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### SECTION. II.

#### LECTURE 2.—ON FAITH.

*Continued from page 361.*

1. Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly, the object on which it rests.

2. We here observe, that God is the only supreme governor; and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights; in him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4. We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes; we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and godhead. Romans i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation.

6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness; and it was done.

7. And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8. So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And

God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9. And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10. Again, Genesis ii. 15. 16, 17, 18, 19, 20: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat; but of the tree of knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you; but remember, that I forbid it: for in the day that you eat thereof you shall surely die.

11. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. \* \* \* And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all the cattle, and to the fowl of the air, and to every beast of the field.

12. From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13. Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so you should surely die? And the man said, the woman whom you gave

me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15. And the Lord God said unto the woman, what is this which you have done? And the woman said, the serpent beguiled me, and I did eat.

16. And again the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17. And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it: cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth unto you: and you shall eat the herb of the field. By the sweat of your face you shall eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18. Two important items are shown from the former quotations; First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which affected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that, though man did transgress, his transgressions did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator, for no sooner did he hear his voice, than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life" and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22. After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence, but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks of an offering unto the Lord. And Adam was obedient unto the commandment.

23. And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name forever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25. This last quotation, or summary shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says; In process of time Cain brought of the fruit of the ground, an offering unto the Lord.—And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and his offering he had not respect. Now satan knew this and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted?—And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up; and it shall be unto you according to his desire.

27. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free: surely the flocks of my brother will fall into my hands.

28. But the Lord said unto Cain, Where is Abel your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29. And Cain said unto the Lord, Satan tempted me because of my brother's flocks.— And I was also angry; for his offering was accepted, and mine was not. My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, therefore, whoever slays Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain least any finding him should kill him.

30. The object of the forgoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31. Adam thus being made acquainted with God communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God.— Which laid the foundation for the exercise of their faith through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the exist-

ence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they become extensively acquainted with him; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35. Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam did first communicate the knowledge of the existence of a God, to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Gen. v. 3. And the days of Adam after he had begotten Seth, were 800 years making him 930 years old when he died. Gen. v. 4, 5. Seth was 105 when Enos was born. v. 6. Enos 90 when Cainan was born, v. 9. Cainan was 70 when Mahalaleel was born. v. 12. Mahalaleel was 65 when Jared was born. v. 15. Jared was 162 when Enoch was born. v. 18.— Enoch was 65 when Methusaleh was born. v. 21. Methusaleh 187 when Lamech was born. v. 25. Lamech was 182 when Noah was born. v. 28.

38. From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methusaleh 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos 695; and Seth 800.

39. So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy were all preachers of righteousness.

40. Moses further informs us, that Seth lived, after he begat Enos, 907 years; making

him 912 years old at his death. Gen. v. 7, 8. And Enos lived, after he begot Cainan, 815 years; making him 905 years old when he died. v. 10, 11. And Cainan lived after he begot Mahalaleel, 840 years, making him 910 years old at his death. v. 13, 14. And Mahalaleel lived, after he begot Jared, 830 years: making him 895 years old when he died. v. 16, 17. And Jared lived after he begot Enoch 800 years: making him 969 years old at his death. v. 19, 20. And Enoch walked with God, after he begot Methusaleh 300 years: making him 365 years old when he was translated. v. 22, [23. And Methusaleh lived, after he begot Lamech, 783 years: making him 969 years old when he died. v. 26, 27. Lamech lived, after he begot Noah, 595 years: making him 777 years old when he died. v. 30, 31.

41. Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd; Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43. We can see from this that Enos, Cainan, Mahalaleel, Jared, Methusaleh, Lamech, and Noah all lived upon the earth at the same time. And that Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon that principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world; so that there was no need of a new revelation to man after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but of the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood, 350 years: making him 950 years old when he died. Gen. xi. 28, 29.

46. Shem was 100 years old when Arphaxed was born. Gen. xi. 10. Arphaxed was 35 when Salah was born. xi. 12. Salah was 30 when Eber was born. xi. 14. Eber was 34 when Peleg was born: in whose day the earth was divided. xi. 26. Peleg was 30 when Ren was born. xi. 18. Ren was 30

when Serug was born, xi. 20. Serug was 30 when Nahor was born. xi. 22. Nahor was 29 when Terah was born. xi. 24. Terah was 70 when Haran and Abraham were born. xi. 26.

47. There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed, that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period; that is when Terah was 130 years old. It appears from this account, that from the flood to the birth of Abraham was 352 years.

48. Moses informs us that Shem lived, after he begot Arphaxed, 500 years. Gen. xi. 11. This added, to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begot Salah, 403 years. xi. 13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begot Eber, 403 years. xi. 15. This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived, after he begot Peleg, 430 years. xi. 17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begot Ren, 209 years. xi. 19. This added to 30 years, which was his age when Ren was born, makes him 239 years old when he died. Ren lived, after he begot Serug, 207 years. xi. 21. This added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived, after he begot Nahor, 200 years. xi. 23. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived, after he begot Terah, 119 years. xi. 25. This added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth; making him 205 years old when he died.

49. Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor the grandfather of Abraham, both died before Noah, the former being 239 years old, and the latter 148. And who cannot but see, that they must have had a long and rational acquaintance with Noah.

50. Ren died in the 2026th year of the world, Serug in the 2049th, Terah in the

2083rd, Arphaxed in the 2096th Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd and Eber in the 2197th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 449.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class, need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and who does uphold all things, the extent of their knowledge respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancients saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

## EXTRACT FROM THE BOOK OF MORMON.

### BOOK OF NEPHI: CHAPTER VIII.

Behold, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he said unto them, behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time: therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, behold, my bowels are filled with compassion towards you, have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient, that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth, with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought forth unto him; and they did all, both they who had been healed, and they who were whole, bow down at his feet, and did worship him; and as many as could come, for the multitude, did

kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.— So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed, cannot be written, and the multitude did bear record who heard him.— And after this manner do they bear record; the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them blessed are ye because of your faith. And now behold, my joy is full. And when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, behold your little ones. And as they looked to behold, they cast their eyes up towards heaven, and they saw the heavens open and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about; and they were encircled about with fire; and the angels did minister unto them, and the multitude did see and hear, and bear record; and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men women

and children. And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for the bread and wine, he commanded the multitude that they should

sit themselves down upon the earth. And when the disciples had come with the bread and wine, he took of the bread, and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto his disciples, behold, there shall one be ordained among you, and to him will I give power that he shall brake bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.— And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. This shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you.

And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give it unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them, blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them; therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you. Verily, verily I say unto you, ye must watch and pray always, lest ye may be tempted by the devil, and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my church, among thy people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he tur-

ned again unto the multitude, and said unto them, behold, verily, verily I say unto you, ye must watch and pray always, lest ye enter into temptation; for satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name: and whatsoever ye shall ask the Father in my name, which is right believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out, and if so be that they come unto you oft, ye shall pray for them unto the Father, in my name; therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do.—Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh his commandment, suffereth himself to be led into temptation.

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, behold verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfil other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come under condemnation, for wo

unto him whom the Father condemneth. And I gave you these commandments, because of disputations which have been among you.— And blessed are ye if ye have no disputations among you. And now I go unto the Father because it is expedient that I should go unto the Father for your sakes.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

We have before us a letter from Elder Wm. Small to his step-brother, Elder J. Cooper of this city, dated St. Louis Mo. Oct. 26. 1845, from which we make the following extract:

DEAR BROTHER.—I received yours and was glad to hear from you. I rejoice that you have fulfilled your mission, so far as it was in your power, according to your appointment at the conference, and also in the success you had; that you have been the means of saving some, and spreading the truth of the glorious kingdom of the king of kings, whose kingdom is an everlasting kingdom, that which shall stand when heaven and earth shall pass away.

Dear brother, when I view the rock from whence, we have been hewn, I feel to humble myself in the dust before my heavenly Father for his goodness and mercy which he has extended unto us; that we have the privilege in the dispensation of the fulness of times, to stand in our lot with that number who shall bring in the rest of God. My prayer to my heavenly Father is, that we through the grace of God, may stand in all righteousness before him until the time of the end; that we may be crowned kings and priests unto the Most High; that we may have a part in the first resurrection, and live for ever more. May our desires never be to exalt ourselves, nor to lay up treasures upon earth but that we may make use of the talent that God has communicated unto us that we may hear the welcome plaudit, "come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world; and may we so live before God, that we may hold com-

munion with him, and receive revelations and instruction by the gift of his Holy Spirit, also the administration of angels and visions, and obtain that faith once delivered to the saints, that we may go forth in the strength of Israel's God, and set forth the principles of eternal life to a crooked and perverse generation.

William Smith is in this city, about to lecture against the Twelve—the disclosures he is making is enough to make the blood of any human being run cold—he has sent me two letters wishing me to join him, but thank heaven, I have embraced a better cause, one that will stand when he, with the apostates at Nauvoo, will have perished and gone down to perdition.

I am sorry that I could not attend conference at Philadelphia, but my circumstances would not admit; I have concluded to remain here this winter and prepare to go forth in the spring, as God shall give me ability, to declare glad tidings of great joy to the children of men. Yours, &c. WM. SMALL.

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. NOVEMBER 1845.

✚ We have on hand, the 1st vol. of the Messenger, which we can furnish to our friends at \$1, unbound, or at \$1.37, bound in good style.

✚ This No. of our paper has been delayed near two weeks waiting for the preparation of the conference minutes; they have, however, been prepared, and we are happy to say to our friends that we are enabled to give them in full in this paper—owing to their length, much other very interesting matter is necessarily crowded out; but notwithstanding their length, we feel assured that all the saints will agree with us that they constitute a document of vast importance to the church and kingdom of Christ, as they develop many precious and glorious principles, which should govern the conduct of the children of God. We ask for them a careful perusal, by our readers, being satisfied that all who do so will feel themselves amply rewarded.

✚ ELDER RIGDON, has returned from his mission to the east, in good health and spirits—the prospects are greatly brightening in the places which he visited—the brethren are rejoicing in the glorious light and liberty of the gospel.

There have been several additions to the church in this city, since our last.

### PROGRESS OF TRUTH.

Our hearts are cheered, very frequently with the joyful tidings of the rapid spread of the glorious principles of the gospel of peace—that truth is prevailing over the spirit of apostasy and error. We have of late received letters from different branches of the church of

Latter Day Saints, before to us unknown, expressing their faith and confidence in elder Rigdon as the legal president of the church of Christ, and they feel, cheerfully, to acknowledge him as their prophet, seer, and revelator; and as such they will uphold him by the prayer of faith.

A voice from Fredricksburgh Va. calling for instruction in matters pertaining to the kingdom of heaven—a voice from Franklin Mills O. and other places making the same request—all of which affords evidence incontrovertible, that the spirit of the Lord is moving upon the honest in heart, and causing them to lay hold of the truth—and that he will turn and overturn until he reigns whose right it is to reign.

Besides these testimonials from strangers and places where our elders have not been, the traveling elders continue to be blessed in their labors, by adding souls to the kingdom. Elder Wm. Brothers writes from Michigan, Nov. 3 and says; I have organized a branch of the church, at Flat Rock, this state, of 8 members, with 1 elder, 1 priest and a teacher; they are all rejoicing in the kingdom of God,—we have excellent meetings, the Lord is in our midst—he has bestowed upon us the gift of healing, so that the sick have been healed in his name by the laying on of hands." He says the call for preaching in that region is great; can any of the elders go to his assistance.

We learn, verbally from elder J. Hatch jr. that he has been laboring in the western part of the state of New York—he has baptized 6—there was a general good feeling, wherever he traveled.

Elder C. Hodges informs us verbally, that he has been laboring in the western and interior part of the state of New York, where he has been permitted to initiate 11 souls into the kingdom, by baptism. He labored a part of his time in company with elder Hatch—they were blessed of the Lord, and feel to rejoice greatly in his goodness unto them. They have just left on a mission into the state of Ohio; may the Lord go with, and prosper them abundantly, is our desire.

### MINUTES.

*Of a Conference of the Church of Christ held at Philadelphia, commencing on the 6th of October, and closing on the 8th, 1845.*

Conference met at the Hall of the Sons of Temperance, at the corner of Sixth and Haines Streets, at 9 o'clock A. M. agreeably to previous notice, and was called to order by President Rigdon, and the meeting opened by reading and singing the 46th hymn, "Lo! what an interesting sight," after which he bowed and dedicated the meeting by solemn prayer.

Elders W. E. McLellan and J. M. Cole took their seats as secretaries.

President Rigdon, then arose, and stated, that some of the brethren were absent whose presence was necessary, and who were expected to arrive at 12 o'clock, M. and that there could not be much business done by the conference until their arrival. He then



referred to the minutes of the Pittsburgh conference, and read over the names of the absentees of the grand council at that conference, and stated that George Morey and J. B. Bosworth had been to Pittsburgh and had been consecrated; that Ja's Twist, John W. Lutton, John Evans, John Hardy and Wm. D. Wharton had all signified their intentions not to stand in their places; their places therefore must be filled. The President then made the following observations with regard to those who had declined standing in their places in the council.

Men have a right to withdraw, and we have no right to follow them with bitterness, envy, or jealousy. But their character be forever sacred in our hands. Let the tongue that is set on fire of hell be silent forever.— Let the pen that is dipped in bitterness be silent forever. These men have the right either to continue in their calling, or they have the right to withdraw from it, and we have no right to say to them, nay. It is a matter between them and their God, and let the Lord dispose of it as seemeth good unto himself.

He made some very appropriate remarks concerning the conduct of the members of the grand council with one another. He said it was not the duty of one member of this council to spend his time in laboring with another member of this council, whom he might find out of his place. If you find any one in fault in this grand council, leave him in the hands of his God; and the Lord will take care of him.

If he is found out of his place, when the council is called to do business, another will be put in his place and no questions asked.— This is a calling before God, that men must contend for, against principalities and powers, and spiritual wickedness in high places; for he, who will not contend for his own crown, another more worthy will take it.

Brethren, the time is coming, when one man cannot hold another, but each must stand or fall for himself. If we attempt to save one another by settling every little quibble that may arise in the minds of individuals, we will have enough to do—more than we can do. We must stand voluntarily in our high calling, or we cannot stand at all. A man is faithful only when he has faith.— "Well done thou good and faithful servant," saith the Lord. Be not concerned about your lives—or characters when falsely assailed by your enemies, leave them both in the hands of God. Brethren, walk with God and he will take care of you. Your lives and characters are both in his hands, and neither men nor devils can destroy them without his permission. Brethren the Kingdom of Heaven is not a system of tyranny, neither is it a place where a man can lord it over God's heritage, I will not tyrannize over any man, neither will I say to any man but once, "thus saith the Lord" in relation to any one matter, and then I will leave him in the hands of his God. The

way is straight, and say there be that find it.

A solemn and awful covenant must be made between the man, who obtains the fulness of the Priesthood, and his God; the breaking of which will settle his destiny forever. No man of this kingdom can prevail from this until the end, unless he enter into solemn covenants with his brethren and his God.

President Rigdon then said, as brother Winchester is present, he wished to know his feelings in relation to going forward with us in his place. Brother Winchester arose and said, he was not yet determined what course to pursue.

The names of the members of the grand council, were then called, and they took their seats, viz:

J. M. Cole	Wm. E. M'Lellin
Sam'l. Bennett	Jas. Blakeslee
J. H. Newton	Sam'l. G. Flagg
Wm. Hutchings	J. G. Divine
Edward M'Clain	Leonard Soby
John Robinson	E. B. Wingate

Sidney Rigdon.

The President then stated, that inasmuch as a quorum of the Twelve were not present, the character of the conference would be changed, and it would be a conference of the grand council, and other authorities of the church in attendance, instead of a conference of the Twelve.

Elder M'Lellin then made some remarks, exhorting his brethren to have faith in God, and be careful.

Brother Winchester then wished for information on certain points of doctrine or organization, saying that his mind was in difficulties and darkness, to which President Rigdon replied, that this was not a proper time for the explanations desired; the conference was not organized, and could not attend to any business until it was—that there had been a sufficient time and opportunity for said explanations before the conference commenced.— He then read hymn 134 "Joy to the world, the Lord will come," and after singing, and a few remarks by the president, the conference adjourned until 2 o'clock P. M. Benediction by elder James Blakeslee.

