt him to a glory that man, poor weak man, in his low estate, never saw; never dreamed of; no, nor never will, till he comes up through the same tribulation, the same narrow way, the old path wherein our fathers went, and escaped in fire to bliss; and wherein Jesus, by his own blood, wrought out a more perfect escape for the children of obedience from evil to good, from death unto life; from mortality unto immortality; from time to eternity; wherefore O man! consider thy ways; obey the voice of the Lord; be directed by reason; embrace truth; reject error; love thy kindred; never stray from the ways of wisdom, and you shall find rest for your soul in the hour of calamity, the great day of God Almighty, when the wicked shall be cut off from the earth.

O man! man! why wast thou made in the image of God? was it to war with thy brethren, and follow the dictates of passion, and become thyself as the beasts of the field and become the slave of satan and his fallen host of angels in a kingdom of misery and darkness, or was it to do his will and be exalted like him, through the perfection of grace, goodness, knowledge, wisdom, power and virtue unto a

kingdom of happiness, light and glory? Commune with thine own heart and answer these questions.

Who art thou, O man! that vauntest thyself of thine own prudence and wisdom? Be admonished of thine arrogance; the first step towards the cabinet of wisdom, is to know thou art ignorant: the second step is, to disincumber thyself of the folly of self-conceit, and then walk slow in the path of truth, being continually lighted by the lamp of virtue. If thou hast any thing about thy raiment, about thy person, or in thy speech, that is adorned with beauty, like the fair woman of ancient days, *vail it*, so shall thy modesty exalt thee in the courts of kings. Prudence and integrity, like a husband and wife, should be united in a perpetual covenant with him that means to be what his Creator made him—a man.

A great man, possessing a noble soul is above meanness; he never stoops from the dignity of his reputation to the degradation of a traitor, to accomplish the purposes of God.—Nor does he endeavor to win the hearts of the people, under the mantle of charity, with the oil of religion, while his tongue is green with the venom of corruption, and his pockets groan with the weapons of death. O thou who art charmed with the beauties of truth, and dost boast of the gem of sincerity;—beware lest hypocrisy and deceit bring thee to shame and disgrace in this life, and wretchedness and wo in the world to come! Fidelity and friendship and love and light, are only eternal by perpetual succession.

Man, how nobly hast thy Creator endowed thee with reason, with faculties, and with powers; so that thou canst know thyself and comprehend thy being's purpose and perpetuity; canst comprehend the globe with all the glory of its elements; canst comprehend the heavens in all their majesty and sublimity. P.

Ship Timoleon, North Atlantic Ocean,

Nov. 4th, 1843.

Lat. 20-15, Lon. 25-19, west from Greenwich.

I expect ere this reaches you, brother P. B. Lewis will deliver you the letter and articles I sent you by him, with the \$3,00 in cash, I expect he has told you the state of Br. Hanks health when he left us, the reason I never wrote you the particulars of his health was because he did not wish to have his friends know the worst. I did not see him from the time I left them at Evansville till he came to me at Winchester. At first sight of him there I saw he had failed materially, and I was bed-fellow with him; my heart often ached to

hear the deep rooted cough as it racked his whole frame. I kept a bed vessel with some fresh water in it and what he raised from his lungs would sink in it like lumps of clay; this indicated to me that short of the immediate interposition of divine Providence nothing would save him from a premature grave. On his passage from Nauvoo to New York he seemed to recruit up, but from New York to New Bedford he with Brother Grouard took passage in a packet; the weather was rough and they were both sea sick, by being exposed to the sea air together with his sea sickness, his disease took a regular downward course, from which I had but little hopes of his recovering. When I met him at Winchester, the kind attention and anxious solicitude which Sister Abigail and the rest of the family took in his welfare, seemed to recruit him up a little.

When we took stage for Boston, our friends in Winchester, with myself, felt fearful he would not be able to perform the journey, but the thought of meeting Brothers Rogers and Grouard, the expectation of seeing some of the "Twelve," and attending conference with a large collection of brethren, stimulated him to great faith, and he stood the ride far beyond my expectation. The stage was crowded inside with ladies, and we were obliged to take an outside seat, for one of that kind it was very good, much of the way I supported him in my arms, and when I thought he was getting fatigued, I would secretly place my hands upon him and raise my desire to him, who is able to save and strengthen. We staid in Boston with Sister Whitmore; her untiring kindness to him is long to be remembered. He was able to attend conference but little, he was administered to by some of the Twelve once or twice while there. I was with him continually while I staid in Boston, I nursed him as well as I knew (as you know I am not very skilful;) I daily rubbed him with flannels, anointed him with consecrated oil in the name of the Lord, and prayed with him, and was often assisted by Brother Rogers. When I left for New Bedford, Brother Rogers took charge of him; they went to Salem on business for the mission; back to Boston and then came on to New Bedford; when I was away from him a few days the change was more visible than when I saw him daily. I was surprised at the change, and knew at that rate he could live but a few days. I asked him particularly how he felt, he would at no time betray the least fear that he should not live, notwithstanding he closed up all his business before we left New Bedford. I believe he was determined to die as near the place of our destin-

ed mission as possible, and therefore nothing would deter him from his course. When I saw his feeble state and knew the privations he would naturally have to suffer by a sea voyage, I could not help speaking discouraging to him on the subject, and told him of all the privations he would have of necessity to undergo, but nothing would discourage him; I believe the reason he would never betray any fear of not living, was because if he did so, our faith for him might fail, and this was what he depended on to carry him to the last extremity.— Indeed it was so, the mate of the ship (not knowing the cause) observed to me, he was the strongest constitutioned man he ever saw in his life, for he never saw a man live so long that was so reduced.

After we left New Bedford, we had rough weather, and there was but 2 or 3 days we thought it prudent to take him on deck. He kept his berth the most of the time, we took the best care possible of him, daily rubbing him with flannels and anointing him in the name of the Lord; when he was afflicted with pains in any part of his system, we used to administer to him by the laying on of hands and he never failed of receiving immediate relief, but to approach the root of the disease, we never had power to affect it, but kept its regular march reducing him from day to day till I could clasp with my hand within one fourth of an inch the calf of his leg, making it but a little larger than my wrist, though his appetite continued good he coughed and raised continually.

Soon after we sailed he got so weak that if he slept too long, he would get into a profuse sweat, and we found it necessary to watch him, we accordingly divided the night into watches of 3 hours each and kept it up; he continued regular till the first of November then his cough took a different turn, it was hard for him to raise and his lungs seemed stuffed up. I had no fearful apprehensions of him till the 2nd, at low 12—I was called by Brother Rogers to relieve him and stand my regular watch with Brother Hanks, I then had fearful apprehensions his dissolution was near at hand. At 10 o'clock, A. M. his extremities were cold, and the large drops of cold sweat covered his emaciated system. It was with great difficulty he could raise strength enough to throw off from his lungs the rattling phlegm that was continually threatening to strangle him, at that moment as I stood watching him. He made a violent struggle to throw up the obstacle, but through weakness was not able, and in the struggle he lost his breath, his eyes rolled up

in his head and I thought he had left us forever. I flew to Brother Grouard (who from unwearied attention had laid down to take a little repose) but before he could spring to his feet, Brother Hanks, caught his breath again and revived a little, soon after some of the cabin passengers came in to see him. Doct. Winslow recommended a little wine and water, after taking that he revived so much that he wished to be shaved and his hair combed; after this was done, I talked with him some time about his departure; his mind was clear, calm and perfectly resigned; I told him it was a great satisfaction to me that he had visited the place of my nativity he had been in the house my father had built; was acquainted with his companion, (my mother) was acquainted with the surviving brothers and sisters of those that had gone to the world of spirits before them; he had seen the portrait of my brother Marshall, I asked him if he thought he should know him, he said if he looked like that, he should. I told him it was taken very correctly. I sent word by him to those I had been baptized for, and those I intended to be baptized for when I returned to Nauvoo. He then adjusted some of his temporal affairs, between 12 and 1 o'clock P. M. he had another strangling turn, this reduced his strength, he could only speak in whispers after, between 3 and 10 he fell into a drowse.

After he awoke he whispered to me and said I dreamed a dream, do you wish to hear it? I told him I did. He said I dreamed I went to the spirits in prison; it was an immense space. I looked to the east and to the west, and saw immense multitudes of people, that looked just like people in real life. I said can these be spirits? I was assured they were. I looked to the north and saw a stand, somebody had just been preaching there and they were dispersing from around it. I saw no children among them. I looked to see if there was any body that I knew, but saw none. I thought they were coming together again in a few minutes and I should be there; then I should see people I knew, I then awoke. About 11 o'clock he had another dream, he heard the last trump sound, and saw the multitude which John saw, that no man could number, small and great, stand before God, (they were small and great in capacity) for there were no children there, he awoke before he saw any farther. As I thought it my last opportunity with him, I sat up about 6 hours. I then called Brother Rogers, I laid down and in about 2 hours he called me and said he is dying. I heard the death-rattling in his throat

and sprang up. He had placed his own hands high upon his breast, his left hand clasping his right, he died as he had lived, calm and resigned without a struggle or an emotion.

I never saw a more pleasant corpse in my life, after we had dressed it in a neat burial robe, we wrapt it in a large winding sheet and carried it on deck; a plank was laid in the starboard gangway, on it was prepared a piece of canvass, in this we laid it and sewed it up; to his feet was attached a bag of sand of about 60 pounds weight. Then the topgallant sails were furled, the courses hauled up, and the main and mizzen topsails were hove aback, the noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene. The American flag was hoisted half-mast as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around and with uncovered heads listened in breathless silence to a very appropriate prayer made by Brother Rogers then they gently raised the end of the plank till the corpse slid off and struck in the water feet foremost. My eyes followed him as he sank till a white speck vanished in the blue waters below, this was in latitude 21-34 north longitude 26-11 west from Greenwich.

Reflections—I believe the weight of sand was sufficient to sink him below the reach of all ravenous fish, and the salt at that depth strong enough to preserve him from putrefaction, and there he will remain entire and unmolested till the morn of the first resurrection, then he will come forth. My views from recent information are entirely changed from what they used to be respecting burying the dead at sea. From the fabulous stories I used to hear, I did suppose the sharks destroyed every corpse that was put into the ocean. But from my better judgment I know this is erroneous, for sharks are afraid and will flee from any thing white in the water. And if a proper weight is attached to a corpse it will sink it so low, that the compression of the water is so great that it will kill any fish to go down to it. One of these whalemens told me he was lancing a whale and he sounded and carried the lance with him, he went to such a depth that the lance pole, which was made of dry ash timber was as completely saturated with water as if it had been in soak for months.

Thus ended an intimacy with one who had rendered himself doubly dear to me by an intimate acquaintance. I have met but few men in my life with whom I could exchange feelings, reciprocate joys and sorrows, as we pass down the step of life, more sympathetically

than with Brother Hanks. A few days before his death I asked him if I had at any time violated the pledge I made him before we left Nauvoo, (of standing by him as a friend) he assured me I had not; this to me is a source of satisfaction.

Nov. 6th. We are now running for the Cape De Verde Islands and expect to be there in 2 or 3 days; we expect to touch there and send letters. We have had a remarkable passage thus far; no severe storms nor calms, and fair winds mostly. The officers say it is the most remarkable one they ever knew, and they frankly give it as their opinion, that it is in answer to the prayers of the Mormons they have on board.

We have thus far been treated with great kindness by officers, passengers and crew.—The captain is a frank open-hearted man, but I expect he has no bump of reverence, and has hardly seen the inside of a meeting house in his life. He has thus far given us no privilege of preaching on the Sabbath, but religious controversies are common every day with passengers and crew. The sailors are rather a wild set, but still there is some hope. Doctor Winslow is quite a gentleman, and I should think a man of skill in his profession, but rather skeptical in his religious views. He converses with us very freely on religious topics, and on the whole thinks our religion a pretty good one. His wife is a lady of refinement and taste and I think an excellent woman; is very familiar and free in conversation, they have three very pretty children, Charles is the oldest, four years old, Lizzy his sister is two years and a half old. Theother is an infant. They have a large terrapin or land tortoise on board, he was brought from the Galipagos Islands in the same ship. Children if you look on the atlas I sent you by Brother Young, you will see them on the equator west of Quito, this tortoise is very docile and strong, he measures forty-four inches in circumference. In pleasant weather these two children will get on to his shell and ride him about deck; it is an odd sight, and I think it would please you. They have an Irish maid of about thirty. She is a Catholic. Mr. Lincoln and wife are the other passengers, he is a carpenter. They are Baptists, and perhaps may be Mormons yet. They are quite liberal in sentiment, and think the church ought to enjoy the gifts now as well as anciently. They were all very kind to Brother Hanks and daily sent him nice cakes, &c. As to our health, Brothers Rogers and Grouard were some sea sick at first, but now their appetites are good. As for myself I nev

er knew what sea sickness was. When in Nauvoo, I weighed 156 pounds. At Winchester I weighed 159 pounds. At New Bedford I weighed 174, and have been on the gain ever since. Surely the Lord is with us, for we are favored at his hand. My mind has been buoyed above desponding feelings far beyond my expectations. We have a little room to ourselves and can pray, sing, read and talk when we please, and time glides away pleasantly.—As I expect the children have received the atlas from Brother B. Young ere this—I will give them some lessons on it. We expect to stop, or as sailors call it touch, at one of the Cape De Verde Islands, called the Isle of Sal, in English it would be Isle of Salt. We expect to get salt there to salt fish with; then we shall touch at Bonavista, there we expect to get oranges, pine apples, raisins, figs, grapes and wine. These are in latitude 17 north, and longitude 25 west: look on the map of Africa and you will find them.

From there we shall steer a south course till we make or see the Isle of Tristan de Acunha, this is in south latitude 38, west longitude 130. Then we shall steer for the Cape of Good Hope; then for the Islands of St. Pauls and Amsterdam. These are in east longitude 88, south latitude 39, here we expect to catch the fish to use our salt on; there are innumerable multitudes of them around these Islands, and the captain says they are extremely fat, and more delicious than Salmon. Here we expect to feast ourselves, as you know I am fond of fish; we expect to be there in January.

Answer the questions:—What season of the year will it be there then? Where will the sun be at noon? When the sun is just setting with us there, what time will it be with you then?

After we leave there, we shall steer for Van Diemens Island, South Cape. From there we shall make the N. W. point of New Zealand. from there to Otaheite or Tahiti. When we get there, how much shall we lack of having circumnavigated the globe, and after the sun sets with you, how high will it be with us?

Nov. 9. We made the Isle of Sal this morning about 3 o'clock, by moon light; it is called low land, and so it is in comparison with the rest; but this is higher than the mountains about Winchester; and a view from the sea looks like a ridge of snow drifts, for it is very broken, and the peaks very sharp, (it is barren and waste, no vegetation on it. What few inhabitants there are yet there, live by selling salt. We are now sailing pretty close to it, and it looks pleasant to see land again, even in

this rugged situation, after being deprived of the privilege for a month. We have made a mistake in the island, it is St. Nicholas's; we are now so near to a town that we can see the houses and the vessels at anchor; we expect to send a boat on shore in a few minutes. If there is a chance to send the letters from there, we will, if not, I will write some more on the way to St. Jagoes

Nov. 10. I went on shore in the boat yesterday, the island is quite different to what it appears at first; quite fruitful; a plenty of oranges, plantains, benanas, melons, gooves, popogars, &c. &c. The inhabitants are Portuguese, about half black; there are some English among them, they are quite friendly.—The Doctor, with his little son, Charles, were with us. He is a very delicate, fine looking fellow; there were a multitude of people on the shore when we landed; they were overjoyed to see little Charles, the dark ladies took him up, hugged and kissed him, till he was frightened and began to cry, but they gave him a variety of fruit, and sweet cake to pacify him. I was quite amused at the fun. Children, when I saw this nice fruit, so plenty and cheap, I wished I could buy a basket of it and give you, but the ocean roils between us, and how long it will continue to, the Lord only knows; but he may preserve us till we all meet again in this life, in health and strength, is the continual prayer of your unworthy father.

There is a brig, the Susan of Salem, lying here, bound to Surinam, the Captain offers to take our letters and send them from there the first opportunity; it is rather a round about way, but I think I will send them. The brig is to take a load of live cattle from this island. I dont know whether I have said any thing about your writing; I wish you to write as soon you receive this; I wish to know all about the situation of the Church. You know they were threatening to drive all away when we left.—Write to Tahiti, to the care of the American Consul; also to the care of Nathaniel Cary, jr., New Bedford.

ADISON PRATT.

EAGLE CREEK, }
Benton County, June 22, 1844. }

Pursuant to previous arrangements, the elders of the Church of Jesus Christ of Latter Day Saints, met in conference, when A. O. Smoot was chosen to preside, and Joseph Mount secretary.

Elders present—A. O. Smoot, Joseph Younger, David P. Raney, Wm. L. Cutler, W. P. Vunce, Hiram D. Bugs, John W. Greerson, Wm. Camp, Joseph Mount, A. F. Young.

The conference was then opened by prayer, after which elder Joseph Younger addressed the people in an able manner, setting forth the principles of the gospel of Jesus Christ, followed by elder Smoot, on the advancement of the church in the knowledge of the truth.

The conference adjourned until 2 o'clock, in the afternoon.

Conference convened pursuant to appointment, when elder Raney addressed the meeting on the keeping of the commandments and the order of baptisms; after which elder Smoot spoke at large on the effect produced by keeping the commandments.

Conference adjourned till next day at 8 o'clock.

Met pursuant to adjournment.

The conference proceeded to organize a branch consisting of 17 members, to be called the Eagle Creek branch. Robert C. Petty was chosen to preside, and was ordained an elder; Seth Velie, priest; and B. B. Barnet teacher.

At 10 o'clock the congregation was addressed by elder Mount, on the restitution of all things, as spoken of by the prophets and apostles; after which a recess of 30 minutes was given, when elder Smoot preached on the coming forth of the Book of Mormon, showing that such a work must necessarily come forth in fulfillment of the ancient prophecies; after which four were added to the church by baptism.

After a short recess, the remainder of the evening was spent by administering the sacrament of the Lord's Supper, and appropriate remarks by the several elders present.

A. O. SMOOT, Prest.

JOSEPH MOUNT, Clerk.

CHICAGO, Ill., May 27, 1844.

A general conference of the Church of Jesus Christ of Latter Day Saints, met according to previous notice, in the City Council room, Chapman's buildings, Chicago, May 24th and 25th, 1844.

Present, 11 elders.

The meeting was called to order by elder Samuel Shaw, when elder A. Cordon was appointed president, and James Burgess, clerk.

The meeting was opened by prayer by the president, after which a hymn was sung, "The Spirit of God like a fire is burning."

The president then stated the object of the meeting and presented the truths of the Church of God, as they were really taught, believed, and practised by the Latter Day Saints.

The branch of the church in Chicago was represented, comprising 22 members, four elders three priests and one deacon.

The conference then proceeded to withdraw the hand of fellowship from six individuals, to wit: Samuel Nickbucker and wife, ——— Hasty and wife, Abraham Beeman and ——— Vanseccles.

Hasty and wife, and Beeman have been to Nauvoo, and have denied the faith and returned to this place. It will be unnecessary perhaps to state every particular, suffice it to say that the conference went off well; addresses were delivered by elders Cordon, Burgess, Terry, Nixon, &c., with much good feeling and energy. Prejudice was allayed to some extent, and the hearts of the people were open to investigate our views, and doctrines; political and religious. I would just say that the people in Chicago are aroused; though the strong band of prejudice was fast upon them, the tie is now broken. One has been baptized, and I have no doubt but many will embrace the truth.— Joseph's views and measures are liked very much, though many are opposed to the man; but let our motto be "the best measures flow from the best men." We have conversed with all that came in our way, read to them the Prophet's Views, and the generality of the people are in favor of them. We feel in good spirits, and are determined to go ahead; preaching liberty to the captive, and opening the prisons to them that are bound.

A. CORDON, Prest.

JAMES BURGESS, Clerk.

DIED—In this city on the 30th ult., Elder SAMUEL H. SMITH, aged 36 years.

The exit of this worthy man, so soon after the horrible *butchery* of his brothers, Joseph and Hyrum in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person; in fact he was too good for this generation, and the infinite wisdom of Jehovah seems to have been exerted in this instance of taking him, "to remove him from the evils to come." The highest point in the faith of the Latter Day Saints, is, that they know where they are going after death, and what they will do, and this gives a consolation more glorious than all the fame, honors and wealth, which the world has been able to heap upon her votaries or ever can: and so, when a faithful saint dies, like this, our lamented brother, calm, faithful and easy, all Israel whispers, as expectants of the same favor, "let me die the death of the righteous, and let my last end be like his."

His labors in the church from first to last,

carrying glad tidings to the eastern cities; and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, shall be given of him hereafter, as a man of God.

POETRY.

For the Times and Seasons.

BY MISS ELIZA R. SNOW.

TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name
Will be class'd with the martyrs and share in their fame;
Thro' ages eternal, of thee will be said,
'WITH THE GREATEST OF PROPHETS HE SUFFER'D AND
BLED.

When the shafts of injustice were pointed at HIM—
When the cup of his suff'ring was fill'd to the brim—
When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you BLED.

When around you like hailstones, the rife balls flew—
When the passage of death open'd wide to your view—
When the prophet's freed spirit, thro' martyrdom fled,
In your gore you lay well'ring—with martyrs you BLED.

All the scars from your WOUNDS, like the trophies of yore
Shall be ensigns of honor till you are no more;
And by all generations, of thee shall be said
'WITH THE REST OF THE PROPHETS, IN PRISON HE BLED.
July 27, 1844.

JOSEPH SMITH.

TUNE—Star in the East.

Praise to the man who commun'd with Jehovah,
Jesus' anointed "that Prophet and Seer,"
Blessed to open the last dispensation;—
Kings shall extol him, and nations revere.

CHORUS—Hail to the Prophet, ascended to heaven,
Traitors and tyrants now fight him in vain,
Mingling with Gods, he can plan for his
brethren,
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a martyr;
Honor'd and blest be his ever great name;
Long shall his blood, which was shed by assassins,

Stain Illinois, while the earth lands his fame,
CHORUS—Hail to the Prophet, &c.

Great is his glory, and endless his priesthood,
Ever and ever the keys he will hold;
Faithful and true he will enter his kingdom,
Crown'd in the midst of the prophets of old.

CHORUS—Hail to the Prophet, &c.

SACRIFICE brings forth the blessings of heaven;
Earth must atone for the blood of that man!
Wake up the world for the conflict of justice,
Millions shall know "brother Joseph" again.

CHORUS—Hail to the Prophet, &c.

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attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 15.]

CITY OF NAUVOO, ILL. AUG. 15, 1844.

[Whole No. 99.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Previous to the 20th of March, I received the four following revelations, besides the work of translating.

Revelation given March 1832. The order given of the Lord, to Enoch, for the purpose of establishing the poor.

The Lord spake unto Enoch, saying, Harken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion: otherwise satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the founda-

tion, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now, nevertheless be of good cheer, for I will lead you along: the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the first born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things: Amen.

Revelation given March, 1832.

Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel, and I will send upon him the Comforter which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful I will crown him again with sheaves: wherefore let your heart be glad my servant Jared Carter, and fear not saith your Lord, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the gospel to every creature

that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my gospel, whether to the north or to the south; to the east or to the west; it mattereth not, for ye cannot go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant Joseph Smith, jr. unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord:—wherefore, be faithful, stand in the office which I have appointed unto you, succor the weak, lift up the hands which hang down, and strengthen the feeble knees: and if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ: Amen.

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the fall conference; it read as follows:

“THE EVENING AND MORNING STAR,
WILL BE PUBLISHED AT
Independence, Jackson County, State of Missouri.”

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We re-

joice much because God has been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man: for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which he had planted on the earth, chose but one people to whom he gave his laws, his revelations and his commandments, and this was Jacob his chosen and Israel his elect. All know too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that he would gather them and bring them again unto their own lands: then the land should yet yield its increase, and at that time he would take away the stony heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them: so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whether he had driven them. And it shall come to pass in the last days, 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. And it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel be-

come as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore we beseech all that have ears to hear, or eyes to see, to beware for God, at all times, when he was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood he sent Enoch and Noah: before the destruction of Sodom and Gomorrah, two angels; before he took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect, to blow the trumpet in Zion, and sound an alarm in his holy mountain; or refuse to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all the nations that forget him! No; heaven and earth shall pass away but not a jot or tittle of his word shall ever fail. Therefore, in the fear of him, and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear unto them who look for him, the second time without sin unto salvation, to make a full end of all nations whither he hath driven Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon, having already gone to world, being the fulness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount of Zion: for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering over all people, and the veil that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while satan is bound.

We know there are many lying spirits abroad

in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Savior declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against kingdom; rumor against rumor; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the center, he will watch the angels receive the great command—*Go reap down the earth!*

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One 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, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

Terms.—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson county, &c.) Letters to the editor must be paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

February, 1832.

FEBRUARY, 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then he went away, he would never return or see his father again. He went to the southern states and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would

watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awake by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: "ge, gee, *God damn ye, I'll fix ye.*"

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying: you will have mercy and spare my life, I hope. To which they replied: "*God damn ye, call on yer God for help, we'll show ye no mercy;*" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw elder Rigdon; into the meadow, where they stopped, and one said: "Simonds, Simonds" (meaning I supposed Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "*a'mt ye going to kill 'im? a'mt ye going to kill 'im?*" when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know

whither it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me but pound and scratch me well, tear off my shirt and drawers, and leave me naked, one cried, 'Simonds, Simonds, where's the tar bucket?' 'I don't know' answered one, 'where 'tis, Eli's left it.' They ran back and fetched the bucket of tar, when one exclaimed, 'God damn it, let us tar up his mouth;' and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out: 'God damn ye, hold up yer head and let us give ye some tar.'— They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:— 'God damn ye, that's the way the Holy Ghost falls on folks.'

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was father Johnson's. When I had came to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an out cry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying, he would blow a hole through the door, the mob fled, and father Johnson seizing a club ran after the party that had elder Rigdon, and knocked one man, and raised his club to lever another, exclaiming: 'what are you doing here?' when they left elder Rigdon and turned upon father Johnson, who, turning to run towards his own house met brother Poorman coming out of the cornfield; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnson's, and arriving while I was waiting for the blanket, exclaimed: 'I'm afraid I've killed him.' Killed who? asked one; when Poorman hastily rela-

ted the circumstance of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbellite preacher, and leader of the mob; one McCleitic, son of a Campbellite minister; and Pelatiah Allen, Esq. who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced. I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals,

The next morning I went to see elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill me. Sister Rigdon left the room, and he asked me to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

(To be Continued.)

CONFERENCE MINUTES.

Continuation of last April's Conference.

The president having arrived; the choir sung a hymn. Elder A. Lyman offered prayer.

The president then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is, the subject of the dead; on the decease of our brother Follett, who was crushed to death

in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts; pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation, I wish to pave the way: I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c. of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are a very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past, or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding; that what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with

him? Here is the question that will peradventure from this time henceforth, occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some would feel authorized to take away my life. If any man is authorized to take away my life, who says I am a false teacher; then upon the same principle am I authorized to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong. If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will know that I am his servant, for I speak as one having authority — What sort of a being was God in the beginning. Open your ears and hear all ye ends of the earth; for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the veil was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and

conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an arch angel, I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (mark it elder Rigdon;) Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why what the Father did, that answer is obvious; in a manner to lay down his body and take it up again. Jesus what are you going to do? To lay down my life, as my Father did, and take it up again.— If you do not believe it, you do not believe the Bible; the scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know, that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? to inherit the same glory, the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will

exalt his glory, so that Jesus treads in his tracks to inherit what God did before; it is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible, *Berosheit*. I want to analyze the word; *baith*, in, by, through, in, and every thing else. *Rosh*, the head. *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh ye lawyers! ye doctors! who have persecuted me: I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and set in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter, and every body laugh at them. Some learned doctor might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jacob the son of Zebedee; it means Jacob; in the English New Testament it is James.— Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Mathew, it gives the word Jacob instead of James. How can we escape the damnation of

hell except God reveal to us; men bind us with chains; Latin says Jachabod means Jacob;— Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool.— I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baurau*; it does not mean so; it means to organize; the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element, are principles that can never be destroyed. They may be organized and re-organized; but not destroyed.

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you dont believe it. I am going to tell of things more noble—we say that God himself is a self existing God; who told you so? it is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It dont say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and

so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only seperated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end; good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end.— All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self existent principle, it is a spirit; from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self existent with God; that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the

awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead.—The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormenter, and is his own condemner: hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil:

for if it did not catch him in one place, it would in another, for he stood up as a Savior.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ: so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost: after a man has sinned against the Holy Ghost there is no repentance for him, he has got to say that the sun does not shine, while he sees it, he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, murder, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries; I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. *We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive: for why has God revealed it to us? I am authorised to say by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn: don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel! your friends shall triumph gloriously, while their murderers

shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love.—There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit.—As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use; they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German), John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world! and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true. to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all.—I am not so big a fool as many have taken me to be. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners, repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlast-

ing burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man.—When I am called at the trump of the ark-angel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.

(To be continued.)

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 15, 1844.

THE NEXT PRESIDENT.

A laudable respect for the wise course pointed out to us, as a church and people, by our late venerable, and distinguished fellow servant, and president of said church, *Joseph Smith*, who was our candidate for the presidential chair of the United States, but who was inhumanly murdered by a portion of the powers that exist in this land, would say to us, if nothing more, *beware how you vote for a Chief Magistrate of this government!* As a people we have exercised the elective franchise, heretofore, as far as we could, for our own good, and the best interest of the nation, but what have we gained? *Nothing* is the simple answer as touching any redress or redemption in consequence of our banishment without just cause or provocation, from the "Independent Republic of Missouri," at an immense sacrifice of land and property: and the land purchased of the general government.

It would seem from all past experience in our case, that partizans and politicians, while they love our votes, they hate our influence and prosperity, and therefore, after they have ob-

tained their aims and ends, leave us among the missing,—perfectly contented to chuckle over the subterfuge of having used us as a passepport to honor, profit, fame and wealth for their own gracious benefit, and then shove us aside to *guess our way* to respectability, competency, privilege and even a moderate share of morality—clandestinely acting the “Levite,” that we may drag out and draw along a *scrimp!* existence in exile, among what is highly lauded to the nations of the earth, as a great, *migh-ty free people*.—THE ASYLUM OF THE OPPRESSED!!

Such conduct manifested to us as a people, is cruel, unjust, and oppressive; and, as not one of the candidates now before the nation for the high office of Chief Magistrate, has given us a pledge, that if he be elected to that exalted station, he will use all honorable means, constitutionally, lawfully, physically and forcibly to grant us redress and redemption for all wrongs: and as *our* candidate for this high office, has been butchered in cold blood, for aught we know to the contrary, to prevent him from being elected, and the murderers running at large with impunity; and as we are not abolitionists and will not go against one half the interests of the nation—what shall we do as honest and consistent men? Shall we honor the “views of the powers and policy of the government,” as published by the now *martyr-ed Gen. Joseph Smith?* WE WILL. Therefore let every man of our faith be left free to choose and act for himself, but as a people we will honor the opinions and wisdom of our martyred General; and, as a matter of propriety, we cannot vote for, or support a candidate for the presidency, till we find a man who will pledge himself to carry out *Gen. Smith's views, of the powers and policy of the government* as he published them. Patriotism and integrity demand this course from every true Latter day Saint. *Unus pro omnium.*

A WORD TO THE WISE.

In order to have the saints understand their duty and the requirements of the Lord, we have thought it advisable to publish the following revelation concerning *tithing*: and after this we think the saints will not want to know what their duty is: He that runs may read, and a fool need not err.

REVELATION,

Given at Far West, July 8th, 1833, in answer to the question: O Lord shew unto thy servants how much thou requirest of the properties of thy people for a tithing?

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the paying the foun-

dation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people: And after that, those who have thus been tithed, shall pay one tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments, may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you: and this shall be an ensample unto all the stakes of Zion: even so, Amen.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints, in Nauwoo and all the world:...GREE-TING.

BELoved BRETHREN:—Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this church could destroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren be not alarmed, for if the Twelve should be taken away still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and cultivate the same.— In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here; and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on all the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve; or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a

law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor.— Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tythings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighborhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present.— None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and therefore, wo unto him who gives countenance to corruption, or partakes of murder, robbery or other cruel deeds.

Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General JOSEPH SMITH.

We do not, however, offer this political advice as binding on the consciences of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace and love among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

You may expect to hear from us again.

BRIGHTHAM YOUNG,
President of the Twelve.

Naucvo, August 15th, 1844.

MAGNA EST VERITAS, ET PRÆ-
VALEBIT.

We use the foregoing caption, because, in the first place, it is appropriate, and in the second, the piece to which we mean to apply it, carries out the prediction, that "truth is mighty and will prevail." Slender and mobocracy, are twins, and, for the sake of displaying their charms to a lovesick world, we can but ask a wide spread, and faithful perusal, by press and people, of the following touching remarks of a correspondent in the "Philadelphia Sun."—The writer understands his subject and tells *the truth*: and the gay world, religious world, and world of mankind, may speculate on Mormonism what they will, the die is cast, the deed is done, and, like he that sits on the white horse, with a bow in his hand, *that cause, "goes forth conquering and to conquer!"*

JOSEPH SMITH, MAYOR OF NAUCVOO,
MURDERED.

"The intelligence of this heart sickening event, coming to us as it did, from that polluted source, the St. Louis papers, was looked upon as incredible, not because there were wanting a sufficient number of incarnate fiends in Missouri, ready and willing to commit such an act, but because it was deemed impossible that the more sober minded people of Illinois, could

harbor among them, demons of so black a die, as they must be, who murdered Joseph and Hyrum Smith.

Subsequent intelligence received from other sources, confirms the truth of the diabolical act, and puts the matter beyond dispute, that these men have been murdered—aye, cowardly murdered, after having surrendered themselves up as prisoners to the protection of the laws.

I refer to the whole letter of Gov. Ford, as contained in the United States Gazette of Saturday, the 13th instant, to satisfy the reader, that in the case of the Smiths, there has been an act not merely of illegal butchery, but a complication of the foulest treachery, the most cowardly assassination, the most unexampled atrocity. No event that has taken place since our country has had an independent existence, seems to be so horrible in all its phases as this.

The papers of St. Louis, Warsaw, and of this city, with a few exceptions, have resorted to every subterfuge to justify the butchery of these innocent men, who had resigned themselves unresistingly and confidently to the protection of the law, under the pledge of the highest authority in the State. In the *INQUIRER* of this city of the 9th inst., (a paper that has given us for some time past, a daily dish of abuse of the Mormons,) I find the following:

"One of the Mormons attempted to escape from prison, when a general confusion ensued around the Jail; JOE and his Mormon fellow-prisoners it seems, had provided themselves with pistols, and commenced firing upon the guard within." The same paper says, "he then attempted to escape from the window, when a hundred balls entered his body, and he fell a lifeless corpse."

Now had there been any of these pretended circumstances of extenuation which the *INQUIRER* and other papers so greedily pick up and publish they might chuckle over their murdered victims, and rejoice at the consummation of their long meditated purposes. But the truth has been told, and shall be told, however disagreeable it may be to some slanderous editors to hear it.

And what are the facts of the case? The Cincinnati Gazette states that "a mob disguised in dress, and painted black in their faces, rushed into the jail, shot Hyrum dead, and killed Joe." This statement is fully corroborated by the Warsaw Signal extra, of June 29 as copied by the United States Gazette of Saturday. Not a particle of evidence is there, that either of the prisoners had arms in their possession, or that they made the least resistance. Joe was it appears leaning or sitting upon a window when

he was shot; he fell from it exclaiming, "my God! my God!" and died upon reaching the ground. He was afterwards stabbed in the breast by apparently a young man, who as he stabbed, said with demoniac fury, "take that."

The Inquirer, after contributing its efforts to bring about these appalling murders by publishing every lie that has been promulgated against the Mormons, cries out "Horrible! we can scarce credit the account," but in the next paper published on the 9th, the editor has evidently got rid of his horror, and with about as much complacency and self-satisfaction as an anaconda exhibits by licking his chops after breakfasting on a tiger, he says: "We presume the Mormons will now find another prophet, who will assume Joe Smith's functions."

It is not for the writer of these remarks to predict what the Mormons will do under their present circumstances. But a very little acquaintance with the history of past ages, will bear him out in the assertion, that since the time of the Arabian Mahomet, there never were circumstances in the history of a religious sect, so propitious to the establishment and wide spread increase of its votaries, as there are now exhibited in the history of the Mormon sect. The manner and circumstances of Mr. Smith's death, have invested his cause with a dignity, and have infused an element of success, greater than its most devoted friends could have anticipated.

There wants nothing but a deep conviction of the TRUTH of the Mormon doctrine to animate a dozen of Smith's adherents to set out on a mission from the scene of their prophet's martyrdom, and effects of the most astounding character in the religious world must necessarily follow.

Nauvoo and Carthage will become the Mecca and Medina of the Mormon Prophet, and thousands of devotees may be drawn to make holy pilgrimages to the scenes of the prophet's labors and of his death.

But what shall be said of the *Saturday Courier*? of this city, a paper which has to its motto, in staring capitals, "*neutral in Politics and Religion.*" Can any of the numerous readers of the *Courier* have failed to notice the undying enmity of the editor of that paper towards the Mormons or Latter Day Saints? The *Courier's* strange kind of neutrality has been exhibited towards this sect, "which is every where spoken against;" for the last seven years. The next number of that paper will most likely, with much grimace in humble imitation of the Inquirer, head a paragraph respecting Joseph Smith's murder, with the words, "Horrible!! we can scarce credit the

account," but before this is done, I would recommend the editor to re-peruse the *pleasant* article in the *Courier* of the 19th of June, headed "Peppering a Mormon," in which with such evident malignant satisfaction and delight he describes an attempt by a mob to murder by *strangulation* a Mormon Preacher in Hagerstown, which attempt failed by the timely escape of the Preacher, and not by any effort on the part of the authorities; or of the citizens present to prevent it.

The *Courier* should for the sake of truth and consistency, strike its flag of *neutrality in Religion*, while it wages a war of extermination against the Mormons; the only sect in christendom, who in this nineteenth century can exhibit the irresistible evidence of martyrdom, in support of its cause.

The newspapers throughout our land, with very few exceptions, and these, to their honor be it said, not professing *neutrality in Religion*, have given their tacit consent for the adoption of Lynch Law; if they have not openly advocated it, so far as the Mormons are concerned; now, when they find the seeds they have sown are beginning to spring up in a plentiful *harvest of blood*, affect to be astonished, and cry out, "horrible!! we can scarce credit the account."

The writer of these remarks regrets his inability to give a biographical sketch of Joseph Smith, the Mayor of Nauvoo. But the world will not long wait for the biography of a man whose actions in life have ranked him among the truly great; and whose death of martyrdom for the religion he taught will consecrate his character and prolong the effect of his labors to succeeding generations.

Not long after the massacre of the Mormons in Missouri, the writer of this sketch had the pleasure of seeing and of becoming acquainted with Joseph Smith, while he was on a visit to this city. Although he then endured bodily affliction, and great mental suffering, owing to the great privations he had undergone, and the slaughter of many of his friends, yet he appeared calm and dignified in his deportment, and perfectly resigned to the calamitous events which had befallen him. In person Mr. Smith was taller than the ordinary size of men, well formed and with commanding aspect. His countenance was free, open and pre-possessing, no one could discover any thing in his face but love and kindness and charity towards all his fellow creatures. He was easy of access to all that sought his acquaintance, and in a remarkable degree unassuming. A short acquaintance with Mr. Smith was sufficient to convince the most skeptical of his inability to do any dishonorable or immoral act, much less to

commit those high and horrible crimes with which he has been frequently charged, and as frequently proved to be innocent.

After his return from the dungeons of Missouri, Mr. Smith repaired to Washington, and in a respectful manner laid his grievances and those of his sect before the President and Congress. Instead of obtaining redress from the representatives of the people for the lands and property of his friends, which had been confiscated by the people of Missouri, he and his brethren received only insult and additional injury.

He subsequently bent his way, under apparently happier auspices, to Illinois, in search of a place, where he and those of his profession might live in peace, and be permitted to worship his God in their own way, and where none might molest or make them afraid. He selected a beautiful site for a city, on the banks of the Mississippi, and having purchased the land, he invited his followers to join him. Hundreds nay thousands, became proselytes to the faith he professed, hard sufferings had already given his preachers an astonishing success, and multitudes flocked to Nauvoo as to a place of refuge, and commenced building the city.

And what has been the result? In a spot where *eight or nine years* ago the feet of—man seldom trod, where the panther and the bear had roamed without meeting a human face, there are now congregated upwards of ten thousand souls. An increase like this, probably unparalleled in the United States, and certainly was never exhibited in any other country.

But a greater honor to this city and its founder remains to be mentioned—Within this city there is more order, more personal security, more public virtue, more industry and fewer instances of crime prevailing, than in any town of its size in the world.

And who has been the centre of attraction of such a population? What master spirit has brought these thousands together from far different countries—with habits of life and modes of thinking exceeding dissimilar, embracing, heretofore, systems of faith entirely discordant? The whole world will answer, it was Joseph Smith, a man everywhere spoken against, a man who was stigmatized with the epithets of liar, thief, robber, traitor, and even murderer, by those very men, who in all their conduct towards him and his people, from first to last have convinced the world that they were trying to attach to him names which more properly belonged to themselves. A man who by his death of *martyrdom* will multiply his followers

by hundreds, and perpetuate his name to the latest generations.

In the process of time the city was incorporated by a special act of the Legislature of Illinois; and at an election subsequently held, in pursuance of the act of incorporation, Joseph Smith was, without opposition, elected Mayor; which office he held up to the time of his MURDER, giving entire satisfaction to nine-tenths of the population of NAUVOO.

Such was the man whom the public press throughout the country has incessantly traduced and villified. It has maddened the brain and embittered the bosoms of millions of the American people against an innocent man, an unoffending religious sect, that sect too of our own nation and kindred.

But fanaticism has done its worst with Joseph and Hyrum Smith, and although no Mormon myself, (never having been a dozen times in their churches,) I would much rather take Joseph Smith's chance for happiness in that undiscovered country whither he has been so untimely hastened, than that of any of his traducers.

Joseph and Hyrum Smith, while living were the heads of a numerous and increasing sect.—By their deaths they become canonized; and the influence of their opinions, whether for good or for evil, has received a powerful if not an irresistible impetus. Mormonism has just commenced its career. It will date its greatest triumphs from the MASSACRE AT CARTHAGE PRISON.

And the time is not far distant, when the murderers of Joseph Smith, and those who have incited to murder, will be held as execrable, and their names only remembered with infamy, while a monument reaching to the clouds will point the pilgrim and way farer to the sepulchre of the great FOUNDER OF NAUVOO, and tell to succeeding ages, the deeds of one of whom it may be truly said, he was a father to the fatherless, and a friend to the widow in her affliction.

J. L.

ANCIENT RUINS IN TEXAS.

We have been informed by a gentleman who has traversed a large portion of the Indian country of northern Texas, the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says, that on one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly

hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows and the lower rooms are so dark and gloomy that they resemble caverns rather than apartments of an edifice built for a human habitation. Our informant was unable to describe the style of architecture, but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Ortulun. He says that there are many similar ruins on the Colorado of the West, which empties into the California sea. In one of the valleys of the California traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing its walls and spires presenting scarcely any trace of dilapidation, and were it

not for want of a roof it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large aqueduct, part of which however is in the solid rock still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the early periods to which their traditions extend. The antiquarian who is desirous to trace the Aztec or Toltec races in their emigrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation. [Texas Telegraph.

Henry Elliot, of Cincinnati, will cease to act in his office, as elder in the church of Jesus Christ of Latter Day Saints. By order of the Twelve. W. RICHARDS, Clerk.

POETRY.

For the Times and Seasons.

TO DR. WILLARD RICHARDS.

A word to THE FAVOR'D "two minutes in jail,"
 When the fury of men, and the vengeance of hell,
 Sent a shower of balls, like a shower of hail,—
 And the mightiest prophets but breathed—'FAREWELL!'

When the answer was silent—to "what shall I do?"
 When thine brother Taylor lay weltering in gore;
 When the heralds of death rush'd the broad way to view,
 And horribly glanc'd—YOU'RE THE LAST OF THE FOUR!

O tell it ye saints, while eternities add,
 Where the righteous are joy'd, or the evil alarm'd,
 That amid all the carnage at Carthage, so bad,
 His body, as VEIL'D by the Lord, was unarm

Ah! error's a phantom, but truth is a rod—
 Hence onward these tidings shall pass round the globe,
 That RICHARDS was "mark'd" with the martyrs of God,
 Yet spar'd without even a hole in his robe!

'The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 16.]

CITY OF NAUVOO, ILL. SEPT. 2, 1844.

[Whole No. 100.]

HISTORY OF JOSEPH SMITH.

(Continued.)

During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob he went to Chardon on Saturday, April first. Sunday, April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighborhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time,) brother George Pitkin took us in his waggon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by elder Rigdon, who left Chardon in the morning; and proceeding onward; we arrived at Wellsville the next day, and the day following at Stubenville, where we left the waggon; and on Wednesday the fifth of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with bishop Whitney,) to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams', where I found her, very disconsolate on my return.

From Wheeling we took passage on board the steamer Trenton. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnati, some of the mob which had follow-

ed us all the way round, left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville, we were joined by elder Titus Billings, who was journeying with a company of saints from Kirtland to Zion, and we took passage on the steamer Charleston for St. Louis, where we parted with brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, a distance of about three hundred miles from St. Louis. We found the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

On the 26th, I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful.— During the intermission, a difficulty or hardness which had existed between bishop Partridge and elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following: *Revelation given April, 1832, showing the order given to Enoch, and the church in his day.*

Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I the Lord forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law: therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

And now verily I say unto you, I the Lord will not lay any sin to your charge: go you

ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanassah, and Mehemon, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion: for Zion must increase in beauty, & in holiness: her borders must be enlarged; her stakes must be strengthened: yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of sathan until the day of redemption.

And now verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me,

for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be forever if you fall not from your steadfastness; even so:— Amen.

On the 27th, we transacted considerable business for the salvation of the saints who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren and received the following:

Revelation given April, 1832.

Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers: women have claim on their husbands for their maintainance until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church, and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintainance until they are of age; and after that they have claim upon the church; or, in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor: Amen.

Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed the first edition; that William W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps, & Co." It was also ordered that W. W. Phelps correct and print the hymns which had been

selected by Emma Smith, in fulfillment of the revelation.

Arrangements were also made for supplying the saints with stores in Missouri and Ohio, which with a few exceptions, was hailed with joy by the brethren. Before we left Independence, elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Independence, and in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of vituals or a night's sleep, and doctor Porter, our landlord's brother, who attended him, said it was a d——d pity we had not got some Mormon there, they can set broken bones or do any thing else. I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head.—Thanks be to my heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ, Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a waggon to the river, about four miles, and there would be a ferry boat in waiting which would take us

quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in waiting, and we will be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning and found every thing as I had told him, for we were passing rapidly up the river before 10 o'clock, and landing at Wells-ville, took stage coach to Chardon, from thence in a waggon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

As soon as I could arrange my affairs, I recommenced the translation of the scriptures, and thus I spent most of the summer. In July we received the first number of the 'Evening and Morning Star,' which was a joyous treat to the saints. Delightful, indeed, was it, to contemplate, that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble enquirer after truth.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many news papers published the prospectus of our new paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet. Editors thought to do us harm, while the saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the 'Evening and Morning Star,' Independence, Missouri, June 1832, first number.

"TO MAN.

With the help of God, the first number of the Evening and Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects and briefly add a few remarks, will naturally be expected: and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in days of old, for he is the same God yesterday, to-day and forever; and, if, after he was taken up, as mentioned in the first chapter of Acts, he through the Holy Ghost had given

commandments unto the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect, (the house of Israel; see Isaiah, 45: 4;) and even before John the revelator must prophesy again before my peoples, and nations, and tongues, and kings? (see Rev. 10.) We know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become kings and priests to God, the Father, in the celestial kingdom, where God and Christ is, and where they will be for eternity; and where will be also, the general assembly of the first born, the church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen 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. That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the saints: that the Savior may reign his thousand years of peace upon the earth, while satan is bound. That it comes in meekness and mercy to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set his hand again the second time to restore them to the land of their inheritance; ready to receive the Savior in the clouds of heaven. That it comes to show that the ensign is now set up, unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the day of tribulation spoken, of by our Savior, are nigh at hand, even at the doors. That it comes to repeat the great caution of Paul: Beware lest any spoil you, (the disciples of Christ,) through

philosophy and vain deceit, after the traditions of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when he comes he may have a holy people ready to receive him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth, without sin; be changed in the twinkling of an eye, and become a king and a priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have account, that Jesus Christ spake concerning the things of eternal life, were: Suffer it to be so now: For thus it becometh us to fulfill all righteousness. Then he was baptized: and truly, if it became the Savior of the world, holy as he was, to be baptized in the meridian of time, to fulfill all righteousness, how much more necessary is it for man, to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavoring by all means to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measures of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. PHELPS.

June, 1832."

TO THE CHURCH OF CHRIST ABROAD
IN THE EARTH.

It is the duty of the church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritance, &c., and it behooves the members of this church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the churches of Christ, which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It is all-important and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way, by observing the Sabbath day, and keep it holy; by teaching their children the gospel and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others, as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the arch angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish."

CONFERENCE MINUTES.

Minutes of a conference held in Gerry, Chautauqua county, N. Y., July, 27th, 1844.

Conference convened pursuant to appointment, and organized by calling elder Joshua Holman to the chair, and appointing elder Rowland Cobb, clerk.

After singing and prayer, the chairman pro-

ceeded to state in a brief manner the object for which the conference was called. A branch of the Church of Jesus Christ of Latter Day Saints was organized in this place, called the Gerry branch, consisting of twenty members. Elder Rowland Cobb was chosen to preside over the branch, and S. Stephens was appointed clerk.

Brother F. Williams represented the branch at Charlotte Centre, consisting of ten members—one elder and one priest.

A discourse was delivered by elder Tyler, on the first principles of the gospel, to an attentive congregation.

Adjourned till 10 o'clock, A. M., July, 28.

Met pursuant to adjournment and opened by singing and prayer. Elder Whipple addressed the assembly on the subject of the kingdom being taken from the Jews and given to the Gentiles, and the great work of the last days, &c.

Brothers F. Williams and Asa Horton were ordained elders, and the conference adjourned.

JOSHUA HOLMAN.

Chairman.

ROWLAND COBB, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Southfield centre, Oakland county, Michigan, on the 9th 10th and 11th of Aug. 1844.

Pursuant to previous appointment, conference met at 4 o'clock P. M. called to order by elder G. Savage; and elder William Burton chosen President pro tem—elder M. Serrine being absent—and elder Wm. Van Avery clerk.

Conference was opened by singing and prayer, by the president, after which he made some remarks respecting the business of the conference, and gave liberty for others.

Elder G. Savage made some very appropriate remarks on the death of the prophet and patriarch, and was followed by other elders. After the usual solemnities Conference adjourned until to-morrow, at 11 o'clock.

Conference met pursuant to adjournment; elder Serrine being present, took the chair. — Singing and prayer by elder G. Savage. Elder Merely delivered a discourse from Matthew, 23th chapter, 19 and 20th verses, from which he set forth the first principles of the gospel in a very able manner, showing the necessity of obeying all the ordinances of God's house.

Conference adjourned for one hour and a half.

Conference convened; singing and prayer, by elder D. Hickey. The number of different quorums were then called for.