2 o'clock P. M. Conference met agreeably to adjournment. The names of the grand council being called.— Elder Hugh Herring-straw came and took his seat in the council.— Hymn 168 "Father of mercies in thy house" was read and sung by the congregation.— Elder S. Bennett then dedicated the afternoon services by solemn prayer.

President Rigdon then arose and said, the first item of business was to fill up the vacancies in the grand council, and he felt disposed to make some observations concerning the relation which the members of this body or council bore toward one another. He said, no difficulties between members of this council could be brought before the council to be

settled, at any time when the council were called together to transact business for the church. If any such difficulty between members of this body is presented, at such a time it will surely prove fatal to one or both. All difficulties between members of the council must be disposed of otherwise than in conference assembled to take into consideration the affairs of the kingdom of God. If all the world, outwring, the members of the grand council are expected to stand in the way of God, supporting his law of the celestial kingdom, standing in his place, each one of them self before his God. Whenever a member is called upon to stand in his place in the grand council, and he get his mind in such a situation before God that he cannot do it, and refuses to take his place, no effort will be made on the part of his brethren, to induce him to do so, but another will be appointed to stand in his place, and there the matter ends—the person thus refusing loses his crown and another takes it.

The President then made the following observations or promises. Promises and blessings (to individuals) are made conditionally only. They certify that men can obtain the things promised by a strict obedience to all the laws and institutions of heaven, appointed of the Lord for that purpose, and that it is their privilege and within their power to obtain said promises and blessings. All blessings pronounced by patriarchs or other persons, authorized to speak in the name of the Lord, are given upon this principle; and no patriarch or other person, authorized to speak in the name of the Lord, can make any promise or blessing, delivered to an individual, absolute. It matters not what forms of expression may be used.

The President then proceeded to make nominations to fill the vacancies in the grand council. First brother Wm. Sanborn of Philadelphia, was nominated, and seconded by W. E. M'Lellin, and received by the unanimous vote of the whole council. Elder S. came forward and received his ordination.

Brother James M'Dowell of Pittsburgh was nominated, and seconded by brother S. Bennett, and was received by a unanimous vote of the council, and President Rigdon was authorized to ordain him on his return to Pittsburgh.

Brother Harvey Whitlock of Iowa was next nominated, and seconded by brother Blakeslee. Elders Blakeslee and M'Lellin testified of his moral character, qualifications, works of faith &c. when he was received by the unanimous vote of the conference.

Brother W. James of LaHarpe Illinois, was nominated, and seconded by brother Newton, and received by the unanimous vote of the council.

Brother Edwin Mitchell of St. Louis, was nominated, and seconded by brother S. Bennett, who spoke of his correct deportment, mor-

al character, and capabilities, and soundness in the faith, and was received by the unanimous vote of the council.

Brother John Prince of Pittsburgh was then nominated, and seconded by brother M'Lellin, and received by unanimous vote of the council.

Brother George M. Hinkle was nominated to fill the vacancy in the quorum of the Twelve, occasioned by changing the place of brother, J. M. Cole to another office, and was accepted by the unanimous vote of the council.

After the vacancies were all filled the president then arose and said, that he had some things in relation to the kingdom of heaven, which were of importance to be said at this time. He said, that all religious societies upon some particular principle or principles upon which they organized or that gave rise to their organization. Some societies formed what they call a confession of faith or creed, and the belief of the respective members in the faith or doctrines set forth in that creed or confession of faith, was the thing or things which gave rise to their organization, and as long as they continue to believe in those items of faith and doctrine, and obeyed the laws set forth in that instrument for their government, so long their organization existed; but if at any time their belief and practice changed, their organization changed or ceased to exist with it.

Other societies received the bible as their only creed without any other written instrument, and upon this principle they formed their organization; and as long as they continue to agree in their views of the doctrine and practice taught by the bible, so long that organization existed; but when they disagree with regard to the doctrines, ordinances and commandments as set forth in the bible, their organization of necessity became deranged, if not dissolved.

We also, have some certain principles, which gave rise to our organization, but they are not that of written creeds, or that of merely acknowledging the bible to be the revelations of God, though this last item we do acknowledge, to as high a degree as any people ever did, now do, or ever will hereafter.

But notwithstanding our firm belief in the present written revelations of God, contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, still we might have had that belief with unshaken confidence and this organization would not have been in existence. The principle then upon which this organization came into being, is our belief in our right and privilege before God to obtain revelation for ourselves, suited to our own situation and adapted to our condition and future prosperity in the relation which we now bear to heaven, to each other, and to the world of mankind. And the necessity which we have for such revelations in the last days, in order that we may be enabled to stand, and escape the

judgments and calamities, which will afflict and desolate the world, and overthrow all the organizations, religious and political, that men have organized and established for their own benefit; and believing as we do, that no organization can stand in the midst of the destruction that shall desolate and lay waste the world, unless there is power in the priesthood of that organization to get direct revelation from heaven for their direction—as also our belief that we have obtained in times past direct revelation from heaven for our direction, do now receive them, and will continue to do so until the time of the end. It is in consequence of this our belief that this organization has come into existence; and as long as we continue in our present belief our organization will exist. But if our belief in those points change, our organization will cease with that change. This then is our creed or confession of faith, and this is what gave our organization an existence.

The president further observed that he wished to set before that conference in a clear point of light, in connection with the principle upon which our organization existed and stood, an item of law which had been received by the Pittsburgh conference, for the government of the grand council. The item of law, alluded to, was the one, which prohibited any member of the council to veto any measures passing said council without direct revelation. It will be seen by the foregoing facts in relation to our faith, that this organization came into being upon the principle of direct revelation, now exists upon it, and will continue to do so, until the time of the end. Admitting then any person to veto a measure passing by that council merely upon his own judgment without direct revelation from God justifying his doing so, would be to offer violence to our organization, putting at defiance the principle upon which it came into existence, it would be beginning in revelation, and terminating upon the mere judgment of a man; and in its very consequences would dissolve the whole organization. The veto power which the Lord placed in that council was a conservative principle that the Lord held himself, in his own hands, to be exercised at all times when the Lord considered it necessary. This power is not vested in the president of this council, but is common to every member; that if the mind of the president should at any time be in darkness, or any member or members of the council should be in darkness, (for we all admit the fallibility of man, and it is upon this principle that God established all his organizations amongst men,) in the mind of the Lord it was not possible that every member of the council should be in darkness at the same time on any subject: he therefore reserved to himself the right of making known the error by direct revelation to such member of the council as his wisdom may choose: hence the council

will see the necessity of every individual keeping his heart and his mind right and open before God, that the Lord may at any time use him as an oracle, that his house may be kept in order before him, and that his will may be done upon earth even as it is done in heaven. Amen.

The president proceeded to make further observations respecting the spirit which should characterize the members of the church and govern their actions. You are all members of the kingdom of heaven, and as such, there are certain principles which must predominate in your hearts, and govern your conduct; your aim must be to be approved in the sight of God, and to seek honor only at the hand of God. If you seek honor at the hand of one another, you cannot do it without inflicting injury on one another. We can only be justified in the sight of God when we seek the honor which cometh from God only. It is a spirit of exaltation disapproved of in the sight of God, which makes men seek to be honored of one another, and he, that exalteth himself, shall be abased, is an unchangeable law of the kingdom of heaven. It is this spirit of exaltation, which makes men so keen to perceive the errors and mistakes of others—it prompts him to seek occasion against his brother, in order that he may be exalted above him to gratify the pride of his own heart.—Be careful then, when you find a disposition in your heart to find fault with your brother, lest that spirit blind the mind, darken the understanding, lead you into the snare of the devil, and you be overthrown. Let no brother seek occasion against brother—let him not seek to exalt himself by abasing his brother—let him not seek to obtain honor by displaying his sagacity in finding fault with his brother, in exposing his frailties and foibles to the view of the world—let no one attempt to correct the real or supposed errors of another for the purpose of being approved in the sight of men—let no one come into the council of God to show his own wisdom, his own intelligence, and his own superiority. The council of God is not a place ordained for the purpose of giving men an opportunity to display their talents, nor their greatness, but a place that God has ordained for the purpose of revealing himself to mankind, and of making his will and purpose known respecting the world. In all your intercourse with each other and with your fellow men, act as though God alone saw you, and men saw you not, or never would. Do you desire to be great men? let the Lord lead you to the only true greatness—when he chastises, bear it with meekness—when he rebukes, endure it with patience, humble yourselves under the mighty hand of God; remembering that those whom the Lord loves he chastens, and scourges every son whom he receives: Therefore when you are chastened faint not, neither despise the hand of correction; for if you endure not chastening, then you

are not sons but bastards. As members of the kingdom of heaven you have two important lessons to learn—not render evil for evil, railing for railing. This is a hard lesson to learn and few have ever learned it. It is one of the last lessons, which the members of the kingdom of heaven have to learn. When a man has learned this lesson, so that he can practice it, he is nigh unto perfection. The next and last lesson to be learned is to trust in God—this is the last act, the last effort of the human mind. Man will try everything else before he will try that—he will grasp at every support or prop until all has fled, and last of all he will yield himself up into the hands of his God to be disposed of as the Lord may choose, and there, at last, the mind finds rest from all the troubles, anxieties and fears, which have afflicted him. If ever you triumph in the kingdom of God, these principles must gain the ascendancy in your hearts; otherwise you will fall, and another will take your crown.

He then addressed the sisters, admonishing them in the name of the Lord, that if they desired to be found accepted of him, that they must humble themselves; for so did the prophetesses of old, that they might come into the presence of God, and to obtain council and instruction from on high, and enjoy the promised blessings, and be partakers with the prophets of the living God in the joys and eternal felicities which would follow the triumph of this last kingdom which God has established.

The president here said he would not make any more remarks at the present, but that we would adjourn until to-morrow morning at 9 o'clock A.M.

Brother Winchester arose and requested to know what position he was to consider himself to occupy in the council. President Rigdon replied that the council deemed his withdrawal voluntary—some conversation ensued and mutual explanations. The president then read hymn 166, "How pleasing to behold and see," after it was sung by the congregation, the conference adjourned to meet at 9 o'clock to-morrow morning. Prayer by elder Herringshaw.

Tuesday Oct. 7. 9 o'clock A. M. Conference met agreeably to adjournment, and opened by singing hymn 22, "O Jesus the giver of all we enjoy" after which the morning session was dedicated to God in solemn prayer by Elder L. Soby. Elder McLellan called the roll, and a quorum being present, the president arose and proceeded to make some remarks on the misunderstanding of some members on the preceding day.

The conference was then organized by the members of each quorum taking their seats by themselves, and the oldest man of each quorum presiding, as follows: High priests; Jesse W. Nichols, James Gardner. Elders; Aaron Roberts, Asa Copeland, Wm. Hobbie, A. E. Wright, Thos. S. Woodbury, and Thomas

Braidwood. Priest; Jos. Reeve. Teacher; Samuel Ely.

Elder Winchester arrived, and was called upon to know what course he would choose. He arose and made some remarks and resumed his seat in tears without determining.—President Rigdon arose and made some explanatory remarks, saying that brother W. might take his seat in the grand council—in the quorum of the Twelve, or otherwise as a high priest, elder or private member. Elder W. arose and said, that he would leave his standing in future with his brethren. The grand council voted to a man that he should take a seat among them. Elder W. then came forward in the midst of tears of joy and took his seat.

The president then arose and said he wished to take elder J. M. Cole out of the quorum of the Twelve, and let elder G. M. Hinkle occupy his place in that quorum. Voted unanimously.

The elders were then called upon to know how many would volunteer to preach the gospel by traveling in the world. Elder Braidwood desired to go to England, whose request was granted by a unanimous vote. Elder Copeland said, he had long desired to go and preach the gospel, he was ready to go, trusting in God, if the council desired—whereupon the conference unanimously voted that he be permitted to go according to his request under the direction of the conference. Elder Nichols said, he intended to see distant lands and preach the gospel, but was not yet prepared to go.

The brethren of the grand council were then called upon to know how many could go forth to preach the gospel. The president observed, that the Twelve were standing volunteers for life. We call not on them, but how is it with others.

Elder McLain said he intended to preach all in his power—that he should, after sustaining his family, spend all his time in preaching.

Elder Soby said, he could travel but little, but was willing and determined to do all in his power to help roll forth the glorious work of the kingdom of God.

Elder Wm. Stanley gave some account of the state of things in his neighborhood, and thought the prospect favorable for preaching,—he never had preached but felt desirous to do all in his power—he thought he should break through after a while—he said his faith was strong in the great work; was not afraid of our principles failing but had great confidence in the truth and triumph of the kingdom of God.

Elder Hugh Herringshaw stated that he had been laboring with his hands in order to settle his business—he had preached some and found people anxious to hear—he had baptized seventeen—related a vision of a distant land and his preaching to the people thereof—about Christmas he would be free to

go forth to the ministry—that he felt strong in the Lord and determined to go ahead in the glorious cause in which he had engaged.

Elder James Blakeslee gave a history of his ministry, since last conference, through the western country—reported a hundred and thirty baptized in three branches of the church made many excellent remarks about trusting in God—for food, for raiment, for himself and family. He further said, here I am—send me where you please—I go in the name of the Lord.

Elder Winchester said, that he did not know what was best for him to do—I leave myself in your hands.

Elder Sanborn was willing to do whatever was wisdom for him.

Elder Newton remarked, that he had been rather an idler—was sorry he had not attended conference last spring—he continued—I am now before the grand council to do my duty—I feel as though I must go and preach—wois me if I do not—my faith is unshaken in God, in this work, and in my calling.

Elder J. Robinson said I feel more to-day like lifting up my voice to proclaim the gospel than I ever did before in all my life—I am determined to go and to do my duty—the door is open where I live—when it closes I shall go where the Lord directs.

Elder Wingate said, I embraced the work of God of the last days for the salvation of my soul—I went to Nauvoo expecting to make it my home—but O, I found it a prison, a penitentiary; but I thank the Lord I have been pardoned out of it—I have my eye upon a foreign land; when I go into the field I wish to be freed from the world—I think I shall not be able to preach until after the next conference.

Elder Hutchings said, since the last conference I have been greatly blessed the most of the time—of late I have not been so much blest, as my mind has been mostly occupied with temporal business, but I intend as soon as my circumstances will permit, to go forth and labor in the ministry.

Elder Divine said, my faith in this work is unshaken; I have, since our last conference, baptized but eight or ten. He then gave a short history of his ministry, and said, I am willing to travel and preach this winter, but wish an elder to go with me.

At half past 11 o'clock brothers Leach and Jenks arrived from New York and took their seats in the grand council.

The conference then sung hymn 163, "My God's the spring of all my joys," and adjourned until 2 o'clock P. M. by prayer by elder Winchester.

2 o'clock P. M. conference met agreeably to adjournment, and opened by singing hymn 96, "Come, you that love the Savior's name," and was dedicated by solemn prayer by elder J. Robinson.

The reports of the elders were then continued.

Elder G. T. Leach said, that since the last conference I have labored mostly in the city of New York. We have been blest in that city—the church there is in a healthy condition, rejoicing in the truth. I am ready to do the will of the Lord—the God that I worship will order all things right in this kingdom—he will not require of me more, nor any thing, which I cannot do. I realize that we must press forward and that our faith keep pace with the work in which we are engaged—we must meet the ancients, prophets, apostles and seers; in order to do so, we must get as much if not more faith than they had.

Elder S. G. Flagg gave his history for some years past, detailing many particulars in a very interesting and humorous style. He compared the church of Christ to a ladle containing several different pieces of lead, placed over a fire and when melted they all run together into one common mass; thus there are no longer many pieces but one—showing thereby that we should all become one. He expressed his unshaken confidence in the work, and his determination to press forward in this glorious cause.

Elder J. W. Jenks said, it is a pleasure for me to stand before you, though I do it with diffidence. I have done but little in the vineyard of the Lord; probably my time has not yet come. Seven years since I discovered a jewel—I sought it—I pursued it—I obtained it—I never have been sorry—I never expect to be. Why am I here this afternoon? because I love truth. A man cannot be deceived who loves the truth with all his heart. My mind is fixed—I feel to go forward without faltering—nothing but death could have prevented me from coming to this conference, in order to receive the fullness of my dedication to God.

Voted that elder S. Bennett have leave of absence in consequence of the situation of his family.