High Priests—M. Serrine and ——— Slodard.

Seventies—G. Savage, Wm. Burton, L. Malloray and ——— Mcrcly.

Fourteen elders, two priests and one deacon.

The different branches were then represented.

Franklin branch by elder J. M. Wait, 34 members, one high priest, five elders, one priest, one teacher and one deacon.

Livonia branch by elder David Wood, 16 members, one elder, one priest, one teacher, and one deacon,

Superior branch by elder M. Serrine, 16 members and one teacher.

Brownstown branch by elder G. Savage, 19 members, one elder and one teacher.

Redford branch by Levi M. Rendall, 14 members, two elders, one priest and one deacon.

Southfield branch by R. Hogle, eight members, one elder and one priest.

Avon branch by elder D. Hickey, 14 members, 2 elders, 1 priest.

Pleasant Valley branch by elder B. Searls, 26 members, three elders and one priest.

Lapier branch by brother Lathrop, 11 members.

Cedar branch by M. Serrine, 13 members, one priest and one teacher.

Waterford branch by M. Serrine, 12 members, one elder and one teacher.

Pine Run branch by elder S. Malloray, nine members, one elder and one teacher.

Rose branch by B. Searls, nine members, one priest and one teacher.

Hillsdale branch by M. Serrine, six members, one elder and one priest.

About 40 members in the above branches not represented.

Elders Peter Van Avery, jr. and Martin Sprague were called to labor in the county of St. Clair, J. M. Wait in Siwassee, G. Savage in Oakland and Macomb counties.

The following brethren were then nominated for ordination:

Brother Lathrop and Wm. Walworth to the office of elders.

Aurora Burnes and Wm. Surviss to the office of priests.

It was then motioned and seconded, that elder Wm. Burton preach Joseph's and Hym's funeral sermon, on the Sabbath at 11 o'clock.

Conference adjourned until to-morrow, at half past ten o'clock, A. M.

Conference met according to appointment and after the usual solemnities, elder Burton delivered a lengthy discourse from Revelations 14th chapter, 12th and 13th verses, giving a

brief sketch of the rise and progress of the church from the time it was organized; also the life and sufferings of the prophet and patriarch, from the time they were called to the ministry, until they were assassinated and suffered martyrdom for the cause of truth. A deep solemnity rested upon the congregation.

Conference adjourned for one hour.

During intermission, two were added to the church by baptism

Conference convened; after the throne of grace was addressed, a discourse was delivered by elder Savage on the subject of faith; after which the confirmation of those that were baptized, blessing of children and sacrament was administered.

A minister of the Christian order then arose, desiring the privilege of addressing the congregation a few moments; he then stated he came there for the purpose of hearing for himself concerning our principles, and said he must confess he had heard the truth, and inasmuch as he had embraced error, he was willing to exchange it for truth any time, and as an honest man before God, he exhorted the congregation to obey the gospel if they wished to be saved in the kingdom of God.

It was then motioned and seconded, that the minutes of this conference be sent to the Times and Seasons for publication.

Conference then adjourned until the first Friday in November next, at Oakland Town, Oakland county, four miles north of Rochester.

WM. BURTON, }
M. SERRINE. } Prest's

WM. VAN AVERY, Clerk.

COMMUNICATIONS.

A MIRROR FOR THE SAINTS TO LOOK IN TO SEE THEMSELVES.

"How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

These words were addressed to the inhabitants of Jerusalem by our Lord and Savior, intimating that if they had been willing to hearken to him and to the prophets who were before him, they might have remained in the quiet possession and enjoyment of their city and temple, and national rights and liberties. But because they would not hearken, they should be scattered, their temple destroyed, and their city and country left desolate.

But we have quoted them in order to apply them to the saints in this age.

O! ye Latter day Saints! How oft would the Lord have gathered you, *but you would not.*—The fact is, if the saints had been willing to

hearken to counsel, and to give heed to the commandments and revelations of God as published among them from time to time, Nauvoo would now have contained a hundred and fifty thousand souls; with industrious work shops of every description, manufacturing every article for home use and comfort, and supplying the whole western states with every thing useful which ingenuity could invent, or skill and industry execute, from a cambric needle or a pin, up to a steam engine; while Hancock and half a dozen other counties would have been filled with a hundred and fifty thousand more of industrious and flourishing farmers, stock raisers, wool growers, etc. etc.; while the state legislature would have been filled with our wise men, to make just laws; and the executive chair with a man who would have administered them in equity and justice, for the benefit and protection of all. Every foot of vacant land would have been cultivated like Eden, and a hundred thousand outlaws, murderers, mobbers, and traitors, would have found it impossible to have disturbed our peace, or broke up the government of the country; and those who were opposed to peace, order and civilization, would have had their money for their lands, and would long since have been traveling to Texas, California, Oregon, or the lower regions of his satanic majesty's dominions.

O ye Latter Day Saints, how oft would I have gathered you, but you would NOT.

What is the reason you would not be gathered as a hen gathereth her chickens under her wings? I answer; covetousness and unbelief. Ye have chosen your own ways, and have never been willing to hearken to the prophets and servants whom God has sent unto you; 'Rising early and sending them.' The instructions have been given you all the day long, to sell off your lands and property, and to gather up your money and substance, and come up and purchase lands and farms and establish all the various branches of industry, both in town and country, and to make your purchases and establish your settlements according to counsel; so to act in unison, and thus be able to withstand persecution and every evil work.

We will now proceed to show in a few instances how this has been fulfilled.

An elder by the name of J. M., residing in Ohio, professes great zeal and faith, and made mighty promises what he would do with his money. He accordingly sold and prepared for removal. He had about ten thousand dollars in ready money, which he divided chiefly among his children who were great enemies to the truth, and as I was informed, let the re-

mainder out at interest to some worldling in his own state, and then came on to Missouri, with great zeal to keep the commandments of God; but was driven out. Query; How many mobbers would that ten thousand dollars have purchased out, in a new country where land was cheap?

Old elder B, of Genessee Flats, owned about eight thousand dollars worth of land and mills. He promised much, but finally instead of fulfilling, I believe he divided a part to his unbelieving children, and trusted out a good store of the rest; and then came on and was driven out of Missouri.

There is Captain J., an elder who runs a sloop from Sing Sing to New York, said to be worth some thousands, who has great zeal for the commandments; and who has known and testified to the truth for some seven years past. This man runs his sloop still; and his money has never purchased a farm or erected a work shop in Zion. *'How oft would I have gathered you but you WOULD NOT.'*

There was a brother W., of New York who joined the church and came out west; but he kept his gold and silver locked up for years instead of laying it out in some branch of industry to employ the poor. He was doubtless the person referred to in the scripture, who did not put his money to use because *'he was afraid.'*

One comes here and goes away to St. Louis Burlington, Peoria, Chicago or some other place, and lays out his means because he thinks there is a greater prospect of gain; another goes to a newer country where he thinks to get better or cheaper land; another pays his money out, or lends it to some scoundrel, because he has not sufficient confidence in the church to deal with them. A woman comes here and keeps her money sewed up in her stays, instead of entering into business with it.

Another comes here and looks about him a while, and then takes his money and goes back to England, or to Philadelphia, or wherever he came from, for fear he should spend it here in doing good.

Another goes away by himself and buys a farm, where he neither enjoys society nor protection.

Thus the poor go unemployed, and are scattered to and fro over the earth, to seek to earn a morsel of bread; while the city of Nauvoo languishes in poverty, the Temple is not built, business is at a stand, and the saints of the Most High are few in number, have but little means, and are persecuted, robbed, killed and destroyed all the day long.

The foregoing are only a few samples out of the thousands which are known to transpire

among the members of this church whose boast is: that they have prophets, apostles and revelators to guide them, while the sectarians have not. Nor are the rich alone to blame in these matters; for many of the poor either stop on the road, or come here and go away again, as they say through poverty or necessity. But if they are not prospered abroad, they excuse themselves because they have no means to settle here; and if they are prospered, then they are doing so well that they think that they had better stay where they can do the best;—and they are led on by worldly schemes, and by drunkenness and whoredom, till they care nothing for the Lord, or his saints. Scores and hundreds of young ladies come here, or start to come, and either on their way, or after they arrive, are led away and corrupted; and are finally made servants or wives to some unbelieving rascal who fears not God or regards man; and others still more wicked and unfortunate, lose their character entirely, in St. Louis, Warsaw, or some other place, where they are placed in houses of ill fame and made merchandize of, for fear lest they should come to Nauvoo and be deluded; while thousands on thousands stay for years in their native land and profess all the while to believe that God has commanded the church to come together.

Again, many who do come and stay here among the saints, come more with a view of being helped to a living, while they pray, and sing, and tattle, and hear and tell news, than of entering into the strict rules of persevering industry and economy, in order to procure the comforts of life.

Again; merchants, lawyers, doctors, mechanics, and others who are not of our faith, and only here in our midst for speculation, or something worse, are supported; and even made rich while our real friends are neglected, and compelled to seek employment and support in other and distant towns.

Many persons are here who stand still, and are in a great measure idle, who do not take half the pains to establish themselves in business, which they would be willing to do in St. Louis, in Lowell, in Salem, or in Boston.

What is the result of all these operations and proceedings? The answer is obvious. Our city is impoverished, and many go hungry and destitute. Our people are scattered and not prepared to defend their freedom and their rights. Mobs prowl around us, and overpower us, and vex and murder at pleasure, and we are in danger of being scattered and driven.

Then a general murmur commences from these same covetous, unbelieving and disobedient saints.

They say, it cannot be that God has called us together to suffer hunger and poverty without the means of support, and why, (if this is his work,) does he not defend us from our enemies, and give us peace and plenty. Thus God and his servants have to bear the blame for all the consequences of their disobedience and neglect; while they scatter from the rest like wild quails, or pheasants; and crying as they go: 'the work of the Lord has failed, and the revelations of his prophets are falsified.'

O ye Latter Day Saints! how oft would Jesus have gathered you as a hen gatheth her chickens under her wings, but ye would not.

So much for those who would not.

But there are thousands who would be gathered under the wing of the Almighty, and who have strove from the beginning to keep his commandments and to be counselled by his servants.

What shall we say to them?

We say dear brethren and sisters; you have suffered much, because of false brethren and traitors, and the hypocrite and the covetous.— But, persevere without discouragement; for God Almighty will gather you under his wing: and Jesus will lead you and deliver you from all trouble and wipe all tears from your eyes. Therefore, be of good cheer; and endure in faithfulness unto the end.

As to the church at large, at home and abroad, if they will now repent of all these evils, and come together as the heart of one man; and be governed by counsel, and seek to employ themselves and each other, and to support and build up in perfect union, according to the plan of heaven; they shall be saved; and no power shall scatter or destroy them; but if not, behold your house is left unto you desolate, and the kingdom of God shall come with power for the deliverance of those who will do these things.

I am as ever, your affectionate
and humble servant, who loves
you so well that he dares tell
you the truth, P. P. PRATT.

TO THE SAINTS.

Whereas Elders James J. Strang and Aaron Smith have been circulating a "revolution," (falsely called) purporting to have been received by Joseph Smith on the 18th of June, 1844: and through the influence of which they have attempted and are attempting to establish a stake, called Voree, in Wisconsin Territory, thereby leading the saints astray: therefore, the said James J. Strang and Aaron Smith are cut off from the church of Jesus Christ of Latter-day Saints, this 26th day of August, 1844.

By order of the Council of the Twelve.
W. RICHARDS, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

SEPTEMBER 2, 1844.

Great excitement prevails throughout the world to know "who shall be the successor of Joseph Smith?"

In reply, we say, be patient, *be patient* a little, till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried *without a dissenting voice*, that the "Twelve" should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of.—Bishops Whitney and Miller have been appointed trustees, to manage the financial concerns of the church, and will soon enter on the duties of their calling.

EX FERMINATION.

From the Boston Investigator.

LIBERALITY OF A PRIEST.—The last Jonesboro (Tennessee) Whig, edited by the Rev. Mr. Brownlow, contains the following editorial expression:—

"Our opinion is, that there is to be no peace in this vast country, till the *Mormons and Catholics* are exterminated."

The above is extracted for a *text*, without an idea of abridging the freedom of thought, or freedom of the press: for the *Deist* and the *Priest* exhibit in *words* what they would be ashamed of in *deeds*. The Hottentots of Africa; the Cannibals of the islands of the sea, the wild Arabs of the desert, the Pirates of the ocean, or wild Indians of the mountains, have never, to our knowledge, settled down on the deadly conclusion to '*exterminate*' their neighbors; but a CHRISTIAN PRIEST AND A LIBERAL DEIST HAVE!

To take the text as a whole, as the fair position of the author; 'there is to be no peace in this vast country, till the *Mormons and Catholics* are exterminated?'—which is rather a *vast* calculation, allowing each term to express what it means, and mean what it expresses. '*This vast country*,' about comprises the habitable globe, and in nearly all places where there is people, there are '*Mormons and Catholics*,' as well as priests in Jonesboro,' or Deists in Boston. Again, 'in this vast country,' among all

nations, 'the *Mormons and Catholics*' are a constituent part of the community, government, and greater or lesser power, with as many natural rights, privileges, immunities and claims, on earth and in heaven, as the classical dictator of Tennessee, or the pontifical free-thinker of Massachusetts; and who, as a righteous judge, ought to say to Moses; blot out *Amalek*? Has the powers that be, set up a negro-driving priest of the south, and a speculating Yankee of the north, as Aaron and Hor, to bolster up public opinion, and 'utterly put the remembrance of *Mormons and Catholics* from under heaven?'

But this is not all. The absence of one thing often substitutes another, and, as there 'is to be no more peace,' till this priestly prophecy is fulfilled, *war*, calamitous *WAR!* must be prosecuted by the whole Protestant world, against the '*Mormons and Catholics*' till their blood, booty and utter '*extermination*' whiteus a peace; pure as the crystal fountains of the untrodden valley, or gushing spring of the mountains. Really we, that is the '*Mormons and Catholics*' of the enlightened nineteenth century, have 'fallen on evil times,' for the *great men* of the south, and the *wise men* of the north, have taken counsel together to *war* for the whole world, and we must be '*exterminated*,' or kiss the priest's toe, and black the Deist's boots.

There is certainly a good deal of old-fashioned religion embraced in the limits of our text: i.e; if the priest of Jonesboro' is that prophet spoken of as being raised up among his brethren, which, every soul that would not hear him, should be cut off from among the people; and that the patriotic, philanthropic infidel, (pardon the expression, it only means trusting *in fidelity*,) of Boston, is the spirit of Elias, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord comes and smites the whole earth with a curse! There is, too, an immense *appearance* of the milk of human kindness, and charity for the honor and glory of christianity, and the reason and wisdom of free-thinking, couched in the manly idea of '*exterminating*' the '*Mormons and Catholics*'—by *universal war!* It savors so much of the millennium: the instruction of Jesus, and the prayers of pious, praying men! It must be that we, i.e: the '*Mormons and Catholics*,' have waked up on the wrong planet, for the pious and pompous of the north and south, of this boasted '*asylum of the oppressed*' of all nations, have decided that we have no right here in '*this vast country*,' and must be '*extermina-*

ted' by the vengeance of war! We should like to ascertain what the great crowned heads of the kingdoms of the world think of universal war; universal extermination; universal priesthood; and universal power of the lesser priesthood! America is waking up in wonders, and we sincerely hope the people will follow one of the old prophet's advice: *Consider your ways!*

EXECUTIONS—THE GUILLOTINE.

The London Quarterly Review contains an elaborate but interesting article upon the systemized murders of the Guillotine, the origin of the barbarous instrument, and other matters connected with this most terrible feature in the history of the French Revolution. The Guillotine, it appears, was not originally designed with any view to what turned out to be its most important characteristic—the great number of victims it could execute in a short space of time—but this bloody instrument was at first proposed on a combined principle of justice and mercy, the inventor contending, that hanging was a lingering and cruel punishment, while death by decapitation must be immediate.

After giving much information in relation to this sanguinary machine, the writer of the article, speaking of the position it occupies in France, says, that the Guillotine remained in performance, in the celebrated *Place de la Revolution*, until June 8th 1794, when the inhabitants of the streets through which the sufferers had to pass, being weary of the heart-rending sight, resolved that the cruel instrument should be removed to the *Place St. Antoine*, in front of the ruins of the Bastille. It stood in this new position, however, but five days, the shop keepers not liking their new neighbor, and having in those brief five days, executed ninety-six persons, it was removed to the *Barriere du Trone*, where it stood from the 9th of June, to the fall of Robespierre, 27th of July, 1794.

In the forty-nine days, in which it is said to have stood at the *Barriere du Trone*, it despatched 1270 persons of both sexes, and of all ages and ranks, and it became necessary to build a kind of *sanguiduct* to carry off the stream of blood; and on the very day when Robespierre fell—even when the slightest interruption would have sufficed to have stopped the fatal procession—forty-nine persons passed to the place of execution! On the 27th of July, at about half past three in the afternoon, just as this last batch of victims were about to leave the Conciergerie, a considerable commotion in the town took place, caused by the revolt against Robespierre.

Here an event occurred which reflected great credit upon Sanson, the chief executioner. He was conducting the prisoners, but observing the disturbance, and seeing Fauquier, the Accusateur Public, passing the court where the prisoners were ascending the fatal carts, on his way to dinner, he ventured to stop Fauquier, and represented to him that there were rumors of a commotion, suggesting whether it would not be prudent to postpone the execution, at least until the morning; Fauquier roughly replied that the law must take its course. He went to dinner, and the forty-nine victims went to the scaffold—whither, in due time he followed them.

The next day the Guillotine was removed back to the scene of its longest triumphs—the *Place de la Revolution*—where on the 28th of July, it avenged humanity on Robespierre and twenty-one of his followers; the next day sixty-nine; and the day after, thirty more of his associates. The writer in the Quarterly justly adds that, though France is naturally anxious to forget these Revolutionary horrors, it behooves the rest of Europe to remember and meditate upon them.

REFLECTIONS.

The above extract is taken from an exchange paper as a matter of historical vengeance. In fact, such specimens of the cruelty and corruptions of men serve as monuments, raised over the degeneracy, ambition and folly of past generations, for the reflection, contemplation and solemn warning of virtuous people.

In good cooking various articles are used to prepare a palatable repast for the appetite of man. Salt, pepper, spice, vinegar, catsup, cassia, and many other seasonables, make up the dish to please the taste; and thus have we brought in the Guillotine as a *variation* of death to please the vanity and wrath of man.

There is a consequence and a power attached to death, that man, poor weak man, has never fathomed. He, to-be-sure, has sought out many inventions; circumnavigated the globe; brought down the lightning from the clouds, and soared above them in balloons—but he cannot cope with *death*. From the morning that Cain, in his ambitious thirst for power, without prudence, and humility, shed the innocent blood of his brother Abel, the spirit of the evil one has rambled forth among mankind to destroy life. The opposition to life has marched even handed with the anxiety to perpetuate it. Yea, more so; for when all flesh had corrupted its way on the earth, the Lord himself sent in the floods and made a whole-

sale business of the whole earth, and all that had life, save what was in Noah's Ark, died.—By the time the saints have spent as much time in the next world, as they live in this, they will have learned that death is a person, and occupies a conspicuous place among the damned. Hell is a person too, and death, hell and the devil must fill the three lower kingdoms. It is written in Isaiah: 'We have made a covenant with death, and with hell are we at an agreement: when the overflowing scourge shall pass through, it shall not come upon us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God; Behold me establish in Zion a stone, a tried stone, a precious corner, a fountain well founded, that on account of unbelief shall be hastened.'

Again, while this foundation is hastening to prostrate the designs of wicked men, death, hell and the devil, we read in the revelations of St. John as follows: 'And when he had opened the fourth seal, I heard the voice of the fourth beast say, come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.'

But enough on this point. The great idea is, to show how many horrible modes of destroying life have been invented by the cunning, malice, and wisdom of men, in the various periods of time; stoning, crucifying, frying in pans, boiling in oil, and beheading; were among the many modes of olden times; as popular as the Guillotine, scaffold, drawing in quarters, burning at the stake, and inquisition, among christians; or faggots, pine knots, stuck into the flesh and burnt, throwing the tomahawk and scalping, among savages. They are all awful, and bespeak degradation of soul, and a lack of pure religion. To incarcerate men in prison, through ambition and wrath; or to hang them in chains; or banish them among beasts on desert islands; or to cast them into dens of lions; or to plunge them into furnaces, heated seven times hotter than they were wont to be; or to skin them alive—show such an insatiable thirst for revenge, and display of power over life; that good men cannot endure it:—it will require a God to judge such enormous crimes, an eternity for the punishment, and a case hardened devil to inflict it!

Modern times, by the invention of gun powder and fire arms, have made the exit of life more speedy. It will be noticed among the

most ferocious of the latter day mobs, that swords and gun powder, are the dernier resort to destroy one another; and, perhaps, since there is a consumption decreed upon the whole earth, this method will be the mildest one allowed among the wicked, till all the plagues are poured out and death is taken out of the world. Cowper says:

'Variety's the spice of life,
That gives it all its flavor.'

And, when candid men meditate upon the horrid modes of destroying life, invented by tyrants, they can exclaim:

Jealousy's the bane of life
That gives it all its trouble!

Were it not for the glorious hope of a hereafter, what would be the consolation of the Lord's noblemen? Ah! says the apostle, 'if in this life we only have hope, we are of all men most miserable; eat, drink and be merry, for tomorrow we die!' There is a something in the inner man, which reaches beyond death; and like the ancients, we can exclaim: 'Awake, awake, Deborah; awake, awake, utter a song. arise, Barak, and lead thy captivity captive thou son of Abinoam.'

It seems cruel, excessive, and soul dejecting to let wicked and corrupt men, use power, unto the death and destruction of so many millions as frequently are murdered, butchered, imprisoned, and otherwise inhumanly treated for their religion; or for the sake of glutting the desire of despots; or for the gratification of an ignorant mob; but when the patient spirit of Jesus lifts up the imagination and we view in visions what must shortly come to pass upon all the ungodly, we can pray like Hannah of old: 'My heart rejoiceth in the Lord; mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by his actions are weighed. The bows of the mighty men are broken, and they that stumble are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raised up the poor out of the dust, and lifteth up the beggar from the dung-hill, and set them among princes, and to make

them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his anointed.'

In conclusion, our extract on the Guillotine, and our remarks on modes of murder, have perhaps exceeded the space which they should have occupied, but what is the use of curtailing a subject of such immense magnitude?—Were it not that there is a day coming when the nations of the earth shall learn war no more, and when death shall be swallowed up in victory, we should not have had moral courage to have written on such a painful theme. The Lord, however, having made a wholesale business of slaying the wicked several times when they became 'too plenty,' has promised that they shall be burnt up, root and branch, in the last days: Therefore 'let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand;—To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honor have all his saints.—Praise ye the Lord.'

This will be glory enough for one world, and joy enough for those who have waded in blood to bliss. *Then* and only *THEN* will the saints understand what death is; and what the *power* is, of him that conquers all, in this world and the world to come.

'A FOOL'S BOLT IS SOON SHOT.'

The following *very* sage selection, by some wise-acre of Massachusetts, appeared in a late 'Boston Bee.'

A FALSE MORMON PROPHECY.—*Mr Editor*:—In the Book of Mormon, second edition, commencing on page 526, occurs a prophecy; in the course of which the Prophet Smith is brought into view, and the following prediction is made concerning him:—

'But behold the life of my servant shall be in my hand; therefore they shall not hurt him;

although he shall be marred because of them, Yet I will heal him; for I will show unto them that my wisdom is greater than the cunning of the devil.'

Happening to be familiar with Mormon books I thought I would transcribe the above passage for publication, in order to show how it squares with the violent death of Smith.

AN OBSERVER.

This 'marring' which was to take place before he brought the words of the book forth to the Gentiles, happened near the hill Cumorah, when *Joseph Smith was knocked down with a handspike*, and afterwards *healed almost instantly!* The second time he was *marred*, can be seen by reading the 'Times and Seasons' of August 15th, 1844; when his *flesh was scratched off*, and he tarred and feathered. He was again healed instantly, fulfilling the prophecy *twice*. But lest the uncircumcised Philistines should triumph, we wish that 'An Observer' would read the following paragraph in the 8th chapter of the first book of Nephi, page 54, in said Book of Mormon. 'Come ye near unto me; I have not spoken in secret from the beginning: from the time that it was declared, have I spoken; and the Lord God and his spirit hath sent me. And thus saith the Lord, the Redeemer, the holy One (Jesus Christ) of Israel; I have sent *him*; [Joseph Smith] the Lord thy God who teacheth thee to profit; who leadeth thee by the way thou shouldst go, has done it. O that thou [the Gentiles] hadst hearkened to my commandments, then had thy peace been as a river, and righteousness as the waves of the sea: thy seed also had been as the sand: the offspring of thy bowels like the gravel thereof:—his name [Joseph Smith's] should not have been cut off, nor destroyed from before me.'

Perhaps Isaiah in the 48th chapter and other places, might have mentioned the fact that his name was 'cut off.' Read and reflect, for there are more true prophecies in the Bible and Book of Mormon, than the sects and sinners ever dreamed of. Remember that.

THE WINE CUP OF FURY.

There is a solemn idea contained in the command of the Lord to Jeremiah: 'To take the wine cup of his fury at his hand, and cause all the nations to whom I send thee, to drink it. This awful command has yet to be executed, 'for the slain of the Lord' has never been 'from one end of the earth to the other.' If this generation is not the one for the inhabitants of the earth 'to drink and be drunken, and spue and fall to rise no more;' let some divinely authenticated servant of the Lord say when it will be, for it must come.

On reflection, we think Pollock's words for Death, in his 'Course of Time,' comes very near a reality. He says:

"Earth's cup
Is poisoned: her renown most infamous;
Her gold, seem as it may, is really dust;
Her titles, slanderous names; her praise re-
proach;
Her strength, an idiot's boast; her wisdom, blind;
Her gain, eternal loss; her hope, a dream;
Her love, her friendship, enmity with God;
Her promises, a lie; her smile, a harlot's;
Her beauty, paint, and rotten within; her pleas-
ures,
Deadly assassins masked; her laughter, grief;
Her breasts, the sting of Death; her total sum,
Her all, most utter vanity; and all
Her lovers mad; insane most grievously;
And most insane, because they know it not."

TEN VIRGINS,

And five of them were wise, and five foolish:
Mat. 25; 2.

So much is said about stakes of Zion, recently, that a few words of Revelation on the subject may suffice. On the 235 page of the old book of Doctrine and Covenants, (366 in the new) we read as follows:

"Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, shall it come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall

there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."

Now, brethren, the word of the Lord is plain, no more 'places of gathering, will be appointed of the Lord, till there is *'no more room'* in Zion; and should the wicked scatter the saints ever so far and wide from their inheritance, yet, when Jacob begins to go up to the house of the Lord, and to the God of Israel, *they will come home*. The wise virgins will have oil enough in their lamps to see the 'way marks,' and walk in the old paths. Glory to God who giveth us the victory through Jesus Christ our Lord, by adhering to his commandments, as given by Joseph Smith, his servant the seer.

PRELIMINARIES FOR RELIGION.

In 1835, there was published in London, a 'Book of the Denominations.' This publication, of about 700 pages, contains an account of nearly sixty different sects, all serving God under various creeds, ceremonies and expectations. Truly was it said, *'when the shepherd is smitten the sheep will scatter.'* To obviate the objection, however, so often made to revelations, as believed by the Latter Day Saints, we have thought it advisable to make an extract from the writer's preliminary remarks. It is not all gold that shines, neither is every pile of rubbish destitute of jewels: By proving contrarieties, truth often manifests itself so clearly that he that runs may read, and he that reads may understand.

Now to the extract:—

"For eighteen centuries it has been the singular fate of christianity to attach to itself, and yet to separate from each other, those who have professed to embrace it as a revelation from heaven. Its promulgation has been uniformly marked by this two-fold character of unity and division. The most violent zealots for opposite or different opinions, have yet ranged themselves under the common standard of the faith; they have all strenuously adhered to the name of their founder, while they have strangely used that name as the watchword of dissension and persecution. So remarkably has this anomalous exhibition of the Christian religion prevailed, that there has scarcely been a moment during its progress in which its friends, because they were its friends, have not been the opponents of each other. Thus the odium of engendering strife, and every uncharitable and

antisocial feeling in the human bosom, has been fixed, not upon any particular sect, church, or denomination, but upon the gospel itself; and superficial objectors have inferred, that *because professing Christians in all ages and of all parties have been the persecutors of each other, that Christianity is nothing more than a mischievous delusion, designed to impose upon the credulity, and to awaken into active energy the worst passions, of mankind.*

The preliminary duty of the author of a work like the present, unquestionably, is to meet and refute a conclusion so utterly unsupported by the facts from which it is ostensibly derived.

Assuming the facts to be true, can it indeed be shown, that Christianity is in the slightest degree responsible for the conflicting opinions and persecuting animosities, which have so unhappily disgraced its disciples and tarnished its glory?

A notion has very generally prevailed, that a revelation from heaven ought to be so clear, distinct and luminous, as to render uniformity of sentiment on the subject of its discoveries the almost necessary consequence of its promulgation. This notion as applied to Christianity has operated very differently upon different minds. It has induced infidelity in one class and intolerance in the other. The sceptic waits for the perfect agreement of all Christians, before he will admit their religion to be divine; the bigot contends that among true Christians this agreement is indispensable, that the most trifling departure from his own opinions which are of course the only opinions founded in truth, is a mark of heresy; in the suppression of which, he suffers himself to be hurried into all the extravagances of remorseless persecution. The favorite position of both is, that diversity of sentiment regarding the contents of alleged divine revelation is fatal to its pretensions; perhaps the only point in which the infidel and the zealot are agreed, the practical influence of which is to make one the enemy of himself, and the other the enemy of all mankind. As a subtle and dangerous fallacy it deserves exposure; and for this, a very little sagacity will suffice: those who maintain it, are perhaps hardly aware of its legitimate consequences, any more than they are prepared to detect the sophism on which it is founded. It has not probably occurred to them, that this, their strongest argument for two of the worst things in the world, infidelity and bigotry, is subversive of not only revealed, but of natural religion. If every thing assuming the character of a revelation from heaven is to be reject-

ted simply on the ground of the differences and contrarieties of opinion, which may prevail among its advocates, then there is nothing true, nothing divine, in the universe. For what is there in the whole range of philosophy that has not occasioned disputation, and divided the most acute and sagacious reasoners?—Uniformity is, and ever has been confined within the narrow limits of self-evident truths and mathematical demonstrations. There are no duplicates in human nature, no classes where individuals possess an exact resemblance. It is not therefore possible, unless the capacities of different minds could be equalized, and their circumstances rendered precisely similar, that they should entertain identical opinions, and contemplate under the same aspects, and with the same convictions, the doctrine which they believe to be true, Universal concert and perfect agreement are utterly unknown in this world of ignorance, prejudice and passion, where a thousand influences conspire to obscure the most glorious truths, and to diminish the force of the most powerful arguments.'

SPECIAL MEETING.

On the 8th of August, 1844, at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG called the audience to order, and arranged the several quorums according to their standing, and the rules of the church. The meeting had been previously called, as stated, to choose a guardian, or trustee for said church.

Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and gave his views of the present situation of the church, now that the prophet and patriarch were taken from our midst by the wickedness of our enemies. For the first time since he became a member of the church; a servant of God, a messenger to the nations in the nineteenth century; for the first time in the kingdom of God, the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, present themselves before the saints, to stand in their lot according to appointment. While the prophet lived, we all walked by 'sight;' he is taken from us and we must now walk by 'faith.' After he had explained matters so satisfactorily that every saint could see that Elijah's mantle had truly fallen upon the 'Twelve,' he asked the saints what they wanted. Do you want a guardian, a prophet, a spokesman, or what do you want? If you want any of these officers, signify it by raising the right hand. Not a hand was raised.

He then gave the saints his views of what the Lord wanted. Here are the 'Twelve,' appointed by the finger of God, who hold the keys of the priesthood, and the authority to set in order and regulate the church in all the world. Here is elder Amasa Lyman and elder Sidney Rigdon; they were councillors in the first presidency, and they are councillors to the Twelve still; if they keep their places; but if either wishes to act as 'spokesman' for the prophet Joseph, he must go behind the veil where Joseph is. He continued his remarks nearly an hour, opening by the spirit of God, the eyes, ears and hearts of the saints to the subject before them, and to their duty and the glory of God.

ELDER AMASA LYMAN followed, and fully accorded with the instructions and views of elder Young. I have been at the back of the prophet Joseph, and I shall be at the back of the 'Twelve.' There is no need of choosing a guardian or head, the apostles have the power, as they had anciently, and this is the power that turns the key and will bear off the kingdom of God in all the world, triumphantly; and I shall help them obtain that glory, that eye hath not seen, ear hath not heard, and the heart of man hath not conceived. His remarks were continued in the full fruition of the spirit, that whispers: union is strength, and peace is joy.

ELDER PHELPS spoke next, and continued the same spirit and feeling, having known many of the elders for fourteen years, and had seen them take their lives in their hands, without purse or script, in summer and in winter,—through good and through evil report, for the salvation of souls, and for the benefit of Zion, without the hope of reward; save pleasing God, and obeying his commandments;—had seen them harness for war when wicked men sought their lives and endeavored to destroy their wives and children; and at all times they were willing to act by counsel; they will do it now; this lake of faces does not seem so pleasant without indicating good; and the elders who have stood on the right and left of our departed prophet, knowing the authority and power of the priesthood, will honor it.—Elder Rigdon must know how he obtained his endowment, or what he has; for he has not received all, only a small part. Let him and the whole of Israel rejoice this day, for if they rear that Temple and are faithful, they shall all be endowed, (men and women,) as God will, till they can save themselves and their progenitors, as well as secure their posterity.—Fear not concerning a prophet; Joseph held the

keys in this world, and holds them in the world to come, and counsels for you now. I understand the revelations, and know that in them all things are written concerning the Twelve.

ELDER P. P. PRATT said what had been said, was well said, and went into the merits of the subject, with his usual animation. Says he, I know we can all live happy if we deal with honest men: I do not like the practice when any one is sick or in difficulty, to run to a doctor or a lawyer: run to the very worst men to be cured, or helped out of difficulty! Let me die a *natural death*, and suffer wrong rather than hire a doctor to kill me, or a lawyer to fleece me and leave me to the beggarly elements of the world. As to merchants, I say nothing of them; you know what I mean.

ELDER YOUNG again resumed: I do not ask this audience to take my counsel; act for yourselves: if elder Rigdon is your choice manifest it: if the Twelve be the men to counsel you to finish the great work laid out by our departed prophet, say so; and do not break your covenant by murmuring hereafter. When the whole subject was properly explained and understood, and counsellor Rigdon refused to have his name voted for as a spokesman or guardian, the question was put, 'all in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand;' and the vote was unanimous, no hand being raised in the negative. The next vote was that the Twelve should select and appoint two bishops to act as trustees for the church, according to law. This vote was unanimous also. Another unanimous vote was passed to use every exertion to forward the building of the Temple, and to strengthen the hands of the committee. The revelation in relation to tithing was referred to, and the manifestation of every saint seemed to be, *we will do as the Lord hath commanded*; and the assembly was dismissed with the blessings of the Lord.

☞ The Twelve would invite the brethren abroad, in obedience to the commandments of the Lord, to gather to Nauvoo, with their means to help build up the city, and complete the Temple, which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject: Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones. *For wheresoever the carcass is, there will the eagles be gathered together.* More in the next.

BRIGHAM YOUNG,
Sept. 2, 1844. Pres. of the Twelve.

NOTICE.

Fellowship was, last evening, withdrawn from Elders by the Counsel of the Twelve, and on Sunday next the Sidney Rigdon, James Emmet, and Zachariah Wilson, matter will be laid before the church for their action.

POETRY.

For the Times and Seasons.

CRY OF THE MARTYRS.

BY P. P. PRATT.

Hark!—the sound of many voices mingling
Their feeble cries like the groans of myriads
Of expiring insects, assends the skies
In solemn music. While the wide expanse
Of Heavens' courts re echoes with the sound:
Its strains, tho' mournful, sad, and solemn are
Powerful and mighty, and dignified,
And grand, and sublime: and fill all heaven,
As the sound of many waters; or as
The voice of a great thunder; rending the
Skies; startling the angels; and penetrating
The hearts of the Gods: thrilling every nerve
And kindling the flame of justice in each
Holy bosom.—And whose voices are these?

They are the voices of ancient martyrs
Who were slain for the witness of Jesus;
And for the word of their testimony.
Yes—crucified, beheaded, sawn asunder,
Burned, torn by wild beasts; betrayed, shot,
Hung, boiled, roasted, imprisoned, starved, and
Tortured in ten thousand nameless ways.

And who, so cruel, or so hard in heart
As to afflict these blessed martyrs thus?
Perchance some demon from the courts of Hell
In human form arrayed, alone performed it?
Or if by human aid it must have been
Some low degraded heathen—cannibal,
Trained from his youth to feed on human flesh.
Or tell me, where such wretches could be found?
Alas, I blush to own the truth, and yet
Myself a man. These were their PRAYING FRIENDS;
Their fathers, mothers, brothers, sisters, sons,
And neighbors. Ah, too oft their fellow christians,
In name, but not in spirit. Yes, pious

Priests, and praying friends, too oft betrayed them.
But how could these in conscience kill such men,
And all for their religion and their faith:
Ah, this, (themselves the judge) they never did.
They first accused them, charged with various
Crimes, belied and slandered; then, for justice
Cried: and thus destroyed them, in holy zeal for God
And vainly thought to do him service.

But hark.—That piercing cry still tingles in
My ears, and fills my very heart with grief
What are their words that burn, with might and power
To pain both heaven and earth and all that hear?

"How long, O Lord! holy and true, dost thou
Not judge and avenge our blood on them that
Dwell on the earth?"

Are these the awful words? And what reply
Is given by the avenging heavens?

BE PATIENT—O ye martyred souls and wait
Till your fellow servants who are to be
Killed in like manner shall be fulfilled.

WAIT—till Missouri's plains are soaked in blood
Of innocence, and the souls of Latter day Saints
Mingle their cries with yours for vengeance on
The earth. Wait, till the plains of Illinois,
And the walls of Carthage, are soaked with
The blood of martyred prophets, whose cries
Ascend to heaven for vengeance on a mob.

Wait—till the last vestige of civil and
Religious liberty shall expire in
The bosom of a boasting nation, whose
Rulers mock the cries of justice,
And laugh at the prayers of the oppressed.
Wait till then; but wait no longer.—You have
The answer.

A SONNET ON LIGHT.

BY W. W. PHELPS.

I saw the moon-light on the water,
Like diamond geras, or burnished gold;
I saw the brilliants on a woman,
All queenly tipt in sparkling pride:—

I saw the shining orbs of heaven,
As aided by a telescope,

With light o'er light, AD INFINITUM,
All glittering on each other's spheres:—

But not a ray was half so brilliant
As when, o'er chaos, God exclaim'd:
BE LIGHT! and light, pure light, came shining
On earth—without a sun or moon.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 17.]

CITY OF NAUVOO. ILL. SEPT. 15. 1844.

[Whole No. 101.]

HISTORY OF JOSEPH SMITH.

(Continued.)

COMMON SCHOOLS.

The disciples should loose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.— If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

"The Star Office is situated within twelve miles of the west line of the state of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the state, in about 39 degrees of north latitude, and about 17 1-2 degrees of west longitude; two and a half miles south of Missouri river; 230 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles west of Washington; 1300 miles from New York, and more than 1500 miles from Boston."

In August we were again delighted to receive the Star. The following is extracted from the second number.

THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.

Brethren, we think it proper to give you some general information respecting the present state of the church in Zion, and also the

work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally adopt the scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true church to receive revelations, containing blessings and cursings, peculiarly adapted to itself as a church. We conclude that it is a mistaken notion that the scriptures of the Old and New Testament are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the Old and New Testament. They speak plainly of great things that shall be accomplished in the last days;— such as preaching of the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the rem-

nants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Savior at his second coming, with all his saints to dwell with them in the millennium reign. And now, who, with the Bible in his hand, can suppose that these great and marvellous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning;—consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the bishop or agent in the land of Zion to make known, from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the bishop in Ohio, or from three elders. The elders therefore, will be careful and not recommend and send up churches to this place, without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the bishop in Ohio or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and al-

though this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the 'prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great: Therefore, prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country, is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently.—Although the Lord has said, that it is his business to provide for his saints in these last days; yet, remember he is not bound so to do, unless we observe his sayings and keep them.

TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD THINGS TO THE WORLD.

Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the ARK OF SAFETY before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in

compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days to scare mankind to repentance; no; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they are to be judged according to their works: For, if God is the same yesterday, to-day and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind: Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of

emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments of the Almighty.—In England, where an anxious multitude have been waiting for a reformation in government for years, disappointment is destruction. The house of lords has rejected the Reform bill, and the proud hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin!—All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! so also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

In connexion with the Star, we publish a weekly paper entitled the UPPER MISSOURI ADVERTISER. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

Independence, July, 1832.

From the N. Y. Prophet.

“MAGNA EST VERITAS ET PREVALEBIT.”

“Though all the winds of doctrine were let loose upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to mis-doubt her strength. Let her and falsehood grapple.”—MILTON.

The distinguishing characteristic of the age, in political and religious matters, is a tendency to Ultraism. In the language of an eminent writer, “men seem to see now as they

never saw before, in extent as well as in clearness of visions. We are almost ready to persuade ourselves the experience of the past is of little value to us; that the change of circumstances is so great, that what was wisdom once is no longer such; that the political or religious systems which we now rear on the ruins of the old ones, must ever endure as the monuments of our superior wisdom. Gibbon informs us that it was while viewing the ruins of ancient Rome, that he first formed the idea of that gigantic work, to which he devoted so large a portion of his life; a work replete with instruction from the dead in our dangers and our duties he thought that history was philosophy teaching by example: and indeed it is so.

We may gaze with speechless admiration upon the monuments which fallen nations have left of their glory, on the Ionic elegance of the temples of Apollo at Miletus, and Diana at Ephesus, the Doric grandeur and sublimity of the temple of Theseus at Athens, what are these confessed standards of excellence in the fine arts, compared with the price at which they were purchased—the price of liberty?—Where are Athens and Rome? These once glorious republics have become blended with the chaos of the past; they live only in our memories; their downfall may be traced to their departure from those virtues which were the foundation stones of their strength. Who will look for one moment at modern Rome, where he may see the ruins even of the ancient city? What is true of nations is equally true of the people of God, if they depart from his counsels, their destruction is sure, and God leaves them to rear their own systems upon a heterogeneous mass of error and truth, which they vainly suppose are decided improvements of his plan of salvation, and must eventually supersede it. But who I ask, that is not thoroughly imbued with the common spirit of ultraism and innovation, will regard for a moment, the religious systems of man, when he may behold in all its native simplicity and dignity, the plan of salvation as devised by Almighty God?

Like the early christians, the Latter-day Saints are charged by the priests of the day, with being innovators, a charge which they indignantly disdain, and which is truly farical, considering the source from whence it emanates; from those miserably flimsy pretenders to christianity, who wield an influence decidedly inimical to her extension, and indeed hostile to her very existence, for while the avowed infidel attempts openly, but fruitlessly, to sap the foundation upon which rests Christ's

Church. These with the more specious appearance of friendship and zeal for her doctrines, wage war not merely with her enemies, but covertly with christianity herself. These pseudo friends in the persons of ministers and church members, have taken her under their insidious protection, only to dishonor her at their leisure, and use what advantages they have acquired by faithless and hollow professions, to give an air of probability to the plausible mischiefs which they have prepared against her, and to plunder her by stealth of some of her fairest distinctions, so that we are wholly unable to recognize her in the painted, patched, and disguised garb in which they have arrayed her.

It was once said by Talleyrand, of a celebrated physician, that he knew a little of every thing, *even of medicine*. But it may not be said of these persons, with all their professions, that they have embraced even the first principles of the doctrine of Christ. I write with warmth but with no roots of bitterness in my heart; I write with the solemn conviction of my responsibility as one who has embraced the truth in the love of it, and in view of the august tribunal before which all men must one day appear. Oh! that God would inspire me with wisdom from on high, to present truth in such plainness that some wayward wanderer in the wilds of error may fall in love with her who is coming up out of the wilderness, leaning on the arm of her beloved. Any person but tolerably conversant with the annals of history, must know that there is no principle which is so directly opposed to the tastes and views of the formalist or profligate, as revelation from God; a principle which God's people have always held, and for which martyrs have died in every age—a principle (this fact none daré dispute) which has always distinguished the people of God in the days of their obedience and prosperity. When men have rejected revelation, and hewn out for themselves cisterns, broken cisterns, which can hold no water; then it is that God has left them in their flagrant wickedness, to all the distraction of division and uncertainty, to the worse than Cimmerian darkness of an enslaved mind.—Thus it was with the Jews; they killed the prophets which were among them, and God left them to their own ways: and immediately they divided into different sects, Herodians, Pharisees, Saducees, Samaritans, and others, just like the sects of the present day, without any bond of union, all of them utterly destitute of a knowledge of God; their natural inclinations and blindness led them to place

false constructions upon the prophecies, and of course they did not know when they were fulfilled. They declared if they had lived in the days of their fathers, they would not have killed the prophets, but evinced the utter futility of their professions, by slaying those whom God had sent among them. The mystery of the whole was they were destitute of revelation which God intended, but for the wickedness of man, should always remain in the church—Lo! the fulness of time had come, and God spake as he did in the morning of creation, "Let there be light," and there was light. The Messiah had come, but Oh! how humbly, how directly the reverse from the common expectation; the Jews had rejected the prophets, and they knew him not.

Who will say that prophets are not necessary? Who will say that revelation is unnecessary? Jesus went forth (preceded by John, who worked no miracle) and established his church on the foundation of apostles and prophets, he himself being the chief corner stone. Ephesians ii 20. And he gave to this church spiritual gifts, which were to continue in the church so long as she remained in an organized form. Eph., iv., 1 Cor. xii. And for this church he prayed just previous to his betrayal, when he knew that he must soon leave them, "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. How different all this is from the religion of the present day; even the very foundation is taken away, and most of the gifts, and so far from praying for a union which the gospel contemplates, and for which Jesus prayed as an evidence to the world of the divinity of his mission, the religionists of the present day, when talking with the Mormons, delight to call to mind and expatiate on the advantages of division in the christian church; the fact of division they are too often reminded of by the jeers of the skeptic, and the failure of their much loved projects, and to cancel their confusion, they have taxed their inventive powers, to construct some kind of a robe to hide its hideous deformity. How preposterous to tell us of its advantages. Allowing that some benefit might arise from discussion, can they at all compare with the more serious side of the tapestry—garments dipped in blood, the groans of the wounded and the dying—the broad and constantly swelling ranks of infidelity, embracing the brightest and most promising portion of the world, and last, not least, that spirit of big-

otry and persecution which is as savage as the tiger, and as cruel and relentless as the grave. I ask where is the grin? and echo answers where? How any one can for a moment suppose after having studied the New Testament, that any church not organized according to the pattern there laid down by the great Head of the church, can be the true one, it is difficult to conceive, unless their creed be "credo quia impossibile." The pigmy form, dissonant spirit, repulsive aspect, and incongruous teachings, of the present churches, prove to any person with a cast of mind ordinarily reflective, that they are the growth of any other than an apostolic age. It is impossible to convince the world that that decrepid form without dignity or grace, characterized by a certainty of disposition, wholesale denunciation, and a spirit of falsehood and murderous persecution, is the pure, peaceful, transferring, religion of Him who spake as man never spake.

It is most certainly obvious that there has been a wide departure from the simplicity of primitive christianity. This apostasy has been foretold in the days of the apostles. 1 Tim. iv. 2 Tim. ii, iii., &c.

At the close of the sixteenth century, such men as Luther, Calvin, Knox, and Melancthon, awoke from their profound slumbers, heartily sick of the corruptions and mummeries of Papacy, and were hailed by thousands of the sons and daughters of oppression and superstition, as the auspicious omens of a brighter and happier day. They discarded, to be sure, many of the follies of the system of religion from which they had just emerged, but after all, theirs was a partial reformation—they were still in Babylon—their highest aims seem to be but to mend the old system; and prove that time to the present day, at different periods, such men as Wesley Murray, Edwards, Campbell, have arisen from some cause or another, and have become the projectors of new editions of christianity, so that the religious world has become a Babel of conflicting faiths; and the skeptic points triumphantly to the opposing sects, as an unanswerable argument in favor of his assertion that the Bible affords ample ground on which to rear superstructures of faith wide as the poles asunder, and therefore cannot have emanated from God.

Christianity as it fell from the lips of Jesus Christ and his apostles, is now treated as if it had at length been discovered to be fictitious; not only by infidel and the unthinking, but by the various denominations of modern Christians themselves. From the days in which Christ said the kingdom of Heaven suffereth

violence and the violent take it by force, men have been aware of the miserable inefficiency of their faith, yet no one seems to have looked with a longing, lingering desire towards God for a restoration of the faith once delivered to the saints, the great mass have been willing to hear and teach for doctrines the commandments of men. No never had the voice of man been heard for centuries proclaiming the apostolic faith, until God saw fit, to send forth into his vineyard, a youth, with the bloom of boyhood upon his cheek, uninitiated in the mysteries of controversies, totally unacquainted with the erudition of the schools, one who loved truth and the approbation of his God, better than the praise of man. He was the son of an indigent man, depending entirely upon manual labor for his subsistence. Under these circumstances he went forth gifted with that wisdom which comes from God only, which all the machinations of his enemies were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators; all the arguments of the most profound reasoners; the whole host of historians, logicians and polemics, have been unable to detect a single departure from the scriptures, in the religion which he promulgated. The wicked falsehoods of catch-penny tracts, pamphlets and newspaper effusions, which have been widely and industriously circulated; the foul calumnies of perfidious hypocrites who have been excommunicated from her bosom; the almost incredible labors and unparalleled self-denial and truculent persecution to which her ministry has been subjected, all, ALL, have not been able to prevent the most rapid and astonishing progress of primitive christianity, that has been known since Jesus dwelt among men. Already has she a foothold in various parts of the United States, the Canadas, Nova Scotia, England, Scotland, Ireland, Wales, and the islands of the sea, &c., and this church who was looked upon as contemptible, is now formidable in numbers, and a Daniel predicted the little stone shall fill the whole earth. This gospel of the kingdom must first be preached among all nations, then shall the end come.

Who, I ask most solemnly, who, but the most sceptical, cannot recognize the hand of God in all this?

In the prosecution of their holy work, the saints of God are obliged to contend with not only the almost invincible force of educational prejudices, pre-conceived and long established opinions, but also with the greatest and foulest flood of falsehood that was ever put in circulation by satan himself, mendaciorum loquacissimi-

mus and all his host. It is almost, if not quite, beyond the range of language to exaggerate here, my heart grows warm as I write upon this subject, and I wonder that the red hot bolts of Heaven's condign vengeance have not been visited upon them. I shudder for the people of this generation, who have aided in this nefarious work, by the suppression of truth or otherwise, when I call to mind that there is a day of terrible retribution at hand, when all men shall stand at the judgment seat of Christ, to be judged according to the deeds done in the body. Then will the hollow-hearted professor of religion know that there is a God of justice, then will the minister of religion, and the mercenary editor, (both grand engines in these deeds) forget their ill-gotten gain, they will forget utterly their meagre short lived triumphs over truth and its faithful advocates; and they, the asperity of whose invective against the Saints of the Last Days, nothing could abate, will be crowned with shame, the numerous, mournful train, will be obliged, sadly indeed, to drink to the very dregs, the bitter portion of the chalice which they have prepared for themselves. The fair escutcheon of our country has been polluted, the constitution has become virtually illegible, and many of the brave sons of Columbia, have been degraded to the condition of serfs. Oh! God of our fathers, speed, oh! speed the day, when the hand of injustice shall be removed from thy people, and the glorious era of universal and everlasting righteousness shall be ushered in. The blood of the martyrs of Jesus, yea, prophets, patriarchs and saints, has crimsoned this fair land, may it ever be a memorial before thee of their undying faithfulness in thy cause. It is very common for religionists to suppose that the Latter-day Saints cannot be a good people, because they are so severely persecuted. "But Christ says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you—the servant is no greater than his lord." And again—"They that live godly in Christ Jesus shall suffer persecution." The religion of Jesus never did and never will become so fashionable as to shield its adherents from persecution: it is only when it is mixed up with the fooleries of men, and diluted down to their taste, that it receives the adulation of the multitude. If the people of God were to be loved by the world in any age, ("I speak reverently, my heart trembles while I write,)

does not the language of our Lord attribute to him a very strange way of speaking, and something of a deceptive manner?" The dreadful fires which followed the early disciples seem to have been rekindled, and the ministers of the Latter-day Saints have and do now ask themselves the question on entering their fields of labor, have I grace and strength to suffer for the gospel as they suffered. I am acquainted with elders of this church, who, even in this age of illumination and toleration, have assisted to perform the last task of sepulture to forty of their brethren at one time, who died noble martyrs for the "faith once delivered to the saints." Thousands of men, helpless women and young children, have been forcibly ejected from their peaceful homes, in an inclement season of the year, and no virtuous indignation, no, Christian sympathy was aroused in their favor; yet with all their sorrows, the Latter day Saints would not exchange their faith for any other, for the value of the universe; they know in whom they have believed, and that deliverance shall eventually be theirs.

In the New York Sun of the 16th ult., I noticed among some flippant remarks on Joseph Smith the beloved Prophet, an assertion that he was a heartless, unfeeling aspirant, a man without a redeeming quality; it appears to me that such a libellous assertion, must have proceeded from very narrow or wilfully distorted views. A mere cursory glance at that noble man's life, ought to cover with shame the man's face who can be guilty of such bare-faced falsehood. If such had been his character, would he have invariably stood between his people and death in all their persecutions?— Was he ever assailed by temptation to swerve from the path of the just? if so, it must have been during the late troubles at Nauvoo. To a man of acute sensibility, of warm and generous feelings as were his, it must have been painful to tear himself from his people, the partner of his choice and his children. Assassination he knew was almost inevitable, he saw the grave fast opening before him and was he unappalled? He was. Overwhelmed as a man of selfish ambition must have been, he stood firm a practised declaration, that his was that high order of moral responsibility and benevolence to which extraordinary minds alone are attributable. He laid down his life like a good shepherd for the sheep, the damp shroud and the lonely coffin are his, but his spirit calmly smiles in the presence of Jesus. The "blood of the martyrs shall be the seed of the church," God's nobleman the chivalry of the age, the heralds of salvation, shall be raised up by thou-

sands and fly on the wings of the wind, to the utmost bounds of the everlasting hills, all nations shall hear, until he shall come whose right it is to reign; then in the morning of the resurrection, when every chain that now binds down God's people shall be knocked off, when the martyrs for Jesus, shall at his mandate burst the bars of death, and stand with their sheaves with them upon the earth redeemed, then having passed through all their afflictions, having endured hardness like good soldiers of Jesus Christ filled with those serennial joys which flow supernal from the throne of God, like incense from a censor, *Hallelujah! Hallelujah! the Lord God Omnipotent reigneth!* Then shall the righteous shine forth in the kingdom of their Father in all the splendor of the regal sun, reflecting forever the celestial rays that hang from the Eternal Presence. God grant to breathe his benediction upon his people, to stretch out his arm to sustain them in all their afflictions, and preserve them blameless unto the coming of Christ is the prayer of your brother in the Lord.

JOHN A. EATON.

Boston, Aug. 10, 1844.

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a conference held in Easton, Northampton county, Pa., August 6th, 1844.

Meeting being duly called and opened by prayer, Elder Albert Lutz was called to the chair, and Elder William A. Moore, was chosen secretary. Brother Wm. A. Glover was called upon to represent the number of members and their standing, which were as follows:

Nineteen members, two elders, one priest and one teacher, all in good standing, two having removed; one an elder, gone to Scotland to preach the gospel.

Elder Lutz then arose and gave such instructions as was necessary, stating, that the branch having never been organized, then proceeded to organize the branch by appointing William Glover, presiding elder; Isaac Dorr, priest, and William Glover, Sen., teacher. Elder Robert Smith arose and said he would make every exertion to spread the gospel in the surrounding country. The following resolutions were offered and read by the secretary, and unanimously adopted.

Resolved, That this branch of the Church of Jesus Christ of Latter Day Saints, uphold and sustain the heads and all the authorities of the Church

Resolved, That this branch of the church, by their own free will and consent, give the tenth day of their labor to be applied to the building of the Temple at Nauvoo.

Resolved, In order to secure our salvation, and the permanency of this great work, that we hold ourselves in readiness, as much as possible, at all times, to obey the instructions of the Twelve.

Resolved, That we request the above proceedings and resolutions to be published in the Times and Seasons, and New York Prophet, after which a hymn was sung and the meeting dismissed, with a benediction by Elder Wm. A. Moore.

ALBERT LUTZ, Chairman.

Wm. A. MOORE, Secretary.

TIMES AND SEASONS.

CITY OF NAUVOO,

SEPTEMBER 15, 1844.

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, Sept. 8th, 1844

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows: William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith and Ezra T. Benson, in the place of three absent members.

At 10 minutes after 10 o'clock, President Young requested the choir to sing a hymn, which was done; and the services opened by prayer from elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:—

I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to see that there is perfect order on the outside of the congregation. We are not afraid

of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words when he said 'much every way,' 'some for Paul, some for Appollos, some for Cephus and some for Christ;' and I believe there are a great many here for Christ. I will make the application of Paul's words to us: 'Much every way,' Some for Joseph and Hyrum, the Book of Mormon and Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon; and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves.— We wish them to withdraw to day without fear and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names: I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of that number. If there should be but ten left, and their lives should be threatened; threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is mar-

tyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and to preach this gospel and build up this kingdom; and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up.

It is written in the book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning; and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be best for them. I have no idea that elder Rigdon is any more sick than I am: any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the Neighbor, and was he sick he could have sent us word to have the case deferred. I heard elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him: 'go in peace.' I said upon the back of his statements, you see that brother Rigdon is with us. I have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the pub-

lic, until it can be proved. But to come to the point. On Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests and kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests and kings? He replied no, we had no meeting here; had we brother Soby?

'Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests and kings?'

'Well, I dont know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; was'nt there brother Soby, up at your house?'

I saw the disposition of elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again. 'Elder Rigdon, did you not ordain these men at that meeting last night?'

He replied, 'yes, I suppose I did.'

I then asked brother Rigdon, by what authority he ordained prophets, priests and kings?'

With a very significant air he replied 'oh, I know about that.'

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting here last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests and kings.

I then asked brother Rigdon; 'do you not think, really, that you hold keys and authority above any man, or set of men in this church, even the Twelve?'

Says he, 'I never taught any such doctrine, did I, brother Soby?'

Says I, 'brother Rigdon, tell me the truth, do you not think so?'

He replied, 'yes I do.'

Says I, 'that tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present.' I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said dont crowd upon my feelings too much; my feelings are tender, and

I dont wish to be crowded. I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening eight of the Twelve together with bishop Whitney, went to elder Rigdon's and conversed a-while; and finding matters as before stated, we concluded we would go over to Dr. Richards' and there council together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, 'I did not receive it from you, neither shall I give it up to you.' On the strenght of this, we published a notice in the Neighbor that there would be an action on his case before the church to-day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter Day Saints or not.

President Ioung said further that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they dont appear to make their defence it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows: I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly crediting the report; I went from thence to New York, where I learned the same things, I then concluded I would start to Boston. When I arrived at Boston I met with President Young and one or two others of the Twelve. We held a council together and it was decided to write to

Elder Rigdon at Pittsburg. I was appointed to write the letter. I informed Elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that Elder Rigdon and Elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleeps the ashes of our deceased friends. This letter was received by Elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo.— He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his design, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken Elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if Elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. It is known to some who are present that there is a quorum organized where revelation can be tested. Brother Joseph said, let no réy

elation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here.— He endeavored to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favor of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first.— Brother Joseph said some time before he was murdered. “If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you.” And now inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned I went to see Elder Rigdon and requested him to meet us in council; I invited him to attend but he said he was sick; well, I dont know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.— To-day, there is an excuse. He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I Elder Rigdon, if the Twelve were to transgress would you call them to account? He replied no, I have no jurisdiction over them. But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I Elder Rigdon such a course as this will lead to a division of the church. He replied there will be a good many churches built up all over the world, I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be many bodies. He replied, Oh no! I then said where there are many heads there is no head at all; and a thing that has got many heads must be a hydra,—a monster: a house divided against itself cannot stand. Elder Rigdon is

now going to work to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and Elder Rigdon dont like to come into the furnace.

I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe: are you not? He answered: I am no party man—but I am desirous to obtain the truth. Mr. Rigdon's friend then said, if you will not tell it to the twelve, I will tell you our plans. He then communicated unto me their designs. The substance of which was as follows: that Elder Rigdon was going to feel of the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder, follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, “I did not receive it from you, neither shall I give it up to you.” He then threatened to turn traitor. His own language was, inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals. He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, Elder Rigdon if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not

mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for "out of the abundance of the heart the mouth speaketh." (Elder Young says he can prove that Elder Rigdon made use of the same expression previous to our visiting him last Tuesday.) I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by Elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I don't know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom, as fast as you will be able to build it up; and now says he on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while. Now why did he say to the Twelve on your shoulders will this responsibility rest, why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, Elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had

seen it since he was dead. When Elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us.— We have all the while sought to carry out those measures which he has labored at such pains to establish. Now if Brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by Brother Joseph. They can't get over it neither can they get by him. I will now leave the subject with Brother Parley for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said in the first place I will say that there is no man present, save one, who has been acquainted with Elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for 15 or 16 years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favor. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After Brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him Elder Rigdon, you are busy to day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to Brother Taylor's, as we had to hold our councils at Elder Taylor's, he being confined to his bed, by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or revelation to appoint a guardian.— We still deferred and waited to meet with him in council, until, to our astonishment, without

our knowledge he caused an appointment to be made for the next Thursday for the church to choose their guardian; and this to in the absence of the more part of the quorum of the Twelve, and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting which was changed by them into a special conference. We made another effort to get Elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed and waited something like three hours before he came. He finally came and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not that confidence; the people must choose some man they can have confidence in, to act. Said I to him, Elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed, than they are now.—Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when not twenty minutes before he said there was no authorities in the church! Said I, Elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It is got up without the consent or advice of those of the Twelve who are here, at present we dont need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds, I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a bu-

ness meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things along way ahead—terrible battles to be fought somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's Spelling Book, and I suppose the little boys can tell me where. However it is a story of a "country maid and her milk pail," &c. The moral was that when men suffer their imaginations to be amused with things along way ahead, they suffer loss by neglecting those things which immediately concern them.—The great God said through Joseph—build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead. I thought we were concerned in building up this place and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things wherein our eternal interest is at stake. When he blessed the people I said amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did, by hard straining get it out that we might go on and build the temple and build up the city.

On Tuesday as has been stated we went to Elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction, nor authority, but Elder Rigdon's own revelations. We protested against it. He claimed he had authority and keys over any one else. By and bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavoring to palm upon the people, false revelations and lies in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him.—This battle was not to be a war of words, not a battle with the tongue, but says he, "with the sword," and it will be a bloody battle; the great God has revealed it to me, and no one shall beat me out of it!" Says I to him, if you build up churches and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve,

having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result!

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while and replied, "I hope Elder Rigdon and the Twelve will be united and walk together, if not I shall not be under the direction of the Twelve, only so far as they agree with Elder Rigdon. I shall be under the directions of the revelations as given to Elder Rigdon, I regard him as my prophet, seer, and revelator." And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad; and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, Elders Young, and Orson Pratt, and others then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We labored with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, Elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfill your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. One said he would marry the Queen of England, and the other said he would take her by the nose. Now brethren it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon.— I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and says he, I know the result both on you and the church, and myself, this was letting out a little more of his revelation.— He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my move-

ments. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them.

He further said, 'I am not going to injure this people; I don't want to make a division,' and soon after said, 'I know this people have not been led by the Lord for a long time.' He was talking about exposing our secrets; elder Hyde then said he was glad he had got at the roots of his feelings; elder Rigdon replied 'I don't do it with a design to injure this people, as before stated.'

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our prophet, who laid the foundation of this work, and the Twelve have labored to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it: And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would all fellowship together.

I will here read from the book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church: (See D. C.)

Now you ask where is the proper authority and power for us to look to? We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold elder Rigdon's theory, what have you got? You have got one of the quorum which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they

must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought some where; the secret meetings;— the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde arose again and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorized, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this, 'in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay; but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son.— They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said; 'divide the living child in two, and give the half to the one and a half to the other.' But the woman whose the living child was, said to the King, 'O my lord the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now brethren the Twelve say let not the child be divided;— but elder Rigdon says let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother, (or rather the father) of the living child, and the church shall not be divided, for I say it in the name

of the great God. I say let not the child be divided; let it live; and all the congregation said amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would therefore be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favored of heaven as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now where has this individual been for these years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not sick, to sleep and smoke his pipe, and take his drink; correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, on both sides I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horse's bridle in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church, although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation

come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation come from the wonderful town of Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennett said at the conference when he first came here, that he sustained the same position in first presidency, as the Holy Ghost does to the Father and Son. He now says that elder Rigdon is to take the presidency, and he is appointed to elder Rigdon's place. Now you see it is impossible for this people to go after them all. When elder Rigdon was in Pittsburg he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day, it will bring another slice of his revelation; he no doubt saw it before he left Pittsburg. It is plain beyond a doubt that elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, wo, wo, we unto this people if they do not make a right choice. Again he says he saw that the people would reject him. He said there was an important passage in the scriptures which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, 'the stone which the builders rejected is become

the head of the corner.' Now it appears that Isaiah's prophecy *must* be proved true, if it has to ruin the whole church to do it. The Temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God because he happened to get into jail in Missouri; and because he was poor: yet this is the man that can get such wonderful revelations, Brother Parley and Brigham suffered in Missouri, but did not find fault with God; they don't get such wonderful things— Now this is the man who has got the keys of conquest; *the keys of David*, keys which the Twelve never heard was to be given to man, who had, in a manner, curse God to his face. It may be plead that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing and when he had got it half done, turn round and quit it.

(To be Continued.)

Nauvoo, Sept. 15, 1844.

At a meeting of the Quorum of High Priests, Samuel James of LaHarp, and Geo. W. Crouse of Nauvoo, for unchristian conduct, were cut off from the Church of Jesus Christ of Latter day Saints, by the voice of said Quorum, and ordered to be published in the Times and Seasons, and Neighbor.

GEORGE MILLER, President.

WM. FELSHAW, Clerk of Quorum.

POETRY.

H Y M N .

Wake, O wake, the world from sleeping!
Watchman, watchman, stand in power—
Hear the Saviour now exclaiming:
'Tis the last—th' eleventh hour!

Lo! the Lion's left his thicket;
Up ye watchmen, be in haste,
The destroyer of the Gentiles
Goes to lay their cities waste.

Bring the remnants from their exile,
For the promise is to them;
Japhet's ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchman's proclamation,
Jews rebuild Jerusalem.

Soon the Jews will know their error,
How they killed the Holy One,
And they'll mourn and shout hosanna!
This is the beloved Son.

Sound the trumpet with the tidings,
Call in all of Abram's seed,
Though the Gentiles may reject it,
Christ will come in very deed.

W. W. P.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 13.]

CITY OF NAUVOO, ILL. OCT 1, 1844.

[Whole No. 102

HISTORY OF JOSEPH SMITH.

(Continued.)

The August number of the Star contained the following:

THE CHOLERA.

This desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New York, to July 31st, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value; the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshipped his god in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.

TO THE HONORABLE MEN OF THE WORLD.

To the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, by every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that spitefully use us, and persecute us, or you and the world may know, that we are not the children of God.—Therefore to be obedient to the precepts of our divine master, we say unto you, search the scriptures—search the revelations which we publish and ask your heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting, he will answer you by the power of his holy Spirit: You will then know for yourselves and not for another: You will not then be dependent on man for the knowledge of God; nor will there be any room for

speculation. No: for when men receive their instruction from him that made them, they know now he will save them. Then again we say search the scriptures, search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you: Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or in the Celestial kingdom, but he can never see the Celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, 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, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God: study the prophecies, and rejoice that God grants unto the world seers and prophets: They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the

Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time to gather his elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity: And, fellow so-jourmers upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves: Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

The elders began to return from their missions to the eastern states, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I enquired of the Lord and received the following:

A Revelation given the 22d and 23d of September, 1832.

ON PRIESTHOOD.

A revelation of Jesus Christ unto his servant Joseph Smith, jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jr. and others, with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it

under the hand of Caleb, and Caleb received it under the hand of Elihu, and Eihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath, (for his anger was kindled against them,) swore they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism and the remission of sins and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power—to overthrow the kingdom of the Jews; and to make straight the way of the Lord before the face of his people, to prepare them for the com-

ing of the Lord, in whose hand is given all power.

And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be build unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for who-so is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom.—Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive thi oath and covenant of my Father which he cannot break, neither can it be removed; but who-so breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthod, which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Fa-

ther; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin; and groaneth under the darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whose cometh not unto me is under the bondage of sin; and whose receiveth not my voice is not acquainted with my voice, and is not of me: and by this you may know the righteous from the wicked, and the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my father hath given me: ye are my friends: therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind —

and unstop the ears of the deaf: and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto for your profit and for salvation.

Verily, verily I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power: for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lillies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be needed unto every man.

Therefore let no man among you, (for this commandment is unto all the faithful who are called of God in the church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.— And whoso receiveth you, there I will be also for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

The Lord hath brought again Zion:

The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.

The Lord hath redeemed his people,
And satan is bound, and time is no longer:
The Lord hath gathered all things in one:

The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:

The earth hath travailed and brought forth her strength;

And truth is established in her bowels.

And the heavens have smiled upon her;
 And she is clothed with the glory of her God:
 For he stands in the midst of his people:
 Glory, and honor, and power and might,
 Be ascribed to our God, for he is full of
 mercy,
 Justice, grace and truth, and peace,
 For ever and ever; Amen.

And again, verily, verily I say unto you. it is expedient, that every man who goes forth to proclaim mine ever lasting gospel, that inasmuch as they have families and receive monies by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the o d and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the

desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh: and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded; and an hair of his head shall not fall to the ground unnoticed.

And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you saith the Lord Almighty, I will rend their kingdoms, I will not only shake the earth, but the starry heavens shall tremble: for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end: Amen.

CONTINUATION OF ELDER RIGDON'S
 TRIAL.

Sidney's first revelation in Kirtland was telling the people that the kingdom was rent from them, and they might as well all go home for they were rejected. The saints felt very bad and were almost distracted. When brother Joseph came home, (who was absent at the time) he called Sidney into council and there told him he had lied in the name of the Lord; and says he, 'you had better give up your licence and divest yourself of all the authority you can, for you will go into the hands of satan, and he will handle you as one man handleth another, and the less authority you have the better for you.' Sidney gave up two licences to brother Whitney, (who has got them at this day) and according to his own testimony, he was handled by satan just as brother Joseph said, and weltered in the most extreme agony for about two or three months, and then brother Joseph seeing that he had repented, said that he had suffered enough and restored him again. He made a tremendous blunder at the first revelation, but we would hardly suppose that a man who has been in the church so long as Sidney has, would make such a monstrous blunder as he has made this time. The object of Sidney's revelation was to divide the church and scatter it. Brother Joseph has said at different times, that if elder Rigdon was to lead the church twelve months, he would lead them to the devil. When he attempted to lead the people in Kirtland, it

was to lead them to the devil, and when he made the attempt this time, it was for the same purpose. When he was making his flowery sermon and endeavoring to captivate the people by his eloquence, they looked, and when he had got through, behold they had seen nothing; and when he found that there were those who were on the alert, and that there were men in whose ears the God of heaven would whisper, and they would discover his principles, he could not stand it; he was going to run; he was in a wonderful hurry to get back to Pittsburg. He was determined not to let brother Young pull the things out of him. I presume the atmosphere did not feel very congenial to his spirit. After we had been and spent the evening with him last Tuesday and had concluded to demand his licence, he then said he was going to publish the history of all the secrets of this church. I think if he don't give a straighter history than he has given in his revelation, we shall not need to be at the trouble to go abroad and contradict it, for he will contradict himself. He took a position when he first came here, but since that he has left the ground entirely. If he talks with one of brother Joseph's friends, he will say, 'I admit that Joseph held the keys of the kingdom at his death,' but if he talks with those who are not Joseph's friends, he will say, 'I knew he was not led of God for a long time.' In our council in the Seventie's Hall, he said that this vision was a continuation of the vision recorded in the book of Doctrine and Covenants. There was however this difference, the one in the Doctrine and Covenants was an open vision, but the vision he received in Pittsburg was a mental vision, a vision presented to the mind. Now it seems very likely that while brother Sidney was maturing his plans in Pittsburg, and laying his schemes as to what course he would pursue, it was very natural to see that the church would cut him off. There are many who seem to be in difficulty concerning Sidney Rigdon's standing in the church during the time he has been wallowing in his filth and corruption for four or five years past. I know how he has stood, but I rather some one else would tell it, I shall therefore leave the subject.

Elder John Taylor arose and said, I wish to make a few remarks, and to give in my testimony in this case. There has already been much said, sufficient to criminate Elder Rigdon, and to prove satisfactorily to the minds of every unprejudiced person, that he is unworthy of the confidence we have reposed in him; that he has dishonored his high and holy calling, and has in every way disqualified himself to act in that relationship to the church,

which he has heretofore sustained. We did not investigate his conduct or character previous to the conference before alluded to, in order to prove this; his own acts and deeds since his return from Pittsburg, as they have been set forth before this conference, are sufficient to establish that fact. It may be supposed by some that the Twelve are enemies to Elder Rigdon. So far from this, they have courted his company. They invited him frequently to their councils, and have shown every mark of esteem, deference and respect, which his long standing in the church, his years, his talent and his calling would entitle him to.—They have been extremely solicitous to cultivate a friendly feeling, and not till they were forced with overwhelming testimony, have they taken steps in the matter; but they have a duty to God and to this church to perform; and whatever may be their personal predilections, prejudices or feelings; they feel bound by the relationship they sustain to this church and to God, to lay aside all private feelings and secondary considerations in the fulfillment of the great work that they are called upon to perform.

Elder Rigdon was appointed by President Smith to go to Pittsburg and build up a church; but he was expressly forbid to take any one with him. Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? No. He has been holding secret meetings; he has ordained men illegally, and contrary to the order of the priesthood; he has been ordaining men to the offices of prophets, priests and kings; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the church but what is acquainted with this fact. Can a teacher ordain a priest? Can a priest ordain an elder? Can an elder ordain a high priest, or any of the former ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better—who does know better—has been ordaining men to office that he does not hold himself; and yet he has come to us with a revelation to lead this church to the Celestial kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself without the accompanying ordinances, and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say. These things go plainly to show that his mind is enveloped in darkness, that he

is ignorant and blinded by the devil, and incompetent to fulfill the work which he has undertaken.

There are some who would insinuate that we should be merciful; we have been as merciful as we could be in the fulfillment of our official duties. But if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the priesthood, and through the influence of an improper spirit. Who wants to see their friends destroyed in this way? A man may receive a spirit in a few minutes, the which it will take him years to get entirely rid of. I don't want any man with such a spirit to put his hands on my head, or on the head of any of my brethren.

Some people talk as though they considered these things very little matters; but it was for a transgression of this kind that satan and his angels was cast out of heaven, and it is those very principles that have destroyed the church in every age of the world. It was not for drunkenness, theft nor any other act of immorality that satan was hurled from heaven, but for resisting authority, and trying to subvert the order of God. And this is the thing that Elder Rigdon is guilty of; which is calculated to lead men to destruction. I consider that this conference has had evidence enough before it in relation to the matter. We have tried him who said he was a prophet, and sent of God with revelations to this church, and found him a liar. I feel sorry for him as a man, but I also feel sorry for others whom he is leading astray. What has been the cause of all our difficulties? Why, a little difference of feeling, a little difference of opinion, a little difference of spirit, and this *little* difference has finally ended in bloodshed and murder. I do not blame those men who shot our beloved brethren, Joseph and Hyrum Smith, one hundredth part as much as William and Wilson Law, the Fosters and the Higbees: it is true they are murderers, but I consider that those men who pointed their guns at me, are not so steeped in crime, nor half so guilty before God, as those men who were their instigators, their aiders and abettors. They are the men who are the most guilty before God, and of them will their blood be required.

Elder W. W. Phelps said, it becomes necessary on this occasion that you should be ac-

quainted with all the facts in the case. I am knowing myself to most of the facts. Perhaps I have taken a greater interest, and have been better disposed towards Sidney Rigdon than many would suppose under existing circumstances. I have endeavored to be his friend in every situation I could. When I learned he had arrived from Pittsburg I went to see him, and tried to find out his views and calculations on the subject, but in all his conduct there appeared to be something wrong, a reluctance to communicate. I have had as good a privilege of knowing the whole of Joseph Smith's revelations as any other man, and I know that the Twelve are the first in authority after the first presidency. Secondly, the Twelve are the travelling high council, to regulate all the affairs of all the churches in all the world. Now I would ask this congregation, are you willing to throw away this authority for one man?—What have you gathered here for? You have gathered here to build up a city; to build up a kingdom, and shall we come up to this time, and then throw away the revelations and all the measures laid down by Brother Joseph? No! verily no!

There are a few in authority in this place who have been sustaining Sidney Rigdon although the church voted to sustain the Twelve. I would give them all the advice I am able, to save them; and will read a revelation which was given November 19, 1833.

“Kirtland Nov. 19, 1833.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen that learneth his master's will by the stroke of the rod, thus saith the Lord. Yet the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that hath strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so, Amen.”

Now I want he should be dealt with in justice, but yet with mercy, for I know that what you do here this day, will be sealed in heaven,

until the day of redemption and it will be impossible to get it off. You will perceive by this prophecy, that all this has to come upon him. He will stumble and be cast into the mire; his family will stray away, &c. I think enough has been said to make the matter plain to the minds of the people. He has come and lived in the name of the Lord. He has told me two stories. He said he wanted to form an intimacy with the Twelve, but he has never taken one step to do it, but has in every instance endeavored to shun them. The devil has blinded his eyes, and he has endeavored to blind the minds of the people against those revelations that have been our guide since we came into this church. Those revelations that said we should build the temple, in order to save ourselves and our dead, and bring to pass those keys and blessings which will secure to ourselves and our posterity the blessings which all, since the days of Adam, had lived and died for. The Lord has said that the church would be able to judge those who were prophets and those who were not. The first thing Elder Rigden endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the church to Joseph Smith, but there is no such thing written in the Bible, or the Book of Mormon, or the Book of Doctrine and Covenants. This church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ.

It is one part of the portion of this people to be tried to the centre, and you will learn to judge men when they come before you. There will be men who cannot endure a celestial law, and consequently, they cannot obtain a celestial glory. Brother Sidney is endeavoring to draw off a party, and he will be like those who are spoken of in the vision: some for Paul, some for Apollas, some for Cephas, &c., and many will have to go to outer darkness and there tarry till they have paid the uttermost farthing. Is there one person here who wishes to barter away a certainty for an uncertainty and go to perdition? If any man comes to you to lay on hands suddenly, dont suffer them to do it, lest ye be deceived. Recollect this—"an apostle is an elder" and he has authority to ordain elders, priests, &c. Be wise and lay hands suddenly on no man; neither suffer any one to lay hands suddenly on you. It takes a majority of any quorum, according to the order of God, as declared in the Doctrine and Covenants, which I hold in my hand, and the common consent of the whole church, to

make any act valid; every ordination, therefore made by Sidney Rigdon, he being one only out of a quorum of three, even if he had not otherwise transgressed, is illegal. I therefore, in the authority of the holy priesthood, and as one who cannot look upon sin with any degree of allowance, declare his late revelations, and his extraordinary ordinations of prophets, priests and kings among the Gentiles, holding the keys of David,—*of the devil*; and let all the people say: Amen.

Elder Heber C. Kimball arose and said he was sick and could scarcely speak, but he could not forbear to offer his testimony on this subject. You have already had the testimony of my brethren, and I feel disposed to offer my testimony. I have been in all their councils since they returned home. I was with the brethren at Elder Rigdon's last Tuesday, but I don't know that I can do any thing more than concur what they have said. They have related things as they transpired, as near as I can recollect, and I cannot do more than confirm their testimony. As to Elder Rigdon's course there is scarce any one that can give a relation of it. Elder Rigdon is a man I have always respected as a man, but I have not respected his course for more than five years past.—Brethren, I have known his course and was aware of it all the while. When I have gone abroad to preach and have returned again, I would not have the privilege of sleeping, before Brother Joseph would call us to council; and there is not a thing of importance which was ever done, but Brother Joseph counselled with us. Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburg. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has. Elder Rigdon has intimated that if we opposed him we should have a mob on us.—Brethren, if I have to be martyred for the truth, amen to it! If I have to go as Joseph and Hyrum did, it will be a short work. Elder Rigdon has not been in good standing as a counsellor to Brother Joseph for some years. Brother Joseph shook him off at the conference a year ago, he said he would carry him no more; if the church wanted to carry him they might, but he should not. Joseph said, he had no more authority in his office as counsellor. El-

der Amasa Lyman was appointed in his stead, and all the power and authority and blessings which Elder Rigdon ever had, was put on the head of Brother Amasa. Brother Hyrum plead to have Elder Rigdon restored, he said try him a little longer, try him another year; Brother Joseph would not receive him again but shook him off. The church voted to try him again, and it was the church that received him and not Brother Joseph. If Elder Rigdon was in good standing, why has he not been with Bro. Joseph in all his councils. He has not acted as a councillor in Bro. Joseph's councils for five years, but the Twelve have, they have never forsaken him. Now when Bro. Joseph is gone, he comes and sets us aside. I have handled with my hands, and have heard with my ears, the things of eternal reality, but I never betrayed Bro. Joseph.

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Bro. Joseph has passed behind the veil and he pulled off his shoes, and some one else puts them on, until he passes the veil to Bro. Joseph. President Young is our president, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the keys of the kingdom and as long as there is one of them left, he will hold them in preference to any one else. I wish the people would hear and be wise, and those who have been upholding Brother Sidney, would turn about before they go into everlasting despair. Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbees, are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren who have got authority, but we dont want to mention their names, for the enemy will try to kill them.

President Young arose again and said he wanted to read some testimony which had been presented to him relative to this case, but did not wish to mention the names of the individuals at the present time, if it could be dispensed with. He continued: honest men may be deceived for a time, but they will generally see their error and turn about. There are some who are trolling off and wanting to make divisions amongst us. Brother Sidney says, "if we go to opposing him he will tell all of our

secrets?" but I would say, oh dont, Brother Sidney! dont tell our secrets, oh dont! But if he tells of our secrets, we will tell of his—tit for tat. He has had long visions in Pittsburgh revealing to him wonderful iniquity amongst the saints. Now, if he knows of so much iniquity, and has got such wonderful power, why dont he purge it out? He professes to have got "the keys of David" Wonderful power, and revelations, and he will publish our iniquity! Oh dear, Brother Sidney, dont publish our iniquity! Now dont! John C. Bennett said in his exposure, he knew all of Brother Joseph's secrets, and he would publish them. Joseph H. Jackson, says he has published all Joseph's secrets, but nobody believes their tales, because they lie! and if Sidney Rigdon undertakes to publish all of our secrets, as he says, he will lie the first jump he takes. If Sidney Rigdon knew of all this iniquity why did he not publish it sooner? If there is so much iniquity in this church, as you talk of, Elder Rigdon, and you have known of it so long, you are a black hearted wretch because you have not published it sooner. If there is not this iniquity you talk of, you are a black-hearted wretch, for endeavoring to bring a mob upon us and murder innocent men, women and children! Any man that says the Twelve are bogus makers, or adulterers, or wicked men, is a liar; and all who say such things shall have the fate of liars, where there is weeping and gnashing of teeth. Who is there that has seen us do such things? No man. The spirit that I am of tramples such slanderous wickedness under my feet. And if they take my life I will go where they cannot hurt me.

Brother Joseph did cast off Sidney, and his power and authority was taken from him, and put upon Amasa Lyman. We told Brother Sidney to come along with us, and if he will do this we will build him up. Let him do as Elder Amasa Lyman has done. Now we dont expect ever to move without revelation and they that have the keys of the kingdom can get revelation. If any thing would make me fight it would be to hear any one hap charges on Brother Joseph who is dead. They cannot let the dead alone so great is their corruption and wickedness.

Here is another secret leaked out of their secret meetings. They say the man of sin spoken of in the revelations, is the Twelve A pretty large man I should say. Now this is the testimony we present before this council to know if we are to fellowship Elder Rigdon any longer.

I shall now wait and see if there is any one

to produce testimony in favor of the opposite side of the question.

President Wm. Marks arose and said he felt disposed to say a few words in defence of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defence, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has always been the case before the High Council that some should speak in the defence of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I dont wish to justify any man in an error, but there is a trial before this church and council. In regard to his character there has been many things said which appear to be objectionable, but I can do some of them away. I hear objections to his authority, and to his conduct for four or five years past. There were charges brought before the conference, last fall, and one or two days spent in hearing of them, and it seemed to me, that every exertion was made that could be made, to criminate him and cut him off. There was time given to bring all the charges that could be got at, but there was not a single particle of the charges sustained, if I recollect right, as to proving him guilty of committing any of the acts specified in the charges. Now I think if Brother Rigdon was restored at that time we ought not to go beyond the conference to fetch up charges to-day; but here are charges fetched up for years back. It is known that he was restored to full faith and fellowship last fall. I have heard Brother Joseph say repeatedly since that time, that all things was right between them. Just before Elder Rigdon left here I heard Bro. Joseph say that all things were right between them. Sister Emma had a good many feelings against Elder Rigdon, but they are all done away. She has said within a few months, and in fact within one week, that she was on as good terms with Elder Rigdon as she had ever been since he was a member of the church.

As respects his not presenting his vision or revelation before the first quorum, I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the church he should

first present it to that quorum, and then if it passed the first quorum, it should be presented to the church. But Brother Rigdon did not know this, for he was only just brought into the quorum before he left to go to Pittsburg.

There have been many things said of his course since he came from Pittsburg which I know nothing of, as to his wishing to lead this people, I dont know anything about it. And as to his revelations being from the devil, I am sure I dont know whether they are from God or the devil. The Twelve and the High Council both know that my mind differs from theirs respecting the organization. I had always been taught that the first presidency would remain and always be with the church. I had always understood that the church would be imperfect without a quorum of three to stand as a first presidency, and I cannot find any law to say that this quorum should ever be dropped. I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "prophet and a seer and revelator," and to be equal with him in holding the keys and authority of this kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the first presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist any where else. I will read an extract from the 84th section of the book of Doctrine and Covenants: "Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another." This is what I ever supposed would be the case that through him the oracles should be given to another who should be a prophet, and a seer and revelator, and through him to the church. I have always felt since last special conference that the order was not according to this pattern. Sidney Rigdon and Frederick G. Williams were appointed to stand equal with Joseph in this kingdom; and I always supposed that one would receive the oracles from Joseph and give them to the church. Now brethren, I have searched diligently to get at the right of the matter, and I know I am honest and wish to know how it should be.

I will read another extract from the Doctrine and Covenants, which you will find on the ninety-sixth page. I never supposed that this quorum could be disorganized while there was one or two left. I have ever felt that Elder

Rigdon sustains his authority; I never believe he had lost it through transgression; I believe he is the man to receive the oracles from Brother Joseph and give them to the church; all I want is to have the thing right, and when I believe it is right, I am as ready to confess it as any other man. (Read several extracts from D. & C.)

When this organization is broken up there is a quorum broken up which is of great power and authority, and I always thought it ought to have been continued. The church has always supposed that the Twelve were to bear the gospel to all the world, and when they are absent, who will preside over the church? We know that it is necessary for individuals to preside over the whole church. Now, we are losing this office and power and authority, but I feel as though we dont want to lose any thing. I feel that we ought to keep up the organization, if it is right to do so.

When Elder Rigdon first came from Pittsburgh he said it was his place to receive the oracles, but there was a delicacy in Brother Rigdon in presenting his claims to the people; he supposed there would have been some individuals who would have taken up the case.—It appears from what has been stated this morning, that questions have been put which seems to bring a contradiction. If Elder Rigdon has done any thing worthy of being severed from the church, I feel to go with the church, and to be satisfied with what they do. I dont know that I can see any thing worthy of cutting him off at the present time. Probably I am prejudiced in his favor; if it is wrong I hope the brethren will forgive me. When I have set with the High Council I have always tried to divest myself of prejudice. I am willing that the High Council and church should act on his case, if they think best. I felt as though there was a great many men here who were saying hard things against him and nobody to speak a word for him, and I have volunteered to say a few words in his defence.

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The church has never cut off any person without a crime was proven against him. Now is there a man in the church who has received the ordination of a prophet, seer and revelator? If there is I want to see him.—There has men been ordained prophets, priests and kings, but I have never heard of any one being ordained a seer and revelator. I think I am knowing to all the ordinations, but I dont know of a man who has been ordained to the office and calling Brother Sidney has; and if

he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a prophet, and a seer and a revelator. If there is a man ordained to lead this people, I do not know it. I dont believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people cannot build up the kingdom except it is done by revelation.

President Young arose and replied—I feel it a duty to make some remarks in reply to what Brother Marks has said with regard to Brother Rigdon's character. I have not been beyond the last fall conference to fetch evidence.—There was enough brought forward at the conference, and abundance more could have been presented, but Brother Hyrum plead so hard it was kept back. Brother Rigdon did enough when he came from Missouri, to cut him off from the priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings; was this not enough to cut him off? There was enough to cut him off long ago, but Brother Marks has endeavored to soft soap the people. I have known that Brother Marks "had no evidence but the written word;" But if this people have no evidence but the written word, it is quite time to go to the river and be baptised for the remission of their sins. Who cannot see that Elder Rigdon would sacrifice this people? Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he dont know it. He dont know all the ordinations, nor he wont till he knows something more than the written word.

I know the reason why Brother Joseph said all was right between him and Elder Rigdon; he (Rigdon) was whining all the while because of his sufferings. He wanted to go back to Kirtland. Brother Hyrum went to Brother Joseph and plead with him again, and begged of Joseph to "bless him—hold on to him, for I believe he will yet straighten out," and he finally got him ordained. But did he help Brother Joseph after this? No. There was then another revelation given for him to move his family near to Brother Joseph. He finally did, but did he then go to Brother Joseph and assist him in his councils? He did not.

If I had the same feelings towards this people that Elder Rigdon and some others have I should hope you would cast us off to-day. Elder Rigdon is now preaching secretly to the people, to have them go back to Pittsburgh—go back to the "teeks and onions." He has prophesied in the name of God that we wont

TIMES AND SEASONS.

CITY OF NAUVOO,

OCTOBER 1, 1844.

CHURCH AND SLAVERY.

At the Methodist general conference for 1844, held in New York, the subject of slavery was brought up. The first object of investigation was F. A. Hardin, of Baltimore, a member of the conference, who had become a slaveholder by marrying a woman who owned a lot of slaves. The north and south very soon made a question of it; the north voted to suspend Mr. Hardin, and the south, surprised at the severity of the case, voted against it; both parties thought they acted according to the 'Discipline.'

A strong committee of six; three north and three south, were appointed, but as they could not agree, they were discharged; and in their own language, "then came the struggle in the case of Bishop Andrew. The committee on Episcopacy, under the special instruction of the conference, reported a statement of the facts, from which it appears beyond controversy that he was connected with slavery, and was in fact a slaveholder. A resolution was first introduced asking him to resign; but this was subsequently superseded by another declaring it to be the sense of the conference that he should cease to exercise the functions of his office until the impediment of his connection with slavery should no longer exist. The debate on this resolution lasted about a fortnight, the south occupying the largest share of the time. The north, with but few exceptions, contended that the resolution was the very last which could preserve the church here from destruction, while the south declared, without a dissenting voice, that its passage would bring disaster and ruin upon her. The former affirmed the lawfulness of the measure, while the latter strenuously maintained that it was extra-judicial and utterly subversive of the Discipline. The excitement was intense, and all hope of a compromise was apparently at an end. In these circumstances, the bishops interposed and endeavored to persuade the parties to postpone all action on the question until the next general conference, to be held in 1848. This proposition satisfied neither party, and was therefore dropped by general consent.—Then came the final struggle—the resolution was put to vote and adopted by a large majority, nearly the whole north voting in its favor.

The south united in a strong protest against the proceeding, written by Dr. Bascom, of Kentucky, which was placed on the journal and re-

build this temple. As has been previously stated, Elder Rigdon was not in our councils before he went away. But, Brother Hyrum used to go and see him, and labor with him, and Sidney would make great promises, which would cause Hyrum to come and plead with Joseph again, and say, Brother Joseph bless him, he will come back &c. He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders was to go to Pittsburgh and build up a kingdom, but he was positively prohibited from taking any one with him from this place, but, now he wants to divide the people and take them somewhere, to the mountains near Pittsburgh. Elder Rigdon can go to Carthage, and to Warsaw, and he is in no danger from the mob; but can a prophet of God go there with safety? No, he cannot.—If I was to lay down my authority in this church, they would soon say, Mr. Young how do you do, *I approve of your course.* As to Elder Rigdon's revelations, they are from the same source as Oliver Olney's, G. L. Bishop, Mr. Strang's, &c. They are from the Devil. John C. Bennett passed up the river last Tuesday, and called at the upper landing. He sent a messenger to Elder Rigdon and wished to see him, and Elder Rigdon would have gone had not a Mr. Lawrence, (who professes no kind of religion) rebuked him. If you make Sidney Rigdon your president and leader, you will soon have John C. Bennett here, with the Laws and Fosters and all the murderous clan. Elder Rigdon was the prime cause of our troubles in Missouri, by his fourth of July oration. He is liable to be deceived, and has already been deceived. As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.

All I ask of men or women to do, is, if they believe in Sidney Rigdon and want him to lead them, I want they should be bold enough to go with him, and not say they want to tarry with the church. They say they believe in Joseph Smith, and at the same time all their operations are to destroy and tear down what he has built up.

Elder P. P. Pratt briefly referred the people to the plea of Elder Marks, "that he did not know any thing to cut Elder Rigdon off." He referred the people to the testimony before them concerning his revelation to destroy this people and yet he has not done enough for Elder Marks.

ferred to a committee of three on the part of the majority. This committee of which Dr. Durbin was chairman, on the last day of the session submitted a reply to the protest which was also entered on the journal.

The lines having been thus distinctly drawn between the parties, the next step taken was to rescind the resolution of 1840, declaring it inexpedient to permit colored persons to give testimony in church trial, in all cases where such testimony is not allowed by the civil courts.— This resolution had been a source of great trouble at the north, and it was repealed by a strong vote, without much discussion.

Thus defeated on every issue, the southern delegates united in a formal declaration that the farther jurisdiction of the general conference over the conferences at the south would be inconsistent with the success of the ministry in this part of the country. This declaration was referred to a committee of nine, who were instructed, in case they could not succeed in making an amicable adjustment of the difficulty, to devise, if possible, a plan for a constitutional division of the church. The committee made their report on Friday, the 7th inst. They proposed to submit a proposition to the annual conferences for such an alteration of the restrictive articles of the Discipline as would permit the next general conference, in case the South should find it necessary to withdraw and form a new ecclesiastical organization, to make an amicable division of all the church property.— This proposition was adopted by a nearly unanimous vote, and if sanctioned by the annual conferences, as it probably will be, the south will be free to secede from the church if she choose to do so. Whether she will do this or not, time only can determine."

⚡ This sudden ecclesiastical opposition to slavery, bolstered up by national prejudice, will eventually be the overthrow of the Methodist and American union, slavery and peace, unless each party gives up their rights.

AN EPISTLE OF THE TWELVE,

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS:— *Greeting;*

Dear Brethren,

Having promised in our former epistles to address you from time to time, we now proceed to give you further information relative to the welfare of the church both temporally and spiritually; the building up of Nauvoo; the gathering of the saints; the building of the temple; the establishment of manufacturing, and various branches of industry; the support of the poor, and the preserving of peace, good order, union, love and

truth: to the suppression of vice, and every kind of disorder, evil, and immorality.

THE TEMPLE, as a great and glorious public work, immediately connected with the completion of our preparations, and ordinances, touching our salvation and exaltation, and that of our dead, necessarily claims our first, and most strict attention. And we rejoice to say for the encouragement of all, that its walls are now ready to receive the capitols, and the arches of the upper story windows; and in fact, seven of the capitols are already reared. The timbers are also being framed, and reared on the inside. In short it is progressing with a rapidity which is truly astonishing.

Let the saints now send in their young men who are strong to labor, together with money provisions, clothing, tools, teams, and every necessary means, such as they know they will want when they arrive, for the purpose of forwarding this work.

Brethren, bring all your tithings into the store house, and prove the Lord, and see if he will not pour out a blessing, that there will not be room enough to receive.

Yes, brethren, we verily know and bear testimony, that a cloud of blessing, and of endowment, and of the keys of the fulness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. Therefore, let no cunningly devised fable, no false delusive spirit, or vision, no man or set of men who go out from us, but are not of us, have any influence on your minds for a moment, to draw your minds away from this all important work. But enter steadily and regularly upon a strict observance of the law of tithing, and of free-will offerings, till Jehovah shall say it is enough; your offerings are accepted: then come up to the house of the Lord, and be taught in his ways, and walk in his paths; yea, enter his sanctuary; and receive the oil of joy, for mourning, and the garment of praise, for the spirit of heaviness.

THE GATHERING, next claims our attention as a work of salvation, to be accomplished in wisdom and prudence. Your prophets and apostles, have often told you, that he saints cannot gather together in large numbers, and be able to enjoy the comforts and necessaries of life, without the necessary calculations and preparations, for their employment and support. Not only must farms be cultivated, houses built, and mills to grind the corn, but there must be something produced by industry, to send off to market in exchange for cash, and

for such other articles as we need. This must be produced, not by singing, or praying, or going to meeting, or visiting, or friendly greetings, or conversation, BUT, BY THE UNITED INDUSTRY, SKILL, AND ECONOMY OF THE WHOLE PEOPLE. Men, women, and children must be well, and constantly employed. In order the more effectually to do this, we must turn our attention to the erection of work-shops for the manufacture of every useful article; and wares thus manufactured must find a market, not in Nauvoo alone but in all the wide country, and in cities and towns abroad.

If the saints will commence and follow out this plan, and lay out their cash for the raw material, and employ their friends and themselves at home, instead of sending away all our cash for manufactured goods, we can soon produce millions of wealth, and the poor will have no cause of complaint: for among a temperate people thus employed there would soon be no poor except the widow, the orphan, or the infirm, and these could be abundantly provided for.

The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles; and we have water power to any amount; and after all our troubles, a prospect of peace and protection; in short every thing for the encouragement of capitalists and workmen. Come on then, all ye ends of the earth, take hold together, and with a long, strong, steady and united exertion, let us build up a strong hold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones.

In regard to principle and doctrine, we know that we are founded upon the plain and manifest truth as revealed from on high; and which is sufficiently manifest and plain to convince all honest men who look into it, and to confound all who oppose. The main object then which remains to be carried out is to practice accordingly, and to live according to our knowledge.

In order to do this we must not only be industrious and honest, in providing abundantly for our temporal wants, and for those for whom duty and charity bind us to act. But we must abstain from all intemperance, immorality and vice of whatever name or nature; we must set an example of virtue, modesty, temperance, continency, cleanliness, and charity. And be careful not to mingle in the vain amusements and sins of the world.

In nearly all cities or towns of an extensive population there are certain vices, or crimes, not exactly tolerated by law, but yet, borne with by the people, as a kind of unavoidable or necessary evil; such, for instance, as gambling, drunkenness, vain and wicked amusements and allurements, directly calculated to corrupt the morals of the people and lead them from the paths of virtue and truth. Among the most conspicuous and fashionable of these we might mention, balls, dances, corrupt and immodest theatrical exhibitions, magical performances, etc., all of which are apt not only to have an evil tendency in themselves, but to mingle the virtuous and the vicious in each others society; not for the improvement of the vicious, but rather to corrupt the virtuous.

Nauvoo is now becoming one of the largest towns of the west, and as it was founded, and is still in a great measure managed by the saints, we greatly desire the united influence of all well wishers to our society, and to good order and morality, to co-operate with us in preserving the general peace and quiet, and in suppressing these and all other vices and evils.

Or, to be plain on the subject, we wish to suppress all grog-shops, gambling houses, and all other disorderly houses or proceedings in our city, and to tolerate no intemperance or vice in our midst. And so far at least as the members of the church are concerned, we would advise that balls, dances, and other vain and useless amusements be neither countenanced nor patronized; they have been borne with, in some instances heretofore for the sake of peace and good will. But it is not now a time for dancing or frolics but a time of mourning, and of humiliation and prayer.

If the people were all righteous, it would do to dance, and to have music, feasting and merriment. But what fellowship has Christ with Belial? or what fellowship has light with darkness? or what union have the sons and daughters of God with the children of this world, who fear not God nor regard man. All amusements in which saints and sinners are mingled tends to corruption, and has a baneful influence in religious society.

There are amusements which are at once both innocent, instructive, and entertaining; and which the saints can enjoy, in honor to themselves, and without mingling with the world. Such for instance, as musical concerts philosophical and astronomical exhibitions, etc. These, together with our religious devotions, and the increase of light, knowledge and intelligence which flows like a flood of glory from the upper world, are quite sufficient to exercise all our powers of enjoyment.

As the business of the conference is now fast crowding upon our time, we must cut short this communication, by informing you that an organization and arrangement is now in progress, by which high priests and presiding officers will be appointed over each district of country, throughout the union, who will have entire charge, under the direction of the Twelve of all spiritual matters, superintending the labors of the elders and the calling of conferences. Arrangements will also be made, for the proper payment and reception of tithing, so that it may be duly received by *responsible* agents and recorded. Of these particulars you will receive further communication from us soon.

Done in council at Nauvoo, this first day of October, A. D. 1844.

BRIGHAM YOUNG, Pres't.

THE TWO LAST NUMBERS.

The two preceding numbers have been much occupied with the trial of elder Rigdon. This was judged most advisable, in order that the facts and arguments might be spread before the saints. "It is a fearful thing to fall into the hands of the living God;" when the saints are the judges of the fact. But let us console ourselves that the judge of all the earth will do right. Every thing formed against Zion must eventually fall, and Zion will flourish upon the hills and in the vallies:—after much tribulation cometh the blessing. The truth is, religion—old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abednego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion—is made up of "obedience," come life or death, with crowns for crosses; being ordained to eternal life after sin is overcome. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained to this highest honor of the priesthood. **ETERNAL LIFE!**

A WORD OF CONSOLATION.

Owing to the continued illness of some of our hands in the office, this number of the paper has been unavoidably delayed beyond the usual time of publication. In future we hope this will not be the case, but be overcome by *punctuality* which is always considered, with prompt pay, the life of business.