Elder J. M. Cole arose and gave his history since conference—he had labored in company with president S. James, in La Harpe, Ill., and had baptized 15 persons. In the course of his address he related an important occurrence, viz., the ministrations of an holy angel, which had visited him the latter part of this summer. One evening while lying on his sofa in his room alone, laboring under deep anxiety of mind in relation to some important matters pertaining to the prosperity of Zion, a messenger stood by him in person and spoke to him as a man speaks to his friend, and informed him that the difficulties that he had apprehended were being removed. The messenger informed him that he himself had pointed out to elder Rigdon, at Pittsburgh, the place for the final location of Zion, about which he (Cole) had had so many anxieties—hat while the angel was thus conversing with him, a vision of the place was opened to his view, and he looked upon the land, upon

the buildings, upon the water-courses, upon the roads; and the vision was so minute that he could go to the place, though in a county where he had never been—that he saw elder Rigdon standing upon a bridge, which was near the place, and the angel standing pointing it out to him, and using these remarkable words, "On this land shall Zion be built never more to be thrown down." He also saw in the vision, elder P. Boyer go to the place, and make purchase of the land and pay the sum of \$1500—and he found when he came on to Pittsburgh, that the facts, which the angel had shown him more than a 1000 miles from the scene, had all transpired. And the angel gave him as proof that he had told him the truth, that he would receive a letter from elder Rigdon, in a few days, informing him of the facts of the land being found and the purchase made; and to his great gratification and inexpressible joy, within three days the said letter came. He further stated, that after he conversed with the angel, and before he had received the letter, he had related the circumstances to elders Samuel James, Lewis James, J. B. Bozworth and others, and assured them that such a letter would be received in a very few days, for that was the third time that that angel had visited him, and all things which he had told him at his previous visits, he had found to be true; and that he knew this would prove to be true also. In consequence of these manifestations, my faith in this work has never wavered, it cannot waver. I feel to put my shoulder to the wheel and keep it there.

Elder S. Bennett, previous to leaving the conference, arose, and in a most eloquent and pathetic address, set forth his feelings, his views, and his confidence, in relation to the great cause in which we are engaged: exhorting the brethren to be strong in the faith, to be united in love, and to persevere in righteousness; testifying unto them that he knew for himself by the revelation of Jesus Christ, that the work in which we are engaged was of God, and that our triumph was sure and our reward certain—that he had opened his mouth in this cause, and that he intended it should not be closed again until the work triumphed gloriously—that he had devoted himself to God, and intended to persevere and cease not his efforts until he should have finished his work and had secured the crown forever that the Lord had deigned to offer him. And with many other things did he exhort and admonish the brethren, with the tears streaming from his eyes, saying to them fear not for the kingdom is ours, and we will triumph gloriously. During this address, every heart was softened, the countenances of the members of the conference brightened with hope, a flow of joy burst forth from their hearts, while tears were flowing bountifully, and every feeling melting together in love.—At the close of the address, he took his leave

of the conference while the blessing and benediction of every heart went with him.

Elder W. E. McLellan arose and made a few very pertinent remarks, respecting his faith and confidence in the truth of the work—that his intention was to devote himself entirely to the cause.

Most of the brethren having related their several experiences, presented in a condensed form, a flood of intelligence of the most cheering and animating kind, which filled our hearts with joy and gladness, and showed that the harvest is truly ripe and great, but laborers are few. A voice from the east, a voice from the west, a voice from the north, and a voice from the south, crying help, help, help; send us laborers, send us laborers.—The hour of adjournment having arrived, the president read the 16th hymn, "Behold the sure foundation stone," which was sung by the conference. At the time of the adjournment, elder Nichols requested the floor to make some remarks on the following morning, which was granted.

Adjourned until to-morrow morning at 9 o'clock. Prayer by elder Nichols.

Wednesday, 9 o'clock A. M. Oct 8, 1845, conference met agreeably to adjournment, and opened by singing the 5th hymn, "Ye children of the Lord," after which the morning service was dedicated in solemn prayer by elder T. Braidwood.

The roll being called, elder Swackhammer just arriving took his seat in the grand council.

Elder Nichols, having a right to the floor by the grant of the conference of the preceding evening, arose and made some remarks relative to elder Bennett. He said he had been acquainted with the labors of brother Bennett since he came into that part of the country, and that he had been faithful and devoted to the cause—that there had been no negligence on the part of brother B. in discharging his duty, and doing the will of God, and that he spoke from actual knowledge of his labors and efforts in the cause.

Elder Gardner then arose and made a few remarks—expressing his confidence and strong belief in the work, and his desire to go forth and proclaim the gospel as soon as possible.

Elder McLain, stated that when called upon yesterday to present his views to the conference, he did not know that his experience was expected; and that he would now relate it with permission; which being granted, he related the same, and referred to some feelings in the branch at Philadelphia with regard to himself. When elder Sandborn, presiding elder of the Philadelphia branch of the church, arose and expressed his good feeling towards elders McLain and Divine, and bore testimony to the good feelings of the branch towards them.

Elder Swackhammer arose and related his experience since the Pittsburgh conference.

The president then stated, that in conse-

quence of the absolute necessity of several members leaving at 12 o'clock M. who wished to be consecrated before they went, we would waive other business for the present, and proceed immediately to the consecration. The ladies then withdrew.

The president then took the oil in his hands and in the midst of the several quorums, standing, with hands raised towards heaven, pronounced the solemn consecration.

Elders Blakeslee and Herringshaw, of the quorum of the Twelve, were appointed to perform the washing—who proceeded to wash, first, elder J. W. Jenks, and then in succession, E. B. Wingate, Benj. Winchester, Jos. Reeve, J. H. Newton, John Robinson, and Asa Copeland—after which they were all anointed, and blest through the spirit of prophecy, by president Rigdon.

The house being called to order, elder W. E. McLellan read the covenant of the grand council, when all the assembly arose to their feet and assented to the same, with uplifted hands to heaven and a solemn AMEN.

The newly consecrated brethren then signed their names to the covenant, and also to the article, delegating their authority to the body of the grand council to act for them in case of their individual absence.

The president then stated to the conference his communication from the Lord, respecting the inheritance for the gathering of the saints, and of his action thereon. He then addressed elder J. W. Jenks, and asked him if he would act in the place to which he had been appointed by revelation, as one of the committee of finance, to which elder Jenks replied, he would. The president then asked for an expression of approbation or disapprobation of this council upon what he had done respecting that business.—He said he would not move any farther without their approval.—The question of approval being put by rising to their feet; every member arose to his feet in approval.

The president then said, I am satisfied, I can now rest. He then read a hymn, which was sung by the congregation, after which the conference adjourned till half past 2 o'clock P. M. Prayer by elder T. Woodbury.

Half past 2 o'clock P. M. conference met pursuant to adjournment—the roll being called, the president read hymn 27, "My soul is full of peace and love,"—after singing, the afternoon session was consecrated in solemn prayer by elder G. T. Leach.

The president stated the necessity of hastening with our business, as many of our brethren would have to be dismissed so as to leave the city for N. York in the 5 o'clock boat this afternoon. He then proceeded to instruct the conference in relation to the purchase of our inheritance.

The president then proceeded to instruct the conference that all the washings and anointings must be done by the travelling members

of the grand council, in all cases where they could be had, and that this solemn ordinance in no case should be administered only by those who are well instructed and able to do it agreeably to the intention of heaven in instituting it. He then stated, let no travelling elder go into any organized branch of the church, and exercise, or pretend to exercise authority over it, without the request, or the authority of the branch, or its presiding officer.

He further stated, let no man take the responsibility to lay his hands upon the head of any man from Nauvoo to ordain him to any office. If one from Nauvoo is to be ordained, let it be done at a general conference, where there will be persons, who will be able to make the conference acquainted with the person's true character.

The president then observed, that he would hasten the conference to a close; and as there were many there who had wished instruction from the conference, we would have to take such a course as would enable us to give the desired instruction in the shortest manner and fewest words. He then said to the conference, that he would call upon all the elders and authorities of the church, and members present, to express before the conference the desires of their hearts and we would take a vote to see whether the conference would grant it or not. He observed, that the members of the conference must be careful not to desire anything which would do themselves an injury, lest we should grant their request and they be compelled to do it, that it was every man's privilege to have his heart in such a state before God, as to enable him to desire nothing but what was right before the Lord; and in case they did, on this occasion, desire things which were not right before the Lord, and the conference should grant them their desire, and it should prove a curse and a scourge to themselves, it would learn them in future to ponder the path of their feet, and to correct the errors of their heart before the Lord, so that they would not again express a desire before the council of the Most High, that may prove a rod of chastisement to themselves.

They were then called upon individually to express their desires, and each one arose in his place, and expressed his desire in few words—all of which were granted by vote of the conference, individually—with one or two exceptions, where the desire was modified by the conference, owing to certain existing circumstances.\*

Elder Winchester arose, and moved that this conference adjourn to meet in Pittsburgh on the 6th of April, at 9 o'clock A. M., 1846, which was seconded by elder Newton, and carried in the affirmative, without a dissenting voice. After which, elder G. T. Leach read hymn, 171, "When shall we all meet again,"

\* The Secretary having failed to make a record of these desires, we are unable to give them.

which was sung by the congregation, and after the benediction of the president, the conference adjourned at half past 4 o'clock P. M.

SIDNEY RIGDON, *President.*

J. M. COLE, *Secretary.*

West Buffalo, Iowa, October 24, 1845.

DEAR BROTHER ROBINSON:

Having returned home from a short tour south, to visit some branches of the church in that quarter, and having obtained a little money on the book concern, knowing your need of it, and to comfort your heart by a short communication from the west, I take my pen once more to address you. Inclosed in this I sent the notice of withdrawal of fellowship of Mr. John Vaun and lady, to their leaders in a branch of the Campbellite church, in Desmoins Co. I. T. They were the main pillars of the branch, and therefore Campbellism has received a shock in that quarter.

You have no doubt, ere this, learned the particulars respecting the Mormons. How literally Elder J. M. Cole told their destiny last April, in Pittsburgh. Dear brother, it seems that the Lord is about to wind up the work of scourging that people by an entire overthrow, and is also beginning on their enemies, for this has been the most severe season for sickness ever experienced in this country. And beside all this, there has recently a singular kind of plague or scourge appeared among us; it is that of a curious kind of fly which was first noticed by the farmers since harvest; a small black bug not much larger than a large grain of wheat coming up out of the ground, and some farmers who live on sandy land told me when they discovered them first, it seemed as though every grain of sand was alive; they then climbed upon the green corn, and soon turned to myriads of small flies, and where the corn was late they sucked the juice so completely out of the stalk as to wither it away and cause it to die; the early fall wheat has also suffered much by them, so that some farmers have sown it over again; the insect not only eating the leaves but following it to the root, and the field, though perfectly green when they enter it, in a few days will look as black as if it was just plowed. Although we have had some hard frosts here it does not seem to stop them; for as soon as the sun comes out warm they go to their work of destruction again. Their smell is like that of a bedbug, and no one seems to have ever seen them before; if they continue to increase another season, as they have this, they will sweep all before them; and the air will be filled with them, so that it will be next to impossible to breathe. I have given you a history of this matter, thinking perhaps it might be interesting to some of your readers.

Dear brother, as there has been much falsehood heaped upon me by the Mormons since I

left them, I would take it as a great favor if you would publish my communication to W. W. Phelps which you will find in the second number of the Ensign. Remember me to all the saints. Yours, G. M. HINKLE.

P. S. There is a branch of the church of fourteen members in Desmoins, with one Elder, John Ireland, a worthy brother, and firm in the faith. G. M. H.

We have published the letter referred to, which will be found in the 18th number of our paper under the 287th page, which we believe to be a statement of facts. The money was duly received and credited, as also in three previous letters.—Ed.

### JOHN VAUN'S WITHDRAWAL FROM THE CAMPBELLITES.

Desmoins Co. I. T. Oct. 13 1845.

GETLEMEN SIRS,

With whom I have been associated in the cause of religion, the most of the time since in this country, it now becomes my duty, as a christian, to notify you of the course which my conscience binds me, and also my wife, to take on this all important subject.

Having become fully convinced, after a careful investigation that the church to which we have belonged, and to which you sirs, now belong, (the christian church, so called, A. Campbell its founder.) falls far short of the plan of redemption, and therefore cannot prepare souls for the kingdom of God; and having found to our full satisfaction, the church or kingdom of Christ, regulated perfectly in gospel order, by a conference of worthy saints of God, ministers of the gospel of Jesus Christ assembled from various parts of the United States on the 9th day of April last, in the city of Pittsburgh, Pa., Elder Sidney Rigdon presiding, who, by authority from heaven, reorganized the Church of Christ once more on earth, with all the ordinations thereof—thus restoring again to the earth, through the help of God, the faith once delivered to the saints, with the apostolic order of serving God in every particular—we therefore feel it our privilege as also our duty before God, to not only withdraw our membership from your communion, but also unite ourselves with the Church of Christ, and thus seek the salvation of our souls with the people of God; hoping our example will be a lesson to others to go and to do likewise; we therefore wish to withdraw our membership from your society in peace.

The above explanation and request leaves us with feelings of love and friendship to you all, and we hope it will be received in the like spirit by you. yours &c.

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# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. 2. No. 2.

PITTSBURGH, DECEMBER, 1845.

Whole No. 26.

## TOUR EAST.

Having returned from a visit to the eastern churches, as usual, I will give your readers a short sketch of the incidents of my journey.

At the close of the conference at Philadelphia, we went to New York, from thence to Boston, and as far east as Peterboro, New Hampshire. We found on our arrival in N. York the redoubtable Orson Pratt, endeavoring to seduce those who were sufficiently corrupt to answer his purpose, to follow him some where, he did not know precisely where himself; but it was to be on the shores of the Pacific or some of its islands. To which all those who were well acquainted with his followers, had no objection; so their removal would be out of the bounds of civilization, where no person would have objection to their practicing their system of religious toleration.

Pratt, in order to gain influence over the minds of those whom he thought he could control, had recourse to a condescension, that shows *that* man's heart in a point of light so ridiculous as to render it contemptible, in the eyes of every honorable and respectable person. Some years since, Joseph Smith made a shameful attack on the character of Pratt's wife—a thing he was in the habit of doing with others, after he had become basely corrupt, and put at defiance the laws of his God, to hide his iniquity from the world—Pratt resented the insult offered his wife, and on the public stand, called Smith a liar, and said he knew him [Smith] to be a liar.—When Pratt was interrogated about this, he said that he had got a bad spirit when he said so, and that he had repented of it. Thus literally telling the people that all Smith said about his wife was true, and that when he told Smith that he knew him [Smith] to be a liar, he [Pratt] had falsified himself, and Smith had told the truth. This is the way he attempted to remove the difficulty and get his dupes to follow him. Say that he knew a thing, and then admit that what he said he knew was false, and yet claim to be an apostle of Jesus Christ! Can the world find an apostle like this? He is surely a supple instrument in the hand of his master—the devil.

He has left on the character of his wife a stain, by this degraded condescension, that he can never wash out. The reproach with which Smith attempted to stain her character every person acquainted with the circumstances were satisfied he did to hide his own shame; and people were not authorized to believe it until this hopeful apostle has placed his confirmation upon it. Indeed, we can say for one, we did not believe Smith at th

time, but Pratt is determined to make us believe it, by virtually declaring it was true; for if he was wrong when he called Smith a liar, then his wife was guilty of the charges preferred; for if she were not guilty, then Pratt did right to call Smith a liar.

These men pretend to be the servants of Jesus Christ, and this is the way they proceed to do their master's business, by slandering, defaming, lying, and abusing each other, not their own wives excepted, and all who oppose their ignorant and stupid abominations; but to shew the extent of their ignorance, we copy a quotation made from the book of Doctrine and Covenants in the New York Messenger, which at the time was under the supervision of this said Pratt. It is under the 416, and 417th pages, 9, and 10th paragraphs.

"Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning and of lamentation: and as a whirlwind shall it come upon all the face of the earth, saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First upon those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord."

The quotation was made in the Messenger to prove that the world would be punished, after it had punished them. Pratt applied that threatened judgment on the people of the Lord, to the people of Nauvoo, and we think justly too; but mark on whom this first judgment was to fall. It is said thus, "And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First upon those among you, saith the Lord, who have professed to know my name, and have not known me, but have blasphemed against me in the midst of my house, saith the Lord."