The October Conference minutes, which are very interesting, will occupy a great portion of the next number, and if the Spirit of the Lord animates the souls of the brethren abroad with as pure a desire for the spread and benefit of the kingdom of our Savior, as it does ours, there will certainly be a greater degree of unity, joy, peace and satisfaction among the

Latter Day Saints than there has been. Polished steel keeps brightest by constant use; so brethren be active, prayerful and charitable, and your light will so shine that others can see as well as you.

DIED—In Brownstown, Michigan, on the 20th of August, last, Elder JOSHUA R. G. PHELPS, aged 31 years.

He was on a mission to Canada, and died in the full possession of the latter day faith and knowledge, which the world neither gives nor takes away. His sudden death in the midst of life and usefulness, brings to mind a verse of his, written upon an infant, some years since:—

"What is it comes and stops the breath,
And takes away the spirit?
It is the power of God, by death,
And all the world do fear it."

But the house where the good man meets his fate
Is honor'd more than the haunts of wicked men,

Therefore, 'Blessed are the dead that die in the Lord!'

For when the Lord comes they shall come with him.

SEPT. 20th, 1844.

NOTICE.

To the Saints in Nauvoo, and abroad:—

We would say that the penny subscription by the sisters, which has always been conducted and carried on by Mrs. Hyrum Smith, and Mrs. Thompson will still continue, and the payments be made and enclosed as usual with the persons names signed, and for which the Twelve will be responsible.

BRIGHAM YOUNG,
President of the Twelve.

WILLARD RICHARDS, Clerk.

NOTICE.

Elder Benjamin Winchester and his wife are cut off from the Church of Jesus Christ of Latter Day Saints, for unchristian like conduct, in slandering the Church, and railing against, and speaking evil of the Twelve and others.

It is with regret that we take this course; as his parents are here in our midst, as firm members of the Church, and willing to do right.—But unpleasant duties must be done, and the authorities, character and the union of the Church be preserved for the salvation thereof.

Done by the authorities of the Twelve and others. in council assembled, at President B. Young's, Nauvoo, Illinois, this 26th day of September, 1844.

WILLARD RICHARDS, Clerk.

POETRY.

For the Times and Seasons.

A SONG FOR THE LATTER DAY SAINTS;

BY MISS ELIZA R. SNOW.

Thou that created the heavens and the earth, the seas and the fountains of water, thou art my God.

Thou art the same—thou changest not, therefore I will not fear; for thy word will endure and thy promises will surely be verified.

In thee have I put my trust—I know in whom I have confided, and I shall not be confounded.

Though difficulties rise before me higher than the Him-maleh mountains, I will go forward, for thou Lord wilt open the way before me and make straight paths for my feet.

When the billows of Change encompass me—when its surges dash furiously, and the foam thereof is nigh unto overwhelming; thy power will sustain me: I will laugh at the rage of the tempest, and ride fearlessly and triumphantly across the boisterous ocean of circumstance.

Thy Spirit is better than the juice of the grape—thy approbation is preferable to the smile of princes—thy favor is richer than the finest gold, and thy wisdom transcendeth all human understanding.

Thy power is supreme—thy plans are founded in wis-

dom—thou wilt perform thy work and accomplish thy purpose: man cannot prevent it.

The principles of thy kingdom are principles of truth, and truth is everlasting as thyself, therefore thy kingdom will stand, and those that abide its laws will come up before thee to dwell in thy presence.

I will adhere to thy statutes—I will maintain the new and everlasting covenant, not counting my life dear unto me.

When the clouds of uncertainty gather upon the horizon, darker than the shades of midnight—when distrust is raising its standard over the broad field of speculation,—thy word will dissipate every obstruction; and the testimony of Jesus will light up a lamp that will guide my spirit through the portals of immortality, and communicate to my understanding the glories of the Celestial kingdom.

I will make mention of thy goodness in the day-time, and in the night season, I will rejoice in thy loving kindness, and meditate on the justice of thy dealings with the children of men.

From the Nauvoo Neighbor.

GOD SAVE NAUVOO;

BY W. W. PHELPS.

When you pray for all blessings to equally flow;
 For the gath'ring and kingdom of Christ here below;
 For the good of all people: the Mormon and Jew,
 For a more perfect union: then pray without ceasing,
O God save Nauvoo!

When you pray for old Israel, now scatter'd afar:
 For the nations and kingdoms, degraded by war;
 For the world in its blindness, through wickedness, too;
 For redemption as promised; then pray without doubting,
O God save Nauvoo

When you pray for your foes, both without and within;
 For the captives in prison, the exiles in sin,
 When you enter your closet, as Christ told you to;
 And ye ask of the Father: then pray in the spirit,
O God save Nauvoo!

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EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 19.] CITY OF NAUVOO, ILL. OCT. 15, 1844. [WHOLE No. 102.

HISTORY OF JOSEPH SMITH.

(Continued.)

The following is extracted from the Evening and Morning Star, of September 1832.

WRITING LETTERS.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the bless-

ings which he gave them, and not abuse them. For this reason, if the saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: Therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

1 Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.

2 Never write any thing to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3 Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.

4 Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefitted. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings: and you merely, to use a

simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5 Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come: And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule: Then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend.

I continued the translation and ministering to the church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3d. In answer to letters received from the brethren in Missouri, I wrote as follows:

KIRTLAND, Nov. 27th, 1832.

Brother William W. Phelps:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours, and all the brethren and

sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion and such a being as me; and while I dictate this letter I fancy to myself that you are saying or thinking something similar to these words: 'My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church, and all the affairs of the same.'

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord's clerk whom he has appointed to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: 'and it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death.'

like as a tree that is smitten, by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the most High; therefore it shall be done unto them as unto the children of the priest, as you will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; while you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

Oh Lord, when will the time come; when brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the Star, &c.; love for all the brethren.

Yours in bonds; Amen.

JOSEPH SMITH, Jun.

COMMUNICATIONS.

DEAR BROTHER:—I feel like breathing out a little of the feelings of my soul in relation to the happy session and termination of our October conference, which has equalled, if not surpassed, in point of harmony and good order, any conference I have ever witnessed

It has been remarked by some that we would be broken up, scattered, thrown into confusion and disorder, in consequence of having lost our Prophet and Patriarch, Joseph and Hyrum Smith; but I think that those who were present at our late conference found that it was not so. When, I would ask, was there ever a greater unanimity of feeling, better order, a greater disposition among the saints to do the will of God than on this occasion? I say never! And then when we reflect that there were near one hundred ordained to the high priesthood, and over five hundred ordained into the quorums of the seventies, we might ask, when was there ever so glorious a prospect for the spread of truth and intelligence as at the present time? would again reply, never!! Although I am well aware that our strength does not altogether depend upon the multitude of men or means without authority, or with it, but in the power of omnipotence, yet who can help but believe that those eleven quorums of seventies which were organized during this conference will make a mighty stir in satan's kingdom and sectarian babylon, for their hearts seem to be united and full of those principles of salvation and virtue which flow from the proper source.

I was pleased to hear President Young and others of the Twelve, exhort the saints to patronize their friends and let the speculating merchants alone; for we have had experience enough to teach us that they only come here to pick up our money, and when they can get money enough, to suck our blood. Where is the merchant, the lawyer or the doctor, who has used his means and his efforts to build up this people or this city. I say there has none come here yet, and why should we patronize them. Do they not almost invariably trample on our ordinances and try to corrupt our citizens by secretly and unlawfully introducing and vending whiskey and other intoxicating drinks, and by practising in our midst those things which we despise and deprecate, such as adultery, whoredoms, gambling, swearing and every other evil work? I say they do; and when our city officers take the necessary measures to put a stop to these things, they set up a most hedious howling, and with all other characters of like cloth, cry oppression delusion, fanaticism, &c. &c., and are among the foremost to join with a mob to overthrow us; and I have long been convinced that we had no cause to thank them, that we were not mobbed long ago. I say too, let them alone. Do not go near them. Pay no regard to them only when they trample upon our rights, and

then we will only defend ourselves. Why do they not go away to a more congenial climate and leave us to ourselves, if they do not love our ways and our religion. We do not ask them to tarry with us, for we are far better without them. It is true that our city is open for all who wish to come, but we wish to have the privilege of enjoying our religion and 'peculiarities' unmolested, for we molest no one. Yes, brethren, let us let them alone and patronize our friends or rather patronise ourselves and save ourselves from the oppression and speculations of such men.

The Savior says: 'they that are not for us are against us.' So say I, and who can see that all these merchants, lawyers and doctors are not for us. Their interests are not identified with ours, neither do they care for our welfare and prosperity. Then why should we patronise them? why should we employ them? why should we support them? I say we are under no obligations to do it, neither does charity require it. Then we will let them alone, and not go near them, for I feel as though this people have suffered long enough from such sources, and I think they will be more wise henceforth.

I have digressed because I feel the force of the words, 'let them alone;' however I will return to my reveries.

Now let me ask, who can see that the mantle of the prophet, (using a figure) has fallen on President Young and the Twelve? Who can see that the same spirit which inspired our beloved brother Joseph Smith, now inspires President Young? I am sure that instead of our being left without revelation, we have them more abundant, or else we understand the principles ourselves better. Whilst listening to the many remarks which were made during conference. I could not help but rejoice to see the intelligence and wisdom which flowed from our beloved president and his brethren of the Twelve; and I am satisfied that the saints who were present, all felt that God was with us, and that God is with the Twelve. But we need not wonder that the atmosphere feels more pure and more wholesome, for much of the unfruitful and corrupt matter is purged out, and consequently we may expect to be more healthy.

I admire the remarks made on the subject of our temporal policy, and especially that part relative to raising sheep. This would certainly be profitable and would afford labor for many and save much of our money at home.

The saints have many things before them to encourage and comfort them, but the best

of all is, 'God is with us.' The Temple is rising even faster than could have been anticipated, and has a very imposing appearance. There are already ten of the capitals on the walls, and there will be more in a few days. These capitals are truly splendid, and indicative of that genius and intelligence which cometh from above. The 'order' of the Temple is purely original, not being fashioned after any other order in existence; but I must confess it looks heavenly, with the moon at the foot, the sun at the head, and upon that will be the stars. I think this order is more properly entitled to the character of Celestial order than any other we have ever read of.

I have read the ideas of a certain gentleman in a down river paper, who visited Nauvoo a while ago. He says; 'the Temple has very much the appearance of being built in moon shine.' This I supposed he inferred because the base of the pilaster represents a half moon, but I think if he will 'call again' he will think that the light resembles that of the sun at noon-day.

I will now close this sheet. I am well satisfied that we as a people have nothing to fear. We are in the hands of God and he will take care of us. We will thank him for past mercies, and trust him for the future, for he is our God and we are his people, and we will serve him.

As ever, yours in the bonds of truth.

C.

Nauvoo, Oct. 13, 1843.

TO THE FRIENDS OF THE TEMPLE.

We wish to offer a word of information to those who donate money and property for the building of the temple of God in Nauvoo; inasmuch as a wrong impression has prevailed relative to the order of giving credit for subscriptions.

All tithings, consecrations, donations, and sacrifices presented for the building of the temple are recorded in a book kept for that purpose in the form of a history, wherein is recorded the names of the donors, the kind of property donated, and the price of the same, or if in money, the amount, all under the respective dates when the same is deposited in the hands of the Trustee in Trust. Except in cases where authorized agents have collected funds and given receipts to those who donated.—Wherever receipts are given for property, we do not enter it in the general record until those receipts are presented at the recorders office. Consequently we are under the necessity of making a separate list of all properties received where receipts have been given, and keeping

that list until the receipts are presented for record.

Now inasmuch as the "books will be opened" as evidence of our faithfulness in the day of the Lord and not "the receipts," we would advise all to bring their receipts as early as possible and have them duly recorded, that their names may be found amongst the number of the faithful in that book which will bear testimony as to our faithfulness in attending to the law of tithing and consecration.

Some have supposed that we entered all tithings on the record whether receipts were given or not, but this is a mistake, because that would virtually be giving credit twice over for the same property. Bring on your receipts brethren and sisters, and if you cannot bring them, send by some one whom you can trust, that all your consecrations may be recorded in proper order, for it is necessary that there should be order in this business as well as all others, inasmuch as the house of God is a house of order and not of confusion.

The temple is progressing finely and the brethren and sisters (for they are not the last in regard to diligence and perseverance to build the temple) use all due diligence to roll on the work. The blessing of God is with our efforts and after having suffered a little more tribulation and toil, we shall behold the "top stone" carried up and put in its place with joy and gladness, and then we will receive those blessings and endowments which are held in reserve to be put upon the faithful, when the house of God is completed.

Let us increase our efforts and live up to the law of tithing and consecration and at the same time not forget to keep all the commandments of God, lest it be said to us, "these ought ye to have done and not have left the other undone."

In haste I have the honor to be your faithful and devoted servant, and brother in the church of Jesus Christ of Latter-day Saints.

WM. CLAYTON,

Nauvoo, Oct. 13, 1844. Temple Recorder.

From the New York Express.

RESTORATION OF THE JEWS.

There is at this time a singular and exciting movement among the Jews of Europe in relation to their restoration. Great divisions have taken place in Frankfort and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabbinites and Talmudists, and conforming in a measure to the spirit of the times and the march of improvement; and the same time, the severe oppressions of Russia towards this ancient people, carried out through the influence

of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believe the period at hand when they are to return to Zion, are wending their way down the Danube and Dniester, towards Jerusalem and the arrivals at the Holy City are so numerous that accommodations are difficult to be obtained, and a large caravansera, we understand, is in the progress of erection, to accommodate several hundred.— Many are residing at Beyroot, Jaffa, Hibren; and the surrounding villages; the Jewish population of Jerusalem, not generally exceeding 5000, it is supposed has increased to 40,000, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number 100,000 at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrim of the learned men of the nation, it is said, will be held at Jerusalem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principals, but the mere ceremonials of that faith. The Jews have another great friend in Ibrahim Pacha, the new Viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements, in the mean time the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves in many respects, to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its number, among which we notice, "The Chronica Israelita," at Gibraltar, "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, we find a long list of Jewish artisans, including several successfully productions, for which they have received medals. Among them we notice annimometers, hydrometers, and horological tools, locks, oil cloths, bronzed quill pens, fine cloths, carpets, and hangings, fire arms, morocco leathers, cashmeres, goldsmith's work, seraphines, printing ink, sealing wax, &c., &c.

At Frankfort, accepting bills of exchange on the Sabbath was always dispensed with, but the

Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally in behalf of their brethren. The Baroness J. De Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Mons. Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco for putting to death the Spanish consul, M. Darman, who was a Jew, and claimed to be a subject of Morocco. The Spanish government have appropriated 50,000 francs to establish two schools for Jewish children, and it has been determined at Frankfort to admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons for the removal of Jewish disabilities.—Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acro, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools have been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duties of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburg, and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. Noah, Esq., next month, at the tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

From the Reveille.

MOVEMENTS AMONG THE RED SKINS.

Pawnees—Ottoes—Pottawatomies—Indian love and eloquence—Military display by an Ottoo

Brave, &c.—Beggar Dance—"Sky Blue"—Major Wharton—Mr. Deas, the Artist.

COUNCIL BLUFFS,
Sept. 10, 1844.

A few days since, the Superintendent of Indian Affairs reached this place, on the steamer Nimrod, with the annuities in money and goods for the various Indian tribes in this region. These annuities are payable for lands which the Indians have, at different times, sold to the government. The Ottoes on the south side of the river, own a large tract of country on the waters of the Big Platte, stretching from the Missouri river, west. They receive from the government a small cash annuity of about \$2,500, and are, in every respect, a poor and degraded people. Their number is about 1,000. The Pawnees are west of this place, about one hundred and twenty miles, on the waters of the Platte, and receive annuities of provisions and goods; they have, also, farmers and smiths provided by the government; but I do not think their farmers do them much good. There are some missionaries among them, whose conduct is, in some respects, said to be rather improper. The Pawnees are yet wild and primitive in their habits—raise small patches of corn, and hunt the buffalo. They number, in all, about 6,500, and are separated into different bands, called, Pawnee Loups, Grand Pawnees, Republican Pawnees, Pawnee Pies, &c. It has been an object of the government to unite the different bands, but success has not attended the effort. During the late visit of the military, the chiefs exhibited a decided aversion to the arrangement.

The Pottawatomies—or, as they are called, officially the "United Bands of Chippewas, Ottawas and Pottawatomies"—are on the north side of the Missouri; their lands, embracing five millions of acres, extend from the north line of your State, along the Missouri river, to the Little Sioux, and are of excellent quality as regards soil, though exhibiting a scarcity of timber. These Indians number about 2,000 souls, and receive about \$42,000 a year for lands sold in Michigan and Illinois; they have, also, funds for education and industrial purposes. They are a well-disposed people, and are considered to be very respectable Indians.—Many of the half breeds have houses and small farms like the whites, and are anxious to have their children educated. Their annuity payments are gay scenes, when the Indian beaux and belles appear in all their finery, and display their charms to the greatest advantage.

The young fellows in love, have a kind of flute, on which they sound certain amorous notes, to convey to the copper-colored beauties

information of their particular disposition and condition. When one of these pipes up, you can see the languishing glances of the virgins turned most irresistibly towards the quarter whence the sounds proceed; and if a match is not soon on the carpet, it is not the fault of the Pottawotomic customs.

During the late payment, the superintendent held several councils with the Chiefs in which some very creditable displays of Indian oratory were made. Owing to the paucity of their language, their style of speaking is highly figurative, and as no Indian speaks on any subject but one which interests him strongly, and on which he has thought a great deal, it is not strange that they should speak with force and to the purpose.

On Friday last, Major Wharton, with five companies of Dragoons, reached Bellevue, on the south side of the Missouri, from the Pawnee villages, whither they had marched from Fort Leavenworth. I believe the object of the expedition was to display a little of the power of the Government to the wild Indians. The Major's instructions were also to see the Sioux, if practicable; but this object cannot be accomplished without a march of hundreds of miles, and scarcely then, as the Sioux are perfect Tartars, and are Tartars who are not easily "caught."

On Saturday, the Otoes having come to their agency at Bellevue to receive their annuities, the Major held a Council with them, on the open prairie, in the midst of a square of several acres, formed by the tents of his command.—The Chiefs seated themselves in line, fronting to the Major's "Marque," (is that the way you spell it?) and awaited his coming. As he approached, we heard the song of the well known Indian beggar dance chanted in a ravine to our right, and soon a party of young men were seen advancing, with two or three dare-devil looking fellows on horseback, one of whom had his body, from crown to toe, smeared over with blue mud, and appeared in the "picturesque costume" of a piece of rope tied round him as a belt; beside this, he had not even a fig leaf apron. He performed various feats of horsemanship, carrying in his right hand a handsomely ornamented spear, with a long, polished blade. His performances was intended to signify that he felt himself to be a man, ready for any daring exploit; and hereafter he will have quite a reputation as the brave who made so striking an exhibition before their great father's War Chief, Major Wharton.—Oh, fame! This reminds me of the story of an Indian dance, where each one, after dancing and singing till the inspiration of recitation

was attained, struck a stake set up for that purpose, and then related his exploits to the admiring hearers. One fellow, after shaking his moccasins most furiously for a long time, at length struck the stake, and, after silence was obtained, made the following brilliant narration: "*I stole a mule!*"

When the young Otoes had sufficiently displayed their musical powers, the Council began, by Major Wharton making a very excellent address to the chiefs, which, however, must have suffered considerably in the interpretation. He exhorted them to behave themselves better, for the future, and assured them that if they did not, the protection of the Government would be withdrawn, and they would be left "like a lone tree in the prairie, against which every storm spends its fury, until, at length, some blast, more powerful than the rest, prostrates it to the earth." They promised good behavior for the future, and the Major gave them some rations. So ended the Council.

The troops are crossing the Missouri to-day, to pass down on the north side, through the settlements, to Jeffrey's Point, near the town of Oregon, where they will re-cross the river, to visit the Missouri Sacs and Iowas; they will thence pass on to Fort Leavenworth. These dragoon officers are fine fellows; frank, generous, unassuming—vigorous in discharge of duty, and rich in anecdote and jest, as well as grave and important information. The Rev. Mr. Ker, stationed at Fort Leavenworth, is with the command, and will publish a journal of their hair-breadth escapes amongst the ravines on the head waters of the Blue and other streams, enriched by notices of the geology, &c., of the country they have traversed. Mr. Deas, an artist of St. Louis, is also an *attache*, and so much of an *attache*, that, with all my persuasions and entreaty, (you know how I can insist?) I cannot *detach* him to spend a few weeks with me here; if I could, we would visit the old Fort at old Council Bluffs, about twenty five miles, by land, from this place.

I suppose Major Wharton will council with the Pottawatomes to-morrow. He has instructions to hold a talk with each tribe he visits.

The Pawnees are at Bellevue, to-day. Their agent called them to council, and talked to them in a most fatherly manner. After some time, the disputes amongst the chiefs of the various bands rose to high words, and finally turned to a fisticuff amongst them. No blood was spilt. The Council adjourned in the midst of the row.

JOHN BROWN.

TIMES AND SEASONS.

CITY OF NAUVOO,

OCTOBER 15, 1844.

LABOR.

Labor is the manufacturer of wealth. It was ordained of God, as the medium to be used by man to obtain his living: hence it is the universal condition of this great bond *to live*. But says one, I do not like the condition, because *two thirds* of mankind live without work; or in other words, one third of the world carries the balance on their backs. Well, admit the position, does that destroy the principle that labor is the only way appointed of God to obtain an honest living? No! it only goes to show that some men, through craft, cunning, deception, and corruption, are lording it over God's heritage. To use the language of a writer on the subject:—

“And who can wonder that it is so when such incentives are held out to idleness? Labor is degraded. In one half of our Union it is a disgrace for a white man to work. To get an honest living he must place himself on a par with the despised slave. And the same influence is crushing down the working man here and every where. He is not considered so respectable as the Vampire who sponges his living from the fruits of unrequited toil. The embrowned face and hard hands of labor do not enter the parlors of the idle rich, unless in the capacity of serfs.

Labor is also shunned, because it is falsely organized, if indeed it be organized at all. It is made monotonous. People work forever at one thing—making the head of a pin perhaps. No change, no variety. Labor is also unsocial. A life-time is spent in solitary toil or in the company of those for whom we have no fellow feeling. The law of the group is not respected. A majority of laborers are hired. They feel no interest in their work. It is half their object to kill time and save their strength.—The industrious minority likewise toil three times as long as nature will bear. They are dying of overwork. The business of life is not adapted to the taste or capacity of the operator. Half the world never finds out what they are best able to do. Circumstances determine the occupation. In Lowell girls choose to stand fourteen hours in a factory, because they can find nothing else to do. In Boston they may stitch, stitch, stitch eternally, upon slop-work in a garret, or like a nun withdrawn from society to enjoy the solitude of an under-

ground kitchen. The most brilliant minds, the richest affections, nature's nobles, poets, and artists, are buried alive. Fulton is measuring off tape in your shops. Reuben is grinding clay in your brickyards. Michael Angelo is the scavenger of your streets, while Degberry is your dispenser of justice, and Sancho Panza your chief magistrate. The world is out of joint. There is no adaptation of industry to genius. No wonder that labor is repugnant, and that all avoid it who can.”

So far so good, or so evil, as you please to feel on the subject: but this is not all: God never meant to bemean his creation, especially his own *image*, because they had to labor:—no; never; God himself according to the good old book labored on this world, six days; and when Adam was animated from clay to life, by his spirit's making use of him for a dwelling, we read that God put him into the garden *to dress it*:—Therefore, in connection with the samples of all holy men, we are bound to honor the laboring man: and despise the idler.

The old proverb, that “he that will not work, shall not eat,” is a just one; and although the “rich,” who “govern the world too much,” are esteemed as the front rank of the world, in point of fashion, fame, honor, honesty and talent, yet, the day is coming and now is, when they must be weighed in the balance and found wanting. Solomon, the wise man said:—

“There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.”

The great fault is, “riches” curse the man who has them, unless he makes them a blessing to others. No matter how much a man enjoys life, if he makes others as happy in proportion as he is.

The rich, the learned, the wise and the noble, in the true parlance of the world now, have laid heavy burthens upon the shoulders of the poor; and truly one third of the world of mankind, has to carry the rest upon their backs and be spurred and whipped at that. But there is a great change at hand for the saints: let them labor like men, prepare for that august hour; when Babylon and all her worldly wisdom; her various delicacies; and delusive fashions, shall fall with her to rise and trouble the earth no more! What a glorious prospect, to think that drunken Babylon, the great city of sin, will soon cease, and the kingdom of God rise in holy splendor, upon her ashes, and the people serve God in a perpetual union! The

merchants and great men of the earth must prepare to mourn: Alas, alas! that great city!

O saints, saints! inasmuch as the almighty has displayed, and will display his "handy work" for the glory and benefit of his saints, his covenant people, will you not arise, and shake your garments, cleansing them from the dust, and spots of corruption, idleness and folly, and show your faith by your works. God will soon make a man more precious than fine gold. *Do you know it?* Let the world traffic, we must make men better by wisdom, virtue, and industry.

By a letter from Elder B. Brown and J. W. Crosby, we learn that Mormonism has began to blossom and bear fruit in New Brunswick, Nova Scotia. Before they left Jefferson county, New York, they added about 150 to the church by baptism; and went via Montreal and Quebec to this place, where they have baptized fourteen, and the cry around them is, 'come over from Macedonia and help us.' We shall try to give some or all of the letter in our next.

CONFERENCE MINUTES.

From the N. Y. Prophet.

NEW YORK CONFERENCE.

Met pursuant to notice at the corner of Canal and Hudson streets, September 4th, 1844, at 10 o'clock, A. M. Elder William Smith, was called to the chair, and Elder David Rogers, chosen secretary.

The meeting was opened by singing, and prayer by Elder William Smith.

After which President Smith arose and stated that he had not expected to be present and therefore did not know what business they had before them, there are some things, he thought would be beneficial to their branch of the church; he spoke with great effect and at length on the fulness of the gospel and the wonderful effects on those who embraced it, and the great benefits to be derived therefrom, that it was, a matter of astonishment to him how they could refrain from putting forth all their energies in this mighty work of the last days, when we all know the work must be accomplished—when the calls are so great from every quarter and the people are so anxious to hear—our labors would be abundantly blessed by every one trying to roll the cause forward—for this must truly be a great and glorious work, when all the Hosts of Heaven are engaged in carrying out these great principles of salvation—you must have an eye single to the glory of God and be united and have no more bicker-

ings about things that do not concern you, and cease finding fault, with those, whom you ought to uphold as the authorities of the church of God. Brethren, it is decidedly wrong in any of you speaking evil of those, who are laboring for you and doing all the good they can for you. We have suffered time and again from such means and it is by such means, our brethren have sealed their testimony with their blood, and by such means you will cause our blood to be shed if you persist in it; it is by false brethren, that all of our worst troubles have come upon us—God has called us and not man, and it grieves us to hear you say, that you will support the authorities of this church in righteousness—it is in reality an insult. I can say that I have done nothing contrary to the spirit of Christ since I have been among you—it is not your place to dictate to us, but some of you would wish to do it, (from your actions I judge,) as much as to say that we could point out a wiser course if you would listen to us—such a spirit should be put down, for God has chosen us (the Twelve) as special witnesses, and what could you do, should they be taken from you?—you would be without a head—like the snake who got tired of following its head and thought it would make its tail perform the office of a head—but it soon got into difficulty in consequence of not having a head to lead—the tail got into a crevice of a rock and could not extricate itself without calling upon the head, which would soon be the case with the troubled and fault finding members should they undertake to get along without a head—how shameful it is that individuals should offend and persecute those who have labored and borne the heat and burden of the day, by telling lies which are calculated to injure them. They forget the Mormon creed "mind your own business."

A committee was appointed to wait upon Brother Hewett and inform him that charges would be preferred against him in the afternoon, and invite him to be present to answer them; whereupon, Elders Miles and Braidwood were appointed said committee.

After which, Elder G. J. Adams made some very judicious remarks in his usual bold, pointed, and forcible manner.

Adjourned till three o'clock, P. M.

3 o'clock, P. M., met according to adjournment, and the committee was called upon to lay the case of Brother Hewett before the conference. Brother Hewett said many things injurious to those he had slandered, and as he did not appear on notice being given, it was

unanimously resolved that Brother Hewett be excommunicated.

Elder Brannan spoke at length in favor of sustaining the Twelve. Brother Adams said he had been slandered for the same, and made some very pertinent remarks; after which, adjourned until 7 1-2 o'clock, P. M.

Met at half past seven o'clock in the evening. Elder Smith arose and said there was many things which grieved him,—he said it appeared that he was unfortunate in most things since he had been in the city—thought it strange that elders should give credence to such stories—had last winter proved them false by the very individuals who originated the stories against him before the church in conference; he had told openly all the mysteries to-day that he had ever made known to any of them—not one could say aught against him in this city. he therefore had nothing to repent of. Brother Braidwood bore testimony to the christian-like conduct of President Smith at the very places where the stories originated; Brother Adams said it was hard enough for a man in the prime of life to suffer, while he might be engaged at a large salary without being slandered—Adjourned until 10 o'clock, A. M. next day.

Met again, according to adjournment, at 10 1-2 o'clock, A. M., and after singing and prayer, Brother Smith gave a very able discourse on Jer. xvi. he spoke of the many elders who made no effort to get out into the world to publish the fulness of the gospel, where they might exercise their talents in the work of God. and be the means of doing much good,—that they could not expect to be blessed with those who had waded through troubles and difficulties to publish to the world the gospel. He dwelt at some length on the hunters and fishers of men that the text spoke of being in the last days—that the young elders should be among them. If the ancients had not gone forward, the scriptures could not have been fulfilled; we have all got to bear our part in the work, if we expect to be blessed and inherit the glories of the faithful; suppose Peter, John, Paul, and the rest should have made the same excuse that many of you do now, do you think it would have been well for them? I answer no, it would not, they went forward and proved themselves men of God.—He (Elder Smith,) had gone forward when a mere boy, with no advantage of education from house to house, traveling from place to place, and had been obliged to ask for something to eat; hungry and faint, travelling with blistered feet—spoke at great length on the privations which the first elders of the church

had to endure for their sake; he painted the situation of the church of Christ fourteen years ago, with but six members, and against whom all the combined powers of superstition, bigotry, and tradition, were leveled, and its steady progress in the face of all opposition. His remarks occupied near two hours, and were consoling to those who are faithful, and stimulating to those who had become luke-warm in the cause of God.

Adjourned till three o'clock P. M.

Met at three o'clock, P. M. The President called upon the elders for a representation of their different branches, which were as follows;

New York, G. T. Leach, Presiding Elder, two high priests, six elders, seven priests, one deacon, two teachers, and one hundred and ninety four members.

Granville, Monmouth county, N. J., seventeen members; three elders, all in good standing, excepting two. Warren Wallace, P. E.

Whynoque, N. J., baptised by Elder John Leach, sixteen members, one priest, and one teacher.

Hempstead, L. I. forty-four members, one elder, one priest, two teachers. All in good standing since the last conference. Two cut off, three added by certificate, one by baptism. S. J. Raymond, P. E.

Brooklyn, L. I. twenty-eight members, one high priest, three elders, one priest, one teacher, one deacon, one cut off, and seven baptized since last conference. All in good standing; best of prospects given by Brother Miles, P. E. Brother Miles feels in high spirits in anticipation of the future.

Satauket, L. I., branch, seventeen members, two elders, one priest, two teachers, one deacon, all in good standing, Lewis Hulse, P. Elder.

Newark, fourteen members. Elder Ross wants an elder to be sent there.

White House, Mechanicsville, not organised, wants some one to go there, &c. N. Germantown, N. J. Few members in both places.

On motion of Elder Wright, it was resolved, that all the elders use their influence to collect monies, to assist in the building of the Temple of the Lord; and that wherever they go, they will impress upon the saints the necessity of tithing themselves according to the commandments.

On motion of Elder Braidwood, resolved, that we approve of the course pursued by the publishers of the "Prophet," and that we will use every means in our power to increase its circulation.

Resolved, that we sustain all the authorities of the church of God.

Resolved, that this church do not consider any elder, priest, teacher, or member in good standing, who abstain from the communion table. Adjourned till evening, at half past seven o'clock in the evening, Elders Adams gave a very masterly discourse on Infidelity. John iii. 16.

Ordained three elders. Present at this conference, nineteen elders, five priests, and three teachers.

Resolved, that the minutes of this conference be published in the New York Prophet.

Adjourned till the first Wednesday, in April, 1845.

WM. SMITH, Pres't.

D. ROGERS, Clerk.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held in the Court House, in Toulon, Stark county, Ill.; on the 7th and 8th days of September, 1844; pursuant to previous appointment.

The conference was organized by appointing Elder J. K. McClenahan President, and Silas Richards Clerk, a hymn was sung by the congregation, and prayer by Elder Robert McClenahan, who afterwards delivered a discourse, followed by the president, after which the conference adjourned until to-morrow morning at ten o'clock A. M.

Sunday morning Sept. 8th. Conference met pursuant to adjournment; a hymn was sung, and prayer by Elder Hitchcock, after which Elder P. Brunson preached on the parable of the "ten virgins," followed by Elder Sanders, on the knowledge of the living and true God and Jesus Christ by the power of the Holy Ghost.

After which the president made some very appropriate remarks relative to the principles of eternal truth, as contained in the scriptures. Adjourned till half past one o'clock P. M.

Met pursuant to adjournment. The different branches represented at this conference are as follows:

The Toulon branch represented by Brother Miller consists of twenty-eight members including five elders, three priests, one teacher, one deacon.

Prince's Grove branch represented by Elder Hitchcock, contains thirteen members, including three elders.

The branch at Walnut Grove, represented by Elder Sanders, contains twenty-five members, including six elders.

During the remaining part of the day, several brethren addressed the congregation.

A committee of three persons were appointed

to receive and forward donations for the temple.

At five o'clock the conference adjourned to meet at Prince's Grove on the third Saturday in May next at ten o'clock, A. M.

Voted, that the proceedings of this conference be transmitted to Nauvoo, to be published in the Times and Seasons.

J. K. McCLENAHAN, Pres't.
SILAS RICHARDS, Clerk.

OCTOBER CONFERENCE MINUTES.

City of Nauvoo, Oct. 6, 1844.

Thousands having arrived on the ground by ten o'clock A. M. Elder P. P. Pratt called the people to order. Singing by the choir.—Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference: This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previous, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faltered and become darkened. We feel to give the necessary instruction pertaining to the church, and how it has been led &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless, the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quick as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so

that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c.. had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained an elder to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor never will, unless, he does it by revelation. You will do it by the Holy Ghost, or when you tell the history of the gospel the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel.— There never was a prophet on the earth that

dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Is the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus as Joseph did, they will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the veil and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the veil, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I dont want any one to fellowship the Twelve who says that Joseph is fallen. If you dont know whose right it is to give revelations, I will tell you. It is I. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve but he would have stood for Joseph.— Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but, Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the

Twelve would have set down at Joseph right hand, and Hyrum on the left hand. The bible says God hath set in the church, first apostles, then comes prophets, afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.

The meeting adjourned by blessing from Elder H. C. Kimball, until 2 o'clock.

Two o'clock P. M. The meeting was opened as usual by singing, and prayer by Elder W. W. Phelps, after which Elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held, where your beloved prophet and patriarch are not present. When I look at the many difficulties and severe trials we have passed through it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him.— We have not followed “cunningly devised fables,” but those principles which have come from God. So long as we are sustained and upheld by the arm of Jehovah, we shall stand; mobs may rage, and the rulers may imagine vain things; but God has said, touch not mine anointed and do my people no harm; and if harm does befall them, wo to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence and council, that is no reason why we should be deprived of the council of God to direct us in all our movements whilst pressing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters, we speak of things which we know assuredly, and although our prophet and patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accom-

plished as if they were here themselves. God has secured to us those things in relation to our salvation which has been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortality, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, “those who had made a covenant with God by sacrifice;” and the word and purposes of God must stand unchanged, they do not rest upon any mere casualty. Did the prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the lips of God. We assembled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We assembled here to bring about great events, to fulfil the things spoken of by the prophets and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, and slandered and persecuted all the day long; all that I care for is to do the will of God, and secure to myself all those blessings which the gospel will warrant me, I have been brought to the gates of death, but I don't fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proven it during the late difficulties. I know that the majority of the people are endeavoring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told

you this or else they did not do their duty.— We have been told there would be earthquakes in divers places, and pestilence, and war, and persecution, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be.— Dont you expect to be worse off than you are now? John saw an innumerable company and wanted to know where they come from; it was told to him that they are they which came out of great tribulation. That is the path we have got to tread. The scripture says: 'wo unto you when all men shall speak well of you;' but that curse has never come upon us, for there are some few here and there who will not speak well of you. But 'blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake.' Do you think there is any more evil that they have not said? If there is, let it come. What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against?— You have dared to believe the gospel; you have dared to obey it; and that is the reason why the world hates you. I know there is not a better set of men than these by which I am surrounded; I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long? No, we will rejoice and be exceeding glad, for great is our reward in heaven. I feel to rejoice; we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel? We knew nothing. Why are we taking so much pains to build that Temple? That we may fulfil certain ordinances, and receive certain endowments and secure to ourselves an inheritance in the eternal world. Every man, woman and child within the sound of my voice, are interested in the building of that Temple. We know very little as a people yet, we dont know so much as the former day saints. The Savior said to his disciples, 'whither I go ye know, and the way ye know;' but how many of you know the locality of the Savior and the way to go to him? I know there are some here who know how to save themselves and their families, and it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some

upon this continent: who also obtained promises, in consequence of which the Book of Mormon came forth! The first thing we have got to do is to build the Temple, where we can receive those blessings which we so much desire. Never mind mobocrats, but let us do what God has commanded us. You that are living at a distance, dont fear these cursed scoundrels; we are all in the hands of God; we are all the servants of God; and we are going forth to do the things of God.

He exhorted the saints to be virtuous, humble and faithful, and concluded by blessing the saints.

He said further, in relation to the baptisms for the dead, that it would be better for the saints to go on and build the Temple before we urge our baptisms too much. There are cases which require being attended to, and there are provisions made for them; but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptized who had not paid their tithing; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithing is unfit to be baptized for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor; no, God never reaps where he has not sown. This command is harder for the rich than the poor; a man who has one million dollars, if he should give one hundred thousand, he would think he was beggared forever. The Savior said, how hardy do they that have riches enter the kingdom of heaven.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering; and they wanted to take up a collection to pay the amount; he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up the conference adjourned until to-morrow morning at 10 o'clock.

(To be Continued.)

CONCLUSION OF ELDER RIGDON'S TRIAL.

Elder W. W. Phelps read from the same revelation which was first read by Elder Marks,

he read the same Elder Marks did, and added, "even to the church" which Elder Marks omitted to read. He also referred to the other quotations by Elder Marks, plainly showing that they were not to the point. He read from new edition, page 414. He said Brother Marks apologized for Elder Rigdon, inasmuch as he did not know where to present his revelation, but Elder Marks knew and he could have told Elder Rigdon; it looks a little like "nimble practice." As to the instructions pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at Elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business there was a call for the question, from many parts of the congregation, whereupon, President Young without further ceremony submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of Elder Rigdon's history for near twenty years past, but I deem it unnecessary. I have had some conversation with Elder Rigdon since he returned from Pittsburgh. I have also been present when others conversed with him; but, I am to decide on the testimony as it has been presented. I was well acquainted with Elder Rigdon a number of years before he came into this church. I never had any confidence in Brother Sidney as a reveiator, and why? because I have so repeatedly heard Brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. The people were excited very much at that time, Brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case when he has been speaking to the church that Joseph has rebuked him for it. The bish-

op then briefly referred to Elder Mark's objection to our fetching testimony beyond the conference, &c., and then continued: I feel that Brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation, have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening, I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved that he prophesied that we should not build this Temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it.— I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said he was not satisfied with the motion; it is not explicit enough.

Elder W. W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they was in favor of the motion. The vote was unanimous, excepting a few of Elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and as before stated there was about ten.

Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council.

An amendment was offered, as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative. Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshipped, until they repent, but at the request of Elder Young the motion was withdrawn.

Elder Hyde again rose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of Pres't Young. He came at the time appointed and preached any thing but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be

published in the next Neighbor and Times and Season. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was motioned and seconded that John A. Forgeus be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved, that these minutes be published in the Neighbor and Times and Seasons.

At 4 o'clock P. M. the meeting dismissed with a blessing from Elder W. W. Phelps.

POETRY.

From the Nauvoo Neighbor.

NAUVOO.

Through cities, towns, and countries, I've often found my way,
Unnumbered joys attending to bless each happy day.

Ten thousand, thousand beauties rare, have often met my view;
But lovelier still and queen of all, is beautiful Nauvoo.

Oh, tell me not of ancient Rome, of Athens, or of Troy;
Gone, gone is all their greatness, without one gleam of joy,
Nor speak ye yet, more modern names, though fair and lovely too;
What is their beauty, what their fame, compared to fair Nauvoo?

Tell not of Egypt's ruined towns that once show'd splendor's dome;
Though art and science ever fair, once made that place their home:
For they have flown, have crossed the seas, and now bid fair to do,
The honor of their presence sweet, to beautiful Nauvoo.

Speak not of London's wealth and power, her population dense,
Long time she's had a nation's care, and sums of gold immense,
Then why not be old England's pride, there's been no hostile foe,
To check the progress of her growth; not so with fair Nauvoo.

'Midst great oppression she has risen, the pride of all the land;
Built up by men who had been driven, from all they could command;
Once nursed on luxuries lap of ease, of toil they little knew,
But stript of all, their hands they ply to rear the fair Nauvoo.

Nor deem they this a task severe, they fondly do believe,
That each and every suffering here, God surely will relieve,
Though men more fierce than savage beasts, lions and tigers too,
Have slain their Prophet, and assail the beautiful Nauvoo:

Yet trusting still in Him who said, "their wrongs I will redress;"
And fondly do they now believe, that they, they are the best,
And as you gaze upon that scene, their temple strikes your view,
And in the fulness of your heart, you 'xclaim, O, fair Nauvoo!

Though wild and visionary schemes, their doctrine seems to me,
Yet on that temple, when I gaz'd involuntarily,
Escaped my heart a prayer to God, sincere and fervent too,
That he will bless the people of the young and fair Nauvoo.

LAURA, a Visitor.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V No. 20.] CITY OF NAUVOO, ILL. NOV. 1, 1844. [WHOLE No. 103.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th of December, 1832, I received the following:

Revelation explaining the parable of the wheat and the tares, December 6, 1832.

ON PRIESTHOOD.

Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say, that the field was the world; and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even satan sitteth to reign: Behold he soweth the tares: wherefore the tares choke the wheat and drive the church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, pluck not up the tares while the blade is yet tender: (for verily your faith is weak,) lest you destroy the wheat also: Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel; The Lord hath said it: Amen.

Appearances of troubles among the nations became more visible this season than they had previously done since the church began her journey out of the wilderness. The ravages of the cholera were frightful; in almost all the

large cities on the globe; and the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled (in November) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer; to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On the 27th of December I received the following:

Revelation given December 27th, 1832.

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the aims of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified; even them of the celestial world.— Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son; he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which

giveth you light, is through him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a celestial kingdom, cannot abide a celestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened

by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law; and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, forever, and ever.

And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons: and their courses are fixed, even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun

giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;— and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first, in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will

draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive;— knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you, it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first laborers in the last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the king-

dom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.—Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall

fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign, in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

(To be continued.)

CONFERENCE MINUTES.

OCTOBER CONFERENCE MINUTES.

[Concluded.]

Monday Oct. 7th, 10 o'clock, A. M. 1844.

Conference met pursuant to adjournment, and opened by singing, and prayer by Elder Parley P. Pratt, after which President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by Elder Heber C. Kimball, that we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies, praying Almighty God to help us to do it.—This motion was put to the conference by President Young and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a Prophet of God; being called of God and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the Prophet and Patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement that he lived approved of God and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve and first presidency of the church

This motion was duly seconded, and put to the church by Elder John Smith and carried unanimously.

Moved by President John Smith and seconded, that we receive Elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wm. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder Willford Woodruff as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said by way of explanation that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a councillor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priests quorum. Carried unanimously.

President Miller moved that Noah Packard and Wm. Snow be sustained as councillors.—Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests quorum.

The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake.—Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntington sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulcifer, be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money, and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Gran' take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints.—Carried unanimously.

Moved and seconded, that George Miller stand as second bishop, Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his council. Carried unanimously.

Moved and seconded that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Prait, who got up to preach his old sermon, viz: that we continue our united and ceaseless exertions to build this temple. He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple, the city, feeding the poor, &c. We heard a great deal about the mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's spelling book, the "country maid and the milk pail." He then went on to shew the impor-

tance of building the temple. He bore testimony that the people had hearkened to the voice of the Lord and to his commandments, and that they were still hearkening, and consequently we should be sustained here until we shall complete the temple and receive our endowment. He showed the consequences if we did not build it, "that we should be rejected as a people with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us and not spend their time in quoting multitudes of scripture to prove one point. We want to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear, for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool.—He said in a proper time we will have gold and silver, and food and clothing, and palaces in abundance, we will create it, by our labor.

President Young advised the saints to come after intermission prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac which is something new.—After some few exhortations he closed the meeting till 2 o'clock by blessing.

TWO O'CLOCK, P. M.

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the veil. He de-

signed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone.— We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon the earth his time was spent in educating the twelve apostles that they might do the things he had left undone and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—dont sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst, all grog shops and bad houses. Drunkenness and such things will be our overthrow if we are ever overthrown. The best way to put these things away is to never frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in the blood from the coffin. When the prophet had a dance at his house he said every thing against it he could, and now men go and practice the same things. Shall we put these things away? I say yea. We have got an ungodly race here among us who are leading our young people away.— They will open their doors and let men go in and say every thing against the Twelve and the church they are capable of. I never frequent such places; I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that it had been moved and seconded that Asahel Smith should be ordained to the office of Patriarch.— He went on to show that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent.— Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry it becomes irksome: the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church he wants to know if he must reckon

his clothing, bad debts, lands, &c. It is the law to give one tenth of what he has got, and then one tenth of his increase or one tenth of his time. A man comes and says he was sick six months and what is required of me? Why go and pay your tithing for the time you are able to work. Some say they have been preaching and want to know if that dont pay their tithing? Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but to bring it into the city and store it, and not take it to Warsaw. He next referred to L. Wight's going away because he was a coward, but he will come back and his company, and James Emmett and his company will come back.— How easy would it be for the Lord if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them and with snow, hail and rain, make them so that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians when Joseph and others went to jail, snapping their guns at the brethren but they would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work; and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take them away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on the earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend a year in it and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:

Brother Asahel Smith in the name of the Lord Jesus Christ of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ— and we say unto thee, thou shalt be a father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore.— Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless and widow; and the spirit of the Lord will rest upon you to predict

upon the heads of those on whom you lay your hands, things that shall be hereafter even in the eternal world. We ask thee O Lord in the name of Jesus Christ that thou would send thy spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed; thou art of the royal blood, and of thy lineage shall arise great and powerful men in the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask council. These blessings we seal upon you in the name of Jesus Christ: Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests quorum together.—President Miller will organize them on the right of the stand.

The presidents of seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congressional districts. Then we want to have the elders quorum organized that we can take out of the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organized and begin to fill up the second quorum and then the third and the fourth to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from President John Smith.

Tuesday morning, Oct. 8th, 1844.

Previous to opening the services of the day, Elder John Taylor made some remarks on our temporal economy. He proceeded to say that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but it is not necessary to wait for a very large amount, for it is safer to go to work with small means, than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own en-

terprise and labor. Look at Great Britain; how have they obtained it? They have obtained it by encouraging their own manufacturers. It is true the poor are oppressed there; but is not the manufactures that oppress the people. We are not going to start any thing on a large scale; our calculation is to have the saints manufacture every thing we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here.—Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have labored under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by Elder W. W. Phelps.

Elder G. A. Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said, amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers deacons, and members,

who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the church, as follows:

David Evans	Joseph Holbrook
A O Smool	John Lawson
Edson Whipple	Abel Lamb
Harvey Green	J H Hale
J S Fulmer	G D Watt
J G Divine	J W Johnson
J H Johnson	L T Coons
Lester Brooks	J L Robinson
J B Nobles	Howard Corey
Rufus Fisher	M Serrine
D B Huntington	Pelatihah Brown
Jefferson Hunt	E H Groves
Lorenzo Snow	G P Dykes
William Snow	Willard Snow
Noah Packard	Wm Felslaw
A L Tippets	Winslow Farr
J C Kingsbury	Shadrach Roundy
Jacob Foutz	S B Stoddard
Peter Haws	E D Wolley
Thomas Gates	Solomon Hancock
Simeon Carter	Abraham Palmer
Albert Brown	James Brown
Levi Gifford	R McBride
Elijah Fordham	W D Pratt
Edward Fisher	Martin H Peck
Franklin D Richards	Morris Phelps
Isaac Clark	D McArthur
J S Holman	Archibald Patten
Wandell Mace	L H Ferry
Charles Thompson	Charles Crisman
John Murdock	Lyman Stoddard
John Chase	Arnold Stevens
A L Lamoreaux	David Fulmer
E T Benson	Joseph Allen
Thomas Grover	Andrew Perkins
C L Whitney	Daniel Carter
Addison Everett	Wm G Perkins
Moses Clawson	Graham Coltrin
William Parks	D H Redfield
George Colson	Titus Billings
H W Miller	Harvey Olumstead
Isaac Higbee	Daniel Stanton
Daniel Carns	

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endow-

ment, and return to their families and build up a stake as large as this.

President Young then selected from the elder's quorum some to be ordained high priests, whose names for the want of room are omitted for the present.

He also selected a number more to go into the seventies' after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Heywood was ordained under the hands of Elder B. Young, H. C. Kimball and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies, and the presidents of the high priests' quorum ordained 40 into their quorum.

The meeting then adjourned until 2 o'clock, P. M.

TWO O'CLOCK, P. M.

Conference resumed business. Those presidents of the seventies who were present and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a part of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrowing horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go to preaching until he is sent. If an elder wants to go to preaching, let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exhort all who go from this place to do right and be an honor to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have heretofore.—We have had a good conference; we have had beautiful weather and no accidents; and if you

will go and do honor to the Lord for this, say amen; and all the people, said amen.

On motion the conference adjourned until the 6th of April next, at 10 o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, Pres.

WM. CLAYTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 1, 1844.

Sidney Rigdon Esq.—has resuscitated the "Latter-day Saints Messenger and Advocate," at Pittsburg, Pa. We understand that through this medium the accessories to the murder of Joseph and Hyrum Smith, with *John C. Bennett* as the *ne plus ultra*, will form a union of all the excommunicated members from the church of Jesus Christ of Latter-day Saints.—He that cannot endure a kingdom of glory, can go into one of darkness: for there is no space without a kingdom, and no kingdom without a space.

THE TIMES.

A newspaper, to keep pace with the times must be filled up with very curious matter.—Politics of course, must take the first column, first rank, first reading, and chief seat in the parlour, church and legislative hall. But while this motley group of statesmen, officers, voters, and aspirants, are filling the whole country with music, long speeches, liberty poles and all sorts of shows, defamation, anecdotes, folly, fame and slander, patrol the high ways in such elegant meanness, that a wise man cannot tell whether it were better to pity or censure the customs of the Americans of the present day:—

"This bids to serve, and that to fear mankind."

In the midst of all this 'fire and fustian' for a 'little brief authority,' the same paper comes lumbering on with news from all nations; riots, earthquakes, thieves, missionary boards, failures in trade, great bargains, estates on sale, marriages, deaths and murder. This all seems according to Daniel: 'many shall run to and fro, and knowledge shall be increased.'—But how long shall it be to the end of these wonders? Millerism has failed the *third* time, and hereafter very few will hitch their cars of calculation to an engine of such general *disappointment*. What then shall be done? Take

the newspapers; they *must* and *will* contain a specimen of the thoughts and intents of the hearts of men, for the apostle said: 'This I 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 pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.'

But what does such timely instructions benefit the people? Politics, mobs, deception, and societies for the promotion of truth, religion and wealth grow with the growth, and flame with the fire that must eventually burn to the lowest hell, unless the people turn from the evil of their ways.

Another marvellous wonder engrasses thousands. Mammoth news papers, double, and even thribble, flood the great reading community of the east, and sprinkle the west, with 'novels' as destitute of truth, true science and practical knowledge, as satan's promises were to Eve when she eat the forbidden fruit.—Well, what must be done in such a case?—Why, read the fancied brains of disappointed men and women, and then go to the theatre; and ten to one, but you will be just like them. When ducks feed on fish, their flesh tastes *fishy*: when man drinks whiskey, he is generally drunk; and when the present generation sow vanity they reap vanity; and when the people feast on lies and light reading—what can be expected? Do men gather grapes of thorns, or figs of thistles?

Every body, from the curious state of parties and the jarring motion of societies, governments and kingdoms, fears that the bonds of national security are bursting; but, from the dreadful anxiety of all to go a-head, no body believes it. No, there is none, save the Latter Day Saints, that believe or care for the welfare of the world. The Saints are actually the 'Rechabites' of this age, as much as the descendants of Rechab were in the days of Jeremiah, when Israel went into captivity.

News papers that were once considered honorable, now make sport of character, murder and treason not excepted. In fact, the order of the day is such, that the front ranks of men in high and low life, appear to be playing at a game of *brag*, and they are so determined to win, that conscience, clemency and courtesy, have as small a share of their lives and time,

as their God. They go it regardless of feeling or consequences; no matter whether the game is played upon the tables of the living, or the *coffins of the dead!*

But we are saying too much, for in old times, when men became so hardened in sin, that they forgot the blessings of virtue and commandments of God, he turned his wrath upon them, as the history of Sodom, Egypt, Babylon, Tyre and Sidon, and Jerusalem show. We have a duty then, to act well our part, for though Noah; Daniel and Job plead with the Almighty, if the people repented not of their folly and sin, they could not escape the judgment written.

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From the N. Y. Prophet

Salem, Oct. 11th, 1844.

To the church of Jesus Christ of Latter-day Saints, Greeting:—

I deem it to be a duty which I owe to God and his church to express my feelings and bear my testimony unto you concerning certain things that are presented to you for your consideration; especially, the claims of Elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints.—I have carefully examined the trial which Elder Rigdon has had before the authorities of the church in Nauvoo, as given in the Times and Seasons, Vol. v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons: and I will hereby give those reasons.

I will commence by asking where has Elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church especially the head of it? Has he stood by the side of the Prophet and Patriarch as a true friend, to assist in carrying them through their trials, tribulations and persecutions? Has he walked up into his place as a man of God, and stood beside the Prophet as his counsellor? Has he, in any way, been a pillar or support to the church from that day until this? Has he sustained the cause and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honor, for the last five years of his life? Or, has the Prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the Prophet Joseph found Elder Rigdon in his councils when he organized the quorum of the Twelve, a few months before his death, to prepare them for the endowment? And when they received their endowment, and ac-

tually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with Elder Rigdon, in any wise? No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the Prophet, Seer, and Revelator. And I hereby bear my testimony that I heard the said Joseph Smith declare that Elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off. And in my hearing requested one of the quorum of the Twelve to bring him up before the church that he might be dealt with according to the law of the church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of Brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favor, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church: and when any alarm or report was in circulation unfavorable to the cause if we could judge at all from the course he pursued it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that Elder Rigdon attended some of the councils that President Smith held with the Twelve and others, before his death, while giving them instructions; but I heard President Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigdon and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God, of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one, that they do not hold—one, that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle: Joseph and Hyrum Smith were utter

strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it Elder Rigdon has unlocked his heart, and portrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen O earth! and judge the fruits of this key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c.—*Times and Seasons*, Vol. v. p. 650—653. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for there is not a more despicable principle ever existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances, have done so. I would ask, has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; but have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of Elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare and prosperity of the church and kingdom of God.

I would again ask, has Elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance.—

He has always been ready to go and come at the bidding of the Lord. He has not said go; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connection with the Twelve, with honor and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while Elder Rigdon has, at the same time, been confined to the post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of Elder Young. He has not only had much experience with President Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connection with the Twelve: was the first to receive his endowment, from under the hands of the Prophet and Patriarch, who have leaned upon him in connection with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honor, laboring both day and night, making every sacrifice required of them; leaving their homes, families, and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has President Young, "that if there are but ten men left who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fullness of times, through the instrumentality of his servant Joseph, the Prophet, Seer, and Revelator, for the pruning of the vineyard once more, for the last time, for the warning of the Gentiles, for the salvation of the honest in heart and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the saints for the hour of judgment which is to come, and to secure unto the righteous and exaltation of glory beyond the veil—I say, if it cost me my life, let it go: I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary. I had rather see ten men seal a right-

ous testimony with their blood, than to see one man turn traitor, shed innocent blood, and damn his own soul—for the object in living and laboring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life, is not worth having, “for he that will seek to save his life shall lose it, and he that will lose his life for my sake, the same shall find it.” And again, “I will prove you, whether you will abide in my covenant, even unto death, saith the Lord.” Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because Elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence and labor, will effect any thing, they will go to sustain President Young, and in connection with him, the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the Prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the Prophet, Seer, and Revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel, and saints of God, that the time has come, when we need a double portion of the spirit of Joseph’s God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter into our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does

wrong, that breaks the law of God, it mattereth not what his standing may be, whether among the Twelve, the high priests, seventies, or elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore, let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does; the soul that sins alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin; but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels, and men are over you, and when the work is finished, you will receive your just recompense of reward.

W. WOODRUFF.

From the N. Y. Prophet.

MINUTES OF A CONFERENCE IN PHILADELPHIA.

Pursuant to public notice a conference of the Church of Jesus Christ of Latter Day Saints was held in the city of Philadelphia on Saturday and Sunday, August 31st and September 1st, 1844. There were present official members,

Quorum of the Twelve, one; high priests; two; elders, 20; priests, five, teachers, three.

Elder William Smith of the quorum of the Twelve, with uplifted hands was chosen president of said conference, and Elder W. I. Appleby chosen clerk.

Conference opened at half past 10, A. M. by singing a hymn, after which followed a spirited address (dictated by the spirit of holy zeal) by the president, on the subject of dissensions and divisions in the church, the spirit of persecution and of casting reflections upon the authorities God has chosen to be his special witnesses of the gospel of his Son to the nations of the earth, as has been revealed in its fulness in these last days by the administration of holy angels, bearing to earth truth’s unfading laurels.

Prayer was then offered up to the throne of grace, by the president.

Elder Grant then stated what business would

most probably be brought before the conference.

Adjourned till 2 o'clock, P. M.

Two P. M. Conference met—opened by singing a hymn and prayer, by the President.

Sung a hymn.

The president then stated conference was ready to receive any necessary business that should be brought before it. Whereupon, it was then

Motioned and seconded, that brother E. Marshall be ordained a priest.

Motioned and seconded, that brother John Ewings be ordained a priest.

Motioned and seconded, that brother N. B. Helverson be ordained an elder.

President Smith addressed the elders and priests present, that have the privilege, on the importance of travelling to preach the gospel, magnifying their calling, honoring the priesthood and bearing testimony to the glorious truths that Israel's God has revealed unto his people. Also on charity that the saints of God ought to abound with.

After which he took occasion to reprove Elder B. Winchester for his course against the quorum of the Twelve, in New York, Philadelphia and other places; Elder Winchester arose before the church and stated that the quorum had slandered him, had taken his license, that he had spent four hundred dollars in going and returning from Nauvoo and other places, to answer to charges preferred against him, and that the Twelve had never explained the reason why he was suspended; and many other charges too ridiculous to mention. He states as reasons that he will not sustain the authorities of the church, or go out to preach the gospel.

A call was then made by the president for all the elders present residing in Philadelphia, who were willing to travel and preach the gospel, to signify the same by rising upon their feet.—Whereupon, four arose.

Motioned and seconded, that brother Tross be ordained a teacher.

Motioned and seconded, that brother G. Clarke be ordained to the office of a deacon.

Motioned and seconded, that brother J. P. Smith be ordained a teacher.

After the ordination of the several officers, a call was made for the representation of the different branches in New Jersey. Whereupon Elder Appleby represented the branch at Recklesstown, Burlington county, consisting of 30 members, including two elders, one priest, one deacon; twelve members having removed away. Also, a branch at Bordentown consisting of 12

members, including 1 elder and one priest.—Two having removed away.

New Trenton, five members, not yet organized, none others from Jersey represented.

Elder Grant then represented the branch in Philadelphia amounting to 334 members, including officers. The standing of many members not fully known.

A call was then made by the president for all the elders and official members present that were willing to uphold the Twelve in their calling and authority by their faith and prayers, to signify the same by rising upon their feet.—Whereupon all present arose, except Elders Winchester, Wharton and McLane.

Conference then adjourned until 8 o'clock in the evening.

Opened in the evening by singing a hymn and a petition to the throne of grace, by Elder Grant.

Sung a hymn.

Elder Grant then stated that the next business under consideration, was, the building of the Temple of the most high God at Nauvoo, which was to be built by the tithing of the saints, and that it is the imperative duty of every saint of God to aid and forward as much means as were in their power for the completion of the same, that the saints may receive the blessings which God has in reserve for his people, at the completion of the Temple, and called upon the saints in Philadelphia and elsewhere to aid and assist their brethren at Nauvoo, who are struggling against persecution, penury and nearly every other impediment to complete the Temple of Israel's God. Whereupon, it was

Motioned and seconded, that the saints of this branch will use their utmost endeavors to assist in furnishing means to forward the completion of the Temple. Which was received with uplifted hands.

Motioned and seconded, that Elder Grant be appointed as trustee, to receive donations from the saints, and forward the same to Nauvoo for the building of the Temple. Carried.

On motion it was

Resolved, That members of this church who absent themselves in general from the church and communion table, are not considered members in good standing in the church.

Conference then adjourned by a benediction of the president, until Sabbath morning at 10 o'clock.

Sabbath, 10 A. M.—Conference met, sung a hymn.

Prayer by Elder Appleby.

After which, a spirited discourse was delivered by Elder Grant, from Matt. vi. chapter, 3d verse.

Sung a hymn, and adjourned until half past 2, P. M.

Afternoon. Met; opened with singing a hymn and prayer, by Elder Grant. Elder Horner then addressed the congregation on the subject of the gift and blessings of the spirit, and the privileges of the saints.

After which, communion was administered by Elders Grant and Appleby.

Conference then adjourned until half past 7 o'clock, in the evening.

Met in the evening and opened by singing a hymn, and prayer by the president.

After which, Elder Appleby delivered a convincing and moving discourse from 1st Epis. Cor. xv; 22-23:—showing the joy and glory there is in store for those who have obeyed the gospel and held out to the end;—beginning at the fall of Adam, and in the consequence of it, how redeemed by Christ, the order of the saints coming forth, their reign on the earth, the last resurrection, judgment of the wicked, the new heaven and earth where sighs, tears, and moaning shall have an end, and nought but peace and unadulterated joy be the blessings of the saints forever and ever.

Sung a hymn.

Conference dismissed by a benediction of the president, asking God the eternal Father, in the name of Jesus Christ, to let his blessings attend his people, and guide and protect them with his almighty hand.

At the close of the conference, Elder Appleby was ordained to the office of high priest, under the hands of President Smith; Peter Hess, high priest, and Elder Horner. Adjourned.

WM. SMITH, Pres.

W. I. APPLEBY, Sec'y.

St. Louis, September 29, 1844.

A Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the city of St. Louis,—Brother Riley in the chair; the meeting was opened with singing; Brother Read addressed the throne of grace.

It was voted, that a committee be appointed to district the city, so that the priests and teachers may the more conveniently attend to their duty; and that the poor and sick may be attended to; and that all things may be done in order.

Voted, that this committee be appointed by a council meeting.

Voted that a committee of three be appointed to wait on the landlord of the room over Liberty Hall, and ascertain if it can be obtained for preaching.

Voted, that Brother Clemens, Quamby and Rogers act as that committee.

A letter was received from Brother Small declaring his firm conviction, according to the Book of Doctrine and Covenants, that Sidney Rigdon was the only man to lead this church, since the death of Brother Joseph, and by it he was willing to stand or fall; the letter was read by Brother Riley, after which the trial of Sidney Rigdon was read before the church, and then Brother Riley addressed the meeting at some length: there was then an expression of the meeting called for by Brother Riley, to ascertain how the branch stood as regards the Twelve; the vote was nearly unanimous, only four hands being raised for Sidney Rigdon.

After singing and a benediction by Brother Riley, the meeting adjourned.

A. ROGERS, Sec'y.

COMMUNICATIONS.

MONROE Co., Miss., }
Aug. 17th, 1844. }

RESPECTED BROTHER:—It is with pleasure that I take my pen in hand to inform you of the prosperity of our Redeemer's cause in the south country, and also to give you a brief synopsis of my labors in the vineyard since my departure from Nauvoo.

I left home on the 29th of May, 1844, in company with brother H. W. Church, on a mission to the south. We took steamboats to Padeucha, Ky; from thence we travelled into Tennessee, preaching by the way till we reached Middle Tennessee; we stopped and preached several times in Hickman, Williamson and Sumner counties. We introduced the gospel into several new places where it had never been preached, and remained in that region till the first of August; but not meeting with much encouragement we concluded to go further south; consequently we set out for Tuscaloosa county, Alabama, where we found a branch of the church, and met with brother P. Haws, who had been preaching in that place some time.—

The night after we arrived there a mob of 18 or 20 prowled through the neighborhood, threatening to drive the elders from the country, but finding that such things were not countenanced by the most prominent citizens, they desisted. After remaining a few days, brothers Haws and Church went to Mississippi, and I proceeded to Perry county, Alabama. On my way to Perry, I met brother James Brown, who informed me that he had baptized 15 in that county and organized a church. He requested me to visit them and instruct them further in the princi-

ples of righteousness. I commenced preaching with considerable success and soon baptized three. About ten days after, brother Church returned from Mississippi and joined in with me again. We had calls on every hand, prejudice gave away; and many embraced the truth. We continued our labors there until we had baptized forty-five, and organized another church of sixteen members. The spirit was abundantly poured out, and the word was confirmed with signs following; the saints spoke in tongues, and the interpretation was given, and many that were sick were healed by the prayer of faith in the name of Jesus. We continued to preach and baptize during the winter season, both in Alabama and Mississippi. In April we held a conference in Alabama, and set the affairs of the churches in order; and ordained several elders. From this conference brother Church went to Tennessee; and brother B. L. Clapp and myself came into Mississippi. We commenced preaching in different places, and baptized several; brother Clapp then returned to Nauvoo; and I still continued in the field.— We held a conference in Knoxubee county, Mississippi on the 13 and 14th of July; thirty-nine had been baptized since last conference, and the brethren generally expressed a determination to do all they could in spreading the

gospel. There are a great many calls for preaching in this country, many are investigating the subject for themselves, and we are expecting a great in-gathering into the kingdom.

The sad news of the murder of the prophet and patriarch has reached our ears. It is looked upon by the generality of the people in this country as being the grossest violation of law and liberty that they ever heard of. Many of them sympathise with us in the loss. When I call to mind the wholesale murders of Missouri; the occurrences in Philadelphia, and the late butchery in Illinois, I am made to fear for my beloved country; and if there is not a stop put to such vile and abominable proceedings, and such offenders brought to justice, then farewell to our free institutions; farewell to the privilege of worshipping God according to the dictates of each man's conscience, which was bought so dearly by the blood of our fathers.

Since I left Nauvoo, I have baptized sixty, and witnessed the baptism of as many more.

I send you these lines, and if you think proper, they are at your disposal for an insertion in the Times and Seasons for the satisfaction of your readers.

Yours in the bonds
of the new covenant,

JOHN BROWN.

POETRY.

For the Times and Seasons.

WHEN MUST I LOOK FOR DEATH?

BY W. W. PHELPS, ESQ.

O say, when must I look for death?
When spring all nature's joy discloses;
When infant beauty buds like roses;
When fortune smiles so blithe and clever;
When love and life look on "forever;"—
Ah, then the sweeper steals thy breath!

But say, when must I look for death?
When summer clothes the earth in beauty;
When manhood strengthens us for duty;
When children bless the lot paternal;
When being hopes to be eternal—
Ah, then the sweeper steals thy breath!

But say, when must I look for death?
When autumn smiles on summer's treasure;
When youth and age are full of pleasure;
When wise men reason; statesmen rattle;
When warriors rush so gay to battle;
Ah, then the sweeper steals thy breath!

But say, when must I look for death?
When winter strips the earth of glory;
When age has honor'd locks, all hoary;
When e'er you're on the deep-blue ocean;
When e'er you know old time's in motion;—
Ah, then the sweeper steals thy breath!

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 21.] CITY OF NAUVOO. ILL. NOV. 15, 1844. [WHOLE No. 105.

HISTORY OF JOSEPH SMITH.

(Continued.)

And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

And another trump shall sound, which is the fourth trump saying, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven, unto all nations, kindred, tongues and people; and this shall be the sound of his trump, saying to all people both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, forever, and ever: for the hour of his judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen, who made all nations drink of the

wine of the wrath of her fornication: she is fallen! is fallen!

And again, another angel shall sound his trump, which is the seventh angel, saying it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; ever the wine-press of the fierceness of the wrath of Almighty God: and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.— And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends: call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a

house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the highest priests, even down to the deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

Let him offer himself in prayer upon his knees before God, in token, or remembrance, of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven; yea, even directly, salute his brother or brethren with these words:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant,

in which covenant I receive you to fellowship in a determination that is fixed, immovable and unchangable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever Amen.

And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, in to this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

I wrote to N. E. Seaton Esq., editor of the
— as follows:

Kirtland, January, 4th, 1833.

Mr. Editor,

Sir, Considering the liberal principles, upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite, at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand, beholding the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn

over the hearts of the people; and upon the other hand beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race, (and I fear unprepared) down to the shades of death.— With this solemn and alarming fact before me: I am led to exclaim, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” &c.

I think that it is high time for a christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child, that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God, who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again, the second time, to recover the remnant of his people, which have been left from Assyria, and from Egypt, and from Paphos, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans 11: 25, 26, and 27, and also, Jeremiah 31: 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or, no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of his power; and then his people, *Israel*, should be a willing people;—and he would write his law in their hearts, and print them in their thoughts; their sins and their iniquities he would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them “lo we turn unto the Gentiles,” and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the saints, and have broken the covenant in which their fathers were established: (see Isaiah 24: 5,) and have become high minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Has not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw his Holy Spirit from them, and send forth his judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark 16: 17, and 18,) that these signs should follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up servants, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover: and also, in connexion with this, read 1st Corinthians 12th chapter. By the foregoing testimonies, we may look at the christian world and see the apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, “the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.”

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or, all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations; when he shall rule them with a rod of iron, and break them in pieces like a potters vessel. The Lord declared to his servants, some eighteen months since, that he was then withdrawing his spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or, but very few; and this is not all, the governments of the earth are thrown into confusion and division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capi-

tals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion, and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth.—Repent of all your sins, and be baptised in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the gospel of Christ: then “add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; (or love,) and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ.”

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land America is a promised land unto them, and unto it, all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion, spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, “and the ransomed of the Lord shall return and come to it with songs and everlasting joy upon their heads,” and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2: 32. Isaiah 26: 20, and 21st. Jeremiah 31: and 12. Psalms 50: 5. Ezekiel 34: 11, 12, and 13. These are testimonies, that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have

been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, “fear God and give glory to him for the hour of his judgment is come”—Repent ye, repent: ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,

JOSEPH SMITH, jr.

[To be continued.]

FROM THE “ISLANDS OF THE SEA.”

Ship Timoleon, Pacific Ocean, April 25th 1844,
Latitude 25 deg. 19 min. south, Longitude
149 deg. 11 min. west from Greenwich.

ELDER W. W. PHELPS—DEAR BROTHER IN CHRIST:—As I promised before we left Nauvoo to write to you, I embrace this opportunity as we are nearing Tahiti; as in all probability we shall find a ship there bound for home, I have not that portion of interesting matter which I no doubt should have if we had entered our field of labor; but as we have performed a passage that has conveyed us more than three quarters around the globe, a rude sketch of our voyage may not be uninteresting to you, as I know you to be a historian. I wrote from the Cape de Verds to my wife, and the particulars as to that place you have no doubt learned before this. I have also commenced a letter to Br. Brigham Young, in which I have given a brief detail of our situation on ship-

board. With you I will commence a brief journal.

We landed on two of those islands, St. Nicholas and St. Jagoes: we saw some others, the most interesting of which was Fogo, or Foigola Tera; in English it would be the *land of fire*. It has been a volcano, and has the appearance of a great sugar loaf sat in the broad ocean with its top far above the clouds. We left those islands the 19th of November and stood to the south; light winds and calms with very warm weather attended us till after we crossed the Equator; then we took strong south east trades; they carried us towards Brazil, we were near the island of Trinidad.

We had frequent opportunities of amusing ourselves at fishing for blackfish, porpoises, terbercores, skipjacks, and dolphins; the two first are of the whale species, the largest made two barrels of spermacetti.

On the 3d of January 1844, (I will now extract from my journal,) "there they b-low and l-and h-o!" were both cried at the mast heads at once. Whales and the island of Tristan Acunbah were seen at a look. It is in latitude 36 deg. south, longitude 15 deg. west.

Fourth day. It commenced blowing fresh last night and continued to increase, and this morning it blows the heaviest gale we have experienced since we left New Bedford. We are lying under fore spencer, the fore topmast staysail is blown away.

The islands of Tristan, Nightingale, and Inaccessible, are now all in sight, and the air is full of South Sea birds of all sizes, from the Albatross down to Mother Carey's Chickens; we amused ourselves at fishing for them: we caught five Albatross nearly of a size. We measured one of them while alive: his wings from tip to tip were ten feet four inches.

Tristan makes a good appearance; it is about the size and height of Monadnock mountain in Cheshire county New Hampshire.

Eighth day. To-day the boats caught a small whale, it made eighteen barrels of oil. While they were stripping off the blubber, the sea-fowls came around in great abundance and devoured the whale with great voracity, and as fearless as our domestic fowls. I prepared line and hook bated with blubber, and commenced fishing for them: in less than an hour I caught enough Albatross to afford me nine dozen of quills, by taking two and four out of a wing; then I let them go.

Thirteenth day. To-day we saw several large whales; the boats gave chase and harpooned a very large one and gave him a mortal wound. He ran to windward with great fury. and by

some mismanagement the line parted and he got away; he dove under water and came up near the ship; we ran up into the foretop to have a better view. I could look down on him as he came to the top; he commenced lashing the water with his fins and tail, for he was frantic with the agony of his wounds, having two harpoons in him, they were bleeding with such profusion that the water was crimsoned some distance around. This with his bellowing and spouting presented an awful scene; the boats gave chase, but he saw them before they got near enough to harpoon him again.— He dove again and ran off to windward and got away; but we expect he died that night. As I stood gazing down on him, the words of Br. Hyrum came fresh to my mind when he pronounced upon my head my patriarchal blessing, "I guess you have got to go a whaling."

From there we shaped our course for Cape Good Hope. On the 21st we saw and caught a fine sea turtle; he was basking on the surface in a pleasant sunshine; his shell was about three feet long; he was very fat and we had a fine time on turtle soup.

Twenty-sixth day We struck soundings in 60 fathoms water, the weather rather misty; supposed we were about thirty miles south of the Cape. From there we steered for the island of St. Pauls. I had heard many reports respecting the multitude of excellent fish that are about this and another island near it, called Amsterdam. We prepared our hooks and lines a few days beforehand and arrived there on the 21st of February, in latitude 38 deg. south, longitude 77 deg. east. We ran in near the land and lowered three boats well manned for the sport. As we rowed in near shore, we saw large shoals of fish in compact bodies, with their backs out of water, feeding on something that was near the surface; we found it to be breet. It is an insect that abounds in those seas, and is called by whalemens *right whale feed*. It looks something like frog spawns and has a reddish appearance. It goes in veins of various widths, often extending as far as the eye can see, and so plenty as to give the water a reddish appearance. Whales and other fish live on it and get very fat. When near enough we made fast to the kelp, (a coarse kind of sea weed.)

I had the pleasure of catching the two first fish, but they soon began to gather in such multitudes that in a little while we filled our boats. We also took with us an iron hoop, netted within by ropeyarns, for catching crawfish; these are about the size and shape of lobsters, except the nipper claws; but better fish

to eat. To it we tied a fish and let it down to the bottom; in a few moments we raised it and there were about thirty piled on to it. We soon caught a barrel or two of them, and then went aboard of the ship; dressed our fish, cut off head and backbone, packed them in salt, and we had ten barrels.

While fishing we saw a French flag flying on shore; we went to it and found a company of fishermen from the Isle of France; among them was an American, a native of Albany, New York. Soon after we arrived, the ship Manhattan of Sag harbor arrived, and joined us. The next day Capt. Plaskett told the passengers if we wished to go on shore, he would send a boat to wait on us: we embraced the opportunity and found St. Pauls to be one of the greatest natural curiosities I ever saw: it is evident that the east half of the island is sunk; the island has been thrown up from the bed of the ocean by volcanic eruptions. On that side the shore is perpendicular. From the north and south points, it rises with a gradual ascent towards the centre, where there is a curious basin. This was once the crater through which this island was thrown up; the island fell off so near to it that the sea has broken into it a passage: there are nine feet water on the bar at high tides. As soon as you pass this, there are twenty-seven fathoms all over it: it is one mile and a half in diameter, with almost perpendicular sides of two thousand feet elevation, and as round and regular as if it had been excavated by art. On the north side of the entrance are the fishers' huts; near them they had cut a zigzag foot-path to the top, and we went up; it was a hazardous tour, and I think none but sailors would have attempted it. Near the top the ascent was almost perpendicular. In many places we had to crawl on our hands and knees, pulling ourselves up by the projecting rocks, and had we made one misstep, we should have been dashed to the bottom. When we arrived at the top, we found the rim of the basin to be the highest part of the island. From it on every side but the east, the land had a gradual slope to the water. The island is about five miles long, and is covered with a rank growth of coarse grass, like that on the prairies; but not a tree nor shrub. The two ship masters, Plaskett and Cooper, were with us. We found a place where the steam was coming up; Capt. Cooper commenced digging into the dirt and burnt his fingers to a blister. The bank on the east side is an awful precipice. I laid down and crept to the edge and looked off; as I looked down the awful steep to the water, (two thousand feet,

a sensation came over my brain, that is more easily imagined than described.

Near the huts where we landed, is a number of boiling springs; the water is boiling hot. We had some crawfish in the boat; we put one into the spring, it soon cooked and we ate it.

The *Commedant* was a polite Frenchman; he could not speak a word of English. Doctor Winslow, one of our passengers, could speak good French, and he was highly delighted with our visit; treated us with great hospitality, and took much pains to go with us over the island, and show its curiosities. Near his huts were the graves of two American sailors. By their headboards we found one's name to be Charles Mallory, aged 21 years; he was first mate of a whale ship; was killed by a whale. The other was Pardon Howland jr., aged 13 years. He was killed by falling from aloft.—How lonely was the sight of those graves, on a desolate island of the sea—far, far from their friends and home!

The soil looks very rich, but the ground is so full of steam, it kills all the seed they put into the earth; and they can raise nothing. — They are bountifully supplied with every thing they need from the Isle of France. They treated us with green peas that had been preserved in tin flasks; they were as sweet as if just taken from the garden.

At night Capt. Cooper invited us all to go on board his ship and take supper; we accepted the invitation. After we got on board both ships stood out to sea, as they had got what fish they wanted; twenty or thirty barrels each. We were waited on with much politeness and friendship; were served with fresh fish, both chowdered and fried in excellent style, with warm biscuit, butter, cheese, &c., &c. About 11 o'clock, the night being very dark, the ships made signals by hoisting lanterns: they both hove to nearly a mile apart. Our boat was hauled up to the gangway and twelve men of us got into it, which loaded her nearly to the gunwales; there was a heavy swell but not much wind. We paddled slowly over the rolling billows; the night was dark and cloudy; and when between the ships, we could see nothing but their glimmering tapers. You can better judge of our feelings in this situation, than I can describe them. Suffice it to say, we got safely on board our ship; and I felt thankful. We then filled away and stood on our course; both ships bound to the Pacific. We shaped our course for Cape Chatham, the south west point of Australia.

On this part of our passage, I often used to watch the sun as it was setting, and think it

was just rising with you, and when it arose with us, night had just commenced at home.— We arrived off there on the 8th of March, but not in sight of land. We coasted along towards Bass Straits; but, as there are many islands and rocks in that passage, and it would be near the 20th of March before we could land; the Captain thought it advisable to go around the south side of Van Diemens Land.— So we hauled off to the southward. On the night of the 19th it commenced blowing in squalls of rain, sleet and snow: as the sun and moon were near each other (it being near the change) and would cross the equinox so, we expected a severe storm and prepared for it.

On the 20th, about 10 o'clock A. M., as the weather lighted up between squalls, we saw the southwest point of Van Diemens Land; it was then blowing a gale, and it continued to increase till the 21st. It then blew one of the heaviest gales I ever experienced; the wind whistled and roared through the rigging, the seas ran mountains high, and often over our decks. The *Timoleon* is an excellent sea-boat, but not a fast sailor; she makes sure passages, but not quick ones; so the gale did us no other injury than to tear many boards off the bulwarks, and stove two whale boats; one of them was on the cranes, and the other over the stern: the one on the cranes was broken in two, so that about eight feet of the bow was hanging to the davies towing in the water.— The wind was west, and it carried us ahead with great force.

From here we shaped our course to the north west point of New Zealand. Around all of these islands has been a great resort for whalers: our crew is made up of men that have cruised here for years; they give flattering accounts of the beauty of their climate, soil, and productions. There are large settlements of English on all of them; and had the weather been good, our Captain talked of going in there, and we intended stopping there to commence our mission, instead of continuing on to Tahiti. There is a great and delightful field for our elders to occupy: some hundred thousands of English emigrants to preach to.

On the 28th in latitude 35 deg. longitude 166 deg. east, we discovered the first and only shoal of sperm whales we had seen since we left home. Four boats were lowered, and they gave chase: one of them was harpooned, but by some mishap the harpoons drew out, and the whales got away, very much to the disappointment of all hands.

On the 31st we saw some small islands off the north-west point of New Zealand, called the

Three Kings. Since that we have had much head wind; it is now blowing fresh and fair and we expect in two or three days to touch at an island called Oheitaroa. It is 300 miles south by west of Tahiti. It is a celebrated place for hogs and fruit. The ship designs to recruit there, then proceed to Tahiti, leave us passengers, and then proceed to the north-west coast of America, to fish for whales.

Dear Brother, you see I have nearly used up my paper, and must draw to a close. We feel very anxious to get all the news we can from home: from the various threats we heard and saw in the papers previous to our sailing, we expect you may have had troubles with the Carthagenians, their allies, and the Missourians. Our dreams have warned us that you all may be missing from Nauvoo by this time, and I can assure you that our anxiety for you and all that is near and dear to us on earth, is very great. We feel that we are exiles for Christ's sake; and any news from home will do us good. I hope you all will not fail to establish a correspondence by letters and papers. Br. Phillip B. Lewis, of New Bedford, can give any information you may wish respecting the way of conveyance. We wish you to remember our sincerest friendship to that brother; we received great help from him.

I wish you to remember the sincerest affections of a husband and father to my family.— May God, our heavenly Father, in whom I trust, comfort and support them and you all, till we return again in peace. We have enjoyed good health since we left home. I am more fleshy than I have ever before been in my life; and I think my companions can say the same, (though they may not be so willing to own it as I am.)

Remember me to all that inquire after us. Tell the Saints to remember us in all their prayers, both private and public. Tell Br. W. Richards I will write him from Tahiti, after we commence our labors. Dear Brother, accept my sincere esteem for you and yours.— I remain your brother and fellow laborer in the gospel and covenant of our Lord and Savior Jesus Christ. ADDISON PRATT.

P. S.—Pacific Ocean, Island of Toobouai, Society Group, May 4 h, 1844.

[This island lies near 22 degrees south latitude and 75 degrees west longitude from Washington. The letter was 198 days on its passage: 183 by water from Toobouai to the United States; and 15 by land from New Bedford to Nauvoo: average on 20,000 miles about 200 miles a day.]—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 15, 1844.

UNION AND PEACE AT NAUVOO.

We take this opportunity to say to the saints abroad,—*all is union and peace at Nauvoo*, and the temple is rising rapidly as a token that God has not forsaken his church and people. With the same health and industry that now blesses us, if the weather permits, but a few months more will elapse, and the temple of God at Nauvoo will be a standing witness for the gathering of Israel. It affords us a great consolation, too, to add, that the saints continue to come to Zion, to walk in the ways of the Lord: it seems he is softening the hearts of the people for good; and we pray that he may continue to do so, until the waste places of Zion shall be built up, and the "great temple" be built, whereon the 'cloud and pillar' shall rest; and in which the sons of Moses and Aaron shall minister an acceptable offering on Mount Zion.

For the communication of an "Old man of Israel," and the letter of Elder Addison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine.

MORE SIGNS.

We have been at some pains to get translated, the following which recently appeared in the "*Swabish Mercury*," a German paper:

"There appears at present wonderful signs; in Lithuania a new Messiah has risen up in the person of Towasky; and in Wirtemberg, upon the Red Mount the watchman met a man who demanded of him to call "48." And when he did so, the poor man saw, in heaven, a perfect Turkish battle. A war with the Turks will break out next year, and s reams of blood will be seen under foot."

A private letter to a gentleman of this city, from Karga, in the dutchy of Posen, in Prussia, says: "The King of Prussia has been shot at, and a mob spirit is manifested every where; three or four mobs breaking out in a week."

ANCIENT WRITING.

It gratifies the curious, to see curious things and so we for once take a moment's time to lay before our readers a specimen of ancient writing about two hundred years old. Having no arbi-

trary characters to correspond with the manuscript, we have to imitate with letters as near as we can. Soon after printing commenced in English y with a small t over it meant "that;" w with c after it meant "which," and so of many other words. Him, with a colon after it meant "himself;" teach: teaching, &c.

There are 74 octavo pages in the manuscript finely written. It was a sermon of the Reverend Thomas Kimberly, and bears date, "March 2, 1636, at Honely in Ware," Conn.

A treatise of the teaching of the Spirit.

An Assay to remove a bar that stops zealous men from embring the everlasting covenant with full assurance of their interest & perseverance in grace to the possession of glory: & occasions differend am. brethren, we I conceive to be That they see not their need of God who is the fountaine of life, & in whose light we see light. Psal: 36,9.

1. Some zealous ones see not the need they stand in of the freenes of the fathers loue as that wtout we they cannot be saued. Eph: 2. 4, 7. & whereas we stand in such need of grace, that if he doe not freely extend his fauour to us wont xrsp: of any worth in us either for or repent: se morall obed: we cannot be justified in his sight. Rom 3. 20. Psal: 139. 12.

If a man rend his heart, poure out tears, se abstinence, make neuer so many prayers, ty up hims: to hearing, redding, meditatio, be at co:t for minist: & ordin: & giueth much to ye poore, if a man attaine to sorrow mouings .f desires, affect, of love & peace, courage of resolutions, plenty of gifts &c. yet all this is of no worth to make a man right: before God;

So that unlesse he doe freely for his owne name sake set his loue on man, he is jhil dee death & condemnation: but this they see no't & go they doe justifie them: in their owne right & submit not to conut all losse, & by donne as lost ones, and wait for life in gods right: freely by grace extended to them. Rom: 10. 2. 3.

COMMUNICATIONS.

To the Editor of the Times and Seasons:

THE APOSTLES AND APOSTATES.

SIR:—Having lately arrived from the east, and having seen a new paper purporting to be "the Latter-day Saints Messenger and Advocate," resuscitated, for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter-day Saints, as left in the blood-sealed state of revelation by Joseph Smith and Hyrum his brother, who are a majority of the quorum of the first

presidency; and having also waited patiently for Elder Phelps or some of the "Twelve" to give this "wandering star," or "cloud without water," a just judgment, I take my pen in hand to apprise the church and public of the fact, and offer a few remarks, and quote some revelations, which I think will not be amiss.

The most of the paper is made up of a letter from a man by the name of Forgeus, which appears to me the crudest mass of chaos I ever saw thrown together. The whole manœuvre, is just the sort of matter for "the man of sin" to reveal himself in; and Sidney Rigdon *Esq.* who is held up throughout the lengthy epistle, as "the stem and branch of Jesse," will use it as dexterously as a manufacturer does materials for soap:—using Forgeus as the "stick of ——" to mix the royal liquid, and frothify lixivium for the host of the Gentiles, and the fragments of Israel. So much for the religious artificer, the sacred soap stick, and holy pot of (not) manna, but *soft soap suds*: pardon the expression, gentle reader, it is not revelation, but composition, that will just fit religious gamblers: for Rigdon, Forgeus, & Co., are as corrupt as John C. Bennett. Their feint reverence for Joseph Smith, like the touch of the torpedo, is meant to benumb his fame: their seeming praise of virtue like the sting of the asp, is slow poison to truth: and their devoted breath for the welfare of the saints, like the sirocco of Egypt, is a blasting wind to ruin in their future prosperity.

The real drift of the paper, is, to support Sidney Rigdon *Esq.*, as the *head of a church*, (not the church of Jesus Christ of Latter-day Saints.) and lest any person be deceived by such "specious pretences" and false insinuations by misrepresenting the scriptures and revelations, I have concluded to try my skill at quoting some of the rules of the church, as left on record by the great apostle of the last dispensation, even the *martyred Joseph Smith*. On the 102 page of the second edition of the Book of Doctrine and Covenant, paragraph 11, read as follows:

"Of necessity there are presidents, or presiding offices growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world: thus dif-

fering from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision."

There are three important points in this section: First; three presidents must be *chosen* and *upheld* by the faith and prayer of the church, *to be legal*; a self made machine won't do. Second; these *three* presidents form a quorum, and can NEVER act separately—though *two* may form a quorum when circumstances render it impossible to be otherwise. Now, allowing that Sidney Rigdon was one of the first presidency, for the sake of argument; when Joseph and Hyrum were martyred, the presidency *was left vacant*, and the next quorum, (the Twelve) being "equal in power and authority" to the three first presidents, hold the same standing and keys; and, of course, must bear off the kingdom in its destined road according to the pattern. Third y; if their decisions and conduct were righteous, then they fulfilled the promise, otherwise, all the quorums constituting the spiritual authorities

of the church, could repeal their decisions, and appoint whom they pleased to rule over them.

There is also another presidency which may be read at pleasure, on the 124 page of said Doctrine and Covenants; the 6th paragraph reads as follows:

“The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant: and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.”

All that is necessary to remark on this subject, is that this presidency is over the high council of a stake, and has no more relevancy to the first presidency over the whole church, than a county judge has to the president of the United States; in fact the high council being a tribunal for transgressors—perhaps it may justly rank as a judge to the president of the United States. No man of common sense would ever think of boosting up a man as president of a stake, to be like Moses. No, never. He is a Cushite, that proclaims such doctrine, and needs to tarry in Jericho till his beard grows.

The third presidency mentioned in said Doctrine and Covenants, is, on page 107 and reads:

“Wherefore, it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.”

This presidency is different from the other two, and means the presidency over the quorum of the high priesthood. It has nothing to do with the “first presidency” over the whole church, more than to send out high priests to preside over branches, stakes, &c., in any part of the vineyard, under the direction of the Twelve. Neither has it any thing to do with the presidency over the high council, more than to act in union. Having said so much on these three presidents, let it suffice.

The Twelve are still a different presidency,

because they compose a quorum that cannot be dispensed with; while, according to the very nature of the case, the before mentioned presidencies can. If there be no quorum of the first presidency, the Twelve must act in its place. If there be no stake organized, then there is no need of a high council; and so of the others, without a designated place. Not so with the Twelve, they are never twice chosen; vacancies may be filled, as was the case with Judas, or with some of our modern apostacies. The revelation for choosing them on the 258 and 9 pages of the said Doctrine and Covenants, is:

“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.”

In addition to this, a revelation directly to the Twelve, besides many other things, says, as recorded on the 417 page of said Doctrine and Covenants:

“For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times, which power you hold in connection with all those who

have received a dispensation at any time from the beginning of the creation: for verily I say unto you the keys of the dispensation which ye have received, have come down from the fathers: and last of all, being sent down from heaven unto you,"

This conclusively shows that the Twelve hold the power of the priesthood in ALL the world. To make the matter plainer, however, I take an extract from President Joseph Smith's charge to the Twelve on the evening of the 27th of February, 1835:

"They are the Twelve apostles, who are called to the office of a travelling high council; who are to preside over ALL the churches of the saints among the Gentiles, where there is no presidency established, and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews.— They are to hold the keys of this ministry; to unlock the door of the kingdom of heaven unto all nations; and to preach the gospel to every creature. This is the power, authority and virtue of their apostleship."

Elder Woodruff, one of the Twelve, having gone to England to preside; Elder Wm. Smith another of the Twelve, travelling constantly in the eastern states, together with the labors of Elders Hyde and Page, and the last summer's tour of the whole Twelve, put along with their unabated vigilance in the vineyard since their appointment, is pretty strong testimony that "they are called, chosen, and faithful."— Thanks be to Jesus: the honors and powers of the priesthood are not obtained, by money or craft. They are handed down by lineage from father to son, according to the order of the Son of God.

No body disputes the apostacy of certain men from Cain down to Sidney Rigdon, *Esq.*: nor is it at all to be wondered, that they all claim to be "perfect." G. M. Hinkle has the "Bride, the Lamb's wife;" John C. Bennett has been "Joab a general in Israel;" Law notwithstanding he carried pistols to shoot Joseph, is so smooth that he is nearly "a new redeemer;" and Sidney Rigdon, *Esq.*, who it seems, from the paper before alluded to, is the "stone the builders refused or rejected," independent of Jesus Christ:—We must be plain on the subject and quote a little scripture which seems to meet the case to a nicety, whether the prophet meant so or not; because Sidney is determined to fight the Gentiles among the Allegany mountains. So hear what Daniel says:

"And the king shall do according to his will; and he shall exalt himself, and magnify

himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over.

He shall enter also into the glorious land and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans, and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him."

All this is *spiritual* and shows that besides Sidney's being the "stone the Jews refused," holding the key of David which actually belongs to Jesus Christ, he is a kind of god that will trouble the Ethiopians, Egyptians, Lybians, &c., probably with bees and flies, but will come to his end and "none will help him."— It may not be amiss, however, before Sidney obtains this mighty power, to square his claims from revelations in the aforesaid Doctrine and Covenants, Section 11, page 158; and which was the first word the Lord ever said to encourage Sidney up to that time, among other things, said of Brother Joseph, "and in weakness have I blessed him, and I have given un-

to him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

From the facts before us, and the blood of the martyred prophet, it is more than mere hope so, or say so, that Joseph did *abide* in God until he escaped in blood to bliss, giving Sidney not even the hope of a promise of the "keys of the mystery." As to the promise of his being a spokesman before the face of the Lord, if he did not transgress and get cut off by the legal authority of the church, I have not a word to say. It may be as necessary to have a Pelagoram as an Aaron, but that is no sign that either of them can enter the goodly land alive. Honor and shame can both be rewarded.

But I have not done with keys: Sidney or his "stick," makes a great ado about the keys: on the 330th page of said Doctrine and Covenants, we read:

"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another; yea, even unto the church."

Sure enough—to the church: but nothing is promised to Sidney. In the next paragraph is this masterly idea:—(Sidney Rigdon and F. G. Williams) "They are accounted as equal with thee (Joseph) in holding the keys of this kingdom"—that is:—*both* of them were equal with Joseph, &c. One could not be "equal," because he could not constitute a quorum. It has been urged that Sidney was once ordained a prophet, seer and revelator in the church, and no doubt was so; but, what of it? On the 214th page of said Doctrine and Covenants, it reads, speaking of particular servants:

"This is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation."

But when was Joseph Smith ordained *by man* as a prophet, translator, seer, and revelator? Never. When was Moses or Jesus or-

ained prophets, seers, or revelators, *by man*? Never. God does such sacred business in heaven before hand. See Psalm 45.

On page one hundred and fifty, of said Doctrine and Covenants, it is said to Joseph Smith by the Lord, "Behold thou wast called and chosen to write the Book of Mormon, and to my ministry." The church record does not show that Joseph Smith ever transgressed, but the same record, after showing Sidney in his ups and downs, leaves him "cut off" by all the spiritual authorities, for transgressions. And now if he still persists in his course of rebellion to the constituted authorities established by revelation, and endeavors to establish a new place of gathering, contrary to former commandments, we shall not have to mutilate the following passage much, to touch his case exactly:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the "dreadful splendor" of "spiritual wifery," which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted "to go to Pittsburg and live." Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! there is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it.

The cream of Sidney's stick is the explanation of the parable of the twelve olive trees in said Doctrine and Covenants, at the latter end of the wonderful epistle. This must be the glory of Sidney's excellency. By the by: the

parable was given while the church was in Jackson county, Missouri, long before the "Twelve" were chosen; and the Bible and Book of Mormon allow the house of Israel to be the vineyard of the Lord of Hosts, and the olive trees, the twelve tribes, which were scattered, and the Gentiles, the wild olive, were grafted in, and the temple at Jerusalem, not the tower, was thrown down. Such *spiritualizing* as Sidney stick's—

"Would light up a smile in the aspect of wo!" That a fool is a fool though he thinks he is wise.

Comparatively judging, the whole letter is about as near to truth, light, and salvation as the *toot* of a rams-horn is to the *tone* of an organ.

One thing more, and I have done, that *ne plus ultra* of book making memory, Benjamin Winchester, is about to publish according to Sidney's paper, "a work in which he will *cancel* the claims of Elder Rigdon at length."—Now this is the unkindest cut of all. To "cancel" is to draw black lines across; or to obliterate: so, as a matter of convenience, this religious, literary *dandy*, will *expunge* Sidney's claims and his own, as they both have been cut off from the church for unchristianlike conduct. Where little is, little is expected.

Before I conclude let me drop one word relative to trying the spirits. It is tolerably well known that God reveals his ordinances in a place appointed. He has said he will do it in the temple as soon as that is completed. The way the work now goes on it will soon be ready for washing, anointing, and the endowment; but while we are waiting, and frequently are annoyed with such animals as "Sidney's stick," it may be well to reflect on the following pattern to try spirits: it is on the 294 page of said Doctrine and Covenants:

"And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me: wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens."

TO OBEY MINE ORDINANCES! Ah! that is the touch stone! If a man does not tithed himself on the temple and for other purposes, his religion is a mere echo; and his professions will leave him with the rich man in hell. Read and practice the 430th page of said Doctrine and Covenants.

In conclusion let me solemnly say, and I thought so when I saw the smoky houses of Pittsburg, as I passed through on my way down the river, Sidney and his "clique" (for so I call it) are perfectly at home, and will be as long as they can kick up fuss enough to attract the Gentiles and apostates;—for misery loves company: and let me tell you when the sow that was washed hath returned to her wallowing in the mire; and the dog to his own vomit again; that such events show that judgment has begun at the house of God; and where shall the sinner and ungodly appear? Oh, let me say to the brethren, and sisters, as you have followed the glorious revelations of your late martyred prophet for good, continue and finish that splendid monument of his sublimity, the temple, where you can receive an endowment in season to triumph over the machinations of apostates, and the wiles of satan!

AN OLD MAN OF ISRAEL.

To the Editor.—SIR: Permit a stranger to say a word or two in favor of your pleasant city, I learn from your people much that never gets abroad. First, instead of broils and contention, jarrings and strife, as some, who have gone out from among you, are trying to make the world believe, *you are all peace* almost a Millennium; in fact I never saw so great a *union*.

Second. Instead of Gen. Smith's widow, (Emma,) being cut off from the church, she is in as good standing as she ever was, and manifests to strangers, the same noble disposition.

Thirdly. The church seems more united since the death of Gen. Smith, than when I was here last year. Your "union" is almost a miracle; and there seems to be a spirit thrilling through the bosoms of all Nauvoo—let false tongues say what they may, we will carry out Joseph Smith's measures, *in union*, now and forever. "If you do, God is with you."

Yours respectfully,

PHILADELPHIA.

EXTRACT OF A LETTER DATED

Kalamazoo, Sept. 29, 1844.

MUCH ESTEEMED BROTHER:—We had learned before receiving your letter, that our highly esteemed and much beloved Prophet and Pa-

triarch had been cruelly murdered by a lawless banditti. When I received the news beyond doubt that they were dead, language can not express the feelings I then had. In solemn silence I withdrew by myself and my grief found vent in a flood of tears. The whole train of events connected with the history of their lives came rushing to my mind; their privations, their persecutions, the scourging, imprisonments, and mobbings they had received while endeavoring to establish the principles of eternal truth on the earth once more, were all remembered by me in that dreadful hour. Is this indeed the boasted land of liberty, of equal rights, and religious toleration? Look at yonder proud flag with its stripes and stars! gracefully has it floated in the breeze of every clime, saying to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations." Yonder, on its mountains, in its valleys, on its wide spread prairies, is liberty religious and political. There the laws which make every man free and equal, with the privilege of worshipping God as he pleases, hold their supremacy.

Oh ye Americans! take down that flag, nail it to its staff no longer: it is sheer hypocrisy; liberty exists only in name; your laws are powerless when exerted in the Saints' defence; your prairies have been drenched with the blood of Saints, men, women, and children: even those noble patriots who fought for your liberties, have not escaped. Your prisons have been stained with the blood of prophets, martyred for the truth of heaven, for the testimony of Jesus. Your soil has drunk the blood of Saints as the rains of heaven; while all eternity has wept o'er the scene, and yet you boast of liberty.

Oh tell it not in Europe, publish it not in Asia, let not the children of Ham know of your folly lest they have you in derision; for savages could not but contemplate your cold blooded assassins with horror, and your cruel deeds would cast a shade of darkness over the blackest deeds of the tyrants of ancient lands. Although you have killed the Prophet Joseph, here ends your boasted triumph: the immortal conqueror of death, Jesus Christ, has passed the same way before him, and has opened the gates to eternal life; "for it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings;" "for if we suffer with Him, we shall reign with Him."

I was much pleased to learn that the Twelve

had taken the presidency of the church. I believe under their supervision the church will prosper, and God will bear it off victorious; and I will say with all my heart, roll on thy work thou King of Saints; bring in everlasting righteousness, fill the earth with thy knowledge and glory, make an end of sin, bid dire commotion cease, avenge the wrongs of thy Saints, and let peace and harmony pervade the earth. Amen. Yours, as ever,

E. M. WEBB.

From the New York Prophet.

CHURCH GOVERNMENT.