It is those who say they know the Lord and knew him not, and have blasphemed his name, that the Lord says he will send vengeance on, and not on those who fear his name and do his will. The Lord no where says that he will afflict such, or that vengeance shall overtake such: Now for Pratt's application, and there is no avoiding the application. He admits that the Lord in the above sayings had reference to the people of Nauvoo; and now who are the people of Nauvoo? the answer is easy; they are those

who say they know the Lord and know him not, the Lord and O. Pratt being judge; for the judgments that were to desolate the world, were to begin on such, and not on the righteous; but on those among *them* who said they knew the Lord and knew him not.—These judgments have commenced on Nauvoo; so says O. Pratt, one of themselves.

Nothing could set forth the people of Nauvoo in a clearer point of light than the above quotation. If Joseph Smith then was a true prophet when he uttered the above sayings, the people of Nauvoo, "say they knew God, and knew him not, but have blasphemed his name," and their enemies are only executing the will of God upon them, long since declared, and from this conclusion there is no escape; for the judgment is upon *them*, and they declare they are the house of God; and it is certain, that the judgments there threatened, were threatened on those who had been gathered by Mr. Smith, and the people of Nauvoo are the people, and none other.

On them, then, were the judgments threatened, and on such as "say they know God, and know him not." Then indeed the twelve "say they know God and do not know him," and the Lord is shewing it to all the world, that they are false pretenders; for the judgments he threatened on such, have fallen and are falling on them. The truth of the prophecy is now being manifested; so that all may see it, and know of a truth that the Lord declared it.

According to this prophecy, the judgments that were to desolate the world, were to commence on Nauvoo, and from thence to go forth, and desolate the world. We were not authorized to expect those calamities, which were to fall on the people, to come, until Nauvoo was made an example; after that the world was to feel the wrath of the Lord.—Those then, who believe the book of Doctrine and Covenants, are now authorized to expect judgments will follow the destruction of Nauvoo, until the whole purposes of God are accomplished on the whole earth, and his work finished, and all the prophecies fulfilled.

The people of Nauvoo are now calling on their followers to follow them, to some place, they know not where; deceiving themselves and others with the false notion that there is something glorious awaiting them somewhere and some place; but let them and all who they attempt to deceive know, that if Joseph Smith prophesied correctly, they are now being moved out of their place, because they know not God, and yet say they do know him; and they are calling others to follow them under the same pretention. Will their moving away avert the threatened judgments? The Lord would have supported them at Nauvoo, had it not been for their corruption and consequent false pretention, that they knew God, and as the judgments are upon them for their false pretention, will they be ta-

ken off by removing? such an idea would be derogatory to the Lord, the judgments will follow them as long as they thus insult the heavens, by saying they know God, let them go where they may. No local place can avert the judgments threatened, and sure as the world will suffer an overthrow, and sure as vengeance is to overtake them as a whirlwind, so sure the people of Nauvoo, on whom the judgments were to begin, and from whom they were to extend into all the world, will suffer an entire overthrow let them be or go where they may.

No man can believe the book of Doctrine and Covenants, and believe any thing else.—If G. J. Adams is to be believed—He is bad authority we confess,—then Joseph Smith said to him at the time of his [Smith's] arrest, "that if he had obeyed the Lord his God he would not have been in that difficulty; but if he died it would be in consequence of the counsel of the Twelve." So said Adams in one of his lectures in St. Louis. Notwithstanding we consider Mr. Adams not good authority, still we have the same or something similar from other sources, and taking the circumstances into the account, a more reliable source, that of Smith's own wife. She said in speaking to one of her friends concerning her husband, that he had brought the evil on himself, and that he had tried to escape the curse, but could not, and she also said if she was to tell all she knew about the twelve it would send them to the work house. This testimony of Smith's wife would go to confirm Adam's testimony.

As to the corruptions in Nauvoo, which Adams and Wm. Smith have been detailing to the people of St. Louis, in a manner shocking to human nature, when it is remembered that this Wm. Smith is the Patriarchal Jacob staff, as described by W. W. Phelps in his notable letter to said Smith, and by him (Phelps) said to be one of the best men in the world, the twelves are bound to believe him. That the disclosures making by Smith and Adams are true, every person acquainted with the circumstances will admit; but in doing as they do, they reproach themselves also; for if they would tell the whole truth, they would identify themselves with the larger portion of the crimes they charge on the twelve. Smith might probably deny being concerned in counterfeiting, and bogus money making. A business which doubtless gave rise to O. Hyde's noted Palestine mission. Had there been no materials to have been purchased for making bogus money, which could be purchased in Germany better than elsewhere, and without raising suspicion, it is not probable that O. Hyde would ever have pretended to have been at Palestine.

But leaving Nauvoo—her corruption, and corrupters to their fate, which time will determine.

During our visit to the east, we delivered, besides what we did in Philadelphia, nine public lectures in New York, one in Charleston, two in Boston, and one in Peterborough New Hampshire, and a number of lectures to the churches in Boston and New York, leaving them buoyant in spirit and strong in the faith. An occurrence took place while in Philadelphia, which I think worthy of notice. Palatiah Brown whom the Twelve had sent to Philadelphia to aid in their cause, had on his arrival in that city, in order to better serve the cause of his masters, declared that he knew by the revelations of Jesus Christ that the Twelve were right; when he was interrogated by an acquaintance of his during our stay in that city, on the subject of his faith, he said that he knew the Twelve were wrong, and he intended to retire; and has since left the city. This is a fair specimen of the way this people deceives one another. Now if Jesus Christ had revealed to Mr. Brown, that the Twelve were right, then he nor any other person would find out they were wrong, for wrong they could not be.

The Twelve have pursued the same course, and if they are wrong, as Mr. Brown says they are, they were wrong at the time he said he had a revelation they were right. No case of more deep depravity of heart ever came under our notice than that case of Browns, such we long since declared was the case with the Nauvoo apostates, & abettors; that they neither feared God nor regarded man, and would take the name of God in vain, saying thus saith the Lord, when they knew the Lord had not spoken. By means so heaven daring they have led multitudes of their followers into the ruin which now awaits them. Making promises and giving assurances which were pronounced in hypocrisy and base imposition, until realities dreadful and desolating, are hastening their overthrow.

I was no little astonished while visiting the east, at other instances similar to that of Brown. The course of these deceivers, has led to a result, that many of them are unwilling to bear. They must now sustain their pretensions by leaving and seeking a land elsewhere; while they could get leave to stay in Nauvoo or in our eastern cities, their faith was exceedingly strong; all was well. P. Brown, could have evidence from heaven, that all was right, when his own private purposes were served by his religious course; but it is a different state of things to take his life in his hand, and make for the Pacific; as soon as this alternative was forced on him; and his course had driven him to this necessity: behold, the Twelve are wrong. Notwithstanding his revelation to the contrary. The adage in his case is fulfilled "circumstances alter cases" and in Brown's case alters revelation also.

There were other cases, of similar kind in the East; some persons, who left Nauvoo

some years since, and returned to the East, as they said on account of the corruptions in Nauvoo, found it to their interest to unite with the adherents of the Twelve in the East, and stood strong advocates for the Twelve, denying that they knew any thing of the Nauvoo corruptions, they used all their influence to sustain the twelve and secure followers for them; and doubtless by their wickedness, in deceiving, contributed their part to lead many to ruin. They were side by side with Brown defending the twelve, and securing their influence over the minds of all they could; but in all these efforts Oregon had not got into their road; but now OREGON, or expose the corruptions of the twelve, the latter is chosen. When we were in the East, those disaffected ones, whom Jedediah Grant, a rabid twelveite, had called some of their faithful Elders, were busily engaged in exposing the corruptions of the twelve, with which they professed intimate acquaintance; but until OREGON got into their road and had to form a part of their faith, the Twelve were faithful good men, but now they are corrupt, and they know it—but before they declared they did not know it. Now the truth is, they know no more about the Twelve now than they did two years ago, and they then knew their corruption as well as they do now; but then they were good men, and now they are bad; but the truth is; neither two years ago nor now are they or were they truth loving, or telling men; but base men, full of lying and hypocrisy, and they well knew it, or at least they believed it but notwithstanding they defended them to the injury and utter ruin of many persons.

As to the corruptions, and abominations of the Twelve and their adherents, the world knows it, so did P. Brown and others years ago as well as they or any others do now; but until "OREGON" got into their road, it was their interest as they supposed, to conceal and deny the abominations of that people; but rather than go to "OREGON," they will come out of their hiding place, and bear a true testimony; but who thanks them for it? No man that regards truth and honesty can do it. Can any man believe that such men acts from principle? if they had, they would long since have said, what they now say.

Oregon, if we are to judge from the effect it produces, both in the political and religious world, must be one of the most singular places known to man. It effects the greatest nations now known. They are ready to shed the blood of millions for it, destroy all the friendly relations which have existed for a series of years. The eyes of the greatest statesmen in the world are fixed on it, and they fix all their future hopes and future glory on the one object, that of possessing OREGON, and calling it their own. Never did gallant knight feel his future all to depend more on the hand of some fair damsel, and to have the privilege of calling her his own than does that of the great

statesmen of the age feel dependant on calling "OREGON" their own.

How does the scene change when 'OREGON' becomes the object of religious faith, a man can bear any degree of corruption, and defend the corrupters, until "OREGON" is made an article of their faith, then revelations fail, faith declines, and all corruptions become formidable. Then man's errors become visible, that were before hid in darkness. How omnipotent must be this 'OREGON' it can wring the truth out of men's hearts, when the fear of their Maker could not. It reveals secrets that the demands of humanity could not. "OREGON," Omnipotent "OREGON!" what art thou destined to be?

That it is Oregon that has nullified Brown's revelations, and revealed the secrets of others hearts, must be admitted by all. It was not the fear of God, the love of righteousness, nor yet the demands of humanity did it, but 'OREGON,' and "OREGON" alone, for had any of the former influenced them, Brown's revelation would never existed nor others adherence of the Twelve ever been known, for until 'OREGON' got a place in the faith of the Twelve, in the estimation of Brown and others they were the oracles of the earth, but "OREGON" changed the scene, Brown at the mention of it defunct, and others and their religion both cowered.

There may be, and doubtless are many persons whose circumstances have caused them to be silent in relation to their views of Nauvooism that will, by reason of "Oregon" get leave to both speak and act, and escape from a fate they dreaded.

Such opportunity "OREGON" affords them, and will prove to such, a great blessing. So that Oregon, loved, hated, desired and dreaded is liable to prove a blessing and a curse, while it reveals the hearts of some, it gives others an opportunity to reveal their own. And to wind up with "Oregon" for the present. It may be that Oregon may yet be the cause of changing the condition and relation of all the nations of the earth, and effect the political and religious affairs of the universe.—Should it be so, surely Oregon will be the wonder of the world

That spirit of hypocrisy and falsehood, which reigns in Nauvoo, and with their adherents in all places, has been making a bold effort, to seat itself in the church of Christ, but so far the members of the church have withstood it with firmness and purged it out at its first appearance; I have remarked one thing, in relation to that spirit, that whenever it shewed itself in any one belonging to the church, the Spirit of God ceased to be in that branch of the church, until it was purged out, no sooner was it done, than the spirit of God was poured out, in a manner before unknown. A spirit of contention, and the spirit of God will not dwell in the same place at the same time.

There is and always has been one governing

principle in the church of Christ, and that is that the Lord always has and always will, give his spirit to them that obey him. If a person is found without the spirit of God, it is because he or she is a transgressor. This holds good in all cases. Persons who through obedience have attained the spirit of God, and is afterwards found without it is a transgressor; for had they not been so, the spirit would have continued with them. Nothing but transgression can deprive a person of the spirit of God, and the nearer a person walks to God, the greater portion of the spirit he will enjoy.

I have remarked one important thing about those who have had the spirit and lost it by transgression; they are full of jealousy and fear, they are hawkeyed to see the errors of others; the greatest virtues in their estimation, are vices. Having lost the spirit themselves, they are disqualified to judge of the things of God; they tremble at the idea of having any thing said in the name of the Lord, a true evidence that the Lord is not with them. The object the Lord had in establishing his church, in the last days was that he might, preparatory to his coming, fill up the measures of revelation, necessary to prepare the way of his second advent, and to do this, the first step was to open up again a communication between himself and his people, never again to cease until he comes, as he has promised; and puts all things in order before him. This is what satan always dreaded, he never cared how much religion any people had, if he could only thereby prevent the people from having correspondence with the heavens, and from getting intelligence from on high, well knowing if he could obtain this point, the world never would be prepared for the coming of the Son of Man.

On this point he has and will continue to deceive the world, until he effects their overthrow; by keeping religions of various kinds, such as may suit all classes for he is fruitful in invention—until the world has suffered an entire overthrow. In opposition to all these schemes, is the religion of the Son of God.—It is a religion founded on communion with the heavens. It came into existence on this principle and this principle will continue as long as it exists, and when it ceases, the religion of heaven ceases. It matters not what other excellencies other religions possess, if they lack this they are not of heaven.

I have seen during my journey, and since my return, a determination to strike a death blow this essential property of our religion.—This however is confined to a very few individuals; but the saints in mass, rise up with determination to put from them all such spirits; well understanding that if they do not, they renounce their religion, denying the only principle which gives it its value.

The fact, long since promulgated by the messengers of heaven, is being verified before our eyes, that the Lord gives his spirit to those

who obey him, and to those only, which is a fixed principle with heaven that the Holy Spirit will be given to them that obey the truth; it is equally so, that it will be withdrawn from those, who after they have received it, become transgressors. But the reception and continued enjoyment of the spirit depends on obedience to the truth. The disobedience of one man, cannot cause the spirit to withdraw from another; it is a person's own transgression that causes the spirit of God to withdraw from him. In consequence of this principle in the government of heaven, John the apostle required of the saints, in his day, to prove the spirit because they who had the spirit of God, could judge those who had not. It matters not what reason any person may assign for their having lost the spirit; all might know that the real cause was their own transgression, for if they had not been transgressors, they would have the spirit of God.

It is because of this fixed and unchangeable principle in the government of heaven, that the saints are made judges of the spirit of those who profess the name of Christ. On this principle all cavils are forever put to an end, the query is, has the cavilers, the spirit of God? if he had not, then those who do as he has done, will lose the spirit, when he points out to others their errors, he merely shows them; how it was that he lost the spirit of God, and if those whom he advises take the course he has taken, it will produce the same effect on them it has on him.

Some men are exceedingly sagacious and cunning, in teaching others how and what principle they can render themselves obnoxious to the will of heaven, and yet be great sticklers for the truth, and for correct principles and, withall, very religious; by setting forth with apparent sincerity the errors, as they call them of others, while the belief of those very things, which they are trying to infuse into their minds was the very thing which causes the Lord to withdraw his spirit from themselves.

There has a case come up before my own observation within the four last months, which confirms what we have said above. It was a man rebuking a disease in the name of the Lord, which had baffled the skill of Physicians for at last eight or ten years, and at his rebuke the disease actually gave way. That same man afterward, thought he saw great errors in others, and acted on what he thought he saw, and the result was that he began to call all his former intercourses with heaven into question, being in perfect darkness. The power which God gave him to rebuke the disease ceased to be with him, and yet he was desirous that others should see and understand things as he did, and act on them as he did; while the result of his own action, was that the spirit and power of God departed from him.

A man who has obtained power and communion with the heavens, ought to know

when he is pursuing a course with himself or others, what effect that course is producing on himself whether it is increasing or diminishing his faith and confidence in God; if it is increasing it he is right, if it is diminishing it than he is wrong, and ought to retruce his steps, lest satan overthrow him.

By this rule the Lord has made his saints judges to one another, as also judges of the world. In the Church of Christ, God has ordained to put an end to the fraud and deception which men have and can practice on one another, by holding his gifts and blessings in his own hands, and dispensing them to the obedient, and holding them from the disobedient. When a man is pursuing a course of disobedience, the Lord will withhold his spirit from him, and when he is pursuing a course of obedience, he will bestow it upon him, and thus it is, that the Lord himself sits on judgment on those who profess to be his disciples indeed.