Book of Covenants, second edition, page 109, you will find the following. "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop) who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal charged with trying to overthrow the church in a secret clandestine manner, when in public he disavowed any such intention.—It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question. He did not appear, but sent word to the conference that he was sick; yet the conference had evidence that he was well and able to attend if he would. It was not the wish of the conference that he should be silent on that occasion, and make no defence, but it was his own choice, and the choice of his friends, and yet his friends and prophets can put their names to a circular testifying to as great a falsehood as men could tell upon that subject, "that he was not allowed the privilege of trial, and of making his defence." The charges against him were sustained by a cloud of witnesses, and he was cut off from the church legally, by the highest tribunal, and delivered over to the buffeting of Satan; this was sanctioned by all the quorums of authority in the church, and by the whole congregation, except five or six persons, and the Book of Covenants says that "this shall be an end of controversy concerning him." Those, therefore, who cleave to him as a spiritual guide under those circumstances, must, in our humble opinion, be wilfully stupid. But to such as have been murmuring against Joseph and the church, and have become tired of serving the Lord, this will afford them a plausible

pretext to back out; they will say, "well I don't know who is right, I will stand aloof or go with Sidney." The fact is, they want a pretext for apostacy; and to such, "God will send strong delusion that they may believe a lie and be damned, because they received not the love of the truth."

Page 103, B. C., new edition, is the following: "The Twelve are a traveling presiding high council to officiate in the name of the Lord under the direction of the presidency of the church," agreeably to the institution of heaven. Joseph Smith was the presidency of the church, assisted by his Brother Hyrum, and Sidney Rigdon as counsellors. Now, let Joseph be taken away and his principal counsellor, can the junior counsellor, or a minority of that quorum act? No, he cannot. See B. C. page 103. The grand question now is,—Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one third of the presidency, admitting him to have the full confidence of the church. We ask again, who shall act? Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? Yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be? Nothing can be more clear and certain than that they do.

On page 125, B. C. new edition, speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting Elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle.

CONFERENCE MINUTES.

At a Conference, specially appointed in Tazewell county, Va., which convened on the 17th and 18th days of August, 1844, Richard H. Kenniman was chosen president, and Alfred B. Lambson appointed secretary.

Opened by singing and prayer. Elder Hamilton delivered an address on the utility of past

revelations, and the duty of the saints in the last days.

The president addressed the saints on the importance of keeping the commandments, and appropriating a part of our substance towards building the houses which the Lord has said, was for the salvation of the saints.

Conference then adjourned till next day at 10 o'clock A. M.

Met pursuant to adjournment, and opened by singing and prayer.

It was motioned that Silas Eagle be ordained an elder; Wm. Carter a priest; and also Robert Young a priest for the Rich Valley branch. James Carter and Uriah G. Hyatt, priests, were ordained elders. S. Henshaw was ordained a teacher, for the Burks Garden branch.

Elders Hamilton and Park were appointed to labor in Tazewell, Smith, and Washington counties. Elders King and Lambson were appointed to labor in Greenbrier and Monroe counties. Elders Carter and Biles were appointed to labor in Giles and Roanoke counties. Elder J. T. Crow was sent on a mission to the south. Elder Hyatt was appointed to labor in Patrick county. Elder Pitts was also appointed to labor in Giles county. President Kenniman and Stephen Litz were appointed to labor in South Carolina. Elder Litz was also continued as the president of Burks Garden branch.

After a few minutes intermission Elder Hamilton addressed the conference on the first principles of the gospel. The Lord's supper was administered, and one baptised.

A resolution was passed to publish these proceedings in the Times and Seasons; and the conference adjourned till the 6th of April, 1845.

RICHARD H. KENNIMAN, Pres.
Alfred B. Lambson, Sec'y.

Minutes of the regular quarterly Conference of the St. Louis Branch, held on Sunday, November 10th, 1844.

The Conference was organized by appointing Br. Riley to the chair and Br. Aaron Rogers secretary.

At 10 o'clock A. M. the Conference was opened with singing and prayer by Br. Clements: afterwards Elder Orson Hyde delivered a beautiful discourse from Mat. 25.—It was then adjourned till half past 2 P. M.

Met pursuant to adjournment, and after singing and prayer by Br. Hyde, we received some valuable instructions and afterwards transacted the following business.

The auditing Committee handed in their report for the quarter ending Nov. 10th, which was accepted.

The following resolutions were then unanimously adopted.

Resolved, that we extend the invitation to all the Saints living in this place to unite with the Branch.

Resolved, that we hold no fellowship with any individual who will not commune with us.

Resolved, that we as a Branch feel it our duty to do all in our power to support the Times and Seasons and Neighbor, by circulating them as extensively as possible.

Resolved, that we will adhere to the principles taught by our lamented Prophet and Patriarch, and that we sustain the Twelve in carrying out the same.

Resolved, that Br. Riley be confirmed in his standing as the presiding elder over this Branch.

On motion adjourned till 7 o'clock. Met pursuant to adjournment, and after listening to a very feeling and appropriate discourse by Br. Hyde on the first principles of the gospel.

the Conference was adjourned till the second Sunday in February next.

There were present of the Quorum of the Twelve 1; high priests 4; Seventies 15; elders 21; priests 13; teachers 2; deacons 5; members 172.

The congregation was the largest ever assembled in this city to hear an elder of the Latter-Day Saints preach. The room was literally overflowed; but notwithstanding the crowd, the greatest good order prevailed, and the strictest attention was given to the interesting discourses delivered by Br. Hyde.

During the Conference 17 members joined the Branch, and one presented himself for baptism. On the whole we had the best Conference ever enjoyed by the Saints in this place. At the close it was resolved that these minutes be forwarded to the editor of the Times and Seasons, with a request for publication. Subjoined I send you a list of thirty-three subscribers for the Times and Seasons and Neighbor.

JAMES RILEY, Pres't.

AARON ROGERS, Secretary.

POETRY.

From the New York Prophet.

TO ELDER W. WOODRUFF.

BY RACHAEL ROBINSON.

Thou art welcome, O thou chosen,
As dew and sun to flowers,
Again in pure devotion,
Thy spirit kindles ours;
Sincere, unfeigned the greeting
Which hails thy kind return,
And at this happy meeting
Our joyous bosoms burn.

Thou art a faithful servant;
Yea, more; thou art a son,
With spirit pure and fervent,
Thou thy Savior's will hast done.

You have gone at his bidding
To fulfil his high behest.
And at his glorious wedding
Thou wilt be an honored guest.

Blest herald of salvation,
Bearer of joyful news
To every Gentile nation
And long rejected Jews.
We thank Him who hath sent thee
To proclaim His truth and love—
For the talents He hath lent thee,
Thou dost faithfully improve.

'The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. V. No. 22.]

CITY OF NAUVOO. ILL. DEC. 1, 1844.

[WHOLE No. 106.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Kirtland, January 11, 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion, indulge in feelings towards us; which are not according to the requirements of the new covenant; yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion; and yet, strange as it may appear yet, it is true, mankind will persist in self justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you: you will see that the Lord commanded us, in Kirtland, to build an house of God, and establish a school for the prophets. This is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in his presence. Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G*****; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for

the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother suffer us to speak plainly, for God has respect to the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G***** that low insinuations, God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as all our other conduct. It is also needless to make great pretensions when the heart is not right, the Lord will expose it to the view of his faithful saints. We wish you to render the Star as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting, than at present, it will fall, and the church suffer a great loss thereby.

JOSEPH SMITH, jr.

Kirtland Mills, Geauga Co. Ohio,

January 14, 1833.

From a conference of twelve high priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and

your brethren in Zion, for their rebellion against you at the time I sent you”

Brother Joseph, and certain others, have written to you on this all important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires: we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a sensorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilberts letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, “Thou art the man.” We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps letter is also received of Dec. 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made

to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and traveling elders have nothing to do with this part of the matter," is something we highly approve, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William, that was not right; for Bro. Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble you selves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they

repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meets their minds we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's and the revelations also, may have their desired effect, and accomplish the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this; know ye, that a conference of twelve high priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do his will, that we may at last, be saved in his kingdom.

ORSON HYDE,
HYRUM SMITH.

N. B. We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions, that such was the fact. We stated farther, respecting this matter, or this item, than the testimo-

ny will warrant us. With this exception the conference sanction this letter.

This winter was spent in translating the scriptures; in the school of the prophets; and sitting in conferences. I had many glorious seasons of refreshings. The gifts which follow them that believe and obey the gospel, as tokens that the Lord is ever the same, in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—For as we, viz: Joseph Smith jr., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hiram Smith, Zebidee Coltrin, Joseph Smith sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, high priests; and Levi Hancock, and William Smith elders, were assembled in conference, on the 22nd day of January I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebidee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his spirit in a miraculous manner until all the elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference, until a late hour at night, so rejoiced were we, at the return of these long absent blessings.

On the 23rd, we again assembled in conference; when, after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's gospel,) as commanded of the Lord.—Each elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the priest's office until Christ comes, &c. At the close of the scene Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I excepted him in the name of the Lord.

I then said to the elders, "as I have done so do ye." Wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin

wilfully after they were thus cleansed and sealed up unto life eternal, they should be given over unto the buffetings of satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled: then sung a hymn and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

AN EPISTLE

Of the first presidency, to the church of Christ in Thompson, Geauga county, Ohio.

Kirtland, February 6, 1833.

Dear Brethren:

We salute you, by this our epistle, in the bonds of love, rejoicing in your steadfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory forever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God to the office of an elder to preside over the church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and disensions, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Brethren, beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved Brother Paul, that you may be the children of our Heavenly Father, and not give occasion for stumbling, to saint or sinner. Finally brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God,

even a fulness; and may the grace of our Lord Jesus Christ be with you all: Amen.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F. G. WILLIAMS.

The following letter was written by John Murdock a high priest, (who had previously been with the church in Thompson,) to Salmon Gee, elder of the church in Thompson.

Kirtland, February 11, 1833.

Beloved brethren and sisters, in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed you greatly, as he has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise; and this without throwing me down, or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system; but it is the internal operation and power of the spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by Brother King:— Therefore, in the name of the Lord Jesus Christ by the spirit of the living God, according to, the authority of the holy priesthood committed to me, I command Brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an elder in this church of Christ, until you come and give full testimony to the high priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your souls salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12; having received Seaton's paper, from Rochester, New York, containing a part of my communication, written on the 4th of January, I wrote as follows;

To N. E. Seaton, Rochester.

Dear Sir:

I was somewhat disappointed on receiving my paper with only a part of my let-

ter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them; but I have no claim upon you, neither do I wish to urge you beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should. I lay the axe at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments, from the blood of your readers, I exhort you to publish that letter entire; but if not the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant.

JOSEPH SMITH jr.

February 13th; a council of high priests assembled to investigate the proceedings of Bro. Burr Riggs, who was accused of not magnifying his calling as high priest, but had been guilty of neglect of duty, of abusing the elders and of treating their admonitions with contempt. After the council had considered the case, Brother Riggs agreed to make satisfaction, but did not show much humility.

February 15th; in a council, I ordained Harpin Riggs and Isaac McWithy, elders.

February 17th; in conference, I ordained John Johnson to the office of elder.

February 26th; a special council of high priests assembled in Zion, to take into consideration the letter to Brother Phelps of the 11th of January, and the revelation called the olive leaf, referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith in behalf of the conference of high priests of the 14th of January: and Oliver Cowdery, William W. Phelps and John Carrill were appointed a committee to write an epistle from the conference to the brethren in Kirtland; which was written and sanctioned by the conference.

The same day a conference of high priests was again called in Kirtland, concerning Brother Burr Riggs, who was accused of neglecting to make satisfaction to the church as he had agreed, and disgracing the high priesthood by neglect of duty and saying he did not care how soon he was cut off from the church, &c ,

and he was cut off by a unanimous vote of the council.

CONFERENCE MINUTES.

Minutes of a Conference held at the Deer Creek Branch, Wayne Co. Illinois, — 5th 1844.

On Motion, Nathan Mores was called to the chair, and John Pritchett appointed Clerk.

The Conference was opened by prayer, after which the following representation was given of the Branch: viz. four elders, one teacher, and fifty four members, all in good standing; when it was

Resolved,—That in order to secure our own salvation and the permanency of this great work, we hold ourselves in readiness, as much as possible, at all times to obey the instructions of the Twelve.

NATHAN MORES, President.

JOHN PRITCHETT, Clerk.

Quincy, Sept. 1, 1844.

At a conference at which Enos Curtis was president, and Henry Pinney clerk, it was resolved that Moses Jones, Silas Maynard and W. B. Corbitt be recommended to the High Priests' Quorum to be ordained as high priests.

Six were received into the church by recommendations from other places.

Brother Thompson was directed to be sent to hire a room to hold meetings in for the next three months.

Elder Corbitt addressed the conference from Romans 2d chapter, and made some remarks on the late epistle of the Twelve. Elder Mc Kenzie also addressed the conference.

Bros. Hollinghead and Corey were ordained priests.

The Lord's supper was administered; the minutes directed to be published in the Times and Seasons, and the conference adjourned three months.

ENOS CURTIS, President.

HENRY PINNEY, Clerk.

New Trenton, Franklin co. Ia., Nov. 18, 1844.

Minutes of a Conference, held at the house of John Choppelow, the 6th of November 1844.

Conference met according to appointment, and organized by calling Elder David Pettegrew to the chair, and Louis Muetze clerk.— Official members present:

Quorum of High Priests: David Pettegrew.

Quorum of the seventy elders: J. M. Powers.

Elders: John Choppelow. Ephraim Turner, Jabez Heely. Louis Muetze, Calvin Burns, and Robert Ritchey.

Priests: Joel L. Paris and Frederick Deike.

Teachers: Joseph Miller.

Conference opened by singing and prayer by the president.

The president then arose and read from the Book of Doctrine and Covenants, and made some remarks.

President J. Choppelow then arose and presented himself before the church, to know the feelings of the branch in regard to him.

Resolved to uphold him by the prayer of faith, and he continue to preside over the New Trenton Branch.

Resolved to uphold the Twelve by the prayer of faith.

Resolved that Br. J. Paris act as clerk for this branch, and Louis Muetze assistant.

Resolved to uphold the officers of the branch by prayer.

Resolved that Elder L. Muetze assist the priests and teacher in their several duties.

Resolved to receive Charlotte Heely into the church by baptism.

Resolved to partake of the sacrament every second Sabbath.

Elder Pettegrew then arose and stated that he left Nauvoo the 28th of April 1844, in company with Elder John Tanner for the State of New York, proclaiming the everlasting gospel and bearing testimony of the truth of the Book of Mormon and the Prophet; much good has been done in the name of the Lord, numbers have been baptized, and many renewed their covenant under our administration, &c.

Elder E. Turner then represented the branch at Alquina, Fayette co. Ia., consisting of 20 members, including 3 elders and 2 priests: all in good standing.

Elder J. Choppelow then represented the branch at New Trenton, consisting of 32 members including 3 elders, 2 priests, and 1 teacher, mostly in good standing.

Conference adjourned till night.

Conference met again, and Elder E. Turner spoke on the first principles of the gospel; he was followed by Elder L. Muetze, setting forth the order of the kingdom of God, and the restoration of all things, spoken of by all the holy prophets since the world began. Elder D. Pettegrew bore testimony to the truth of the work of God in the last days, and conference adjourned till next day 10 o'clock A. M.

Nov. 7th, 10 o'clock A. M.

After singing and prayer by Elder E. Turner Elder L. Muetze addressed the congregation on the subject of the personage of the true and living God, showing that he has a body, parts and passions, and was followed by Elder R.

Ritchey, who bore testimony to the same, and invited all men to forsake their idols and come out from among Babel, and obey the gospel of our Lord and Savior Jesus Christ.

After some remarks by Elder D. Pettegrew, and blessing some children, the Lord's supper was administered, and conference adjourned till early candle-light.

Conference met according to adjournment, and Elder D. Pettegrew attended to prayer, and delivered a discourse on the subject of the Book of Mormon. Elder R. Ritchey followed him and showed the situation of our Bible, after passing through the hands of the Mother of Harlots.

After some remarks by Elders E. Turner and J. M. Powers, and reading the minutes of the conference it was

Resolved to accept of the same, and order the clerk to forward them to the editor of the Times and Seasons, with the request to publish them.

Resolved to adjourn till the second Saturday and Sunday in February 1845.

A good feeling and the spirit of God was manifest among us during the conference, and nine persons were baptized by Elder D. Pettegrew, and many are believing, and we hope that numbers will obey the truth in this region.

DAVID PETTEGREW, President.

LOUIS MUEZFF, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Livonia, Wayne county, Michigan, on the 1st, 2nd, and 3rd days of Nov. 1844.

Pursuant to previous appointment conference met in the afternoon and was called to order by Elder Wm. Burton; and Elder Lyman Stoddard chosen President, and Wm. Burton Clerk.

Conference was opened by singing, and prayer by the president, who also made some remarks relative to the business of the conference; others of the elders made some remarks. After the usual solemnities, conference adjourned till 10 o'clock, A. M., tomorrow.

Met pursuant to adjournment and opened by singing, and prayer; the president arose and made some remarks, after which Elder D. Hickey delivered a discourse, and was followed by Elder Burton.

Conference adjourned until 2 o'clock P. M.

Met according to adjournment; opened by singing, and prayer by the president. The number of different quorums were then called for. High Priests, Lyman Stoddard, Seventies, Wm. Burton, G. Savage, and L. N. Kendall;

seven elders, two priests, two teachers, and three deacons.

The different branches were then represented as follows:

Brownstown branch by Brother L. Bronson, sixteen members and one teacher.

Avon branch by Elder Hickey, fourteen members, two elders, and one priest.

Lapeer branch by Elder Hickey, twelve members and three elders.

Superior branch by Wm. Burton, sixteen members and one teacher.

Livonia branch by Brother Nobles, thirteen members, one priest, one teacher, and one deacon.

Pleasant Valley branch by S. Griffiths, twenty nine members, four elders, one priest, one teacher, and one deacon; four added since last conference.

Pine Run branch, by B. Seris, nine members, one elder, and one teacher.

Franklin branch by Wm. Van Avery, twenty eight members, five elders, one priest, and one teacher.

Rose branch by B. Searls, eight members, one priest, and one teacher.

Southfield branch by M. Sprague, six members, one elder, one priest.

Waterford branch by Elder Hickey, twelve members, one elder, and one teacher.

Redford branch by L. N. Kendall, seven members, one elder, and one deacon.

Hillsdale branch, by Wm. Burton, six members, one elder, and one priest.

Cedar branch by Wm. Burton, thirteen members, one priest, and one teacher.

About forty scattering members not represented.

The president then gave some instruction to the elders relative to preaching the gospel.—The elders were then called upon who were willing to go and preach; five arose and volunteered.

Elder L. Stoddard was chosen by the conference to travel in the different branches and regulate them; and Elder Wm. Burton was nominated to go with him.

Motioned that Lemon Bronson, be ordained to the office of a priest.

The following resolution was adopted:

Resolved, that we who compose the north eastern conference of Michigan, viewing the present situation of the church of Jesus Christ of Latter-day Saints, feel to sustain the present authorities of the church, the quorum of the Twelve, and others in carrying out the commandments of God, that have been given through Joseph Smith, our martyred prophet.

Conference adjourned until half past six o'clock, P. M.

Met according to adjournment, and after singing, and prayer by Elder Wm. Burton. Elder W. Van Avery delivered a discourse upon the first principles of the gospel, and was followed by Elder Savage and others.

Adjourned until to-morrow morning at half past 10 o'clock, A. M.

Conference met according to appointment; opened by singing, and prayer by the president. Elder Savage spoke on the coming forth of the Book of Mormon.

Adjourned until half past two o'clock P. M.

Met according to appointment, opened by the usual solemnities. Elder Wm. Burton delivered a discourse upon the gathering of Israel.

The sacrament was administered.

It was then motioned and seconded, that the minutes of this conference be published in the Times and Seasons, and Prophet.

Conference then adjourned until the last Friday, Saturday, and Sunday in January next, at Oakland town, Oakland county, four miles north of Rochester.

LYMAN STODDARD, Pres't.

WM. BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 1, 1844.

☞ We have just received a communication from Elder William Smith, the only surviving brother of Joseph, and one of the Quorum of the Twelve. He would have been here some time ago had it not been for the sickness of his wife: he went to the east for the purpose of recruiting her health, which, we are sorry to be informed, is fast failing. He has been laboring for some time among the eastern churches, and purposes returning here as soon as circumstances will permit.

It will be his privilege when he arrives, to be ordained to the office of patriarch to the church, and to occupy the place that his brother Hyram did, when living; and he will stand in the same relationship to the Twelve, as his brother Hyram did to the First Presidency, after he was ordained patriarch.

We sincerely sympathise with him in the loss of his brothers, and in the sickness of his family; and although he may find himself lonely and desolate on his return, having lost three brothers since his departure—three of the best men in the world—yet we can assure him that

his old friends the Twelve have not forgotten him; he yet lives in their remembrance, and though with him they mourn the loss of departed friends, they will rejoice to shake him again by the hand, and to enjoy his company, and share his counsels in the city of Nauvoo.

Elder Parley P. Pratt has been appointed by the council of the Twelve to go to the city of New York, to take charge of the press in that city, to regulate and counsel the emigration that may come that way from Europe, and to take the presidency of all the eastern churches.

We are sorry to lose Elder Pratt from our midst; we rejoiced in and appreciated his society and council, yet it seemed necessary that some efficient man should take the oversight of the numerous churches that exist in the east.

It is unnecessary for us to say anything about the benefit that he will be of to the Saints and to the world. He is well known as a publisher, editor, and elder, and all that we now announce is that Elder Parley P. Pratt is coming.

"MORMONISM.

If Mormonism succeeds, christianity will receive a mortifying blow. The question, is what ought to be done? The answer is "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome."—*Baptist Register*.

☞ Yes, Mr. Register, "inform the people:" that is just what ought to be done, and if christianity, as now practised by christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," there is no truth in the Bible.

Inform the people, and if Paganism, from juggernaut down to an Indian pow-wow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

Inform the people, and if all nations in their present notions, embracing Jews and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

Inform the people, for information is the food of Mormonism, and power the life of it. Bless the discernment of the Register! there is "order and system" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. And again, there is a form of godliness and the acknowledgment

and manifestation of power; because the signs you know, were to follow them that believe.

Inform the people, for Joseph Smith, like his brethren the prophets, has been killed, and you know, the good book says it should be so. The first man that offered an acceptable offering before the Lord *was killed*, and Christ was killed, and the promise was that his disciples should be served likewise.

Inform the people, and give the truth, for false information will disgust wise men, and then our "*invisible spirit*," full of revelation and prophecy, will overcome the learned and unlearned, and help bring to pass the strange act of God. Give the people information, do, and Mormonism is safe.

Inform the people, do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood will bear Mormonism victoriously through the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth and it claims all truth in heaven, earth, and hell:—so do inform the people, that the church of Jesus Christ of Latter-day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the spirit says, *this is the way—walk ye in it!*

Inform the people, that the "*invisible spirit*" of Mormonism, having the Book of Mormon, and Book of Doctrine and Covenants, for walls to support the gospel of the Bible, on one side, and the Melchisedek and Aaronic priesthoods on the other, for witnesses and messengers, is abundantly able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Baal since the apostles fell asleep, even the hireling clergy of the nineteenth century.

Inform the people, that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So Mr. Register, you perceive that Mormonism is a great leveling machine, high as heaven, deep as hell, and great as the earth, propelled by the "*invisible spirit*" of an all powerful God and who can stop it?

COMMUNICATIONS.

A VOICE FROM THE TEMPLE.

We would say to all those who wish to bring tithes for the building of the temple in the city of Nauvoo, that we have deemed it wisdom to remove our office, for the better accommoda-

tion of business, and of all who visit us on business, to the new and commodious brick store of Elder P. P. Pratt, situated one block north from the west end of the temple; at which place we will attend every day in the week, (Sundays excepted) from morning till evening, to receive donations for the temple and also attend to all other matters of business pertaining to the trustees. We publish this notice that the brethren may not need to enquire where they shall deposit their donations. We have only one place of deposit in the city of Nauvoo and that is the above mentioned brick store.

We would also once more offer a word of caution to all the saints for their benefit, inasmuch as there are those who are going round amongst the branches of the church to collect funds for the temple without authority, and who are all the while practising impositions upon the brethren. They generally use the property for their own individual benefit, and make no returns of it to us, and consequently when the donors come to see the records their names are not there. Many have felt to censure us on this account, but censure in such a case is unjust, for we have published notices repeatedly, warning the saints not to credit any man's testimony as to his being an agent unless he can shew written authority from us or the quorum of the Twelve, and all those who intrust their means in the hands of unauthorized agents, do it at their own risk, and not ours. The presiding elders in the branches have a right to call for, and to see the authority of any and every man professing to be an agent for the church, and if he is an honest servant and a man of authority he will always be ready to produce his testimonials to proper authority, but if he is an impostor he will either make excuses, or he will probably scorn at the idea of your *questioning a man of God as to his authority*. In some instances men have considered themselves *insulted* when asked by the presiding elders for their authority, but this is only an evidence either of their own wickedness, or that they come on an errand on which they were never legally sent. *Beware of wolves in sheep's clothing!*

We are more particular on this subject because there have been instances not a few, wherein men who are not Latter-day Saints, but on the contrary our most bitter enemies, have gone round gulling the churches and professing to be Mormons and agents to collect funds for the building of the "temple and Nauvoo house," &c.; and they have taken advantage of the liberality of the brethren by all kinds of fine speeches and persuasive inducements to get away their money, until they

have accomplished their objects, and then they become "missing." It is not our wish to see the brethren cheated so barefacedly after all the persecutions we have suffered, and we once more repeat the caution, be wise and careful.

There are instances where the saints rarely see an authorized agent, in consequence of the distance from Nauvoo, or, in consequence of their residing some distance from a regularly organized branch. In such cases, when they want to send up their donations, let them do it by some man with whom they are well acquainted, and who they are well satisfied will do right, and carry their donations safe to its destination. And it would be well in all cases, where the brethren abroad send donations by authorized agents, to send a letter by mail (post paid,) to the trustees in trust, informing them of the facts, and by whom their donations were sent, &c., and a good man will not blame you for being thus careful, for the same law that guards your rights will guard his rights, and the rights of every man.

It is our intention for the future to publish the names of our agents in the "Nauvoo Neighbor" and "Times and Seasons," which we consider to be safer and better than written authority, inasmuch as the latter can be "forged," but the former can not, and the agents can carry a copy of the paper, having their authority with them wherever they go.

There is also another subject which we would touch upon in this notice. There have been instances wherein men have gone amongst the branches of the church, collecting money and agreeing to pay the same amount in labor on the Temple, which they represent will answer as good a purpose as the money. We have to say on this subject that all such transactions are regarded as fraud, and is only a more crafty way of cheating the brethren. It would be folly for us to tell a man that ten days labor on the Temple would answer the law of tithing as well as ten dollars in money. when he was possessed of one hundred dollars in money. We know better, and every faithful brother and sister in the church will know better when they understand the principles of salvation as well as old Abraham Isaac and Jacob did. For Jacob said of all thou givest me, one tenth I will give unto thee, and whoever will read the history of the ancients with care will find that the law was, that they must pay one tenth of all in its kind, whether cattle, horses, sheep, or the fruits of the field. This true there were laws of redemption, whereby a man might redeem "ought of his tithing" but it was

so strict, that it is far easier to pay the tithing in kind rather than redeem it.

Jesus said, all who do the works of Abraham are the children of Abraham, and he (Abraham) paid tithes of all. The Savior also said to the Pharisees, "ye pay tithes of mint and annis and Cummin, but neglect the weightier matters of the law, judgement, mercy and faith *These ought ye to have done*, and not have left the others undone.

We make reference to these subjects that the brethren may take the hint, and think for themselves for just so sure as there are laws established from before the foundation of the world for the government of the Church of Christ just so sure will we fail of obtaining a fulness of salvation if we do not abide by those laws. No man can obtain a celestial glory if he will not abide a celestial law, and the law of tithing is a celestial law, and always was in force where the Melchizedec Priesthood was inherited.

Why did the Savior say 'how hardly shall they that have riches enter the kingdom of heaven?'. Just converse with a rich man upon the subject of tithing, and you will soon see a reason why the rich can hardly enter the kingdom of heaven. When you converse with a man who has got ten thousand dollars in money in his hands, and tell him that his tithing will be one thousand dollars in money you generally will see the force of the words of Jesus. That man would consider himself almost ruined if he should donate his one thousand dollars, whereas a man who has only ten dollars in money in the world, will come forward with cheerfulness and donate his tenth with joy. Remember the widow with her two mites.

No man or woman who really desires to see a fulness of salvation will wish to be kept ignorant of those principles, and laws and ordinances on which his salvation depends, and consequently we are free to give a hint on the subject of tithing, not because we take it upon us to instruct the people, but because we realize in some measure the importance of it ourselves to set the saints to 'thinking for themselves' on the subject.

When the saints ask for instructions, the Twelve are the proper authorities to refer to, and they will deal it out as fast as the saints are willing to obey.

We are happy to have to say that the temple has progressed more rapidly than our most sanguine expectations could have imagined. All the capitols are on the walls, except one, which if the weather permit, will be up in a few days. The weather has been remarkably favorable and

continues so to the present. The feelings of the saints are good and their hearts are cheered while they look upon the house of God and reflect on the prospects of its speedy completion. Their toils and poverty and persecutions are all swallowed up in the cheering prospects of their reward, only a little ways ahead. Peace smiles upon our beloved city. And the great God looks down upon this people with sympathy and compassion from day to day, dispensing his heavenly blessings upon all the families of his saints according to his infinite wisdom and their willingness to receive them. The hearts of the saints are united firmer than ever, notwithstanding the vigorous efforts made by satan and dissenters to sow amongst us discord, strife, and confusion, and every evil work, scattering not excepted. Many houses are in progress of erection, which on account of the lateness of the season will have to stand unfinished until next spring. Every effort is being made to establish and put in operation various branches of manufacture for the employment of the saints, and the prospects are good, but not unattended with difficulty, toil and anxiety. But diligence, economy, and steady perseverance in a good cause, never fails to bring its reward, and very often the sweetest roses are surrounded by the sharpest thorns, and the greatest treasures deposited in places the most difficult of access, where we have to dig, and dig long and deep in order to obtain them.

We might prolong these remarks, but perhaps we have said enough for once. We will leave the subject, praying the blessings of our Heavenly Father to rest upon all good men, and especially upon the Saints that they may have peace and joy in the Holy Ghost, and attain to that knowledge which will obtain for them an inheritance in the eternal kingdom of our God.

We have the honor to be

Your most obedient servants,
and brethren in the faith of Christ,
N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.

by WM. CLAYTON, Recorder.
Nauvoo, Dec. 2, 1844.

MR. EDITOR; DEAR SIR:—Having pretty much recovered my health again, I feel it a privilege to give you a short history of my mission to Tennessee. I started about the 20th of May last in company with some three or four of the Twelve, and several other brethren, on board the steamer Osprey.

We were treated with the utmost respect and friendship, by Captain Anderson and crew.—At St. Louis the Twelve organized quite a large branch of the church.

The next day about noon, we set off on the Louis Philippe. Several of us were from want of means, compelled to take deck passage, and as a matter of course we expected the same privilege that we enjoyed on other boats; but we had not been but a few hours under way, when the Clerk came out with all the importance of a southern *negro-driver*, ordered us all off the boiler deck, and commanded us to remain below. I am determined not to patronise them again. Next morning about 7 o'clock we arrived at Paducah, Kentucky, where three of us, Elders Joseph Mount, Samuel Heath, and myself, went ashore with the blessing of the brethren, and proceeded on our way to Dresden, Tennessee.

We had not gone far, until I found it very difficult for me to get along, in consequence of an injury I had received in my right thigh when a boy, by a fall from a horse, and a crush of my foot on the same side, as I was moving to this place, in 1842. I was compelled to stop before night, but on the third day we reached Dresden.

The particulars of that conference you have before learned. Some of us continued at Br. Camp's about ten days, and while we were there, some of the most respectable citizens (desirous to imitate the ancient Bereans) requested that Br. William L. Cutler should preach to them. He consented, and when the congregation came together, quite unexpectedly to me, some of my former acquaintances were among the number, and they requested to hear me also, as they never before had that privilege.

I felt wholly unprepared to address them; however I was always pleased to have an opportunity to bear testimony to the truth. Our president, Elder A. O. Smoot, opened the meeting with singing and prayer, after which Br. Cutler addressed the congregation upon the all-important subject of the Christian religion. The discourse was quite interesting, embracing various subjects, so that at the conclusion, I could scarcely see where I might crowd in anything that would benefit, or interest that people. However, relying upon the promises of God, I arose, and like the *Archer*, let off at a venture, and immediately caught the animating spirit, that characterized the foregoing discourse.

I commenced with 2d Samuel 13th chapter, showing that men were often permitted to run and bear tidings, when in reality they were not chosen; nor can they ever publish the truth when they undertake it. On account of their wonderful aspiring principle and disposition, add continual importunity, they are permitted

to go. They are often called good men, as in the present case, but like Ahimanz, they have heard a great tumult, but, "knew not any thing about the matter." "Some cry one thing, and some another;" although, they are all under the influence of the same spirit, and acknowledge each is "orthodox," only disagreeing in little "nonessentials;" yet they always find one essential to arouse the minds, and excite the fears of the people, by false representations; and finally some old mother has died wonderfully happy, shouting Hallelujah! Glory!! and very soon some body else begins to feel the benign influence of the noisy spirit, they are straightway called into the crazy-pen, where astonishing feats are performed, and amidst the most abominable confusion and obscenity, many get religion, and are now completely qualified to receive an inheritance in the

Kingdom, away beyond the bounds of time and space; where they shall ever dwell in the presence, and enjoy eternally the smiles of a God who sits on the "tip top of a topless throne," a being "without body or parts, or passions." Very different from the God, who hid Moses in the cleft of the rock with his hand, or Jesus either, for the Angels said "This same Jesus shall return in like manner," &c. When Peter had preached to the people on the day of Pentecost, until they were "pricked in their hearts," they knew that God worked by means, and there was something for them to do, and when the inquiry was made, Peter was able to give the necessary instruction, without hesitation, and without his "opinion." He had been instructed himself by the God of Heaven. He had not any desire to make an image in the form of a calf, and call it an anxious seat, a mourning bench, nor had he been to college, and learned to make spiritualising machines, and convert the truth of God into a lie. A poor illiterate fisherman had no more sense than to speak what the Lord put into his mouth. "Repent and be baptized" &c. This was the order of God. The promise was to them, and their children, and as many as the Lord our God shall call. If the same order is not yet to be observed, it follows most certainly, that God has ceased to call men. Paul taught the same doctrine, and practised the same ordinances as Peter did, and called it the gospel of Jesus Christ: "The power of God unto salvation, to every one that believed." (See Rom. 6th chapter, Heb. 6th chapter, and Acts 19th chapter.) He also pronounced a curse on any one, even an angel from heaven, who should preach any other gospel. (Eph. 1st chapter.) There was "one Lord, one faith, and one baptism." Consequently the apostles and elders all taught

the same thing; being organized, set in order, and being authorised to administer to the Saints. (James 5th chapter.)

This is the law and testimony exhibited clearly, and "If they abide not therein, it is because there is no light in them." The Jews continued in all things written in the law of Moses, because it was the commandment of God; nor do they believe that Messiah has yet come. Often the inquiry is made by the present generation, can so many people be wrong? So many good preachers, and so happy at camp-meetings. I ask could all the *Antedeluvians*, only Noah and his posterity, be wrong? Could all the inhabitants of that great city, Sodom, be wrong, only Lot and his two daughters? Could all Israel, and the world be wrong, only a few despised Nazarines, in the days of Jesus Christ's probation? Yes, it was so. Those who alone claimed to be the people of God, who actually held the oracles of God in their own hands, desired a murderer in his stead. The Rabbis influenced the people, just as they do now, and said "Let his blood be upon us, and our children!" Mark the calamities that fell on that people, and then only see with what unconcern the professing world cry out against the prophet and Saints of God: like those who slew Stephen, they gnash their teeth with rage! Take care! Remember those who spake against Moses.

(1st Kings 22d chapter.) A lying spirit was permitted to go from the presence of God, to seduce four hundred of Ahab's prophets, that Ahab might go out and fall in battle. While one prophet determined to speak only what the Lord put in his mouth, he declared the evil that would befall Ahab, for which he was severely afflicted.

The religion of this generation is just like that of Ahab: (2d Kings 17th chapter,) their priesthood-being originated with the Old Lady. (Rev. 17th chapter.) "By their works you shall know them." Wonderful attainments, gay attire, sumptuous fare, golden cups, and praise of men! The greatest characteristic of piety—"Shed the blood of Saints and Prophets" Recollect David slew Uriah, although he did not wield the weapon of death with his own hand. The cruel principles practised by Apostate Rome, drove the church of Jesus Christ into the wilderness. Job said, "In the wilderness there is no way." An evidence of that fact is exhibited in the history of the wanderings of the children of Israel, on their journey from Egypt, to the land of Canaan. Instead of passing over in three days, they were forty years journeying, during which time they

did not offer burnt offerings and sacrifice, as they had done before, and did do afterwards. Even Moses, who spake with Jehovah face to face, was not permitted to enter into the promised land—an account of a small circumstance, such as collegians would call a “nonessential.”

Thus it is evident that those men who construe the word of the Lord into “nonessentials,” deprive themselves of an inheritance in the kingdom of God. While those who dare administer the ordinances appointed by Heaven’s King, without authority from him, will doubtless share the fate of Saul. (1st Samuel 13th chapter.)

We are informed by the renowned historian, Whelpley, as also in the Revolutions of Europe, that the church of Jesus Christ was overrun, and driven into the wilderness, A. D. 570, and John the Revelator informs us it must remain there 1260 years, which makes exactly the time, the year 1830, that the Church of Jesus Christ of Latter-day Saints was organized, with the gifts and blessings.

This is a fact beyond contradiction. “In the mouth of two or three witnesses, every word shall be established.” Now truly the prophet’s declaration is verified in this fact, that she has come out “As fair as the sun, as clear as the moon, and terrible as an army with banners!” For, at this wonderful crisis, “Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets.” (Amos 3-7.) Truly the Lord has chosen a servant, and revealed his secret to the prophet, but as it was in days of yore, so it is now. “All seems an idle tale.” As with the old prophets, John the Baptist, Jesus of Nazareth, and his Apostles, so it is now. The children of Israel had blessings annexed to acts of obedience, while at the same time, penalties were affixed to transgression. In the law given by Moses, it was death for any person to despise (violate) it.

Now if the violation of that law was death, which law was only a type or shadow, how can we escape, who trample on the commandment of Jesus, sealed with his own blood? Jesus gave a pattern, by which his people must be made perfect. It is actually necessary to have a pattern in all things; but of what value is a pattern, unless it is observed? Moses was instructed to make the Ark of the Covenant, just like the pattern shewed him in the Mount.—However, since there are “Lords many, and Gods many,” and men have made so many laws for Heaven’s King, and revealed so many acts of Jesus and the Apostles, that the chain is broken, and all has become useless.

Yet amidst all this confusion, even as at the “Tower of Babel,” we have shown you that in

fulfilment of Peter’s prophecy on the day of Pentecost, that the Lord would pour out of his spirit in the last days, not only on his servants and handmaidens, but also upon all flesh.—Paul said there was one flesh of beast, one of fowls, and one of fish; consequently, the spirit of God will be poured out on all flesh. Then will enmity cease. The cow and the bear will lie down together, the leopard and kid, &c. Peace and harmony will prevail, and the little children shall lead them. Glorious event!

In the prophecy of Daniel, (8th chap. 14th verse,) we are informed that in answer to Daniel’s supplications and inquiries, an angel informed him, that 2300 days or years (Ezek. 6th chap. 5th and 6th verses,) from that time the Sanctuary of the Lord should be cleansed.—Still in the course of Daniel’s inquiry, (9th chap. 24th verse,) it is made known to him that 70 weeks were determined upon his people &c., at the end of which time the most holy was to be anointed. A day for a year, according to prophetic count, will make (7 times 70 is) 490 years until Christ the Lord should be anointed; which was done according to Luke, when Jesus was 30 years of age. Then from the Christian era 1840 for instance, we will subtract the 30 years and we will have 1810 left. To this sum we will add the 490 years, which will make precisely 2300, making 1840 the year that this same church, that was organized in 1830, should receive her chartered privileges, ordain her own laws, and be free! (See Book of Covenants, Second Edition, page 400.)

This is a fact too clear to need comment.—Here is evidence conclusive, which no man on earth can get round, and still admit for a moment that the Bible, the good old family Bible is true. “The words that I speak (says Jesus) shall judge you at the last day.” “There is no other name given under heaven whereby men must be saved.” Therefore “God will judge the world in righteousness, by that man Christ Jesus, whom he hath appointed heir of all things,” and e’er long all the honest in heart, to earth’s remotest bounds, will acknowledge that the dominion of the son of God is an everlasting dominion, and his government the same over all people: while in the dispensation of the fulness of times, God is gathering all things into one, both in heaven and in earth. If we will arrive at perfection, we must follow him who was rich, and for our sakes became poor, that we might become rich. When we become willing to be made perfect through suffering, then shall we be comforted; then will his spirit bear witness with our spirit; and we shall know of a truth, that Joseph

Smith is that personage, through whom the God of heaven has revealed his will to man in this last dispensation

"There is no man who has power over the spirit, to retain the spirit," therefore in the sequel, I gave them an Indian anecdote.

June 9th, 10th, and 11th, we held a conference in Dyer county. Among others I preached on Sunday to a large attentive congregation. There were mob spirits present, but the Lord gave me perfect liberty, and I thereby obtained complete audience, for near two hours: servants of God and brethren together, we truly rejoiced, and each could with one of old exclaim, "I know that my Redeemer lives."—We bore testimony to the truth with great assurance, while Satan's host trembled. I selected the 23d chapter of Luke as a foundation for some remarks. We had hitherto been prevented from circulating General Smith's views. A lawyer by the name of Fitzgerald, in Paris, Tenn., declared that if we did circulate them, that we would thereby violate a statute of the State, and he would volunteer his services to prosecute us. We did not believe by circulating the views, that we would in that act violate any law whatever, but we knew that it would be so construed, and as our instructions from the Prophet, and other authorities of the church had ever been, never to violate the laws of any land where we were, but to be subject to them in all cases; (also Book of Covenants page 196.) We therefore desisted; thus sacrificing our liberty as American citizens: But to my great satisfaction the opportunity now offered, for me to lay before the people, the real character and principles of Joseph Smith the Prophet. This I most cordially embraced, while indeed I considered it the greatest honor that could have been conferred upon me, to speak in justice and truth, arraying myself against King Diabolus, to defend the slandered character of the most honorable, the greatest man on earth. Him whom the Lord delights to honor! At the same moment realizing the blessing I had received from his mouth a few hours before I left home. I bore my testimony to facts that I knew; then noticed the situation with the apparent humility of our *Pilgrim fathers* in 1620, when they framed the first American constitution, they who had fled from religious intolerance, choosing to dwell among the rude untutored savages, rather than enjoy all the prisons and bloodshed of old Mother Rome in Europe. Having arrived at Plymouth weighed down under oppression, they assembled in a body politic, where 41 of them entered into a compact for humanity's sake. But alas! in 1635, puffed up with bigotry, and led

by superstition, they soon clothed the infant Protestant colony in blood: and all done by Orthodox Christians too. Having laid this subject before them in a plain and simple manner, showing the effect of violating a sacred compact.

I then called their attention to the murders and robberies committed on our people, in this once happy land, merely on account of their religion. I warned them against tolerating such cruel deeds; and laid in short, General Smith's claims before them. The Lord blessed us abundantly at this meeting. We baptized six, and ordained one elder. From this conference I came home on business, but have learned, that several have since been added to the same branch by baptism.

Yours,
A. YOUNG.

November, 1844.

NEW AND INTERESTING DISCOVERY IN SOUTH AMERICA.

The National Intelligencer contains a long letter from Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins, said to have been found by Judge Neito in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Cenlap, a building of the most extraordinary character, which he describes a wall of hewn stone 560 feet in width, 3,600 feet in length, and 150 feet high:

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which, it has to the before mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500, in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall are a great many habitations or rooms of the same hewn stone, 18 feet long, and fifteen wide and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided; yet the Judge says that the ingenious and highly wrought speci-

mens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

DISINTERMENT OF NINEVEH.

Our exchanges contain notices of letters received in Paris from Constantinople, dated July. The letters contain interesting information relative to M. Botta's recent discoveries at Khorsahad, near Nineveh; Eugene Flandin, an artist, has been sent out by the French government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas-relief; on one side is represented a colossal bull, with a human head, and on the other a human figure with an eagle's head and wings. These doors are fifteen feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, that on the South side, is covered with a series of bas-reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in the space of ten months he will have opened the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsahad, a chain of hills covered with brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsahad was a fortress situated at one end of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonah, has hitherto been supposed to include the whole extent of the city of Nineveh. But M. Botta considers it more probable that this space was only the great court of the place, whilst the city extended as far as the hill of Khorsahad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonah having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.—*Bulletin*.

Nauvoo, Nov. 23, 1844,

Resolved, by the High Council that Amos B. Tomlinson, Ebenezer Robinson and wife, be cut off from the church of Jesus Christ of Latter-day Saints, for apostasy; and notice of the same published in the Times and Seasons.

C. C. PENDLETON, Clerk.

Nauvoo, Nov. 3, 1844.

The hand of christian fellowship was this day withdrawn from Dr. Josiah Ellis, until he shall reform in principles of faith; and notice thereof to be given in the Times and Seasons. Done by action of the High Council.

C. C. PENDLETON, Clerk.

APOSTROPHE TO GOLD.

God of the craven heart! Idol of millions, how splendid are thy temples, how zealous are thy worshippers! They gather around thy smile in the morning, they leave not thy devotions at midnight! Thou smilest upon them and they grow mad in the midst of their palaces. They make themselves monarchs in fancy and conquerors in dreams. Who can wish's and thee? Thou leade'st the feet of beauty, thou directest the arm of the brave! thy pathway is the pathway of triumphs, thy presence the solace of power! Thou silenced the voice of eloquence when the Macedonian held thee up glittering before the eye of the orator; and the mistress of the world rose before thee in the balance! Disposer of empires! thou spreadest over the world. Thy spell nerved the assassin, and urged on the betrayer. Thy yellow visage incited the spoiler when he sought thee on the crimson field, and made himself red in the carnage. In all ages thou hast triumphed. Whether in the thirty pieces rewarding a Judas, or the sparkling crown on the brow of a tyrant; always alike invincible. The man of business bows obsequiously to thee. The man of fashion falls before thee, and the miser clutches thy garment as though it were the curtains of heaven! Thou hast a retinue of coaches, and an army of slaves! Thou hast a goal of a splendid misery, where the guilt makes her alliance with death! The virgin at the sanctuary fears not thy footsteps, and the short priest flies not the power of thy magic.—*Ossian*.

A miser who heaps treasure which he never means to spend, is as idly employed as one who lays his purse before a looking glass, and sits all day contemplating the useless duplicate of his wealth.

POETRY.

From the Nauvoo Neighbor.

Lines written on the birth of the infant son of Mrs. Emma, widow of the late General Joseph Smith.

BY MISS ELIZA R. SNOW.

Sinless as celestial spirits—
Lovely as a morning flow'r,
Comes the smiling infant stranger
In an evil-omen'd hour.

In an hour of lamentation—
In a time—a season when
Zion's noblest sons are fallen,
By the hands of wicked men.

In an hour when peace and safety
Have the civil banner fled—
In a day when legal justice
Covers its dishonor'd head.

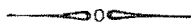
In an age when saints must suffer
Without mercy or redress:
Comes to meet a generation
That has made it fatherless.

Not to share a father's fondness—
Not to know its father's worth—
By the arm of persecution
'Tis an orphan at its birth!

Smile, sweet babe! thou art unconscious
Of thy great, untimely loss!
The broad stroke of thy bereavement,
Zion's pathway seem'd to cross!

Till in childhood thou had'st known him,
Had the age, thy father spar'd;
The endearment of remembrance,
Through thy life time thou had'st shar'd.

Thou may'st draw from love and kindness
All a mother can bestow;
But alas! on earth, a father
Thou art destin'd not to know!
Nauvoo, Nov. 24th, 1844.



Lines written on the death of Father Hancock, who died near the Morley Settlement, Hancock county, Ill., Oct. 1. 1844,

BY H. E. RUDD.

Gone, to the world of spirits, gone;
He's left this veil of tears,
The cabin and the garden spot,
In which he pass'd the remnant out,
Of eighty troubled years.
Gone—fare—thee—well; we lov'd thee dear;
No more we'll hear thy voice;
Our Sabbath meetings seem to mourn,

We look for father:—father's gone
To meet no more with us.
Gone where the wicked never come;
The weary are at rest;
Pain, sickness, sorrow, all is o'er;
He's paid the debt, and can no more:
He reigns amongst the blest.

'The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V No. 23] CITY OF NAUVOO, ILL. DEC. 15, 1844. [WHOLE No. 107.

HISTORY OF JOSEPH SMITH.

(Continued.)

February 27th, 1833, I received the following revelation:

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint: but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again hot drinks are not for the body, or belly.

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 thanksgiving. 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.

All grain is good for the food of man, as al-

so the fruit of the vine, that which yieldeth fruit, whether in 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 navel, 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.

March 8th, 1833, I received the following revelation:

Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you: which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another: yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall

turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph of the gospel of their salvation.

For it shall come to pass in that day, 'hat every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

And now verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed; neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slotfulness and uncleanness far from you.

Now verily, I say unto you, let there be a place provided as soon as it is possible, for the family of thy counsellor and scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, senior, continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy counsellor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the bishop search diligently to obtain an agent: and let it be a man who has got riches in store; a man of God and of strong faith: that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly, and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine aged servant Joseph Smith, senior, as pertaining to those who do not belong to your families: that those things that are provided for you, to bring to pass my work, are not taken from you and given to hose that are not worthy, and thereby you are

hindered in accomplishing those things which I have commanded you.

And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes, that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things: and I am not well pleased with my servant William E. McLelin, neither with my servant Sidney Gilbert; and the bishop also; and others have many things to repent of: but verily I say unto you, that I the Lord will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place: I the Lord have spoken it: Amen.

Having come to that portion of the ancient writings called the Apocrypha, I received the following revelation; given March 9, 1833:

Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correct: there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefitted; therefore, it is not needful that it should be translated. Amen.

March 12th. A council of high priests assembled in the school room of the prophets, and decided that Horace Cowen and Zerubbabel Snow; Amasa Lyman and William Cahoon; Jenkins Salisbury and Truman Wait, journey east, on a mission, two by two, as written; and Brothers Cowen and Salisbury were ordained at the same time.

March 15th. A council was called to con-

sider the case of Brother Lake, from Wooster, who came professing to have received revelations. On investigation, it was unanimously agreed that said Lake was under the influence of an evil spirit, and his license, as priest, was taken from him.

On the 15th, I received the following revelation to Enoch, March, 1833:

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shed-erlalomach, that ye shall receive him into the order. What I say unto one I say unto all.

And again, I say unto you, my servant Shed-erlalomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever. Amen.

Great joy and satisfaction continually beamed in the countenances of the school of the prophets and the saints, on account of the things revealed, and our progress in the knowledge of God.

On the 18th of March, the high priests assembled in the school room of the prophets and were organized according to revelation, in prayer by S. Rigdon. Doctor Hurlbut was ordained an elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office, to which they had been called, viz: that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, junior, according to the revelation given on the 8th of March, 1833.

Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counsellors; after which, I exhorted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the spirit of God so as to behold many things.

I then blessed the bread and wine, and distributed a portion to each, after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.

March 23rd. A council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the saints might

build a stake of Zion. Brothers Joseph Coe and Moses Daily were appointed to ascertain the terms of sale of certain farms; and that Brother Ezra Thayer ascertain the price of Peter French's farm; and the brethren agreed to continue in prayer and fasting for the ultimate success of their mission.

After an absence of about three hours, Brothers Coe and Daily returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty one hundred; and Brother Thayer reported that Peter French would sell his farm for five thousand dollars. The council decided to purchase the farms, and appointed Ezra Thayer and Joseph Coe to superintend the purchase, and they were ordained under the hands of Sidney Rigdon, and set apart as general agents of the church for that purpose.

On the 26th of March, a council of high priests, twenty one in number, convened for the general welfare of the church, in what was then called Zion, in Jackson county, Missouri, on account of a revelation, my letter, and an epistle from the church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, inasmuch, that on the 26th of February, one month previous, a general epistle had been written in conference, which was satisfactory to the presidency and church at Kirtland.

At the sitting of the council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven high priests who were sent from Kirtland to build up Zion, viz: Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge, and his two councillors, should stand at the head of affairs, relating to the church, in that section of the Lord's vineyard; and these seven men, with the common consent of the branches, comprising the church, were to appoint presiding elders, to take the watch care of the several branches, as they were appointed. Now, therefore, as many of the high priests, and elders, went up to Zion and commenced regulating and setting the branches in order, allowing themselves as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the council now spoken of, to set in order the elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly, was correct; and that the elders, when they arrived at Zion, were bound by the authorities set in the church, to be submissive to the powers that be: their labors and callings being more particularly to push the people together

from the ends of the earth to the places the Lord appointed. This decision in council gave general satisfaction, and the elders soon saw the beauty of every man in his place.

COMMUNICATIONS.

MR. EDITOR:—I have just taken a glance at the 2nd number of Sidney Rigdon's paper.—He tries to show that a division of the church was predicted by the Savior in the parable of the ten virgins: but his logic will all fail on this point. He will never get one half of the church. Consequently the division which he has caused is not predicted of, neither alluded to in the Scriptures which he quotes. But that he is a branch spoken of, none I presume will deny. The Book of Mormon speaks of some bitter branches that were to be cut off, and I am free to confess that he is one of them, and has been legally cut off by the authorities of the church. He tries however to show that Joseph was cut off for his transgressions; yet when he came here first from Pittsburgh, he said that God had shown him that a guardian must be appointed to the church to carry out the measures of Joseph, and he offered himself as the guardian, but was rejected. And now he says to carry out the measures of Joseph would be death.

Mr. Rigdon, do you not remember how you came into a certain council about the 1st of April or latter part of March last, that had been organized by Joseph Smith; and also how you danced and shouted, and threw your feet so high that you came well nigh falling backwards upon the stove? Certainly you must remember this; for you frothed at the mouth like a mad man, and gave glory to God so long and loud that you became entirely hoarse and exhausted. Your song was, "Glory to God and the Lamb that I have lived in this time, Hallelujah to Jesus that mine eyes have seen this day, and thanks to my brethren that I have been permitted to enter here, for of a surety God is with you in power and glory." Do you not recollect, Mr. Rigdon, saying to me a day or two after, at your own house, when you were standing in the door and I just without, that every body might know that God was there. "I know that he was there," said you, "even in that council." Now you say that Joseph was a bad man, and has been for a long time. You say that all the authorities here are base and wicked. But you did declare here that if ever a man died a martyr to the cause of God, Joseph Smith did; and that he went to Heaven holding the keys of the kingdom, and that the kingdom must be built up

unto him (Joseph Smith.) You also said that you had seen Joseph in a vision, and that he occupied this important station. You declared that God had shown you these things, and you need not attempt to deny it; for there are thousands of witnesses here of both male and female that heard you. And why are you now prating against him and the church, giving yourself the lie and rendering yourself a burlesque upon all honesty, integrity, consistency and uprightness.

Your race, sir, is about run: and unless you speedily repent, the hand of God will soon be heavily upon you. And if you do repent and eat your own words, that will damn you in the eye of reason and justice; so you are bound to come to naught, and that speedily, turn which way you will or go forward in your present course. If you go forward in your present course, you will waste your strength and spirit, and God will condemn you. But if you repent, you are only damned for this world in the eyes of men, and you may get salvation at last.

The Editor of Mr. Rigdon's paper is very sure that Nauvoo is doomed to be overthrown. I would say, don't be so fast. Nauvoo will live to preach the funeral sermon of the pretended "Branch," and her daughters chant thy requiem. When thy memory only lives to be a stink in thy nostrils, and also in the nostrils of God and his people, when thou art as powerless as John C. Bennett, or Judas Iscariot, then know that you have fought against Jehovah, and lied in his holy name.

ORSON HYDE.

FROM THE ISLANDS OF THE SEA.

Tahiti, June 16th, 1844.

* * * * * But without going into detail, as it would be uninteresting to you, suffice it to say, on the morning of the 14th of May, we saw Tahiti about forty miles distant; and the next day succeeded in getting to an anchor in the bay. But things looked very dark and portentous I assure you. Doubtless you have heard the particulars respecting the French having taken possession of these islands and establishing their laws here, if not, this will inform you of the fact, but the particulars I am not sufficiently acquainted with to give.—The natives were, and are still unreconciled to these proceedings, and about two weeks before we arrived, after a continual fermenting between them and the French, the natives took up arms against them, and there was a smart engagement took place, the result of which we have never been able correctly to ascertain, but there were many killed on both sides. The

natives still remain under arms about 10 miles from Papata the principal town of the island.—What their intentions are is hard to tell, but I do not think there will be another engagement between them at any rate. What the English may do I know not. There is two large men-of-war cruising off the harbor, and more expected shortly peradventure they may take the natives' case in hand.

But notwithstanding all these difficulties, they are no detriment to us as I know of. We are perfectly safe we think from any injury from the natives, as they have great regard for Americans, and we are living right among them. They are very kind and attentive to us, and declare that let what will happen, no harm shall befall us if they can prevent it. But there is not the slightest danger, the English and French will do all that is to be done. Brother Pratt is on a small island called Toobou about 300 miles from here. He is the only missionary there, and consequently will get along much better than we shall, who have eight or ten to work against us.

The progress we have made in the language has been very rapid indeed. It is only twenty five days since we came on shore, and we are able to hold quite a conversation, and read without difficulty. In fact the natives tell me I can read better than Mr. Moore, a missionary who has been here eighteen months. We shall soon be able to appoint meetings and preach; what success will attend it time alone can determine, but we think it will be good.—The Lord grant it. Pray for our success Brother ***** and request the church to do the same, for we feel in need of all the help we can get.

We have heard nothing from the church since we left, with the exception of a few words by some missionaries, bound to the Sandwich Islands, who left America two months after us. They said they did not think the church had been driven; at any rate they had not heard so. God grant it may be so, but still such news is but little better than no news at all.

We feel very anxious, and shall wait very impatiently until we get letters. Do write to us Brother ***** and give us every particular that you think will interest us, for news is precious from the church here, I assure you.

I am your Brother in the
bonds of the covenant,
BENJAMIN F. GROUARD.

[The foregoing is an extract only, of a letter directed to Elder P. B. Lewis, of this city.—We hope Elder Pratt of New York, will forward files of papers, and also write, by a ship

leaving that port, or any eastern one, for the Society Islands. News will be precious to those elders.]Ed.

TO THE SAINTS SCATTERED ABROAD: *Greeting.*

After the storm has passed, and the floods abated that have borne our brethren, Joseph and Hyrum, down to the grave: and after Rigdonism has passed off with the filth and rubbish of our population, I sit down in an atmosphere tempered with the pure spirit of God to write a few lines to my brethren and sisters in the new and everlasting covenant.

To be placed at the head of a great and flourishing people in connection with my brethren of the Twelve, is a station that none can fill with acceptance to God, or with profit to the people unless he is endowed with the Spirit of Him who brought again from the dead our Lord Jesus Christ. Brethren, let your prayers to Almighty God ascend for me and also for my brethren, by whose request I write this epistle, that we may be fully competent for the great work that was laid on us by Joseph Smith in March last, and confirmed by the spirit of the living God. Namely: to lead this church, and to take the entire responsibility of all its affairs.

I am happy to say that a better feeling, as a general, and I may say, almost universal thing, never prevailed among the saints in any place since I have known them, than at the present time. The people are willing to take counsel and to do their duty. The few that adhered to Mr. Rigdon have become sensible of their error, and are glad to flee from it. Mr. Miller and his adherents showed very plausible reasons for the advent of the Son of God on a certain day: yet when that day arrived, no Savior came, which proved they knew nothing of the correctness of the position they had taken.—So also Mr. Rigdon may show plausible reasons to the inexperienced and uninformed that the right of presidency is in him. Mr. Miller succeeded in convincing many men and made them acknowledge that his calculations were correct, but God never acknowledged them by sending his Son according to the calculations. So may Mr. Rigdon cause some to acknowledge him to have the right and power of the priesthood, but God will never acknowledge it: and I will now give you a sign by which you may all know that God is not with the man.—Nothing that he doeth shall prosper. His friends will distrust and forsake him. They will feel a great fear and uneasiness about being wrong, unless they are completely abandoned to their own ways. They shall go back-

ward and not forward, they shall go down and not rise up; they shall be prevailed against and not prevail.

Now Mr. Rigdon claims greater power of vision than Joseph Smith ever did; well, I really believe he does possess it: for it was always as much as Joseph Smith could do to see things that either had existed, or that should hereafter exist. But Mr. Rigdon has a discernment keen enough to see things that never did exist, nor never will. This is ahead of Joseph and the Twelve. In proof of the above, he told Moses Daily that he saw him in the great army leading on a battalion, and many others in this place, whom he ordained, and said he saw them in vision while in Pittsburgh at the head of large forces on the eastern continent, fighting tremendous battles. These men have all turned away in utter disgust and contempt of his wild and wicked schemes. Now Mr. Rigdon has seen things that never will exist.—He had better look again and pick out another set of men, for I can assure him that these went stand to go with him to “take little Vic. by the nose.” I would recommend him to get a revised edition of his Pittsburgh visions and try once more: for his master will be dishonored in the house of his friends if he give it up so. Now every body may know, even the world may see that this is the church of God. If they never had any evidence before, they have it now in the person and character of Sidney Rigdon. Paul says expressly; Acts, 20: 29 and 30: “For I know this, that after my departing, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them.” Did not Mr. Rigdon prophecy against this place and temple, to frighten the people and weaken our hands? Yes, he did, that he might lead away disciples after him the more easily. Does he not speak perverse things? Has he not gone out from us that it might be manifest that he is not of us? A wolf will always runaway and leave the sheep as soon as the shepherd comes: but I never knew the shepherd runaway and leave the sheep when the wolf came. Mr. Rigdon was very busy with the church while the Twelve were absent, but as soon as the Twelve came Mr. Rigdon became powerless and soon left. *He being the true shepherd, let those pesky wolves, the Twelve, drive him off.* “The thief cometh not but for to steal, and to kill, and to destroy.” Mr. Rigdon came in an artful, secret or clandestine manner to steal away the hearts of the people. He held secret meetings that he might steal unobserved. He came to kill, and to destroy: for he advised his

friends to arm themselves with deadly weapons and go upon the meeting ground and prevent our holding a meeting to try him for his crimes. But the black-hearted, cowardly wretch would not come himself to see the black catalogue of his deeds held up to the gaze of thousands, but like the wolf, sought to be secluded. If Elder Marks had not opposed his bloody design, perhaps there would have been many lives sacrificed on that day. You may clearly see that Mr. Rigdon possesses every characteristic which the Savior ascribes to a thief. What then must we call Mr. Rigdon? By their fruits shall ye know them says Christ. Does he not bear the fruits of a thief? Well if he does, should we not call him by his proper name?

Paul also speaks of traitors, heady, high-minded, lovers of pleasure more than lovers of God. Has not Mr. Rigdon long wished to go to the eastern country where he could get cider, apples, leeks and onions? Yes he has.—But has not the Lord repeatedly required him to stand up as a faithful counsellor to Joseph? Yes he has; and do not all the Saints in this place know that he has as often neglected to do it? Yes they do. Well, the Lord finally says to Mr. Rigdon, go east as you have desired: and as you have neglected to attend to my wishes, go now your own way. Whither shall I go? says Mr. Rigdon: to Pittsburgh was the answer. Why go to Pittsburgh? Oh! because there is a suitable place provided for you. Elder Page has made himself a nest there, and has some eggs, but he has sat upon them so long and steady that they have all rotted, except a few that were on the out edge of the nest and could get a little air now and then. You must unnest him and take your seat in his place; for he has been slow to obey counsel and is not worthy to remain longer; moreover, if he is not pulled off from his nest by force, he will sit there until he dies; and you Mr. Rigdon have just strength enough to pull him off, and you are just worthy of his place: for you have chosen your own way, and God has chosen your delusion, and you will soon find out that you are deluded to your shame and sorrow; and that the whole affair of your going to Pittsburgh was a snare set by the hand of God to chastise you for blaspheming his holy name in Missouri, and for so repeatedly disobeying his counsel.

He has not only betrayed his brethren, but added falsehood to treachery. But what could we expect more honorable of a man who would indulge murder in his heart to carry out his wicked ambition? Nothing! No nothing!! The black list of lies and slander that he has published against the saints is thrown upon the

back ground altogether when we consider the bloody and hellish design conceived in his heart.

Where is the bandit, the pirate, the highway robber, the midnight assassin, that would not blush and shudder at so dastardly and cowardly an act? Why, I should not be surprised if even devils should haunt him in his night dreams, and whisper the following words in his ear to reprove his madness:

“Thou traitor, thy vow thou hast broken,
Thy tongue hath commissioned the deed to be done;

Now to the avenger! the word he hath spoken,
Aid hard on thy track his race he doth run.
In the stillness of midnight when darkness prevailleth,

And slumbers have stole o'er thy ghost haunted mind;

Then sure the bright arrow from the bow that ne'er faileth

Shall spill the red current of hearts false as thine.”

I am sure he is in the society of devils, and he and they for it. They can compromise on whatever principles they are disposed. We wish no acquaintance with that family.

AMASA LYMAN.

MORE REVELATIONS.

It would seem from the following that Mr. Rigdon has had more battles for his followers to fight than those mentioned in his revelations that should take place in the eastern country. This very gentle, peaceable, and humane man would have commenced in Nauvoo, by butchering a *small number* of the saints as a commencement, provided he could have got the courage of his followers to the sticking point.
—*Editor*

ONE OF RIGDON'S MYSTERIES.

I have just learned that Mr. Rigdon's wish and counsel to his followers, was that they should arm themselves with deadly weapons, and go upon the meeting ground and prevent our holding a meeting at the time he was to be tried and cut off from the church. But his principal counsellor opposed him so strongly that the measure did not carry, but fell through. Oh! Mr. Rigdon, were you not cut off from the church without trial? Poor man, your fiendish schemes have entirely failed, the bubble has burst, and you must be consumed by sparks of your own kindling, and welter under the infamy created by your own nefarious designs. Let Mr. Rigdon deny this if he will, then my proof shall be forth coming.

ORSON HYDE.

Nauvoo, Dec. 9th, 1844.

Resolved, by the High Council that Elder Samuel C. Brown be cut off from the church of Jesus Christ of Latter-day Saints, for refusing to comply with the requisitions of said council, and notice of the same be given in the “Times and Seasons.”

C. C. PENDLETON, Clerk.

NOTICE!!

After mature and candid deliberation, I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the presidency of the church of Jesus Christ of Latter-day Saints, are not founded in truth. I have been deceived by his specious pretences, and now feel to warn every one over whom I may have any influence to beware of him, and his pretended visions and revelations. The Twelve are the proper persons to lead the church.

WILLIAM MARKS.

Nauvoo, Dec. 9, 1844.

From the N. Y. Prophet.

Boston, Nov. 8th, 1844.

Now I say unto you Joseph Smith, if you will abide in me (Christ) you shall be an instrument in my hands to bear this, my kingdom, off triumphant unto the end; but, if you do not abide in me (Christ) I will place another in your place.

MR. EDITOR:

This was quoted by a follower of Mr. Rigdon from the Doctrine and Covenants, when I asked him how he supported Mr. R's claim to the presidency of the church. I would say to Mr. R. and his followers that it will do for them to quote this to weak saints, or once-a-week saints, but it will not do for them to quote it to those who know anything about the spirit of God—and I would just take the liberty to inform those who are following this man, that this does not place him in Joseph Smith's place. I will take the liberty to ask a few questions.—Did Joseph die in the Lord? or was he cut off from the church before he died? I have no account that he was. Or does he (Mr. R.) consider that a man's dying in the church affects his office? Mr. R. does know that this is not the case; but that they still hold their office.—So it is with Joseph—he is still the head of the church, and will lead this church off triumphant unto the end. Mr. R. might as well say that Jesus Christ was no longer the Son of God because he was slain. Joseph is our head, Christ is his head—they are both beyond the veil, and can work to a better advantage for the saints.

D. J. JOYCE.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 15, 1844.

VOLUME VI.

The present number and one more, closes volume fifth, and, with as ardent a desire as ever for the great work of the gathering of Israel in the last days, we feel disposed, to call upon the brethren and all honest men, to lend us their aid, and grant us their patronage for the sixth.

In calling upon our friends at home and abroad, for *pay in advance* for the next volume, we save the perplexity of dunning our subscribers for means after we have got under way; we save ourselves from bad debts, and we save a certain number of copies to bind for future use. These hints are sufficient without urging the necessity of paying the printer in advance, because the workmen need the comforts of life as well as other trades.

We might say much in this article, because great things have taken place among us as a church, in eighteen hundred and forty four.—As has been the case in all ages of the world, when righteous men endeavored to promulgate the everlasting gospel, for the benefit and salvation of the human family, wicked and ungodly men, have taken counsel together and slain the “Lord’s anointed.” Two of the best men of this generation have fallen martyrs to the cause of revealed religion; and truth has seemingly perished in the midst of the land.

Now the great question is, is there goodness and patriotism enough among the brethren and honorable men to support the “Times and Seasons,” while it speaks the truth, and sedulously maintains the great principles of religious toleration and constitutional liberty? Will the friends of freedom, knowing that “an hour of virtuous liberty, is worth a whole eternity of bondage,” exert half as much pains for our welfare, as is manifested for the ordinary journals of the day? If they will, we shall receive ample means to carry us through eighteen hundred and forty five, without the embarrassing or discouraging necessity of having to borrow means to answer in the place of *delinquent or remiss subscribers*.

We will here remark, that so far as our knowledge extends, we have generally found that “stingy christians make snivling saints;” and as the church has been learning lessons of practical instruction for fourteen years, we can hope with assurance, that all who have the

good of the cause at heart will manifest it by liberality. The apostle says, “a liberal man deviseth liberal things.”

The world is full of events, and heaven is rich with revelation, and who wishes to live without the one, and die without the other? No one, except he be ignorant that he has a soul, or like the fool, shall say in his heart, *there is no God*.

But we have said enough: the day in which we live, the vengeance and folly of mankind, manifested in every important move, the eagerness with which truth is received by the faithful saints; and the heavenly desire, burning in the hearts of the “heirs of salvation,” like the fire in the “burning bush of Moses,” for the completion of the *temple*, wherein can *only* be consummated and practiced the holy washings; the holy anointing; and the holy conversations for the salvation of the living and the dead, are sufficient to arouse every one that wishes to be saved, to secure the only paper that is entirely devoted to the revelations of Jesus Christ, and a determination to carry out the measures and plans of the great martyr of the nineteenth century, JOSEPH SMITH. And let us not forget to say that his history which the world so much desires, will continue to occupy a portion of the paper.

Having said so much, we have now to rely on the goodness of the saints, both for prayers and means for success, confident that the elders abroad, will work while the day lasts; and that the “Times and Seasons” will be its own witness of their exertions to sustain it, both in matter and money.

N. B. We shall keep bound for the benefit of such as wish, a few copies of the three first volumes of the Times and Seasons, and a supply of the fourth and fifth volumes for those that may need them.

* * Elder Wm. Smith’s letter to W. W. Phelps, in the Prophet, will be answered in the next number of this paper.

THE CITY OF NAUVOO.

Since the death of our beloved Prophet and Patriarch, many have supposed that our city would be laid desolate, or, at least that it would cease to prosper; that Mormonism would die, with its great leader, and that the Latter-day Saints would be scattered to the four winds.—The editors of the day, with few exceptions, have come to this conclusion, and some few in our midst, not being better informed, or wayward in their dispositions, have essayed to believe this egregious folly. Some few families have left us and gone to Pittsburgh, some

few to the Pine Country, and a few have gone west: but since this occurrence we should think that twice as many have been added to our numbers, as those that have left, as emigration has been pouring in all the time. It is true that a momentary panic ensued immediately after that tragical event; humanity shuddered at the perpetration of so horrid a deed, a temporary gloom overspread the minds of the Saints; they felt that every principle of humanity was violated, and that they were living among a horde of savage barbarians, who were reckless alike of faith, honor and human life; their finer feelings were for a moment stunned; they considered themselves degraded, and their national honor laid prostrate in the dust, and that their nation was damned in the eyes of all nations, by such diabolical acts as had never degraded any other soul.

They felt also to mourn over the bodies of their martyred chiefs, to hang their harps upon the willows, and in their overwhelming grief to cease for a while from the common avocations of life. Their feelings over, and they awoke from their stupor, they started again into life, and every where might be seen the mechanic, the laborer, and the husbandman, following with their wonted alacrity all the various avocations of life.

Great numbers of brick houses have been, and are being put up; various branches of manufactures have been started, and every thing wears the aspect of industry, content, and prosperity.

The Temple has progressed with greater rapidity since the death of Joseph and Hyrum than ever it has done before; and things in this city never looked more prosperous.

As it regards the church, there never was more faith manifested, nor a greater degree of union than exists at the present time; the church has been more perfectly organized lately in its different quorums, there are fewer dissatisfied spirits in our midst; and peace and harmony universally prevail.

The idea of the church being disorganized and broken up because of the Prophet and Patriarch being slain, is preposterous. This church has the seeds of immortality in its midst. It is not of man, nor by man—it is the offspring of Deity: it is organized after the pattern of heavenly things, through the principles of revelation; by the opening of the heavens, by the ministering of angels, and the revelations of Jehovah. It is not affected by the death of one or two, or fifty individuals; it possesses a priesthood after the order of Melchisedec, having the power of an endless life; "without beginning of days, or end of years."

It is organized for the purpose of saving this generation, and generations that are past; it exists in time and will exist in eternity. This church fail? No! Times and seasons may change, revolution may succeed revolution, thrones may be cast down, and empires be dissolved, earthquakes may rend the earth from centre to circumference, the mountains may be hurled out of their places, and the mighty ocean be moved from its bed; but amidst the crash of worlds and the crack of matter, truth, eternal truth, must remain unchanged, and those principles which God has revealed to his Saints be unscathed amidst the warring elements, and remain as firm as the throne of Jehovah.

ANCIENT RUINS.

Recently so much is said about the discoveries of ancient ruins, that we feel inclined to offer a few ideas upon the subject. Were it necessary, in order to establish the truth of their reality, just as they are found, showing that civilized nations, possessing the highest attainments in the arts and sciences, once occupied this whole land, and we add, world,—we might go behind the flood of Noah, and bring in the ante-deluvians, those "men of renown," and suppose a few cases of their "ruins"—for there were "giants in the earth in those days," and put curiosity on the stretch: but there have been a plenty of events since the flood, to answer our purpose, notwithstanding the soil and sand which tumbled round the globe during the year when the "waters prevailed exceedingly," must have buried, cities, towns and curiosities equal to any of the nineteenth century.

From many of the speculations of this age upon the grandeur of the ruins, discovered in Central and South America, it might be supposed, that no nations but those of the nineteenth century, could enjoy and execute the prerogatives of national greatness, national refinement, and worldly improvement. So small are the hidden mysteries and mighty acts of God, compared to the sword of a less than Bonaparte, and the purse of a poorer than Rothschilds.

But to the point: ruins are almost the lion of the day. In our last paper may be seen the "Interesting discovery in South America," and the "Disinterment of Nineveh." The prophecies must be fulfilled. There is nothing hidden that shall not be uncovered. Many are very anxious to find out something ancient and new—but few are willing to give God the glory. He may have peopled the earth, and des-

troyed cities, kingdoms, nations, and their works for wickedness, and who acknowledges the arm of Jehovah in it? Who, over this wide world, when a nation is scourged with war; rebuked by earthquakes, storms, and disasters, comes out and says—ah, Lord it is thou that liftest up and thou that pottest down—in wrath remember mercy? By excepting the Latter-day Saints, it may be said with shame to the world, *not one!*

Singular as it may seem, all Christendom, Catholics, Episcopalians, Lutherians, Presbyterians, Baptists, Methodists, Quakers, Universalians, Deists, and all other denominations, (*but the Mormons*) worship a God afar off, and not near at hand; and add to this idea, the refinement of the age, and the spiritual wisdom of priestcraft, and a majority of the christian population, actually worship *nothing*—because King James' translators, not called, nor sanctioned by revelation, rendered, by supplying "is" in a certain passage in John, "God is a spirit;" when common sense, in connection, with the rest of the Bible, from Genesis, where the "spirit" of God moved upon the waters, to Revelations where the testimony of Jesus is the "spirit" of prophecy, would show that God *has* a spirit: that God and angels dined with Abram on a calf, and that Jesus after the resurrection ate a broiled fish and honey-comb.

If, then, men have strayed so far from the first idea of the true God, is it any thing strange that they should lose the true knowledge of the earth, and the inhabitants thereof? Talk about "ruins" of cities in America; and "ruins" of ancient splendor in Asia; and what of them?—until the people believe in revelation, and in a God that has substance, and that created man in his own "image" and will raise the whole house of Israel in their flesh and bones, to dwell in their own land on earth, that they may be like him, and he like them; for he is their brethren: and has said—*YE ARE GODS*—until this is bona fide the case, all we can say is, *the wisdom of man is foolishness with God.* Man was created upright, but he has sought out many inventions.

The world has been cumbered with Nimrods, Pharaohs, Alexanders, Nebuchadnezzars, Neros and a host of others, who, whether they built a tower to frustrate the designs of God; or, prepared catacombs to preserve the embalmed dead; guarded Thebes with an hundred thousand men at an hundred gates; conquered the world, and mourned because there was not another to conquer; looked upon themselves as God, and cropped the grass of the field, with beasts, till seven times passed over them for their sinning against heaven;—

made a city the mistress of the world, or burned it to cope with religion:—it is all the same: God was not in all their ways; and though they may have tried to ascend into heaven, or dig down into hell; piled monuments to the clouds; spread dominions from sea to sea, and "walked among the stones of fire:" yet their fame has fled; their greatness has departed; their splendor has withered; their palaces have mouldered back to dust; wastes, deserts, lakes, and mountains sit in judgment upon their ruins and their spirits linger in prison, and will linger till the uttermost farthing is paid. Many of these inheritors of folly, might as we'd not have been born, or been an untimely birth and slept, as Job said:

"With kings and counsellors of the earth, which built desolate places for themselves;

Or with princes that had gold, who filled their houses with silver;

Or as an hidden untimely birth I had not been; as infants which never saw light.

There the wicked cease from troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant is free from his master."

The way of man has been evil continually, and if we had the history of the abominations bloodsheds and mighty acts of men during the first thousand years, as we now have the last it would exhibit a course of moral depravity' fallen greatness, and beastly corruption, as sickening and shocking to the feelings of good men as the customs of cannibals. To strengthen this idea let us introduce a few paragraphs from the Book of Jasher, not allowing it to be revelation but history sustained by other history. That book says:

"And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices, and they continued sinning against the Lord.

And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.

And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and

God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

And the Lord said, I will blot out man that I created from the face of the earth, yes, from man to the birds of the air, together with cattle and beasts that are in the field, for I repent that I made them.

And all men who walked in the ways of the Lord died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth."

This is simply a corroboration of the Bible: The wickedness of man became so great that God had to destroy the whole world, wherein was life, by the flood to *subdue it*, agreeably to a part of the command given to Adam.

But leaving matters before the flood, to be explained when Enoch's pillar is found, and the record it encloses made public, there is plenty of proof to warrant the belief that ruins may be expected all over the earth. When the tower was building we find this record in the Bible, which the Lord must have spoken:

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

From this definite account of driving the "nations apart, when the ancient hills did bow," all reflecting minds may judge that *man was scattered over the whole face of the earth*: And with the superior knowledge of men like Noah, Shem, (who was Melchisedec) and Abram, the father of the faithful, three cotemporaries, holding the keys of the highest order of the priesthood: connecting the creation, and fall; memorising the righteousness of Enoch; and glorying in the construction of the ark for the salvation of a world; still retaining the model and pattern of that ark, than which a greater, ah, we may say, half so great a vessel has never been built since; for another ark, be it remembered, with such a ponderous living freight will never be prepared as a vessel of

mercy by command of Jehovah: *That* was so perfectly built as to brave the fury of the elements a year: and with the image of the tower whose peering top reached the sky in daring magnificence; and with that mighty combination of intellect, when the whole earth was of one language, and the plains of Shinar the capitol,—with all these and thousands of others,—where is the man so self biased for his own age, as to wonder who peopled the ruinous cities of the south, or reared the time defying mounds of the north?

If the first and second thousand years produced the Zion of Enoch and its translation to heaven; the ark and the flood: the tower and the dispersion; who is so narrow minded, so destitute of the matter of man, as not to suppose, that greater things, larger schemes and mightier monuments of both wisdom and wickedness, would characterize the *third and fourth thousand years* than had the preceding two? One God fashioned the spirits of all men; and, in all ages the same superior intellects, talents and ambition, in all the various grades and trades among men, bring out about the same current of excellence, improvement, vanity, virtue, public good, and national evil. Splendor, renown and ruins, since the flood, ought not to astonish any one: for their must have been much, both from the wisdom and folly of men who had the scope of a thousand years life, to exercise their powers upon. Josephus says many lived to be one thousand years before the flood.

Of matters since then, the scriptures are not silent. Jeremiah says: "arise, get you up unto the wealthy nation, that dwell without care, saith the Lord, which have neither gates nor bars, that dwell alone." This was spoken in the days of Nebuchadnezzar; and it is well known that he did not allow any nation to dwell *alone* without gates and bars; so the wealthy *nation*, must have dwelt alone on this continent.

As to the original inhabitants of the continent of America, the Book of Mormon, backs up the description of immense "ruins" in Central America, dispels all doubt. And while that book opens the sleeping history of two or three thousand years past, we can see the two families that came out from the tower, spreading from sea to sea, waxing more and more, greater and greater, until they had occupied the entire country fifteen hundred years. In honor of one of the two first families, they were called 'Jaredites.'

After they had almost covered the land with cities, and probably made the present prairies

by extensive cultivation. The Book of Mormon says:

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.— And he did erect him an exceeding beautiful throne, and he did build many prisons, and whose would not be subject unto taxes, he did cast into prison; and whose was not able to pay taxes, he did cast into prison; and he did cause that they should labor continually for their support; and whose refused to labor, he did cause to be put to death; wherefore he did obtain all his fine work; yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prisons. And it came to pass that he did afflict the people with his whoredoms and abominations; and when he had reigned for the space of forty and two years the people did raise up in rebellion against him and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land."

The 'Jaredites,' were destroyed for their wickedness, but how many "spacious buildings," and doleful "prisons," remain among the ruins of departed things, as witnesses of their fame and folly, needs a little revelation to unravel a portion of that spirit which showed a Daniel Nebuchadnezzar's dream and image, might solve the mystery. If the "ruins," of Egypt, Baibec, Babylon, and Pompeii, exhibit in the smallest degree, the greatness and glory of the Oriental world, in past ages; so do the "ruins" of Central and South America declare the splendor, genius, intellect, refinement, and power that once actuated the master spirits and their hosts upon *these uttermost parts of the earth.* It takes some men a great while to consider upon the reality of revelation; they want the privilege of bringing up their "strong reasons" to refute it, when at the same time, a novel or other trite matter, will pass along for truth, without even a hint that all is vanity.— This is not right: it destroys the efficacy of truth and religion at the same time, and introduces the wild imaginations of men in the place of the revealed will of God.

Oneness and union are the only principles upon which Jehovah acts. Oneness of purpose and union to effect it. The course of men, since the fall, has been the reverse. Diversity for satisfaction, and division for success: by

which means, the affections have been alienated; love banished by hatred; true religion driven into the wilderness by popularity and public patronage, and the whole world "from the rivers to the end of the earth" has become the *market place of speculation*: and there are men ready to furnish the market with every thing;—law, religion, politics, souls, bodies, diseases, cures, curiosities, paintings and even "ruins;"—but, except the Mormons, no one comes to market in the name of Israel's God, with revelation, declaring the meaning of the handwriting upon the wall; showing a wondering world what has been; what is; what will be; and the way of the Lord.

To turn the attention of such as may read the works of Stevens' upon the "ruins" of Central America, we ask a perusal of the following from the writings of Nephi in the Book of Mormon:

"Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Meccum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them. And behold, that great city Jacobugath which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the govern-

ment of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."

Now, gentle reader, with all these facts before you, and the light and knowledge of the nineteenth century to explain them, what think ye of the "ruins," and what think ye of the spirit of revelation? What has the boasted wit, wisdom, and learning, of the Gentile world performed in the space of four thousand years? Ah! the problem is easily solved. They have made a great noise in piling up monuments of their greatness which after generations discover as "ruins." So let us say once for all:—with-out revelation from God the world is but a wilderness.

KEYS.

This may be thought by some to be rather a singular caption for a religious article, but when duly considered, it is presumed, that persons of candor will reflect upon it as an expression, or as a term, when used in the revelations of God, conveying the meaning of *power, authority, and knowledge*: The symbolical meaning of the word "key" or "keys" pertaining to the priesthood of the Son of God, cannot, or will not be fully defined to the present generation, because the world is unworthy of the information.

The first important passage in the bible, relating to this matter, is found in Isaiah; the which, with some other very curious knowledge unexplained, we will here quote:

"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall

be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed and be cut down and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

Now, permit us to read our translation of the two first verses from the Hebrew of *Michaelis*: And it shall be in that day that I call unto my servant, through Eliakim, (Hebrew, God raises up) the son of Hilkiah; that I will cause him (my servant) to be clothed with thy robe, (i. e. Isaiah) and to be strengthened with thy girdle, &c., &c, and he (i. e. the servant) shall be a father to Jerusalem and to the house of Judah.

The next verse, the 22nd is fully expounded by John in his Revelations on the Isle of Patmos. And shows that Jesus Christ is the "servant" spoken to in the two previous verses, and that he holds the "key of David."

"The nail fastened in a sure place," remains a mystery to the world, and will, but the wise understand. As to the "offspring and issue of his father's house" being appended to Jesus Christ, the Latter-day Saints believe that—but if any man believes that the 25th verse is a true translation and explanation of the "nail," he is welcome to his opinion; he knows nothing of the key of David, and little about the keys of the kingdom.

As Nephi said, it supposes us that the "keys" of the kingdom of heaven, spoken of in Matthew 16: 19, was a symbolical expression which conveyed to the saints then an idea similar to the "horns of Joseph;" at any rate, power, authority, knowledge, and the assurance of eternal life, seem to be locked or unlocked by these "keys" as much as the prisons of the dead, or "death or hell," are opened and shut by the keys that are held by the resurrected Savior.

That great phrase—*I have all power in heaven and on earth delivered unto me*, coupled with "if any man will follow me," let him keep my commandments, has often passed through the mind of holy men, and they have spoken as moved by the Holy Ghost: but unaccountable and mysterious as it may appear to some, the

'key' or 'keys' come from the Son of God of his own good will and pleasure. For it is written in Jeremiah 1:5, "Before I formed thee in the belly, I knew thee, &c., and sanctified thee and ordained thee a prophet unto the nations." There are other instances to show that God ordains his servants, before they take upon them flesh, but let this suffice. The power or keys, conferred by such ordination, is made manifest by the Holy Ghost,—of which "John was filled from his mother's womb," and went forth in the spirit and power of Elias.

But we have said enough on this subject, and will conclude that in all ages, whenever a messenger, or, we will say prophet of God, has graced the earth, his own works has been the evidence of his power, authority, and knowledge,—keys. Abel's offering was accepted.— Enoch was translated. Noah built the ark.— Moses brought the stone tables. Elijah was translated. Jesus showed Peter, James, and John the transfiguration. Joseph Smith brought forth the Book of Mormon: and what was the reception these holy men and many others met with, holding the keys of light and knowledge? With a few exceptions, the answer is MARTYRDOM in the most hellish sense of the word.— And what has been the reception of those who have said they were apostles, and were not? They have built cities and towers, and been honored by the world for shedding blood, because the devil loves his own. And even the great *Anti Christ* of the last days, who would feign to make the world believe, (the saints know better) that he is "my servant" the *branch* holding the before mentioned key of David, has gone to Pittsburg to prepare for war. "Wisdom will be justified of her children."

EXTRACT.

We take the following extract of a letter from the Prophet.

Boston, Nov. 19, 1844.

I will now proceed in writing my history.— In August last, myself, in company with Elder B. Brown, left Nauvoo, having been appointed by the Twelve to visit the British Provinces.— We made our way east to western New York, where we were induced to stop and spend the then coming winter. The Lord was with us in word and in deed. We organized several branches of the church, baptized rising of one hundred and fifty souls in all, and held two public conferences, the minutes of which were forwarded to Nauvoo for publication, but for some reason did not appear. After a tarry of about eight months, we again pursued our journey eastward, by way of Montreal and Quebec

making a short stay in each of these Catholic cities, preached some and circulated some books, pamphlets, &c. From thence we proceeded down the St. Lawrence twenty five miles below Quebec, thence crossing over to New Brunswick, we found ourselves in a country where no Latter-day Saint had ever journeyed, and where the fulness of the gospel had never been heard. We had of course to clear away heaps of rubbish to prepare the people to receive the word: our labors were hard—yet the Lord was with us, and "confirmed the word with signs following," so that notwithstanding opposition from rulers, and threats—yea, violence from mobs, we were enabled to plant the standard of truth in New Brunswick, and forty-seven gathered around it, during our short stay there, who are numbered with us in the new covenant: they were organized into two branches: both in the county of York, above Fredericton. If any travelling elders should have occasion to journey that way, they are requested to call on them. A great work might have been done, but time and circumstances would not admit of our staying longer, besides I was worn down with exercise, labors by day and by night. All things being now ready, we set out for Boston, and arrived here about the middle of October. I was happy to hear of the prosperous state of the church here, and after council with Brothers Woodruff, Adams, and others, I concluded not to return to Nauvoo until spring.— I have just returned from Peterborough; the church numbers eighty members, all in good standing, who expressed their determination to uphold the Twelve, by a hearty vote, not one dissenting spirit. On my return I stopped in Lowell (Sunday last) and preached to the saints, who are well united with the exception of two or three uneasy spirits. I attended meeting last night and night before in Boston, the spirit of God rested upon the saints in power: Such meetings as I attended in all three of the above branches, is a caution to Rigdonites, who tell us "the church has fallen." O, shame on such characters for ever! who waste their strength in trying to breed sedition and divide the saints. I abhor the principle, and look with contempt upon the man who will be guilty of such things. May the Lord judge them according to their works. But I must close by saying, that I will assist all in my power to support your paper.— I have just been writing to my brethren in the Provinces, to send on their money and names. If you are not pressed with matter I may address you again.

With sentiments of high esteem, I subscribe myself your fellow laborer in the gospel,

JESSE W. CROSBY.

SOUTH AUSTRALIA.

We have received South Australian papers up to the 28th of May, containing the most gratifying intelligence from that colony, in regard to the present position and future prospects of the inhabitants. The Government census which has been published in April, gives the total population at 17,196—viz—Males, 9526, and females, 7670. Compared with the sister colonies, South Australia is much better off as regards the equalization of the sexes, the present disparity being only 5404 males, against 3862 females; while in New South Wales, for instance, the males amount to 76,583, and the females only to 35,762. "The increase of the last three years," says the *Adelaide Observer*, "appears to be equal to the ordinary proportional increase of ten years in England; whilst vital statistics, the accuracy of which may be depended on, are triumphantly in favor of South Australia as compared with any British population either in the mother country or the (hitherto esteemed) most healthy of her colonies.

The various denominations which must necessarily exist in the colony, have also been classified under their various heads, and are as follows:—

Church of England	9418
Church of Scotland	1691
Wesleyan Methodists	1666
Other Protestant Dissenters	3309
Roman Catholics	1015
Jews	25
Mahomedans and Pagans	32
Total	17,196

From some other statistical returns, published along with the census, we observe that temperance has been gaining ground. The number of houses in Adelaide, Port Adelaide, and Albert Town, licensed for the sale of spirituous liquors in 1840, was 70; in 1841, 67; in 1842, 44; and in 1843, only 34. These facts derive their main importance from the influence which the consumption of ardent spirits has exercised on the amount of crime and the number of convictions in the district; and tend clearly to point out the intimate connection between the moral conduct, and strict sobriety of the inhabitants. In 1840, the number of convictions amounted to 47; in 1841, to 37; in 1842, to 36; and in 1843, only to 30.

☞ The foregoing information is given in the *Times and Seasons*, to show the Latter-day Saints, what they will have to contend with in the *Far West*.

A POOR MAN.

It is possible that the accumulation of wealth may add to the sorrow of the possessor. I know an individual, with whom I was very intimate when a youth, and I remember very well at that time, whenever I wanted relief for the poor he would give a 10*l.* note, and say, "Richard, never pass my door; always come to me when you want assistance for any deserving object." He was then comparatively poor, having perhaps a fortune of from 50,000*l.* to 60,000*l.*; but now he is worth nearly 1,000,000*l.*—One would have thought it ought to have made its possessor happy; but no, I know not a more miserable man than that. Rich as he is, it was but the other day that he ordered some of the beautiful trees in his park to be felled, because he had not money to pay the income-tax with. It was but the other day that he lost 100,000*l.* in America; that made him mad. He has another 100,000*l.* which he does not know how to invest,—that makes him miserable, and he is now under the impression that he will die a poor man.—*Oastler's speech.*

☞ Well, might Paul exclaim: the love of money is the root of all evil, and Jesus said true, when he observed, that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

Autumnal Winds.—The autumnal gales have destroyed an immense quantity of property, upon the eastern and western coasts of the Atlantic Ocean, the past fall. We think we have never read of as many disasters by autumnal gales before. These with the frequent earthquakes at sea, seem to whisper that the calamities of the last days have begun.

Proverbs.—Three things are an abomination to the saints: a slanderer, a tattler, and a hypocrite: but a drunkard, a thief, and gambler are a disgrace to themselves—and the whole too often end with murder.

ONE WORD.

Our subscribers frequently forward letters to us, inquiring "what is the reason their papers do not come, or come so irregularly?" All we can say, is, the *fault* must be in the Post Office: our papers are regularly mailed. Hereafter, new rulers may urge better rules. We hope so.—Ed.

Who is the wisest man in the world? He that lays up his treasures in heaven; where rust does not corrupt, and thieves do not break through and steal.

POETRY.

From the Nauvoo Neighbor.

LINES—BY S. HULET.

O earth attend! ye nations now give ear,
 Let mortals weep, in anguish drop a tear;
 Ye seraphs bright who range in worlds on high,
 In sorrow heave a more than mortal sigh.

Deign now ye gods who dwell in realms of light
 To stoop in silence and behold the sight;
 For ne'er transpir'd on earth, (nor yet in hell)
 A scene more tragic since the Savior fell.

Ye saints of God on this polluted earth,
 Cease from your laughter and put off all mirth;
 Weep o'er the deeds just done by wicked
 hands,
 For righteous blood now stains this guilty land.

O Illinois thy base high-handed crimes,
 Stand yet unrivall'd on the page of time;
 The horrid deeds that now thy country stain,
 Unequal'd were in Nero's bloody reign.

Though shameful scenes of blood and carnage
 great,
 Transacted were within a sister state;
 Though dark the deeds perform'd by her alone,
 More savage still and darker are thine own.

Ye men of fame who o'er this state preside—
 Who roll in pleasure, luxury, and pride;
 Your solemn vows now call you to sustain
 Your country's honor and its laws maintain.

But where's thy greatness and thine honor now,
 Thy proferr'd friendship and thy plighted vows?
 Where now the pledge that once thou didst
 bestow—
 Were they perform'd? thine actions answer no.

Ye patriots true whose noble bosoms burn

With ardent zeal—whose hearts like steel are
 firm;

Rise up like men in freedom's righteous cause;
 Stand to your rights defend her sacred laws.

Immortal shades! our honor'd father's ghosts
 Who once withstood proud Briton's warlike
 hosts,

Whose fearless spirits broke the haughty foe—
 Weep o'er thy sons, thy fallen sons below.

Look down ye men now standing at the helm,
 To guide the fate of this extensive realm;
 Your fostering care, to every branch extend;
 Their wrongs redress, their liberties defend,

Shall mobs presume to raise the impious hand
 Against the laws of this once favor'd land,
 In acts of riot, plunder, strife, and blood;
 Of laws regardless, both of man and God?

Wake O Columbia from thy slumbers rise,
 Break off the spell that closes now thine eyes,
 Exert thy power quell every hostile band,
 An equal measure mete to every man,

The cause support for which our father's bled,
 The storm avert now pendant o'er thy head,
 Lest the same hand that thou dost foster now,
 Smite thee in turn, and cause thee low to bow.

Rouse from thy dreams and open now thine
 eyes,

Ere vengeance dread, shall thunder from the
 skies,

And in thine ears announce thy fearful fate,
 And break thy visions when it be to late.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

(Continued.)

April 2d. F. G. Williams was appointed, by a council of High Priests, an agent, to superintend and employ men to labor in the brick yard, on the French farm, also to rent the farm. The French farm was purchased on account of the stone quarry thereon, and the facilities for making brick, each essential to the building up of the city. The council also instructed Bro E. Thayer to purchase the Tannery of Arnold Mason, in Kirtland.

On the 6th of April, in the land of Zion, which was within the western boundaries of the State of Missouri, about eighty official, together with some unofficial members of the church, met for instruction, and the service of God at the Ferry on Big Blue River, near the western limits of Jackson County, which is the confines of the State and the United States.—It was an early Spring, and the leaves and blossoms, like a glimpse at Paradise, enlivened and gratified the soul of man.

The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom. It being just 1800 years since the Savior laid down his life that men might have everlasting life, and only three years since the church had come out of the wilderness, preparatory for the last dispensation; they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together and all the sons of God shouted for joy: when Israel eat the "passover" as wailing came up for the loss of the first-born of Egypt, and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sung that electrifying strain, "Peace on earth and good will to man;" and the solemnities of eternity rested upon them. This was the first attempt made by the church, to celebrate her birth day, and those who professed not our faith talked about it as a strange thing.

While the church was thus rejoicing, the news from abroad was, that 30,000 out of the population of 100,000, had died of starvation, in consequence of the famine produced by three years drouth, followed by a flood, in the Cape de Verd islands: that sixteen shocks of an earthquake had been felt, the previous February, at St. Kitts and Nevis, in the West India islands: that the Polish Jews were about to visit Jerusalem: that war was raging between

Turkey and Egypt: that a great fire had occurred in Liverpool: that volcanic eruptions, wars and rumors of wars, were prevailing in different sections of the earth, and fire balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of the wicked to tremble, none of which was more awful than the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of 15 years about sixty millions of inhabitants. (See "Evening and Morning Star, April 1833.")

Brother Jared Carter presented me a letter, which he had received from his brother, to me, and requested me to answer it, which I did as follows:

Kirtland, April 17, 1833.

Dear Brother Carter:—Your letter to Bro Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labor in the region where you live; we acquiesce in your feelings on this subject until the mouth of the Lord shall name; and, as it respects the vision you speak of, we do not consider ourselves bound to receive any revelation from any one man or woman without their being legally constituted and ordained to that authority, and given sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the church, or any one, to receive instruction for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them: but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction, for the fundamental principles, government, and doctrine of the church is vested in the keys of the kingdom.—As it respects an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and be admitted as at the first.

The duty of a High Priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the elders, without their consent. And again it is the High Priests' duty to be better qualified to teach principles, and doctrines, than the elders for the office of elder is an appendage to the

high priesthood, and it concentrates & centres all in one. And again, the process of laboring with a member: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he maketh thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee, &c.; and when there is no bishop, they are to be tried by the voice of the church; and if an elder, or a high priest be present, they are to take the lead in managing the business; but if not, such as have the highest authority will preside.

With respect to preparing to go to Zion:—First it would be pleasing to the Lord that the church or churches going to Zion should be organized, and appoint a suitable person, who is well acquainted with the condition of the church; and he be sent to Kirtland to inform the bishop, and procure license from him agreeable to revelation: By so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganized band in journeying in the last days. And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion, the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend as they are written blindly: speaking of the elders being sent like lightning from the bow of Judah; the second, no secret in the councils of Zion. You mention these as if fear rested upon your mind otherwise we cannot understand it. And again we never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case, and that in a council of high priests. For further information on the subject you have written, I will refer you to the elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may receive from them that are faithful. You may expect to see Brothers Orson and Lyman, for whom we have great fellowship.

It is a great thing to enquire at the hand of God, or to come into his presence; and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially, about things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith; and more espe-

cially a teacher, or a high priest in the church. I speak not these things by way of reproach, but by way of instruction; and I speak as being acquainted, whereas we are strangers to each other in the flesh. I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

I now close by sending you a salutation of peace in the name of the Lord Jesus Christ: Amen. The blessing of our Lord Jesus Christ be and abide with you all: Amen.

JOSEPH SMITH, Jr.

N. B. If it is inconsistent to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more elders. We have received two letters from Brother Sherwood, stating the order and condition of the church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us: you will please read this letter to Brother Sherwood.

J. S.

In April the school of the prophets closed to commence again in the fall, I also wrote a letter to the brethren in Zion, Missouri, as follows:

Kirtland, March 21, 1833

Dear Brethren in Zion,—Agreeable to a notice we gave you, in Brother Whitney's last letter to you with respect to answering your letters, we now commence, after giving thanks to our heavenly Father for every expression of his goodness in preserving our unprofitable lives to the present time, and the health and other blessings, which we now enjoy through his mercies.

With joy we received your general epistle, written the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction. It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy burned on every countenance when they saw that our epistle, and the revelation were received by our brethren in Zion, and it had had its desired effect.

For your satisfaction, I here insert a revelation given to Shederlaomach, the 15th of March, 1833, constituting him a member of the United Firm.

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Sheder

laomach, that ye shall receive him into the or der. What I say unto one I say unto all.

And again, I say unto you, my servant Shed-erlaomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever: Amen.

With respect to Brother Gilbert's letter of the 10th of December, I would say to him; firstly, we believe he wrote it in all sincerity of his heart: and we were pleased in the style, and composition; but, upon mature reflection; and enquiry at the hand of the Lord, we find some things that are unreconcilable, especially to some: I mean with respect to hints given, that are not clearly explained. As every letter that comes from Zion, must go the rounds of the brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written from brethren should be plain to the understanding of all, that no jealousy may be raised and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to Brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to Brother Gilbert, that I do not write this by way of chastisement, but to shew him the absolute necessity of having all his communications written plain, and understandingly. We are well aware of the great care upon his mind, in consequence of much business; but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance; and the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the Star; but when it is published, it will all go to the world together; in a volume by itself; and the New Testament and the Book of Mormon will be printed together.

With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, &c., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly. Brother Elliot was here yesterday and shewed

me a letter from Brother Phelps, and we were well pleased with the spirit in which it was written. The probability is that he will not go to Zion at present, as he has bought in Chagriu.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market: and be assured that we shall use our influence to send brethren to Zion who are able to help you in the purchase of lands, &c., &c.