Let all the saints, then, look well to these matters, lest they be beguiled by the cunning craftiness of those who lie in wait to deceive. The Lord has put it into their power to judge of the correctness of every man's course, by the spirit he is of, and by the effect it produces on him. [the man.] If he has less faith in God, less power with him, and less confidence, know that the man is transgressing before the Lord; but if he increases in faith, in confidence, and in power, then indeed his cause is right before the Lord.

May the Lord give all the saints discernment in these matters, is the prayer of your brother in Christ Jesus.

SIDNEY RIGDON.

*From the Book of Doctrines and Covenants.*

### SECTION. III.

#### LECTURE 3.—ON FAITH.

*(Continued from page 385.)*

1. In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and what means the first thoughts were suggested to the minds of men, that such a being did actually exist; and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation. For faith could not centre in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. x. 14. "How then shall they call on him in whom they have not believe? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (or one sent to tell them?)" So then faith comes by hearing the word of God.—New Translation.

2. Let us here observe, that three things are necessary, in order that any rational and

intelligent being may exercise faith in God unto life and salvation.

3. First, The idea that he actually exists.

4. Secondly, A correct idea of his character, perfections and attributes.

5. Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful; abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7. As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi. 7, 8, 9. 1st Cor. ii. 9, 10, 11. "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the Spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8. Having said so much, we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, xxxiv. 6, "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Psalm ciii. 6, 7, 8. "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii. 17, 18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc. 2. Before the mountains were brought forth, or ever you

had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. i. 10, 11, 12. "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands; they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James i. 17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi iii. 6.—"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10. Book of Commandments, chap 2nd, commencing in the third line of the first paragraph: "For God does not walk in crooked paths, neither does he turn to the right or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round; Book of Commandments, c. xxxvii. 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round the same yesterday to-day and for ever."

11. Numb. xxiii. 19. "God is not a man that he should lie; neither the son of man that he should repent." 1st John iv. 8. "He that loves not, knows not God; for God is love." Acts x. 34. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12. From the foregoing testimonies we learn the following things respecting the character of God.

13. First, that he was God before the world was created, and the same God that he was after it was created.

14. Secondly, That he is merciful, and gracious slow to anger, abundant in goodness and that he was so from everlasting, and will be to everlasting.

15. Thirdly, That he changes not, neither is there variableness with him, but that he is the same from everlasting to everlasting, being the same yesterday to-day and forever; and that his course is one eternal round, without variation.

16. Fourthly, That he is a God of truth and cannot lie.

17. Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, That he is love.

19. An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can centre in him for life and salvation.—For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not centre his faith

in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But, Secondly, Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believe that these excellencies existed in the divine character, the faith necessary to salvation could not exist for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. For without the idea of unchangeableness in the character of the Deity; doubt would take the place of faith.— But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday to-day and for ever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth, and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth, and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not a man that he can lie, it gives power to the minds of men to exercise faith in him.

25. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their privileges were nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons; than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And Lastly, but no less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God, so as to obtain eternal life?

25. From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26. Let us here observe, that the foregoing is the character, which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the Saints of former days, and those of latter days are both alike in this respect; the "Latter Day Saints" having as good grounds to exercise faith in God as the former day saints had because the character is given of him to both

St. Louis, Mo. Nov. 24, 1845.

DEAR BROTHER.—

At the request of brother Cole, we write to give you an account of what is going on in this city; we have had W. Smith and G. J. Adams lecturing and showing the corruptions and iniquities of the people at Nauvoo. William lectured four nights at the Mechanic's Institute, to tolerable large audiences, before Adams came; then Adams and William lectured three times last Sunday week, to overflowing congregations, then on Thursday evening one lecture, in the Lyceum Hall, to a respectable audience of about five hundred. They have caused much excitement, and many of the twelvetes have separated themselves, and now begin to open their eyes, prejudice is giving way, they appear to be more open to conviction.

We have had some conversation with two high priests, and they excuse themselves by saying, that Orson Hyde deceived them, by saying, that Joseph had ordained them prophets, seers, and revelators; he also lied in the name of the Lord, and called God and the angels of heaven to witness, that no such doctrine as the spiritual wife doctrine was taught among them. These and other deceptions palmed on the people, has kept them from investigating the subject in regard to the legal authority. They begin to see that "the bed is shorter than that a man can stretch himself on it, and the covering in narrower than that he can wrap himself in it." There appears to be no hiding place for their iniquity; the words of the Savior seem to be fulfill-

ing in regard to things done in secret being revealed on the house tops. We cannot pass this, without lifting up our hearts in thanksgiving to Jesus, for warning us, "If they should say unto you, behold he is in the desert, go not forth; behold he is in the secret chamber, believe it not."

G. J. Adams brought forth some startling facts, concerning the apostate twelve conspiring with the Indians, against the government of the United States. The excitement that their lectures have caused, does not appear to be much to their own benefit; public opinion appears to be against them; Adams stands aloof from all societies, but William wants to organize. It appears he has not influence enough in this city, so he has taken his departure for Cincinnati, and left it in the hands of Mr. J. Salisbury, his brother-in-law.

We were at a meeting on Saturday evening where were convened William's followers, also a number of the twelveites, and some few who are standing aloof; the meeting was for the purpose of organizing: W. Smith in the chair. There were a number of speeches made about the apostates at Nauvoo. Some wanted to have an organization; and when they were about to take a sense of the meeting, one of the meeting arose, and told them to be cautious what they were doing; he made a few appropriate remarks, which had a salutary effect, one was that if they organized, they would have to look up the old head, Sidney. He was interrupted in his remarks, but enforced them twice, then left the room. William then said, "let all those who are opposed to the twelve rise up," when some twenty arose.

It is truly deplorable to see the variety of doctrines that are afloat among this people.—Some of our brethren was at a meeting of the twelveites the other Sunday, and they there spoke of establishing the kingdom of God as soon as they arrive at California; they talk strongly of introducing the law of Moses.—Dear brother, our hearts rejoice on seeing things come to pass which was predicted by brother Rigdon. \* \* \* The brethren and sisters here, are in good faith and fellowship, having an unshaken confidence in God, and in the authority of president Rigdon.

Remember me to all the saints in Pittsburg.

Yours, in the bonds of the

New and Everlasting Covenant,  
WILLIAM SMALL.

B. WINCHESTER.

P. S. Adams said in his public speech, that he would not spoil a good story for relation's sake, turning around to William Smith who sat behind him, saying, that the last words which Joseph said to him, before going to Carthage, "O brother Adams! brother Adams! if I had hearkened to the councils of my God and kept his commandments, I should not have been in the situation I am in now; if I had laid aside my drums, and fifes, and

guns, swords, and pistols, and attended to my calling, this people would have been a glorious people. If I never return from Carthage know that it is by the council of the Twelve that I die." W. S.

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. DECEMBER, 1845.

☞ We give the correspondence between O. Hyde and Wm. Smith that our readers may know what is passing among those apostates.

MRS. EMMA SMITH.

In another column will be found a letter purporting to be from the pen of Mrs. Emma Smith, which we copy from the New York Sun, together with the comments of the editor of that paper.

Whether Mrs. Smith is the author of the letter or not, we do not pretend to say, but with us, it is a matter of very serious doubt; however, as it is being very extensively circulated through the journals of the day, as genuine, we deem it our duty to give it a passing notice.

The writer of said letter says, there are no facilities for obtaining education in Nauvoo "as there is not a school in the city." Founded upon this declaration, the editor makes this singular comment: "Mrs. Smith clearly shows and frankly admits the cause of all the difficulties among the Mormons. They have no schools." Now that the want of schools in the Church of Latter Day Saints is the cause of all the difficulties among that people, we deny.

It is a well known fact, that when the church was located in Kirtland, Ohio, that place was well supplied with schools, many of which were of a superior character, where the languages and many of the higher branches of literature were taught. Such was the notoriety of the schools in Kirtland, that many of the citizens of the surrounding country availed themselves of its advantages, by sending their sons and daughters there, to secure their education.

Again, in Missouri, notwithstanding the many disadvantages of a new country, the settlements of the church were well provided with schools, so that we presume, every family had the opportunity of giving their children a common school education. This fact we do know, that the citizens in the surrounding counties made it a point to send to Far West, and other settlements of the church, to employ teachers so come and take charge of their schools.

Immediately after the settlement of Nauvoo, common schools were introduced, and contin-



ned to increase in number up to the time of our leaving that city, June, 1844, when they were very numerous. In addition to the vast number of common schools, there were several select and high schools, two Seminaries, a Lyceum, and an Institute, with a choice Library. In those different institutions were freely taught all the various branches of education, from the first lesson in the alphabet, up to the highest order of a classical and refined education.

Being personally acquainted with all these facts, we know that it is not a want of schools which is the cause of all the difficulties among the Mormons, but a very different reason; that of disobedience to the laws of both God and man, and a total disregard of the principles of righteousness as contained in the revelations of heaven. If schools are suppressed in Nauvoo, it is a thing very recently entered into; this however, we doubt, as there are several families in that city who are not Mormons, over whom the leaders of that sect could not have sufficient control to deprive them of schools.

As to Mrs. Smith's faith, that is between herself and her God; but should it prove that she is the author of the sentiments expressed in that letter, then indeed she has placed herself in a very unenviable light before the world; as it is a well known fact, that she married Mr. Smith with a full knowledge of his religious belief, and that she, with her own hand, wrote a portion of the manuscript of the Book of Mormon as he gave the translation; also, that she took a prominent and active part with him in his religion, testifying that she knew it was true, even since his decease; and using her influence to promulge and sustain it.

#### EFFECT OF THE HOLY SPIRIT.

What is more pleasing than to see unity and peace prevailing in the midst of any community? What is more delightful than to behold a society of people all moved upon by the same impulse, having in view the same grand object; when that object is the welfare of mankind, the salvation of the world, and the glory of God? Such must be the situation of the saints in the last days, if they ever attain to that standing which our Savior, while here in the flesh, prayed the Father they might obtain. Let us look for a moment at the heavenly principle which emanated from his lips upon that solemn occasion. "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."—John 17: 20, 21.

Was this then the great object the Son had in coming into the world, to bring, not only perfect union, harmony and peace between man and man; but also to exalt us to the high and glorious station of being ONE with himself? So we learn by this remarkable saying in his prayer. Can it be presumed for a mo-

ment, that he would offer a petition for a thing that was impossible, or for which there was no way opened for its accomplishment? Most assuredly not. Then, as believers in him, where do we find ourselves brought? to this point, that if we are not in possession of that principle, by which his disciples become one with him, and he one with the Father, that we thereby, may become one with them also, then we will come short of that salvation which he so kindly and mercifully proffers to the children of men.

We can learn of but one principle by which the Son could become one with the Father, which was, by partaking of the Spirit which dwelt in the Father, by which he became acquainted with the will of his Father, and by the aid of which he could go forth and do that will. It was by virtue of the gift of that spirit by which the disciples became one with the Son; which Spirit the Son not only promised to confer upon the disciples, but also upon ALL those who believed on him through their words; and for what purpose? "that they ALL may be one, as thou Father art in me, and I in thee, that they also may be ONE IN US." Therefore, if we wish to become one with the Father and with the Son, what remains for us to do? place ourselves in a position to receive the Holy Spirit of God whose office is to "lead us into all truth" who will bear witness of the Father and the Son, and will also, take the things of the Father and the Son and show them unto us; it will manifest unto us the will of our heavenly Father, and also the principles by which we must be governed in all things both spiritual and temporal. The gift of that Spirit is the only medium through which we can become one with the Father and the Son, as it is the only principle by which we can be led into all truth; and if we are never led into all truth, we think every reflecting mind will admit, we cannot become one with them, as truth is one of the principal attributes by which they are governed.

Without this Holy Spirit then we can never obtain this exalted station in the presence of our God, for which Jesus, his only begotten Son, so ardently prayed: for it is by the tuition of this Spirit alone that we can ever become acquainted with the principles which can form this glorious and happy union.

These facts are so clearly developed in the scriptures of divine truth, that we do not deem it necessary to refer to many passages to sustain the position; but it may not be amiss to notice a few. In the first place then, our Savior says, "he that will do the will of my Father, shall know of the doctrine, whether it be of

God, or whether I speak of myself." How know whether the doctrine was of heaven or not? by receiving the gift of the Holy Ghost, which should testify that the doctrine they had obeyed was of heaven, by taking the things of the Father and showing unto them. It should also be in them as a well of water springing up into eternal life.

Peter on the day of pentecost, speaking on this subject says, "repent every one of you and be baptized, in the name of Jesus Christ, for the remission of your sins and you shall receive the gift of the Holy Ghost, for the promise is to you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

Peter knew full well the extent of this glorious promise and the relation it bore to the salvation of the human family, having heard it with his own ears as it fell from the lips of him who never errs, and having seen with his eyes the commencement of its fulfilment on that memorable occasion; also being filled with its benign and heavenly influence he could of a truth, break forth and say the promise was not only for that people but for their children and for all who are AFAR OFF, even as many as the Lord our God shall call; or as many, in all the world, who would ever obey the will of heaven, and thereby become heirs of salvation. Knowing that without the gift of that Spirit they would still be in the gall of bitterness, and in the bond of iniquity, and consequently could have no part or lot in the matter of becoming one with the heavens.

Paul was very familiar with this fact, and knew perfectly, that no man could become acquainted with the things of God except by the Holy Ghost; which he labors faithfully to show in most, if not all his epistles.

In his epistle to the Church at Rome, addressing, as he says, those who have obeyed that form of doctrine which had been delivered unto them, which was the gospel of Christ, he makes this declaration in the 8th chapter and 9th verse, "Now if any man have not the Spirit of Christ, he is none of his." Why none of his? because he is not in a situation to become one with him, not being in possession of that Spirit by which such an union can be formed. On the other hand, what is the situation of a person who is in possession of that Spirit? the answer is found in the 14 to the 17th verse inclusive, in this same chapter. "For as many as are led by the Spirit of God they are the sons of God. For ye [Romans who have obeyed that form of doctrine] have not received the spirit of bondage again to fear: but ye have received the spirit of adoption whereby we cry abba, Father. The spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Jesus Christ: if so be we suffer with him that we may also be glorified together."

"We think, that, could there be dubiety resting upon the mind of any individual, as to the extent of that exaltation and glory to be conferred by this union, upon those who obey its law, after heeding the prayer of our Savior and receiving the promises made by himself, renewed and confirmed by Peter and others of the apostles, this quotation from the positive declarations of Paul must put the matter at rest, that the proffered boon is one of eternal magnitude, and worthy the character of him who offered it. What! a way opened whereby man, poor, weak, frail man, with all his imperfections and infirmities, can become a member of the family of the Most High, and receive the Spirit of adoption whereby he can cry Abba, Father, and become an heir of God, a joint heir, and one, with Jesus Christ, to partake in common with him in all the glories of his Father's kingdom! So we are informed by Paul, so says Peter, and so Jesus himself prays.

But lest there should be some misgivings that we have taken too enlarged a view of the blessings and privileges set forth in the gospel, we will call the attention of our readers to another saying of the Son of God, which he made upwards of sixty years after his crucifixion, which will be found in Rev. 3: 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here we find the principle carried to its utmost extent.

But who among all the children of men are to enjoy this privilege of all privileges, to be seated upon the throne of the Son of God as one with him? Let every heart ask this solemn question, am I in a situation to receive such a glory, and in possession of that spirit and principle which will bring such a result? That such a glory and such a privilege is in reserve for some people, is a fact beyond the power of successful contradiction. For it the Savior prayed, while in the flesh, before the crucifixion: After his death, resurrection, and ascension, when all power had been given into his hands, both in heaven and on earth, he makes a positive promise, to those who will obey his law, keep his commandments, and endure and overcome to the end, that this shall be their final reward.

In view of this glory the ancient prophets could endure with patience the many scenes of deep affliction through which they were called to pass. Having their eye upon the recompense of reward, they could endure many trials of cruel mockings and scourgings, bonds and imprisonments; yea, they could bear to be stoned, to be sawn asunder, to be slain with the sword; to wander about in sheep skins, and goat skins, being destitute, afflicted, tormented; wandering in deserts, and in mountains, and in dens, and in caves of the earth.

But how did those ancients obtain a view of this glory, it being in their day, AFAR OFF? By obeying the law of God, and keeping his commandments, thereby placing themselves in a situation to receive the Holy Ghost, the Spirit of the Living God; which testified to them of the Father and the Son, and showed them things to come. It was by the gift of this Spirit alone, which enabled them to obtain the great blessings and privileges which they en-

joyed while here in the flesh, and which secured to them a promise of an inheritance and glory, in the presence of their God, hereafter. And it is by virtue of the gift of the same Spirit, by which any people in any age of the world can prepare themselves for that society which is about to be formed on this earth; when the Son of God will come to make up his jewels, when all shall see eye to eye, and he will restore to his people a pure language that they may all call upon him with one consent, and enjoy his society forever.

### ESSAY ON APOSTACY.

The inspired writers, both prophets and apostles, have clearly predicted, that a period would arrive, in the history of the world, in which the principles of eternal life, commonly called religion, would be entirely hid, and that in consequence of prevailing errors, through the influence of satan; not that the children of men would cease to be religious, but the truth of God would be perverted, until the declaration of Isaiah, 60: 2, should be fulfilled. "For behold darkness shall cover the earth, and gross darkness the people."

Let us inquire a little into this saying of the prophet. Can it be that the Almighty has pleasure in the ignorance, and consequently loss, on the part of the inhabitants of the earth? or that he in whom are hid all the treasures of wisdom and knowledge, has no desire to communicate intelligence to the creature his hands hath formed?—a creature capacitated for the highest enjoyments; with a mind that has circumnavigated the globe, numbered the stars and measured their distances. That he should be the slave of ignorance, and the bond-slave to the powers of darkness, is not compatible with either the character or the dealings of the Maker of the universe; on the contrary it is declared he hath set his heart upon man to magnify him. Job, 7: 17. The very fact of his warning man of the evils coming upon the earth, revealing the character of his enemies with whom he has to contend, shows forth his willingness to communicate and instruct, and his expostulations and entreaties make known his desire to save.

The prophet's prediction most assuredly had reference to some period yet future, from the fact, that, darkness could not be said to cover the earth, while the Jews were in possession of the principles of eternal life. This we declare, because the Lord continued to raise up prophets amongst them to warn and intreat of them to seek the Lord, and him alone, continually; making promises unto them, if they would but hearken to his word; and denouncing judgments when they refused. "For thus saith the Lord unto the house of Israel, seek ye me, and ye shall live." Amos 5: 4. And in the 8th verse he declares, "If they refuse, he will break forth like a fire amongst them, and none shall quench it."—In short the whole of the prophetic writings are full of declarations of the same import;

repeatedly for their transgressions he delivered them into the hands of their enemies, and when they humbled themselves and sought the Lord, he again delivered them according to his mercy and promise, "I said not unto the seed of Jacob seek ye me in vain, I the Lord speak righteousness, I declare things that are right." Isaiah 45: 19.

I make these quotations to shew, that as long as there were men in Israel, holding the prophetic office, Israel could have access unto the Lord, and thereby avert threatened judgments, and obtain blessings from his hand; consequently as long as this order of things existed, light was in the world, even the light of life—and this in contradistinction from the darkness spoken of by the prophet; and we have abundant testimony that the spirit of prophecy continued with Israel unto the coming of Jesus Christ. Luke 2: 26, 36.

We have now arrived at a period in the world's history, in the which no one that gives credence to the scriptures, will dispute but light was in it, even an effulgence. The mission and ministry of John the Baptist was declared by the Savior to have been of the most luminous character. "He was a burning and shining light;" and "of all that was born of women there had not arisen a greater than John the Baptist." Matt. 11: 11.

Of the teachings, the manifestations of wisdom, the divine power and authority of the Son of God, we need not here speak.—With his character none can compare. Because he loved righteousness and hated iniquity he was anointed above his fellows.—Heb. 1: 1 His teachings bore their own testimony they were from heaven—and his resurrection declares him to be the Son of God with power. Romans 1: 4 In him was life, and that life was the light of men, John 1: 4. These things can be said of no one else; hence he has the pre-eminence, so that light and intelligence beamed upon the world in his day.

The men whom he selected and specially instructed in the things pertaining to the kingdom of God; he ordained to perpetuate these principles of light, principles of wisdom, of understanding in heavenly things;—gave them powers of priesthood, by which they could induct men into the same blessings and privileges that they themselves enjoyed.—Did they possess a prophetic spirit, they told believers they should have it too. Did they see visions, Peter declares "your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out of my spirit and they shall prophecy." Acts 2: 17, 18.

The records and writings of those men, (the apostles) and their coadjutors, amply prove that the promise of the Spirit was verified in the experience of all those who received their system of heavenly things, called by them the gospel of the Son of God. When

men received it, they then, and not until then, received power to become the sons of God; then the visions of heavenly things weaned their affections from things of earth; the spirit of prophecy told of, and enabled them to sing of the glories that should be revealed; and empowered them to scan through ages of unborn time, and descant upon things that should transpire amongst the children of men, until time should be no more.

These are the privileges that gave the religion those men promulged to the world, its distinctive difference from all others. When these things were wanting, it ceased to be the principle that gave eternal life to its votaries: for eternal life is the thing that all men seek to obtain, by being religious. If it does not bestow this, it is not worth seeking, for this is what the inspired men promised their adherents, and those powers of vision, and prophecy was the "earnest of their inheritance until the redemption of the purchased possession." Eph. 1: 13, 14. It was this which gave them confidence, and enabled them to endure, as seeing him who is invisible. Through their testimony of Jesus, (for the testimony of Jesus, is the spirit of prophecy. Rev. 19: 10.) they predicted the apostacy from the religion of heaven.

Moses told the Israelites he knew they would utterly corrupt themselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger. Deut. 31:29. Their past history and present condition proves the truth of this prediction beyond all controversy.

Isaiah 24 chap. foretells a calamity and destruction upon the inhabitants of the earth of that universal character which the family of man has never but once before experienced.—(I refer to the flood at the time of Noah.)—The prophet assigns, as the reason for this utter destruction, that priest and people have perverted the truth of heaven, have transgressed the laws, changed the ordinances, and broken the everlasting covenant. See Isaiah 24: 1—6, and 17—23.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest, as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word. The earth mourneth, and fadeth away, languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances,

broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few shall be left. \* \* \* Fear, and the pit, and the snare, are upon thee. O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the Sun ashamed, when the Lord of host shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Here is a destruction not only threatened but declared in the most positive terms shall take place, of which the world seem to have no more idea than if it never had been pronounced. The earth is to be emptied of her inhabitants; She herself is to be broken down—clean dissolved—moved exceedingly—to reel to and fro as a drunkard—and be removed like a cottage; yet men, religious men, who say they believe the bible, lay it not to heart. Surely darkness hath indeed covered the earth and gross darkness the minds of the people; or they would awake and come to the light that they might see and understand.—The prophet does not charge them either with indifference to, or a want of religion; or that their religion is idolitrous or heathenish; but a religion in incorporating some of the truths of heaven with the doctrine of men, but transgressing its laws—and breaking the everlasting covenant, i.e. the gospel, by adding to or taking from, or both; for it is a covenant of promise to the whole family of man; he that receives it as taught by inspiration shall be saved—he that rejects it shall be damned. Here is an apostacy prediction—involving both priest and people in one common ruin, yet to be fulfilled only in their destruction.

*To be continued.*

*From the N. Y. Sun.*

#### THE MORMONS

*Important letter from Mrs. Smith, Widow of the Mormon Prophet.*—The following interesting letter from Mrs. Smith, widow of the late General Joseph Smith, the Mormon prophet came to us yesterday by private con-

veyance from Nauvoo. It will be read with great interest, as giving probably the most correct though brief view of the affairs as at present exist among that unhappy people:—

NAUVOO, Ill. Nov. 21th 1845.

To the Editor of the N. Y. Sun.

SIR:—I wish to be excused for addressing for the first time in my life, a letter to the Editor of a Newspaper, and this I have been induced to do, from seeing the letters of Gen. Arlington Bennett, published in the newspapers, urging the Mormon people to remove to the Pacific Ocean, and advocating the cause of the Tyrants, who have seized on the government of the Mormon Church. This church, such as it is, was formed by my lamented husband who was martyred for its sake, and whether true or false, has laid down his life for its belief.

I am left here, sir, with a family of children to attend to, without any means of giving them an education, for *there is not a school in this city*, nor is it intended there shall be any here, or at any other place where the men who govern this infatuated, simple minded people, have sway. I have not the least objection that these petty tyrants remove to California, or any other remote place out of the world if they wish; for they will never be of any service to the Mormons, or the human family, no matter where they go. Their object is to keep the people over whom they rule in the greatest ignorance, and most abject religious bondage, and if these poor confiding creatures remove with them they will die in the wilderness.—The laws of the United States are quite good enough for me and my children, and my settled intention is to remain where I am, take care of my property, and if I cannot educate my children here, send them to New York or New England for that purpose. Many of the Mormons will no doubt, remove in the Spring, and many more will remain here: and nothing would give me greater pleasure than to have a *mixed society* in Nauvoo, as in other cities, and all exclusive religious distinctions abolished.

I must now say, that I never for a moment believed in what my husband called his *apparitions and revelations*, as I thought him laboring under a diseased mind; yet, they may all be true, as a Prophet is seldom without credence or honor, excepting in his own family or country: but as my conviction is to the contrary, I shall educate my children in a different faith, and teach them to obey and reverence the laws and institutions of their country.— Shall I not, sir, be protected in these resolutions against the annoyance of the men I now oppose, for they will no doubt seek my life?

What object Gen. Arlington Bennett has in advocating the cause of these petty tyrants, I am not able to understand, for he assured me, when at my house, that he had not the smallest intention of connecting himself in any manner with them, much less removing

with them to the Pacific Ocean. But this is a strange world; I would not be surprised if they had offered to anoint and crown him King or Emperor of the west. As I have something more to say, I will take the liberty to write you another letter,

With great respect,

I am sir your humble serva't.

EMMA SMITH.

This is a strong and very important document, and written by a clear headed and strong minded woman. We have now, for the first time, and through the most authentic channel, the intelligence that the wife of the prophet, possessing his entire confidence, had no belief in the truth of Mormonism and thinks that her husband labored under complete hallucination. This is the impression every where sustained, excepting among the the followers of the prophet themselves. Mrs. Smith, in this letter, clearly shows and frankly admits, the cause of all difficulties among the Mormons. They have no schools. They have no moral culture. The leaders are either selfish and ignorant, without character and principle, and consequently such a class of people had better emigrate anywhere, and allow a mixed population to occupy Nauvoo, and probably carry better principles, and more honorable views than the Mormon council seem to encourage. Mrs. Smith deserves credit in separating from such a class of unfortunate and ignorant bigots, and throwing herself upon the laws of her country educate her children as citizens of the Republic. Gen. Bennett, to whom she alludes in her letter is now here, and governed by no other views than kind feelings towards those people. We have shown Mrs. Smith's letter to the General, and he pronounces it genuine.

Nauvoo, Oct. 28, 1845.

BRO. WM. SMITH:

I take this opportunity to express my surprise and regret at the course you have taken in leaving this place under the circumstances that existed at the time, and still more am I surprised on reading your proclamation. *Wm. that was a cruel thrust*, but its barbed point will pierce none but you. And to cap the climax, that you should send a bundle of these pamphlets to Tom Sharp, as if thereby to win the sympathy of the very man whom you have the best reason to believe was the ready instigator of the murder of your brothers Joseph and Hyrum.

Now, William, I know all your plans as well as yourself. I know what you wrote before you left here. I know what you done in the east and precisely what your influence is there.

Although I have written so plainly to you, William, I want to be your friend. I beseech you in the name of God to come speedily back to Nauvoo. You shall not be harmed.— Your mother's heart is grieved and broken.—

You are her son, she feels for you, and all the church feel for you. We feel that you have aimed a deadly blow at us, still we fear no evil therefrom; but all would be glad to forgive you, if you will only come within the reach of our forgiveness, in your person and in your spirit. You may think that you have no friends in Nauvoo, but, William, I know that your best, and only real friends are here.— I will give you a sign by which you may know yourself that God is not pleased with your course, and I do not claim the aid of inspiration either. Not one of your plans or schemes will succeed according to your expectation. The Keys of the Priesthood command the influence and power of the church. If you have their influence and power, you have the Keys.— But if you have not, you have no grounds to indulge that thought. "All things must be done by common consent" saith the law of this church. Now, brother William, struggle against your friends no more. But return to us, and we will do you good and no harm. There is no one here that wishes to harm the hair of your head.— Come home, then, and abide in the council of your brethren! If you do not, you cannot prosper.

With feelings of great anxiety, for your welfare, both here and hereafter.

I am your friend and well wisher,

ORSON HYDE.

—  
St. Louis, Nov. 12 1845.

To Mr. Orson Hyde, of Nauvoo:

SIR:—I am in receipt of your communication per Mr. J. Salsbury, of the 28th inst, and I am certainly quite as much surprised at your attempt to persuade me from a proper line of duty and principle, as you possibly can be at the mode and manner I have adopted to resent the injuries I have sustained, and the base ingratitude to which I was subject during my sojourn at Nauvoo. Have you, sir, not aided and assisted in robbing me and those with whom I am connected, of the power and privileges in the church to which I was lawfully entitled?

As regards the injured feelings of my aged mother, to which you have the baseness and audacity to refer, permit me to say, that you and the balance of the "Twelve" alone have been the contributors to her sufferings, and could the gaping wounds of that widowed parent's heart but give utterance, and tell you the origin and source of her grief, your heart, although petrified and dead to every principle of charity and gratitude, would soften at the bleeding tale, and exhibit to you one of the guilty authors of her troubles, and the corrupt and damning influence which governs and characterizes your present "Twelve." Your contemptible sheet charges me with being the cause of her grief and trouble, but you are well aware of the falsity of such an assertion. The treacherous dishonesty and secret com-

binations of you and your sycophants, and the unhallowed course of the present assumed leaders of the Church, have been the sole and only cause; and had you possessed the least spark of even expiring veracity, or the nobleness of soul, and sympathy of feeling which characterizes humanity, principle would have shuddered, and justice revoked even an allusion to that subject.

I am here as an exile driven from my home, and that, too, by the requisition of your leaders in secret council, who deliberated upon the necessity of my murder, and required that the sacrifice of my blood should be made as speedily as possible. Providence aided me in my escape from the armed assassins, who were employed by their leader or president Brigham Young. These statements you will no doubt, deny; but they are no less true.

The arrow of revenge is sharp, and when wielded by a strong arm of a Saint, will not fall powerless and harmless at your feet.— None have reason to fear but the guilty wretch who shrinks from the presence of an honest community, and seeks refuge beyond the power of the law and the order of civilization.

You are well advised of the fact, that I have been wronged & robbed by my pretended friends, among whom I rank your saintly self, and that, too, in an hour when I had but little reason to anticipate danger. Did you or any one of your leaders repudiate the operations and secret workings of Brigham Young to destroy my privileges; nay, even to destroy, his unsuspecting victim? Oh, no, on the contrary, efforts and influences were used for the consummation of the outrage which was contemplated against me, by this diplomatical representative of his satanic majesty.

You, in the most barefaced and hypocritical manner invite me to return to Nauvoo. Upon what principle, or based upon what assumption, I am at a loss to conjecture, except that your wicked Twelve feel too keenly the sting occasioned by my safe retreat, that you yet seek the destruction of one who opposes, in spirit and in truth, the principles and doctrines which are practised and preached in that city, and sink of iniquity. I look upon you with as much tenacity as if you were a fallen angel whose heart is sufficiently black even to darken the gloomiest prison of hell, (not one of your present colleagues excepted.) And, sir, were you aware of the injuries and wrongs which your so very kind hearted brethren have committed, and their secret plottings to rob you of every thing calculated to sweeten life or render existence desirable, no atonement could heal the wounds inflicted upon your feelings. You would not hold your peace day or night, nor give rest to your body, or slumber to your eye-lids, until the iniquitous character and conduct of your present associates were proclaimed upon the house-tops. But, doubtless, some things for

the present must remain a mystery to you, until traversing the cheerless wilderness of the west, you awaken as from a reverie. Then, too, will you find yourself shorn of all power and authority, and perhaps, call to recollection the facts which I have stated in this letter. Again, I say, they sought with avidity to destroy the temple of virtue, and sanctuary of your happiness. Can you, therefore, after these startling developments and facts, continue to aid and encourage those robbers of your domestic happiness, and sworn enemies of your prosperity and welfare? I may, before I leave this subject, be allowed to intimate to you that Willard Richards, as well as your assumed President, B. Young, are any thing but friends of yours, and time will satisfy you fully of the truth of this remark, as well as of many that, for the present are forbidden.