We have just received a letter from Brother Sidney, he has built up a church of eight members, in Medina county, Ohio, and prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and his grace, praying him to keep and preserve you blameless, to the coming of our Lord Jesus Christ: Amen.

JOSEPH SMITH, Jun.

P. S. Say to Brother Corrill that his confession gave me great satisfaction, and all things are now settled on my part. J. S.

In the month of April, the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson County. The number of the mob, was about three hundred. A few of the first elders, met in secret, and prayed to Him who said to the wind "Be still," to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavor, to unite upon a general scheme for "moving the Mormons out of their diggings," (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

April 30th a conference of high priests assembled at the school room, in Kirtland, and appointed Brother Albert Brown, a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held, the past season; and John P. Green was instructed to go and take charge of the branch of the church in Parkman, carrying with him an epistle to the brethren; and as soon as convenient remove his family to that place. It was also decided that Sister Vienna Jaquies should not proceed immediately on her journey to Zion, but wait until William Hobart was ready, and go in company with him.

On the 4th of May, 1833, a conference of high priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the elders, who should come together to receive instruction

preparatory for their missions, and ministry, according to a revelation on that subject, given March 8th 1833, and by unanimous voice of the conference, Hyrum Smith, Jared Carter and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

CORRESPONDENCE.

Bordentown N. J. Nov. 10th, 1844.

Dear Brother W. W. PHELPS of Nauvoo, I take this method of addressing you through the columns of the Prophet, as it will save postage and is not so liable to be miscarried; hoping that it will receive due and immediate attention.

Dear Brother:—Situated as I am in this eastern land, and far from the great emporium of the west, (Nauvoo) and I might say my home, if there is any place on earth that I might with propriety call so. But, indeed, I could say with Abraham, I have no home this side the vale, but a pilgrim and sojourner here on earth; (not exactly in tents, as the good old Patriarch with flocks and herds) a stranger without purse or scrip among strangers to build up the kingdom of God, (a most unpopular theme) and bear some humble part of this last ministry to the nations of the earth?

Can you tell, dear brother, why it is, the saints of God in all ages, and especially in these last times, can have no more rest? persecuted as they are from city to city, and from place to place; I ask myself the question, is anything criminal in Mormonism—in the divine pretensions of the prophet? this cannot be, others have professed the same; there has been hundreds of prophets, true ones too, and men have declared that if they had lived in their day, they would not have killed them; and yet, what have they not done? (“for if they will do these things in the green tree, what will they do in the dry?”) But, they say, none of these signs have followed and proven him a prophet, that followed and proved them of old. What say ye, can you answer this?

Tell us the crime, the time and place, when and where; was it finding the Nephite record? revealing to the world the origin of a lost and scattered people, a knowledge of which had been hid for ages in midnight darkness; lost from the deepest research of modern antiquarians. Was it for revealing to the world a knowledge of whose lands, and by whom the foundation of these mighty cities had been laid, and since discovered by Stephens and Catherwood; this none will doubt, yet a knowledge of the fact of these cities being built by skillful

hands, hundreds of years ago, written in the Book of Mormon would be a ‘stumbler.’

These discoveries, made by these men, which are truly great and confirmatory of the truth of the Book of Mormon, and the inspiration of the prophet Joseph, was made since this book was found and published to the world in 1830; then the prophecy was made that the Indians were a remnant of the house of Israel, “had wandered through the wilderness, and came over the sea,” inhabited North and South America, built large cities, and were a warlike people; that many had fallen in battle and cities had been destroyed, a remnant remained as the last vestige, to tell the sad tale and history of their fallen race. And who has proved this prophecy true? ‘Stephens and Catherwood!’

You will bear in mind, also, that Joseph was but a youth at this time, without any possible means of knowing, as men naturally know of these things—a mere plough boy at the age of 17, 21 and 22; he never had by the aid of ‘government friends,’ or wealthy parents, the means to climb the Alpine mountains of the east—to traverse the holy land, and in Central America, stand and gaze upon the richly wrought pyramids, and with wonder and amazement exclaim, whose hands have laid these cities and reared these mighty monuments? Yet God had given him this knowledge; read the Book of Mormon and it will tell you; and mark, kind reader, that this book was published in 1830, and the discoveries and facts proved by Stephens and Catherwood in 1837, proving to a demonstration the inspiration of the prophet, and the divinity of the book.

But it is said in Mormonism there is a charm a mystery that the world cannot explain; I admit it; it has a charm more inviting than all the magicians and sooth sayers of Egypt, and a mystery that sectarians cannot unravel. Why? Because they have not the spirit of Christ, which is the spirit of prophecy. Mormonism has inferiors, but no superiors; it acknowledges no twin-sister but heaven; no superior but God; no king but Jesus: with unparalleled rapidity it has rolled on, “out-vied the muttering crowd,” and accumulated its thousands, who are now rejoicing in the fulness of the gospel revealed and brought to light by the prophet Joseph.

If it should be asked, then, is Mormonism true? a thousand intelligent voices reverberate yes! yes! yes!

Again, who has gathered their thousands? built a city? two temples? and embodied a code of morals garbed with immortality, that has made its way to the imperial thrones of the earth, embosomed itself in the golden rays and unbounded glories of heaven, crowned with

never fading laurels, (is it not Joseph?) Men of sound minds (not Millerites nor bigots) of all ranks, from all societies, of all the intelligence of the earth; combined in one word, the cream and salt of the same, and virtue of heaven; can this be, and Joseph Smith a false prophet?—again is heard from a thousand voices, no! no! no!

Dear brother if the thousand and one testimonies, miracles, records, antiquities, facts, bible truths, knowledge, revelation, fulfilment of prophecy, God, men and angels do not prove any thing but a fallen prophet, and Mormonism so far beneath the notice of the would be great and wise men of this age, I wish you would solve the mystery, for to me it is a mystery indeed

And now, dear brother, I will come to the point, having done with my preliminaries.—As many faint and incorrect descriptions have been given of Nauvoo and the temple, by travellers, passers-by, and others, until some have thought the temple built upon moonshine, and the city a barbarian—ugly, formal with heads and horns, and stuck into the nethermost corner of the universe, where none but Indians, Hotentots, Arabs, Turks, Wolverines and Mormons dwell; and if you can find time to reply, I wish you would give me an ungarished statement of facts respecting Nauvoo; its probable number of inhabitants, and finally, a graphic description of the whole place; give us the number of distilleries, liquor venders, and what gross immoralities have corrupted Nauvoo, cursed the city, the temple, the Twelve, &c., smote the daughters of Zion with scabby heads, and numbered the thousands of saints (that have gathered there to hear the word of the Lord, and be taught in his way) with goats, and cursed them above all horned cattle. An answer to these unaccountable problems, will, no doubt be eagerly grasped after, and be very interesting to many in the east, as we have many braying animals which have become quite obnoxious to the quiet rest of the innocent, and bray to the discomfiture of many, not on account of the soundness of their doctrine; but on account of blasphemies, the Twelve, the temple, the church at Nauvoo, and the great body of saints, their moral men and women, the abominable lies they tell, make people nervous sometimes when they do not know how things are; men who were once men of apparent intelligence, make these statements. The place must have become materially changed in its morals since last spring, when I was there, a short time indeed for such a mighty change.

I did not intend to argue the question, what is the difference between Millerism and Mormon-

ism now Millerism is dead. Please to answer how high the temple is to the eaves and top of steeple, (if any at all,) and how long, how many moons, suns, ears and heads, and what do they all represent, of what materials and workmanship, how antique and of what order the pillars and structure? Is it a pattern of church and priesthood? Show us the order, the font with the length, the breadth, and the height thereof; the unity of the saints, the proper age of my mother, and her birth-place, also that of my father and his age at the time of his death, and the number of the family, (which you can obtain from the family records in my mother's possession,) embodied in one, in as concise a manner as possible. This will correct many errors, and confer a favor on your old and tried friend I must say, I wish I could think more of Nauvoo than I do, yet it is not Nauvoo! for when I reflect that there lie the silver locks of an aged and martyred father, martyred by a Missouri persecution, in the grave, numbered with the dead; and four brothers, two of whom in my vision appear with mangled bodies, and garments red with crimson gore. Oh! the fatal steel and barbarous murder! Their blood is still unavenged, and the cruel murderers are lounging about seeking for more; what have others to expect? Yet Nauvoo contains almost all that is near to me. My poor o'd mother, almost worn out with years and trouble, and three sisters that remain, with myself, are all of that family, who were the founders of Mormonism and the church of Christ in these last days, through great persecution and trouble, having borne the heat of the day; and how long the rest may be spared, God only knows.

Brother Phelps, will you call and see my mother, and give her a word of consolation from me. I hope she will live till I can get to see her. She may live to see all her sons laid in the grave. Remember me also to my sisters Sophronia, Catherine, Lucy and their husbands, and the martyrs' widows—God bless them all for ever is my prayer. I wish also to be remembered to all the saints in Nauvoo, give them my prayer, that God may sustain them in all their trials, for truly they are great, and tell them to think of me their brother in affliction, and my sick family, which has kept me from their society in this their time of peril; and if the Lord does not interpose, they must ere long be numbered with the dead. Oh! that God would have mercy upon me and my sick family!

Will you pray for us, dear brethren at Nauvoo? Remember me to your family. Mrs. Smith sends her love to your wife, and wishes to be remembered to all her friends in that coun-

try, as it will be a miracle if she ever sees them again. Write to me immediately.

With sentiments of respect and esteem I subscribe myself, your friend and brother in the gospel of Christ.

WM. SMITH.

THE ANSWER.

Nauvoo, Ill., Dec. 25, 1844.

Remembered Brother William Smith:

Up to the reception of your excellent letter to me, (dated at Berdantown, N. J., Nov., 10, 1844, which you had the goodness to communicate through the columns of the "Prophet,") since we have been members together in the church of Jesus Christ of Latter-day Saints, I think it may be said, we have been *one* in faith, *one* in love, and *one* in friendship, and like the often used key, we have grown brighter and brighter, as we have performed the great service of opening and shutting the "lock" on religious understanding. As Jeremiah said, so say I: "The heritage of the Lord is like a lion in the forest; the heritage of the Lord is like a *speckled bird*;" every body is afraid, and every body is pecking at us. It is a great thing to be a messenger of salvation, and so I will begin to answer your questions.

You ask; "why is it that the saints of the last times, can have no rest?" and I answer, because the world loves darkness rather than light, and their deeds are evil. "Popularity" now and ever, since the serpent was cursed to crawl upon his belly through the loss of his feet, is, has been, and will be, the best kind of *religion* in use. Talk about holiness, morality, temperance, humanity, brotherly kindness and charity among the refined polite nations of the world; why, ever since Cain built a city for the ungodly to revel in, for the polygamy of a Lamech; for the droving of a Jubal; for the music saloon of a Jubal; and for the brass and iron foundry, and bogus machine of a Tubal Cain, the majority of mankind, have made *money* their faith; *popularity* their works, and *persecution* their sincerest devotion of moral greatness.

They that live godly in Christ Jesus, shall suffer persecution, says Paul; and so it is—and it always comes first from him that professes godliness: Cain was a sectarian and could not admit revelation and hear God say: "well, Abel I have accepted thine offering;" and so he killed his brother because the devil slyly whispered in his ear:—*it is blasphemy to talk with God*.

Now the next generation could discover the wickedness of Cain, and the holiness of Abel, but the same evil spirit whispered that was in a day when revelation was necessary, but there

is no need of it now, and it is done away.

We have followed the rules and regulations of those good men, and O! if we had lived in their days, they should not have been killed! but as for this fellow he is "unpopular;" he blasphemes our God: he ought to die, but we being compassionate and charitable, and feeling a warm desire for the great cause of religion, will advise him to quit his folly, or delusion; and if he dont, we will punish him a little by stripes, sword, dungeons, or banishment; and then if he does not stop, *we will stop him!*

O Lord God Almighty, when the prison doors of Tophet, hell, and the horrible pit are unlocked; and the entrance into outer darkness opened, to bring the damned before the bar of the Judge of all the earth for the final judgment, I think some few christians in company with their father Cain and cousins of "popular" priesthood, from that day down to the judgment trumpet, will "grin horribly a ghastly smile"—*yes, we killed the prophets and persecuted the saints*, because they were not "popular." Then your question will be answered.

As to the "crime, time, and place, &c., of finding the Nephite record," its *revelation* is the very thing that produces an earthquake to this generation. It explains the bible; it opens the vision of the prophets; it unravels the mystery who first settled this country, and it shows the old paths wherein if a man walk he shall live. It copes with the boasted knowledge of the world; it glitters through the combined fog of ages; shows that God who eat of a calf with Abraham, will eat and drink again on the earth with his saints, when the wolf and the lamb, and the lion and the ox, will be as friendly as the saints and seraphs, in the full fruition of bliss; it cuts the gordian knot of priestcraft, and reveals the priesthood of the Son of God, which is "without beginning of days or end of years;" whereby it shows that prophets were ordained in eternity, when the "morning stars sang together, and all the sons of God shouted for joy;" and it speaks from the dead, whereby the living can hear from their friends, who have fought the good fight of faith, and passed from life unto death, and from death unto life! and Stevens with his incidents of travels in Central America; and others who are opening the bowels of the earth, and rolling "ruins" into being; and ten thousand elders of Israel filled with the Holy Ghost, declaring the everlasting gospel with irresistible power and economy, that surpasses understanding; the great persecutions and murders which are dealt out without measure to its believers; and the distress of nations and the

signs that Jesus Christ said should be, like the sound of many waters, or of a great thunder, declare that it is *eternal truth!* and that your brother *Joseph Smith* was one of the Lord's anointed! That he now sits with God in the heavens, and laughs at the calamities that will speedily wrap the world in woe! and that he will mock when their fear seizes the last hope of a crude existence!

Joseph Smith was a Captain General and this world will be introduced to him as such, when the epitaph of its great men's greatness will be written within and without on the gates of the lower prisons, and entrance into outer darkness: "*we were, and are not, and yet are!*"

But I must not go to preaching to an apostle as I know you are, lest I enter into the rich treasure of knowledge too, and cause you to exclaim:—cast not thy precious jewels to strangers, lest greediness and covetousness seize them and they like the avaricious steward, with his goose that laid a golden egg a day, kill her in order to obtain the whole litter at once, and so destroy the fountain!

Mormonism is the wonder of this world, and the great leveling machine of creeds, constitutions, kingdoms, countries, divisions, notions, notoriety and novelties; and praise it, talk about it, lie about it, exalt it, degrade it, blow at it, sneer at it, fear it, love it, hate it, persecute it, or laugh at it, still it is *Mormonism*, true as heaven, powerful as Jesus, eternal as element, going on conquering and to conquer!

Have the mightiest men on earth reared monuments of grandeur? of glory? of duration? of splendor? of fame? of utility? or of admiration?—Joseph Smith has exceeded all their wisdom and greatness. He has brought back the past and rolled up the future, whereby the past, present, and future, exhibit their images like the skies over the ocean.

Mormonism! O Mormonism! Nimrod, Homer, Pharaoh, Cadmus, Alexander, Nebuchadnezzar, Holofernes, Herod, Bonaparte, and an immense retinue of other dignitaries, who have burst into being with pomp and glory, and made a trembling world wonder at their cruelty and cunning:—Where are the pillars, the records, and the approvals of heaven, of all your greatness?

"A heap of dust alone remains of thee,

'Tis all thou art and all the proud shall be,"

while Mormonism, from an Abel, though dead, yet speaketh; from an Elijah though translated in a fiery chariot to heaven, yet, returns in glory with Moses, and blesses Jesus at the transfiguration on the mount! O Mormonism! Thy father is God, thy mother is the Queen of

heaven, and so thy whole history, from eternity to eternity, is the laws, ordinances and truth of the "Gode"—embracing the simple plan of salvation, sanctification, death, resurrection, glorification and exaltation of man, from infancy to age, from age to eternity, from simplicity to sublimity: from faith, repentance, baptism, reception of the Holy Ghost by the laying on of the hands, to washing, anointing, holy conversation, baptism for the dead, to the presence of angels, the general assembly and church of the first born; to the unspeakable glory of seeing God and the Lamb, and to spirits of just men, made perfect, and to be ordained unto eternal life!

And again, we exclaim, O Mormonism! No wonder that Lucifer, son of the morning, the next heir to Jesus Christ, our eldest brother, should fight so hard against his brethren; he lost the glory, the honor, power, and dominion of a God: and the knowledge, spirit, authority and keys of the priesthood of the son of God!

Christ kept his first estate—Lucifer lost his by offering to save men in their sins on the honor of a God, or on his father's honor.—Christ hated sin, and loved righteousness, therefore he was anointed with holy oil in heaven, and crowned in the midst of brothers and sisters, while his mother stood with approving virtue, and smiled upon a Son that kept the faith as the heir of all things! In fact the Jews thought so much of this coronation among Gods and Goddesses; Kings and Queens of heaven, that they broke over all restraints and actually began to worship the "Queen of heaven," according to Jeremiah.

Well, now, Brother William, when the house of Israel begin to come into the glorious mysteries of the kingdom, and find that Jesus Christ, whose goings forth, as the prophets said, have been from of old, from eternity: and that eternity, agreeably to the records found in the catacombs of Egypt, has been going on in this system, (not this world) almost *two thousand five hundred and fifty five millions of years:* and to know at the same time, that deists, geologists and others are trying to prove that matter must have existed hundreds of thousands of years;—it almost tempts the flesh to fly to God, or muster faith like Inoch to be translated and see and know as we are seen and known!

O Mormonism! no wonder the earth groans with the blood of thy martyrs! But there is one sweet consolation: death hath power on a saint, *but once!* the righteous rise triumphant over death, hell, and the grave! The wicked, thanks be to God, have to go through the agonies of the grim monster, *twice!* and the "sec-

and death," will be long enough, excruciating enough, and woful enough, to satisfy the "utmost farthing" for *murdering* the Lord's anointed! and the punishment still is eternal.

But I must begin to talk about Nauvoo, for I think I have said enough to prove the "mystery," whether the perishing philosophy of the age credit it, or not; so you may set me down as a living monument of Mormonism, and with the Twelve, there will then be *thirteen united saints*, bearing this testimony to the world that God, man, and Mormonism, are not only material, but eternal, and therefore, like Jesus, when martyred they come to life again.

I shall not describe the localities of Nauvoo, now, because I shall not have room; but as to the facilities, tranquillities, and virtues of the city, they are not equalled on the globe. The saints, since Sidney, the great "Anti-Christ" of the last days and his sons of "Sceva," have left Nauvoo, together with some other Simon Maguses, or foolish virgins, and wicked men who had crept in to revel on the bliss of Jehovah, have gone also, peace, union and harmony prevail.

I speak advisedly when I say Nauvoo is the best place in the world. No vice is meant to be tolerated: no grog shops allowed: nor would we have any trouble, if it were not for our lenity in suffering the world, as I shall call them, to come in and trade and enjoy our society as they say: which thing has made us the only trouble of late. These pretended friends, too frequently like old Baalam's girls, when let in among the young men of Israel, find admirers, and break the ordinances of the city, and then "Phineas' javelin," touches the heart.

The temple is up as high as the caps of the pilasters, and it looks majestic, and especially to me, when I know that the tithing, "the mites of the poor," thus speaks of the glory of God. All the description that is necessary to give you now, is that this splendid model of Mormon grandeur, exhibits thirty hewn stone pilasters which cost about \$3,000 apiece.—The base is a crescent new moon: the capitols, near fifty feet high, the sun, with a human face in bold relief, about two and a half feet broad, ornamented with rays of light and waves, surmounted by two hands holding two trumpets. It is always too much trouble to describe an unfinished building. The inside work is now going forward as fast as possible. When the whole structure is completed it will cost some five or six hundred thousand dollars; and as Captain Brown of Tobasco, near the ruins of Palenque, said, "it will look the nearest like the splendid remains of antiquity in Cen-

tral America of any thing he had seen, though not half so large."

The temple is erected from white limestone, wrought in a superior style: is 123 by 88 feet square; near 60 feet high: two stories in the clear, and two half stories in the recesses over the arches; four tiers of windows; two gothic and two round. The two great stories will each have two pulpits, one at each end; to accommodate the Melchisedek and Aaronic priesthoods; graded into four rising seats: the first for the president of the elders, and his two counsellors; the second for the president of the high priesthood and his two counsellors; the third for the Melchisedek president and his two counsellors, and the fourth for the president over the whole church, (the first president) and his two counsellors. This highest seat is where the scribes and pharisees used to crowd in "to Moses' seat." The Aaronic pulpit at the other end the same.

The fount in the basement story is for the baptism of the living, for health, for remission of sin, and for the salvation of the dead, as was the case in Soloman's temple, and all temples that God commands to be built. You know I am no Gentile, and of course, do not believe that a monastery, cathedral, chapel, or meeting house erected by the notions and calculations of men, has any more sanction from God than any common house in Babylon.

The steeple of our temple will be high enough to answer for a tower:—between 100 and 200 feet high. But I have said enough about the temple; when finished it will show more wealth, more art, more science, more revelation, more splendor, and more God, than all the rest of the world, and that will make it a Mormon temple:—"God and Liberty;" patterned somewhat after the order of our fore fathers', which were after the order of eternity.

The other public buildings in Nauvoo, besides the temple, are the Seventies' Hall, the Masonic Hall, and Concert Hall; all spacious, and well calculated for their designated purposes.

There is no licensed grocery to sell or give away liquors of any kind in the city; drunkards are scarce. Probable number of inhabitants, 14,000: nine-tenths Mormons.

Now for the welfare of your relatives. I have seen your mother and she cried for joy over your letter. Though in her 69th year, her heart was big with hope for her "darling son, William:"—and she blessed you in the name of the Lord.

The rest, I think, enjoy very good health, and especially Emma, who amid her great affliction, has given birth to a son, and like Da-

vid of old, may he yet be a terror to evil doers; one that will light his candle in the same great fire where his father's was lit, and search the world by the light of it, till the last stain of his father's blood, is made white by righteousness.

The record of your father's family presents the following summary of life and death:

Joseph Smith Sen., born in Topsfield, Mass., July 12, 1772. Died in Nauvoo, Ill., Sept. 14, 1840, aged 68. His grey hairs were brought down to the grave by being driven from the State of Missouri in the dead of winter by Gov. Boggs and his murderous banditti.

Lucy Smith (Mack) born in Gilsom, N. H. July 8, 1776, now in her 69th year; mourns the loss of a husband and six sons, the most of whom fell by the tender mercies of a Christian Republic, bestowed by the Herods of the land in civilized exile and murder.

Joseph Smith and Lucy Mack, married in Tunbridge, Vt. June, 24, 1796.

Alvin Smith, born in Tunbridge, Vt., February 11, 1798. Died in Palmyra, N. Y., November 19, 1829, aged nearly 32.

Hyrum Smith born in Tunbridge, Vt., February 9, 1800, was murdered in Carthage jail, on the 27th of June, 1844, (*by a mob*.) aged 44. Thus fell a martyr, against whom not even one crime had ever been known.

Sophronia Smith born in Tunbridge, Vt. May 10, 1803, aged 41.

Joseph Smith Jr. born in Sharon Vt., December 23, 1805. Murdered in Carthage jail on the 27th of June, 1844, (*by a mob*.) on account of his religion as almost all holy men had been before him;—aged 39. Thus fell a martyr, to gratify the cupidity of a priestly thirst, for innocent blood; and shows the weakness of our government to protect her citizens: this first prophet of the last dispensation, whose godly works, whose virtuous deeds, and whose innocent blood will entitle him to a fame, a name, a glory, an honor, power, and dominion, with Gods, when his persecutors and murderers will mutter, groan, gnash their teeth, and sigh among the damned, where "their worm dieth not, and the fire is not quenched."

Samuel Harrison Smith, born in Tunbridge, Vt., March 13, 1808. Died July 30th, 1844, broken hearted, and worn out with persecution. Aged 36. The righteous are removed from the evils to come.

Ephraim Smith, born in Royalton, Vt., March 13, 1810. Died March 24, 1810; aged 11 days.

William Smith, born in Royalton, Vt., March 13, 1811; aged (soon) 34; the only male (living) of the family, and one of the "Twelve."

Lord, while I write "the fire burns for the mighty of Israel, to come up like a lion from the swelling of Jordan."

Katharine Smith, born in Lebanon N. H. July 28, 1813; aged 31.

Don Carlos Smith, born in Norwich Vermont, March 25, 1815. Died August 7, 1841, aged 26. His untiring vigilance for his parents and the persecutions of Missouri, brought him to the grave, just as he was stepping upon the threshold of life and usefulness.

Lucy Smith, born in Palmyra, N. Y. July 15, 1821; aged 23.

So here you have your history—without painting. The females all married, all Mormons and live in this vicinity.

How think ye this little sketch will fit the refinement of christendom? I believe the next generation will say, O, if we had only lived with these good men, we would not have murdered them! Do you think that this benevolent world, with all their priests, piety, pulpits and philanthropy, will call to mind that through their exertion or silence, one mother, born four days after our independence was declared, and four daughters-in-law, weep over the tombs of their mob-murdered husbands, while their innocent blood stains the land, the law, liberty and religion of the whole nation?

Our pseudo-President says in his last message: "The great moral spectacle has been exhibited of a nation, approximating in numbers to 20,000,000, of people, having performed the high and important duty of electing their chief magistrate for the term of four years, without the commission of any acts of violence, or a manifestation of a spirit of insubordination to the laws."

Now what says the people about the "riots in Philadelphia," the murder at Carthage of one of the candidates for that high office, and shooting a man dead in Tennessee for carrying a poke stave? Was their "any acts of violence" in all these manifestations of murder? We none to the hypocrite!

Governor Edwards of Missouri, in his message to the legislature, after regretting mob law or disobedience in other states, says, "but in our State, the great majority of the people are sober and discreet, mild and prudent, industrious and frugal, honest and virtuous, and above all, the lovers of good order and peace in society."

Such mock virtue; such hypocritical eulogy, is enough to merit an earthquake! Great God!! 15,000 people exiled, robbed, mobbed and murdered by executive authority, and now the people are all lovers of good order, and peace in society.

ty! This out Herods Herod! and out Bogges Boggs! O wrath of God! where art thou?

But I must begin to draw to a close, or my letter will be long enough for a pamphlet. I cannot leave the subject, however, till I bring in the "Twelve." They were known from before the foundation of the world, and are thus noticed in the prophecy of Zenos, in the Book of Mormon; I mean in that masterly parable of the "olive tree." All men, acquainted with revelation and the spirit of God, have agreed that the "servant" spoken of in that parable, was Joseph Smith, and when the Lord commanded him "to go to and call other servants," and "they did go to it with their might,"—as the whole has been backed up by revelations in the Book of Doctrine and Covenants, it would require more than "mortal" to prove that allusion to the "servants," meant any body but the "Twelve."

I know the Twelve, and they know me.—Their names are Brigham Young, the lion of the Lord; Heber C. Kimball, the herald of grace; Parley P. Pratt, the archer of paradise; Orson Hyde, the olive branch of Israel; Willard Richards, the keeper of the rolls; John Taylor, the champion of right; William Smith, the patriarchal Jacob staff; Wilford Woodruff, the banner of the gospel; George A. Smith, the entablature of truth; Orson Pratt, the gauge of philosophy; John E. Page, the sun dial; and Lyman Wight, the wild ram of the mountain. And they are good men; the best the Lord can find; they do the will of God, and the saints know it.

As to Sidney Rigdon and his clique of dissatisfied beings—there was to be "another beast," and unclean spirits, like frogs, were to come out of the mouth of the diagon, beast, and false prophet, and time will reveal all about *him*—and eternity will settle it. The seed by the way side, among thorns, and stony places, belongs to the wicked one, and he will have it. *Let the dead bury their dead.*

So now, dear brother, while I respect you and the "Twelve," and all their kin, as my own blood relations, shall we, as the legal heirs of salvation, enlightened by the voice of God; by revelation upon revelation; by the gift of the Holy Ghost bringing all things to our remembrance; shall we, who have witnessed the power of God in the spread of the everlasting gospel; in the manifestations of the gift of tongues; the miraculous healing of the sick by the laying on the hands of the elders; shall we, who have spent so many sweet hours under the holy droppings of the prophet's golden fountain; who have been delighted at his heavenly knowledge combatting the errors of genera-

tions; teaching senators wisdom; judges justice; priests piety, and mankind mercy; shall we, who have beheld prophecies fulfilled knowing that the very bowels of the earth have hove up her "stony ruins," to establish the validity of the Book of Mormon, beyond a doubt; shall we, who have heard the echo of glad tidings from the islands of the sea, and from all quarters of the earth; shall we, who now gaze upon the blood stained prairies of the west; where bleaches the bones of the prophets, patriarchs, elders, men, women, and children, who all gave up the ghost in full faith; shall we, who have tasted of the good word of God, and seen the mysteries of the world to come, shall we turn to the beggarly elements of the world, to work our passage back to popularity and hell, for a "mess of pottage," like Hinkle, Bennett, Law, Rigdon and Co? No! Eternally no!—While water runs and grass grows, while eternity goes and eternity comes we will go on, knowing that it is written in heaven; published on earth, and muttered in hell, that Mormonism is ETERNAL TRUTH, and God Almighty is the author of it!

All the friends and saints greet you and your wife and family, with prayer and love.

As ever,

W. W. PHELPS

TO ELDER WM. SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO,

JANUARY 1, 1845.

M D C C C X L V.

This number closes volume fifth, of the Times and Seasons, and, in accordance with the usual rule on such occasions, we take the liberty to express our gratitude for the patronage which has been bestowed upon our labors to collect, publish, defend, and spread the everlasting truth of Jehovah. The events of the year, have been noticed in their proper places, and some of them form a chapter, in the history of the world, which an eternity cannot obliterate. Two holy men, while under the plighted faith of the State of Illinois, have been murdered in cold blood in Carthage jail, and the murderers, what shall we say of them? as Shakspeare says: "Thereby hangs a tale."

But we will not reflect much upon this subject,—there is, or ought to be virtue enough among the people to purify the State from the infamy and disgrace which now exhibits itself, like the crompt ears of a thief from the dark ages, or the mark set upon Cain. We can only say

Shall not the Judge of all the earth do right?

In managing the Times and Seasons, we have availed ourselves of whatever seemed meet in the eye of the Lord, as wholesome aliment for the souls of men, and if at any time, such an intention has been exceeded, by the admission of unnecessary food, it has been an "error of the head and not of the heart." We published our future intentions, in the last number of this paper, and if industry, application, and a fervent desire for the great welfare of the church of Jesus Christ of Latter-day Saints, can bring into being any good thing from this crooked and perverse generation, besides what the spirit of the living God may dictate, we shall not fail to apply our powers and faculties, to consummate the object.

Transactions of past times, for at least fourteen years, give us very little assurance, that the world is upon the eve of a reformation. Event rolls upon event; crime succeeds crime; and fraud follows in the footsteps of knavery, and so we may justly exclaim: as it was in eighteen hundred and forty-four, it will be in eighteen hundred and forty-five!

Our warning voice therefore, is; "Be ye also ready;"—be ready for the Times and Seasons; be ready for the gathering; be ready for the tithing; be ready to give a reason of your hope; be ready to help finish the Temple; be ready to leave apostates to themselves; be ready for the events of the last days; and be ready to serve God according to his commandments, and thus our prayer for all shall be, may God bless you this year according to your works.

A WORD TO THE CHURCHES ABROAD.

The Twelve, feeling a great anxiety for the unity and prosperity of the whole church, and, more especially, for the benefit of the branches of the church abroad in the world, would, after mature deliberation, and as a matter of counsel, (approving of the course, management and matter of the "Times and Seasons and Neighbor,") recommend that suitable pains and exertions be taken by both elders and members, to obtain these papers from Nauvoo. A unity of effort, to circulate these papers, not only among the saints, but among the people at large, will greatly facilitate the labors of the traveling elders, while it disseminates correct principles, sanctioned by the highest authorities in the church, and at the same time, opens a channel of communication, best calculated to win the good feelings of the community, while the affections, and zeal of the brethren, are harmonized, by the same doctrines, the same rules; and the same laudable purposes.

The kingdoms of the world, continue and

extend by division, but the saints can only expect to prevail by wisdom and counsel; we therefore, in connection with the union which prevails among the saints here; and for the prosperity of the branches abroad, and as a reward of merit to the honorable standing of the Times and Seasons, and Neighbor; and for their unyielding energies in the cause of truth, "through good and through evil report," bespeak for them, a liberal subscription, and ready remittance. May fight and liberality be equal.

We have just entered upon the threshold of a new year, and may our Father in heaven, have so much respect to his saints and people, as to bless the pure in heart, pure in purpose, and co-workers for the redemption of man, until the light from Zion extends round the globe and "all Israel shall be saved;" and then we can rejoice and say: *it was good for us that we followed the counsel of the Lord.*

Brethren, we greet you with peace, and may the Lord bless you with righteousness.

Done in council, this first day of January, 1845,

BRIGHAM YOUNG, Pres't.

GO YE SWIFT MESSENGERS.

Elders W. Woodruff and family, in company with Elders H. Clark, and D. Jones and their families, and Elders Milton Holmes and Leonard Hardy, sailed yesterday from this port, in the packet ship John R. Skiddy, for Liverpool, England, there to commence their labors in the ministry. May the God of Israel send them a smooth sea and a fair wind.—N. Y. Prophet of Dec. 7.

☞ We are happy to give the above information. It is gratifying to thus witness the servants of the Lord, go forth to the nations of the earth, to call the inhabitants thereof to the supper of the Lamb.—God bless them.

SEVENTIES' LIBRARY.

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing an scale, broad enough to embrace the arts and sciences, every where: so that the *Seventies'* while travelling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years.

Ten years ago but one *seventy*, and now "fourteen *seventies*" and the foundation for the best library in the world! It looks like old times.

when they had "Kirjath Sapher," the city of books.

•• We were surprised to see, in the Prophet an intimation of negligence on our part, in forwarding our papers. Every number of our papers, has been regularly mailed, and if any paper has failed to reach New York, the fault is in the Post Office, not in us. There is no dignity in such insinuations; in fact, as Elder Pratt has taken the charge of matters and affairs in the east, we shall look for a more exalted state of reciprocity, calculated, as every move and idea of a saint should be, to honor those in authority and spread union with the balmy breeze of love and friendship.

Our utmost exertions, are unceasing, not only to give New York, but the world, as far as we have opportunity, the first and best tidings that is worthy to go forth from the mouth of the city of the heritage of God.

BEWARE OF DECEPTION!!

Tidings have just reached us here that certain men in the eastern countries, Ohio and other places, professing to be Latter-day Saints, are very busy in selling Illinois lands, and exchanging them for real estate and other property in the east. I would inform all the saints every where, that this operation is a field for greater and more extensive fraud than any other with which I am acquainted.

You may give some irresponsible, worthless creature a clear title to your homes in the east, with the expectation of finding good land here in exchange with a good title &c. &c. But when you come, you may find your land in a swamp, in the middle of an extensive prairie, ten or fifteen miles from any timber. I will venture to give it as my opinion that those miserable speculators are knaves and villains; professing to be saints, and trying to help the church and build up the cause, when they have no license from the authorities of the church here.

I say again, beware of those "wolves in sheep's clothing." Whenever any such operation is deemed beneficial to the saints by those who know and understand these things, some competent responsible person will be sent, duly authorized with documents from under the hands of the Twelve that reside in this city. Otherwise you may find to your sorrow that you will have to pay for your lands twice over before you get good titles. I therefore warn you, as a watchman of your interests, to hold on upon your homes until you know certainly what you are doing.

ORSON HYDE.

☞ Prophet please copy.

CONFERENCE MINUTES.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held in Comstock, Kalamazoo county, Michigan, December 8th, and 9th, 1844.

Conference convened at 11 o'clock A. M., and was called to order by Elder David Savage; Elder Crandall Dunn was called to the chair, and Elder S. C. Willard was appointed clerk.

Official members present—high priest, C. Dunn; seventies, E. M. Webb, Pardon Webb; elders, Ezekiel Lee, Charles Lee, Lemuel Willard, Edward Willard, Jeremiah Cramer, David Savage, S. C. Willard; teacher, John Tyrrell; deacon, James Mathers.

After singing a hymn the conference was opened by prayer by the chairman; another hymn was sung after which the congregation was addressed by the chairman on the principles of the gospel of Christ.

Adjourned for ten minutes.

At 1 o'clock the meeting was called to order by the chairman, after singing Elder E. M. Webb delivered a discourse on the necessity of obeying the word of God given in this last dispensation, wherein he laid before the saints the importance of tithing themselves and sending their donations to Nauvoo at the earliest convenience for the building of the temple.—He was followed by Elder Savage on the same subject.

After which the conference was adjourned by benediction by the chairman until half past six o'clock P. M.

The meeting was then called to order by the chairman, after singing the throne of grace was implored by Elder E. M. Webb. Elder D. Savage addressed the meeting on the subject of baptism and confirmation; he was followed by Elder E. M. Webb on the same subject.

Conference was then adjourned by benediction by the chairman until 11 o'clock, to-morrow morning.

The conference was then called to order by singing, the throne of grace was then implored by Elder D. Savage.

The elders then proceeded to represent the different branches in this conference.

Kalamazoo branch represented by Brother E. Willard, fifty members, eight elders, one teacher and one deacon.

Grand Prairie branch, represented by Brother E. M. Webb, nine members, two elders.

Paw Paw branch represented by Brother D. Savage, fourteen members, four elders.

Mostville branch, represented by Brother D. Savage, eleven members, two elders.

Florence branch, represented by Brother C. Dunn, sixteen members, one high priest.

Seven members unorganized in Barry county, represented by Elder E. M. Webb.

Elder Dunn delivered a discourse instructing the saints to live in union and strictly obey the law of the gospel.

An investigation was then had into the situation of this branch of the church and all difficulties were settled to the satisfaction of all parties.

The following resolutions were then offered by Elder E. M. Webb:—

Resolved, that we will sustain the "Twelve" and all the authorities of the church, and abide by their counsel as far as in us lies.

Resolved, that we will tithe ourselves according to our several abilities to aid in building the temple at Nauvoo.

Resolved, that a treasurer be appointed having a recommend from this conference whose duty shall be to travel through the conference to receive tithings, consecrations, and donations, and collect all the means possible and forward the same at his earliest convenience to Nauvoo to the "trustees in trust."

Resolved, that Elder Crandall Dunn be appointed said treasurer.

Resolved, that Brother Thomas Forsyth be ordained a priest, and he was then ordained under the hands of Elders Webb and Savage.

Resolved, that the minutes of this conference be sent to Nauvoo with a request that they be published in the Times and Seasons.

Resolved, that this conference adjourn sine die.

During conference one was baptized and three infants blessed.

CRANDALL DUNN, Chairman.

Stephen C. Willard, Clerk.

COMMUNICATIONS.

Chicago, December 13, 1844.

Dear brother in the Lord:

I sit down to address a few lines to you, to inform you how we are getting along here. The brethren are in good spirits and are rejoicing in the bonds of the new and everlasting covenant.

We were glad to hear that you had a good time at conference, for the good feeling that was manifested and determination to carry out Bro. Joseph's views and principles in general, and also the Patriarch, and to stand by the "Twelve" in all their duties. We are one with you, and are determined to do all we can under your instruction in this glorious cause, in which the salvation of all men are concerned.

The branch now contains 34 members and a prospect of its increasing. This branch was re-organized on the 22nd of February last. The president was elected by ballot; the spirit of the Lord attended us and the brethren were all of one mind in choosing their head. I wish you simply to notice the time of the organising of this branch in the Times and Seasons.

I now send the remainder of the money for that paper. I would also say that we are determined to do all we can to forward the temple; if the high priest that is appointed for this part has not left I want you to see him and tell him to come here as soon as he can. I remain your brother in the Lord, &c.,

SAMUEL SHAW.

Nauvoo, Dec. 21, 1844.

Mr. Editor:

Soon after the conference of April last, I received my appointment or mission to the State of New York. I therefore took leave of my family, in company with Elder John Tanner to the place appointed, by way of the river to Piusburg; and from thence to Buffalo on foot, two hundred and forty miles, lifting up our voices in every place where we had opportunity, in the midst of the people, proclaiming repentance and baptism for remission of sin, and laying on of hands for the reception of the Holy Spirit, as in ancient days.

From thence we took passage on board a line boat for Troy; there were many passengers on board who desired to hear preaching, and obtained the cabin for that purpose: we commenced by prayer to the throne of grace for the aid of the Holy Spirit. I then commenced at the twentieth chapter of Mathew, the kingdom of heaven is likened unto a man who is an householder &c.; in the midst of my discourse a number of Catholics interrupted me in a very rough and insulting manner. At length the gentlemen who had obtained the cabin for preaching, requested them to leave immediately, and I went through with my discourse. Some believed, among them a Methodist minister, who that night following, was awakened by a singular dream, which I will mention:

He called the passengers around him the next morning and said I dreamed a dream last night and it troubles me. I thought I was in the midst of many people, and I lifted up my voice and cried repentance in a such a manner as I had never done before; and immediately I heard the wild beasts from the wilderness begin to roar and howl in a wonderful manner, and gather around me. I found my self in great danger. He had a feeling sense of his dream, and said, can any of you tell what it

means? I said to him perhaps you will realise it in a day to-come.

We arrived at Troy on the first day of June. There the Methodist minister requested to be baptised, and I administered the ordinance on the same day. We left an appointment at his house (which is near the yellow meeting house in Stillwater, Saratoga co.) In three weeks we held several meetings there, and baptised his wife and daughter, and ordained him an elder. If he is faithful he will realise his dream.

We travelled through Washington, Warren, and Saratoga counties, and formed an acquaintance with many people, and held many meetings and the spirit of the Lord attended our labors, and many believed. We had large congregations, having formed this circuit where we intended to labor the season. We then left our circuit and went to Vermont and New Hampshire, where we had much success among my friends whom I had not seen for near thirty years. We had not much time to stay from our circuit, therefore we were diligent in bearing testimony, and the Lord blessed us abundantly, and we left them mostly believing.

From thence we went to Peterborough N. H. to the conference and their agreed with Brothers Huston and Twiss to go to Claremont, where we had been laboring among my friends. We then took the parting hand with our friends and left them for the State of New York. In a few days after our departure we heard the dreadful news of the death of our beloved brethren, Joseph and Hyrum, which gave us feelings indescribable! We hardly knew what to do, or how to act, for a while. We at length resolved to visit all our acquaintances, bearing testimony to what we knew and verily believed; and then move on to the west, lifting up our voices by the way.

So we left appointments as we went to Warren county, to fill on our return; and in some towns and villages, we were introduced in to the most splendid meeting houses, and ringing of the bell at the hour of appointment; good order and treated with respect and requested to call, if we ever came that way.

So we took leave of our circuit for the west, visiting the churches by the way, exhorting them to diligence and faithfulness, baptising many who desired to renew their covenants, and passed on through New York, Pennsylvania and Ohio to Kirtland; at which place I visited for the first time and held several meetings in the temple; and many dissenters came to hear the stranger. I gave them a history of my experience for twelve years in the church of Jesus Christ of Latter-day Saints. Never

had I more of the spirit than when I was in the house of the Lord. A sense of what Brother Joseph had passed through and the many who rebelled against him and had sought to destroy him, and lost the spirit, and became wicked men and withered away whom I had been acquainted with in Missouri, came to my view.— My feelings on this occasion were indescribable. When I was in conversation concerning the murder of our beloved brethren, I was astonished to see the spirit that was manifest in the people. Thousands of professors and ministers rejoiced to hear of the murder of our beloved brethren, manifesting a wicked spirit. I reasoned with many of them and said if Brother Joseph was a wicked man can you not see that the others are the basest of murderers? and have you not the same spirit?

When I reflect on the scenes that I have passed through this year, and realise the spirit that is in the world, as in the days of the Savior, I feel to mourn over the depravity of man; to see the wickedness of the people as in the days of Noah. Violence in the land! haters of their own blood! and increasing wickedness every year! murder becoming common! and but little notice taken of it! mobs becoming popular! the people not regarding the laws, but walking over them! When an excitement takes place in many of the towns and villages, the people do not think of the laws, but gather to gather as a mob to effect their purpose, for the time being.

When I reflect on these things I am constrained to say, has peace been taken from the earth? has the dreadful day arrived spoken of by the prophets? and do I live in the time of their literal fulfillment?

From Kirtland I went to Indiana, Dearborn county, my old place of residence. My neighbors received me cordially; they opened the Baptist meeting house on the Sabbath, which was crowded with people. I felt to call on the Lord in their behalf. I had liberty in speaking from the prophets and showing the literal gathering of the house of Israel, and their restoration to the lands of their fathers. In the evening in holding forth the Book of Mormon, the spirit of the Lord was there in great power. I could have held a protracted meeting, but I had a number of appointments to fill a distance from there. I therefore took the parting hand with my old neighbors. They gave me three dollars and said remember us and call again as soon as consistent, they owned me as a friend. I passed on to Franklin and Fayette counties, where I had good success among the people until the conference at Trenton, November 16,

and 17th, which was an interesting time; I then took leave of our brethren for Nauvoo.

I have found many good friends, this year, and formed an acquaintance with many people and also many enemies, who were mockers and scoffers, as spoken of by the apostles; and many of them are ministers or teachers of the people, who say all is well, crying peace, and safety when the deistical, or many of them, are viewing the world on the verge of ruin, and dreading those things that are coming on the world, because of increasing violence, mobs and a disregard to the good laws framed by our honorable fathers of the revolution. O that blind guides and false teachers would repent and obey the everlasting gospel that God may turn away judgment and save the people is my prayer.

Not having any more room I shall be obliged to close by subscribing myself your affectionate brother in the bonds of the new and everlasting covenant.

DAVID PETTEGREW.

Nauvoo, Dec. 27th, 1844.

Dear Brother:

In honor to the cause of God, a just sense of duty, and for the benefit of the saints (by request) I proceed to give a short narration, or sketch, of my mission to the east. According to counsel and direction of the Twelve, in company with Elder Jesse W. Crosby, on the 30th of July, 1843, I left Nauvoo without purse or scrip, even to the value of one cent, determined to trust in the promises of the living God, who has said by this you shall know my disciples; "they will feed you and clothe you and give you money; for I send you out to prove the world." In this he has verified his promise for in all our journey of seven thousand miles, and in the space of one year, four months and ten days, we have lacked nothing.

But before I left home I called my family together and by the prayer of faith and the laying on of hands for a blessing I committed them all into the hands of God for safety, until my return, which he has faithfully performed; and thanks and praise be to his most holy name.

We then proceeded to Chicago, preached a few times in Cook county; thence to Jefferson county New York, where we commenced our labors, the Lord working with us in mighty power. Our labors increased and the work spread in various parts; for eight months the word being successful wherever it was sent, until we had raised up several new branches; ordained seven elders, and a number of priests,

teachers, and deacons, and baptised rising of one hundred and fifty. Many of the signs followed, confirming the word we had preached. During the time we held two conferences.

The time at length came for us to pursue our journey to the British Provinces in North America. But before we left the spirit manifested to me that we had got to stand before rulers and be beaten by the wicked which was all fulfilled in New Brunswick in the most savage and brutal manner.

We now proceeded down the St. Lawrence; preached a few times in Montreal and Quebec; thence down the river St. Lawrence ninety five miles; then crossed over to St. John's river, two or three hundred miles within. Here we commenced preaching where the gospel trump had never been sounded. But the Lord had gone before us and shown some in visions that we were coming from the *far west country*; so that they knew us and the clothing we had on, and were ready to receive the word.

But the devil with all his forces, both priests and rulers arrayed all their artillery against us; and, to carry their diabolical purposes into effect, dispatched messengers to the Governor with all manner of lies; such as that of breaking up all meetings of other denominations; and persuading people to leave the Province, which caused the Governor to give orders for three Justices of the Peace, to hold a *court of inquiry*. They collected all their forces: the devil's poor, and poor devils; both black and white, and out of all their testimony, got one negro to swear that we preached contrary to the Bible, we not being permitted to make our defence. But being determined not to quit the field, we prepared ourselves with documents from Esquire Shelton and Judge Bazley, who had heard us preach. With these, and faith in God, we repaired to the capitol, before his Excellency the Governor to make our defence; where we were permitted to answer for ourselves after one or two hours deliberation; and also many questions from the Governor's wife, concerning our doctrine. Nothing being found against us worthy of death, bonds, or imprisonment, we again pursued our calling.

But the wicked were now more enraged than ever, and threatened, if we did not leave the country, we would be mobbed, which they soon carried into effect. In this I received a most liberal share, being left nearly dead on the ground; but yet, trusting in the Lord, I called on Brother Crosby to lay hands on me, and the next day traveled seventeen miles and preached according to appointment, and the word grew and prospered mightily.

We continued to preach in the day time and sleep in the woods in the night, and some times baptise in the night, for fear of mobs.— We continued our labors until we had baptised forty-seven; organized two branches; ordained two elders to preside over them and bid farewell to New Brunswick; praying the Lord for their welfare and prosperity.

Now one word of caution to the saints in New Brunswick, Jefferson county, and all the world:—Beware of Rigdonites, who may come to you and say they are prophets and apostles

and are not; but are liars. They say "Pittsburg is the place of gathering." Rigdon, since he was cut off from the church, has led some few apostates to Pittsburg; and will lead them from there to the devil, if they do not repent. The Lord said *the fields of the woods* were the location of Zion. So said Joseph Smith; so say the Twelve, who now stand in authority to lead the church of the living God.

Your most humble servant and brother in the gospel.

BENJ'N BROWN.

POETRY.

For the Times and Seasons.

THE SEER.

Written for the dedication of the Seventy's Hall, and dedicated to President BRIGHAM YOUNG

BY JOHN TAYLOR.

TUNE—*The Sea.*

The seer;—the seer;—Joseph the seer—
I'll sing of the Prophet ever dear:
His equal now cannot be found,—
By searching the wide world around.
With Gods he soared, in the realms of day;
And men he taught the heavenly way.
The earthly seer! the heavenly seer,
I love to dwell on his mem'ry dear:—
The chosen of God, and the friend of men,
He brought the priesthood back again,
He gazed on the past, on the present too;—
And open'd the heav'nly world to view.

Of noble seed—of heavenly birth,
He came to bless the sons of earth:
With keys by the Almighty given,
He opened the full rich stores of heaven,
O'er the world that was wrapt in sable night,
Like the sun he spread his golden light.
He strove,—O, how he strove to stay,
The stream of crime in its reckless way—
With a mighty mind, and a noble aim
He urg'd the wayward to reclaim:
Mid the foaming billows of angry strife—
He stood at the helm, of the ship of life.

The saints;—the saints; his only pride,
For them he liv'd, for them he died!
Their joys were his;—their sorrows too;—
He lov'd the saints;—he lov'd Nauvoo.
Unchanged in death, with a Saviors love
He pleads their cause, in the courts above.
The seer;—the seer—Joseph the seer!
O, how I love his memory dear,
The just and wise, the pure and free,
A father he was, and is to me.
Let fiends now rage in their dark hour;—
No matter, he is beyond their power.

He's free;—he's free;—the Prophet's freed
He is where he will ever be,
Beyond the reach of mobs and strife,
He rests unharm'd in endless life,
His home's in the sky;—he dwells with the Gods,
Far from the furious rage of mobs.
He died; he died—for those he lov'd,
He reigns;—he reigns in realms above,
He waits with the just who have gone before,
To welcome the saints to Zions shore;
Shout, shout ye saints—this boon is given,
We'll meet our martyr'd seer in heaven.

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