I am fully prepared to establish each and every assertion I am now making, and bid defiance to contradiction, although it is but reasonable to expect that you with your co-demons in Nauvoo, will attempt a reply and denial of these statements. But by whom do the chosen heads of the Church consist? Why sir, of yourself and those who at this time, are a libel and disgrace to humanity, corrupt in principle, character, conduct and reputation. With an honest man from Nauvoo, who will meet me in this city, I am quite ready and willing to test the strength of my cause, or of my veracity in the pulpit, or to submit to deliberation of a jury of my fellow citizens.

I have not the least cause to regret the course I am now pursuing. It is for the cause of virtue, and the result of calm reflection, influenced by a heart struggling for life and liberty, and revolting against murder, stratagem and treason so carefully matured and rocked in that cradle of crime, Nauvoo. If you think that I am so lost to every principle of honor that I would surrender one particle of the right which you know legally belongs to me, you are egregiously in error. I have a spirit which will breathe upon your organised band of assassins, murderers and robbers, a lava which will soon extinguish the flame of ingratitude now burning against me. This is the first eruption, and be careful that the volcano of truth does not open with terrible effect upon your guilty heads; can it be possible that any person possessing the ordinary capacity of a liberal being, can imagine for one moment, that B. Young, or any of the Twelve who are rebels to the original principles of Mormonism, are in possession of the keys of any kingdom, except those of the blackest regions of darkness. You remark that you know what influence is in the Eastern States. and what I have written. This does not in the slightest degree surprise me, and for your information I will say, that I am perfectly well aware of the secret manner in which you B. Young, P. Pratt, and the rest of the Twelve, and

many others of my (brethren and) pretended friends, have for some months labored to weaken and destroy the confidence reposed in me by my brethren at the East. The bite of the adder is poisonous, and it seeks its prey upon the highway; just so have you and your hypocritical brethren endeavored to ensnare me into difficulty and crime; but I prefer to be the bitten stranger and injured victim, rather than to dwell (in a den of snakes) among a set of people who are daily outraging every principle of morality, and that, too, under the most solemn pretended authority from God. I desire no honors from such a band of pharisees and robbers, as I know many of these apostolic scoundrels are. Time will fully establish the truth of every charge I make against them. I am now prepared openly and boldly, to expose every secret evil which is practised by Brigham Young and his brother leaders at Nauvoo, and elsewhere. I am not surrounded by an armed body of men, employed by the leaders of a Church to destroy the person and property of those who honestly differ with them in religious opinion, and are bound by oaths to murder indiscriminately whoever may oppose the secret and wicked plans and practices of the immaculate Brigham Young. As a specimen of the moral degradation existing among you, I will mention Parley P. Pratt as a fit subject to introduce. You are well aware that this "unassuming" and righteous apostle came from the East, a few days since, in company with a female whose appearance and conduct bears sufficient evidence of his utter disregard of virtue or religion. This is not the only crime he is guilty of. His iniquities are well known in the east and speak for themselves. It is needless for me to enlighten you further upon the character of B. Young, John Taylor, W. Richards, and many others who are continually preaching the doctrine, and openly practising adultery; for this you know too well. Let these dreadful monsters dare to go to the Eastern States, and I think it would not be long before they would find out that in some instances "corn cobs have not been shelled for nothing."

You speak of the Keys going with the body of the church. This I deny. You know such a statement is false; for the law of God teaches no such thing. On the contrary, you know that the Keys control and govern the church in every matter connected with its ecclesiastical government. Where, I would ask, were the Keys, the power and blessing of the holy Priesthood, when the multitude of Israel followed and worshipped the golden calf? It requires no vision to inform you that the Keys were in possession of the few, while the multitude followed their apostate leaders, among whom Aaron was most conspicuous. What was the result? Did they not have to drink the bitterness of their own folly. Yes, sir, and ere long the followers of the present despot, B. Young will have to drink a sim-

ilar draught. Scripture and reason teach us that those who are led by wicked rulers must necessarily be astray, and powerless as those who govern and direct them; for wicked rulers have no Priesthood nor power. My Priesthood was conferred by a just God who never errs and who cannot look upon sin with the slightest degree of allowance or palliation.— You remark, if I have not the influence of the Church, I must not indulge the thought of having the Keys of the Priesthood. Where and in what condition was the Church when my brother Joseph received his Priesthood? You will certainly grant that it was conferred upon him by some means, (other than the Church.) You will no doubt say that I was also ordained.— So I was; but not by either the church or the Twelve: for before they were, “I am.” Admitting, for the sake of argument, that they ever had ordained me; it amounts then, to a ceremony only, and by no means conferring any right or power to which I was entitled. For this, I inherit by lineage, according to the tenets of the original church of Latter Day Saints. My brother Joseph was also baptised and ordained by Oliver Cowdery. Now, sir, you might as well claim, that this man was, or is now the head of the Church and the author of Joseph Smith’s Priesthood, as to claim the Church or the Twelve are the origin or authors of mine; and what the Church did not give she cannot take away. I received what I possess, not from the church, but from the Great Author of the Universe, through my brother Joseph and father, by ordination and lawful inheritance.

I care not for your boasted pretensions to rule, and authority in the church, for I am independent of any such band of lying hypocrites, as I know the present rulers to be.— They are apostates in every sense of the word from the true church of Christ and it does not require the aid of revelation to establish the truth of this statement, (although upon this subject there is an abundance.)

Your invitation to return to the quorum of Twelve, I treat with that calm and dignified scorn which such barefaced hypocrisy justly merits. No, sir, I return no more to such a den of thieves and quorum of iniquity. I am fixed in my course and firm as the Rock of Gibraltar; and I protest against such proceedings and conduct. I know there are many friends now in Nauvoo who are afraid to express their opinion, but it will not always be so. As regards the course I am taking, make yourself as contented as possible, for I do not apprehend any alarm as to my success for I think my chances are quite as encouraging as yours possibly can be in the event of your departure to the wild and cheerless far-west. Your tyrant usurpers will there be shielded from civilized law, and ere long you will be made to feel the lash of their power.— My life and exertions will be [in order to perpetuate the names of my father’s family,

and with honor to my noble martyred brothers Joseph and Hyrum wipe away the disgrace, the stain, the evils that, since their deaths have crept into the church. And by the too frequent use of their names, the twelve are carrying out the most wicked, base and unhallowed purposes that could be devised under the cloak of Joseph and Hyrum’s names. Brethren! be assured that Joseph and Hyrum never would have sanctioned the present wicked plans of the twelve; their corruption their sink of iniquity, their removal to the wilderness, their doctrine of polygamy usurpation, &c.] exercised for the redemption of the church to its original purity, and the rights of my father’s and brother’s family.— I am by no means discouraged, but that I will finally succeed, I have no doubt. I am willing by the help of God to try it, at least for six years to come.

You say that I sent a bundle of pamphlets to the editor of the Signal at Warsaw. This is a falsehood. If any was sent to that gentleman I am not aware of it. *But I understand what you mean by this.* It is done for effect, as a great many other things are done at Nauvoo, for the same purpose, such as fasting and prayer, a proclamation, or an avowal of friendship before the public, but in secret council sworn and inveterate enemies. Oh, shame, where is thy blush! Look upon these hypocrites and then hide thy face with confusion. The best evidence we have of a man’s friendship is his works not his professions. Let him that wronged his brother restore fourfold, or he will be damned and go to hell. But I am satisfied that your rascally twelve, can find scoundrels, enough to condemn and swear away the life of any one upon whom they wish to be revenged.

I will conclude by earnestly hoping that you will come as a humble penitent seeking forgiveness, that you may find mercy while it is called to-day. Flee, I say, flee the wrath to come, and wash your hands of all iniquity, and give your aid to the rebuilding of the pure and original principles of the religion and kingdom of Jesus Christ, taught by brother’s Joseph and Hyrum.

Your well wisher and friend, in all good works,

WM. SMITH.  
Patriarch of the Church.

## MESSANGER & ADVOCATE

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# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

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## A TREATISE ON PROMISES.

BY B. RIBBON.

The subject of promises, as set forth in the revelations of heaven, is so profusely strown over the face of the sacred books, as to arrest the attention of every careful reader. That the Lord made promises to men, is a something that all believers in revelation must readily admit; whether they see the bearing and tendency of them, in relation to their own affairs and that of others, or not; or what bearing they have on the future destiny of the world. The fact has to be admitted.

It is our intention to offer a few reflections on this subject; not to prove the fact; but to inquire into their effects, and the bearing the promises, the Lord made to the fathers, have on the present and future condition of the world; as well as the nature and consequences of them.

Men had some object in striving to get promises from God and he had some design in giving them; and the fulfillment of them must, of necessity, effect, in some way or some point of light, those who get them. It seems to have been one of the principal businesses of the primitive saints to get promises. Paul, the apostle, in enumerating the many things the Elders obtained by faith, says, "they wrought righteousness, obtained promises," &c. and, in farther speaking of these promises, he says they died seeing them afar off, but did not inherit them. See 11th chapter to the Hebrews. Promises could be of no use to those who obtained them, unless they were fulfilled, and as the Elders all died previously to Paul's day without receiving the promises they had obtained, by faith, these promises must, when fulfilled, have an important influence on their present condition; for, according to Paul, their present condition is not the condition which they will be in, when their promises are fulfilled; for he says they died without their having received them. When they do receive them, their present condition will be changed from what it is now, for to this end they both sought and obtained promises, that through the receiving of the promises they obtained, they might arise to a certain condition of things such as they desired, and the promises which they obtained, were the guarantee to them that, at some period, of their existence, they should obtain that desired state of existence.

We cannot read these sayings, concerning the Elders of ancient times, without realizing the fact, that when they reach the zenith of their happiness, they have it by virtue of promises they received here in the flesh; for seeing

they had not received the promises, in Paul's day, then, they, where ever they are, are waiting to have them fulfilled, and when the promises are fulfilled, they have that for which they sought, and for which they laid down their lives.

The object the ancients had in obtaining promises, was to have them fulfilled, that when they were fulfilled, they might "rest from their labors, and their works follow them." This they expect by the receiving of the promises that were made to them. On this principle they rested their hope of eternal reward, and their release from sin and all its consequences. It was because the Lord had thus promised them, while here in the flesh. Daniel expected to stand in his lot, at the time of the end, because he ceased not his prayers and fastings before the Lord, until he obtained the promise, and then he went his way, and waited, and is waiting until the promise is received; and whatever his lot is, when he stands in it, he has got that after which he sought, and that which he had promised to him while he was here in the flesh, and for which he labored before the Lord, by fasting, humiliation, and prayer.

There is one thing worthy of particular notice in the case of Daniel; that his season of humiliation and prayer before God, as far as Israel was concerned, was in view of receiving a promise, that the prophets before had obtained for that people, that after seventy years that people should be delivered from bondage. Daniel knowing of the existence of that promise, came before his God, in deep humility of heart, to receive this former promise the Lord had made; for this he prayed, and for this he fasted, and for this he humbled himself before God. These facts show conclusively, that the Lord's manner of dealing with man, was that of making and fulfilling promises; and in order for any people to enjoy the favor of heaven unto deliverance and salvation, they were to humble themselves before the Lord so as to obtain a promise or promises, embracing the desires of their hearts; and when God makes promise to them, they have the assurance that they have asked according to the will of God; and when they receive the promises, they receive the salvation desired and sought for.

On this principle the Lord dealt with men in former years, and on this principle the gospel was and is proclaimed to men: by looking at the subject, in this point of light, we have a clue, not only to the present situation, of the former day saints, but also to what their condition will be, when they enter into their rest by

searching their records to see what promises covenant: The oath which he swore to our they obtained from the Lord, when they were father Abraham; That he would grant unto here, and what will be their condition when they us that we being delivered out of the hand receive the promise which they obtained while of our enemies, might serve him without fear. they were here. In holiness and righteousness before him all the days of our life." Here it is stated

No subject can be more interesting to the saints, than the subject of promises; to witness with a clearness not to be mistaken that the zeal and devotion of the saints, of after the birth of John the Baptist was by virtue of ages, seeking at the hands of their heavenly a promise which had been obtained by the Father, the fulfillment of the promise, in their fathers, and an oath that was sworn unto day and generation made to those who lived Abraham; yea, it is said, that all the holy in former periods of the world. The case of prophets since the world began had obtained Daniel as before referred to, is a striking instance of the kind. Daniel did not wait to see of this promise made to the fathers, and his the promise made to those who had obtained oath unto Abraham, came John the Baptist, the it, in relation to the restoration of Israel, fulfilled, but humbled himself before the Lord Elias unto Israel.

filled, but humbled himself before the Lord A few quotations will shew the same thing by fasting and prayer, for twenty one days, concerning the Savior. See Luke 22nd chapter and would not cease until he prevailed with from the 25 to the close of 32nd verse.

the heavens, and received the promised deliverance in his day. See the 9th chapter of Daniel's prophecy, to which we invite the attention of the reader. It will be found in the 2d verse, that Daniel perceived by books, that the Lord had made a promise to Jeremiah the prophet, that Israel after seventy years of captivity should be delivered, from the powers of Babylon, and when he perceived this, he sought the Lord day and night, confessing his own sins and that of the people; and ceased not until Gabriel was sent, and made known to him that the promise should be fulfilled, which had been previously made to Jeremiah.

It was during this time of humiliation, that Daniel obtained the knowledge he had in relation to himself and obtained the promise of standing in his lot at the time of the end, as well as knowledge of the events which should take place, between his day and the end.

Taking these facts, in relation to Daniel and Israel, we can trace down the history of the people of God, and see how exactly this corresponds with the case of others, as far as our revelations gives us light on the subject. In relation to the first advent of the Savior, we have some things written which so exactly accords with the case of Daniel and Israel, as to establish beyond doubt, that there was a common principle upon which all the saints of all ages acted; and also a common principle on which the Lord acted with men.

We have the following account given in the first chapter of Luke, see from the 67 to the 76 verses inclusive which reads thus.

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us, in the house of his servant David. As he spoke by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies and from the hand of all that hate us: To perform the mercy promised to our fathers, and to remember his holy

Simeon, whose words are here recorded, had obtained a promise from God, that the Savior should come in his day. See verse 26th and when the child was presented to him he said to the Lord "Now let thy servant die in peace, according to thy word, for mine eyes have seen thy salvation." 29 and 30 verses.

As it was with John the Baptist, so it was with the Savior. Men, through the gift of the Holy Ghost, had received promise that the Savior should come, and when the days of the promise drew near, a Simeon made his appearance, and obtained a promise from God, that the promise should be fulfilled in his day. The promises made to Israel of a Savior, should be fulfilled during his lifetime, for the fulfillment of this promise he waited in the temple, and ceased not until it was fulfilled, and his eyes had seen the Savior Jesus. This, as in the case of Daniel, shews that when the Lord made promises to the former prophets, they were not fulfilled on their children, until their children, or some of them rose up before God as their fathers did, and obtained from the Lord the fulfillment of the promises, in their day, and thus the promise was fulfilled.

We need not stop here to prove that the Savior was revealed in accordance with a

promise made to the earlier prophets; for the bible, both old and new Testament, are full on this point. Isaiah saw him high and lifted up and his train filled the temple. He saw him wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace laid upon him and by his stripes we were to be healed.

Job could say of him. "I know my Redeemer liveth, and in the latter day he shall stand on the earth, and in my flesh I shall see God." And the New Testament disciples rejoiced that the promise made to the fathers, was fulfilled to us their children, by raising up Jesus Christ from the dead, but it is unnecessary to quote, the bible is full of it; but notwithstanding all these promises, it requires a Simeon and others to wait on the Lord day and night, to get the promise fulfilled in the day they lived, and to this end Simeon ceased not to call on the Lord, both day and night, that he might see the Savior before his death, and having seen him he could die in peace.

These facts establish one thing, that the Lord has and always had one uniform way of dealing with men. He made promises to one set of prophets, and fulfilled them to another; one obtained the promise by faith, and another received the promise by faith.

From the above view of the subject, we can see the point of light in which the church of Christ stands, in relation to the unfulfilled promises made to the fathers. There was a promise made to Daniel, that at a certain time the God of heaven should set up a kingdom. In view of this promise, the primitive apostles desired to know of the Savior, "if he would give them that kingdom" in their day. He responded to them, "that it was not for them to know the times and seasons the father had reserved in his own hand;" paramount to saying, it would not come in their day, and they would not be the people who would receive it.

Nothing can however be more clearly settled than the fact that the setting up of that kingdom depended on the faith of those of latter days who receive it. The former prophets had obtained the promise, and it was left on record for some prophets to rise up in the last days, and receive it, and by their faith before and power with God bear it through until the end, and they and those who obtained the promise inherit it together.

The promise of this kingdom, was obtained by faith, and its setting up and triumph will also be a matter of faith, for on this principle and on this principle only, is the way that the Lord deals with men. "It is all by faith that it might be by grace; to the end the promise might be sure to all the seed" says Paul the apostle.

This is a principle necessary to be understood by all the saints, in order that their

paying particular attention to this scheme of heaven in dealing with mankind, we will see some facts of vast importance to those who seek to serve the Lord in truth and righteousness; as also to all mankind. It is in fulfilling the promises made to those who have had and will have power before God to obtain them, that all the great events which await this world will be brought to pass.

In different ages of the world men have risen up before God, and obtained promises from God, the receiving of which will effect the whole world: others at a subsequent age appeared, and not only received such promises, obtained by their fathers, as were suited to themselves in their day and generation, but also obtained other promises for themselves, to be received by those who succeeded them in the world. Thus promise after promise has been obtained, until the whole world must be effected in order that they may be received: and if the Lord fulfill them on the heads of their children, and successors, he must change the whole condition of the world; put down all rule and authority, and reorganize the whole affairs of the universe. An instance or two of this is only necessary to be mentioned, to let all the saints see and realize its truth. For instance Abraham got a promise that, him and his seed should be heir of the world. See Romans 4 chapter and 13 verse, which reads thus.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Now how can Abraham and his seed be the heir of the world, unless there is a universal changing of the things which now exist?—Is either Abraham or his seed, in possession of the world according to this? the answer must be he is not, neither indeed can be, without changing the condition of things as they now exist in the whole world.

The case of Daniel is to point, he obtained a promise, that the God of heaven should set up a kingdom which should break in pieces and destroy all kingdoms which existed at the time it was set up, and then stand forever. Can this be fulfilled without effecting all the nations of the earth; none will pretend to say that that kingdom has done that thing yet, and indeed cannot do it without changing the whole condition of things as they now exist.

From all the light we can obtain from the revelations of heaven, the affairs of the world have been conducted by our Heavenly Father, in view of the promises he has made to those, who through good report as well as evil, obtained them by their faith before him; and all the events now awaiting the world, are the things necessary to take place, that the promises of God fail not; but that all may be fulfilled. If there are to be wars and rumors of wars, famine, pestilence, earthquakes and

sword, to desolate the world, it is because the promises made to the fathers cannot be fulfilled unless these take place, for, according to the revelations extant, it is on this principle the affairs of the world have been, and are being conducted, and will continue to be so until all are fulfilled.

As far as we know, if all had been contented with their situation as subjected by the adversary, this world might have rolled on as it is now for unceasing ages, but as soon as one man was dissatisfied with his situation, as subject to death, and all its consequences under the reign of Satan, and sought deliverance at the hand of his heavenly Father, and prevailed, and obtained promise that he should be delivered, this promise would of necessity effect the world; for it must and would be received, let it effect the world as it might, for the promise of the Lord could not fail; and from the time it was given, it behooved the Deity to shape the affairs of the world in view of its fulfillment. On this principle, the revelations of heaven authorises us to believe the affairs of the world have been conducted, and will be conducted until all is changed so that the promises made, can be received by those to whom they are made.

It is by reason of this fixed purpose of God, in relation to the world and the affairs thereof, that the saints in all ages have been called the heirs of promise. It is this; as far as we have knowledge on this subject, which constitutes the difference between the righteous and the wicked: one have promises from God to be fulfilled, and the other have none. From a close examination of the conversation had—as recorded by Luke, between Abraham, Lazarus, and the rich man, the above view of the subject is greatly strengthened. See Luke 16 chapter from the 19 verse to the close of the chapter, to which we invite the attention of the reader. In the 29th verse of the chapter Abraham says thus to the rich man.

“Abraham saith unto him, They have Moses and the prophets; let them hear them.”

And again in the 31st or last verse we have the following: And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

Now let it be remarked that Abraham had been dead four hundred years and upwards, before the days of Moses, and yet he could say “they have Moses and the prophets”—all of whom were after Moses—“and if they believed not them, neither would they believe though one was raised from the dead.” As much as to say, If the fulfillment of the promises made to me, before their eyes, are not sufficient to convince them nothing could, though one should rise from the dead.

Abraham was an heir of promise, and God had made promise to him during his stay

in the flesh and these promises were fulfilled and fulfilling, four hundred years and upwards after he was dead. From this we see the difference between Abraham and the rich man, in their disembodied state. Abraham had obtained promises while here, and after his departure into the world of spirits, he could there rejoice to see the promises he had obtained fulfilling, and the affairs of the earth approximating that condition of things by which all the promises he had obtained would be received by him, and he thereby enter into his rest, but the rich man had obtained no promises, and found himself in a situation where he could obtain none. Let what would take place in the world, he had no hope; there were no promises in his favor, either in heaven or on earth, and he was tormented.

Hence comes the glory of being in Abraham's bosom in the world of spirits. But who will be in Abraham's bosom. This is the promise which was “by faith that it might be by grace, to the end the promise might be sure to all the seed,” for this promise “was not to Abraham and his seed through the law, but through the righteousness of faith,” and he that is heir of it, is so, by faith like as Abraham was. So says Paul. Abraham obtained his promises by faith while in the flesh, and all that are heirs with him do the same. He laid up promises while here, that when received by him, completes his happiness, and secures his rest; and all those who are heirs with him, obtains promises while here, that when they receive them, they rest with faithful Abraham.

Vain then are the hopes of those who have not the faith of Abraham, like the rich man they will ere long find themselves in the world of spirits without promises, and an impassible gulf between them and Abraham's bosom. They who are heirs with faithful Abraham will be such as would secure this privilege by obtaining promises to this effect, while they are here, as Abraham; obtain them before God for themselves, so that when Abraham's promises and theirs are fulfilled, they will all rest together.

We think we are safe in saying, that all the happiness enjoyed, by the departed spirits in the unseen world, depends on the promises obtained here while in the flesh, and that when the saints obtain the fulness of glory it will be by their receiving the promises they obtained here. We cannot see what authority any one has to promise himself or others any glory, in any future state of existence, only from and on the promises they obtained in the flesh. When the Lord winds up the present state of the world's existence it will be in order to fulfill the promise he made to those who sought them and obtained them from him.—Thus is the distinction at this time, among the departed spirits. Some are waiting till the events of the world shall be so overruled, as to put them in a position to receive their

they obtained before God by their faith, while in this state of existence, and others are there having obtained none while here, and are doomed to the fate that awaits them when the heirs of promise receive their inheritance.

The business of the saints here in this life, is to obtain promises, that through them they may finally enter into rest, their works follow them; and by reason of the promises obtained bring about a change in this earth—where they are to “reign as kings and priests unto God”—spited to their condition, and calculated to give them everlasting rest, and raise them above the power of both death and satan and place them directly under the government of the Lord of heaven. To this end did the saints of old labor and suffer, and in view of this, are waiting in the unseen world, until they receive their promises.

Having seen the principles by which the former day saints obtained salvation, and their present situation, in relation to the things yet to transpire on the earth, it will be a matter of some importance to say a few things about the saints of latter times; and the relation they bear to the fathers, as heirs of promise, and to the things which pertain to them as saints.

As in former days, so it is now, one order of saints come before the Lord, and received the promises made to those of earlier days, and also obtained promises for themselves, to be fulfilled on the heads of their children and successors. The saints of the last days, are those who are to receive all promises made to the fathers since the world began—we mean all those which have not been received. The last days, according to the revelations of heaven, were to be the days of fulfilling promises, until the fathers should be made to shout “Hosannah Alluia the Lord God Omnipotent reigneth.” This will be seen when the promises obtained by the fathers, are received through their children. It is this purpose of God which makes the last days the great and notable day of the Lord. It will be seen when this world winds up its present state of existence, that it was changed, by our Heavenly Father, in accordance with the promises which saints had obtained before him, in the different ages of the world, and it will be done in answer to the prayers of his saints. It will, then, be seen that the fervent prayers of the righteous man availeth much.

In view then of these things, what are the saints now to do? this is easily answered, seeing the world must hasten to a close, and the fathers must receive the promise obtained by them. This being the case it must be one of the principal businesses of the saints now to obtain promises for themselves and their children, that when the whole scene changes, in accordance with the promises made, that they may also obtain promises, the receiving of which, will place them in the rest with the fathers, the heirs of promise, for the salvation

we receive, as well as the salvation the fathers received, will consist in the promises made to us being received by us. No man will find himself an heir of salvation, only one who is an heir of promise, and his salvation will consist in receiving the promises made to himself. On this principle the whole world is in ignorance; they are depending on the promises made the fathers for their salvation, instead of obtaining them for themselves before God; but the times of this ignorance, among the saints must cease; for the time has come for the saints, yea, even all of them, to obtain the promises on which their salvation rests, and to obtain for themselves before God these promises which the Lord will fulfill on their heads, in the day when he gives the fathers rest.

To this end has the Savior established his church for the last time, and organized in view of giving to all an opportunity of entering therein, that they may become heirs of promise, and obtain promises and blessings for themselves and their children; so that when the Savior comes, he may say to them “come ye blessed of my father, inherit the kingdom prepared for you before the foundation of the world.”

To those whom the Father has not blessed this cannot be said. Therefore he has appointed a way in his church for men to be blessed of the father; for this purpose has the Lord appointed the office of Patriarch in his church, that in his name, and by the spirit of inspiration from him, he, the Patriarch, might bless his church, and obtain from the Father, the blessings and promises for his saints, and cause them to be written, that they may be had in remembrance before the Lord in the great day of blessings: that it may be said of them, “come ye blessed of my father” &c. and not only that his blessings may be obtained and received, but that the saints also may have a proper direction given to their prayers before the Lord: having before them, at all times, the direct object of their faith.

In the church of Christ, the time for praying at random, and asking the Lord for any thing and every thing which comes into their hearts is ceasing and must forever cease, in the kingdom of Christ. The Lord will have a people come before him understandingly, and ask in truth and righteousness, knowing what their privileges are, and what they can obtain, at the hand of the Lord, and, then, direct their prayers and their faith to the receiving of the promises obtained; so that all things in his church, may be in order before him, and that his saints may prevail when they ask of him.

To this subject we call the attention of all the saints, and say unto them, sanctify your hearts, and your houses before the Lord, and by great humillity and devout prayer, seek promises at the hand of the Lord, and ask for his spirit, that you may be able to ask such

things as will tend to your salvation, and that of your house, that the Lord may send his servant, the Patriarch, among you, and in his name, place the promises and blessings on your heads and that of your houses which the Lord deigns to give you that, from henceforth, you may pray and always prevail.

We want all the saints to distinctly understand, that their salvation will be the fulfillment of the promises they obtain before the Lord here, and when the Lord has fulfilled them on their heads, they have received the things they sought for before the Lord; and for which they lived when in this state of existence; and the Lord will be glorified by granting them the blessings which their faith was sufficient to obtain before him.

The time has come when the Lord calls upon all his saints, who are such indeed, to prepare their hearts and hands, that he may pour out his blessings, by way of promise on them that from henceforth they may know how to come before him, in such a manner as to prevail: let them bring up their desires before the Lord, in their closets, and in their families, that the Lord may deal with them according to their hearts desire. Have they blessings they desire for themselves or others? if so, let them have them in remembrance before the Lord, for the Lord will hearken and hear, and will answer them according as their faith may be before him.

He deigns to do as he promised, his servant, the prophet Malichi, to come into his temple, and pour out a blessing which they [his saints] can hardly contain.

Let every saint, then, arise in the strength of faith, and appear often before the Lord, that his heart may be prepared for that glory to be revealed; that all may be blest and all rejoice together.

*From the Book of Doctrine and Covenants.*

LECTURE 4.—ON FAITH.

(Continued from page 405.)

1. Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessings of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the ideas of the existence of his attributes, might be en-

abled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he has given to the human family, the following account of his attributes.

5. First, knowledge. Acts xv, 18.—Known unto God are all his works from the beginning of the world. Isaiah xl, 9, 10.—Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6. Secondly, faith, or power, Heb. xi, 3. Through faith we understand that the worlds were framed by the word of God. Gen. i, 1. In the beginning God created the heaven and the earth. Isa. xiv, 21, 27. The Lord of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7. Thirdly, justice. Ps. lxxxix, 14.—Justice and judgment are the habitation of thy throne. Is. xlv, 21. Tell ye, and bring them near: yea, let them take counsel together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Savior. Zeph. v, 5. The just Lord in the midst thereof. Zech. ix 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just and having salvation.

8. Fourthly, judgment. Ps. lxxxix, 11. Justice and judgment are the habitation of thy

throne. Deut. xxxii, 4. He is the rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity: just and right is he. Ps. ix 7. But the Lord shall endure for ever: he has prepared his throne for judgment. Ps. ix 16. The Lord is known by the judgment which he executes.

9. Fifthly, Mercy. Ps. lxxxix, 15.— Mercy and truth shall go before his face.— Exodus xxxiv, 6. And the Lord passed before him, and proclaimed. The Lord, the Lord God, merciful and gracious. Neh. ix, 17,— But thou art a God ready to pardon, gracious and merciful.

10. And sixthly, Truth. Ps. lxxxix, 14. Mercy and truth shall go before thy face.— Ex. xxxix; 6. Long suffering and abundant in goodness and truth. Deut. xxxii, 4. He is the rock, his works are perfect; for all his ways are judgment. A God of truth and without iniquity: just and right is he. Ps. xxxi, 5. Into thy hand I commit my spirit: thou hast redeemed me. O Lord God of truth.

11. By a little reflection it will be seen that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For unless God had power over all things, and was able, by his power, to controul all things, and there by deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction; whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute Justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and directions; for they would be filled with doubt lest the Judge of all the earth would not do right; and thus fear existing in the mind, would preclude the possibility of the

exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is able to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of his attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies; and they shall be cut off from before him, and that in his own due time he will bear them off conquerers and more than conquerers in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity; in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions, which they have to endure for righteousness sake; but when the idea of the existence of this attribute is once established in the mind, it gives life and energy to the spirits of the saints; believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16. And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him. For, without the idea of the existence of this attribute the mind of man could have nothing

upon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things; and all that the Lord has said, shall be fulfilled in their time; and that all the cursings denunciations; and judgments, pronounced upon the heads of the unrighteous will also be executed in the due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge he can make all things known to his saints necessary for their salvation; as he possesses the attribute power he is able thereby to deliver them from the power of their enemies; and seeing also, that justice is an attribute of the deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction.— And as mercy is also an attribute of the deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong: abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid through the revelation of the attributes

of God, for the exercise of faith in him for life and salvation; seeing that these are attributes of the deity, that are unchangeable—being the same yesterday to-day and forever—which gives the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day-saints had: so that all the saints, in this respect have been, are and will be alike, until the end of time for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, is and ever will be the same.—So that all men have had and will have an equal privilege.

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. JANUARY, 1846.

E. ROBINSON, Editor—Terms: \$1 per annum.

### ERRATA.

In the minutes of the conference in Philadelphia, held Oct. 6, as published in the 25th No. of the Messenger and Advocate, the following error occurred. Near the top of the first column on the 393rd page, in speaking of those who had signified their intention not to stand in their place in the Grand Council, it will be observed five names only are given, whereas *Abram Burtis* should be added to the list, making six in all. His name was given in the original minutes, but was omitted through mistake.

☞ The saints in this city have had many seasons of rejoicing, of late; the gift of tongues, interpretation of tongues, prophesying, healings and visions, have been enjoyed in a remarkable manner. Some 14 or 15 have been baptized.

### TO THE SAINTS.

In this No. of our paper will be found a variety of interesting letters from several of our brethren, which will be perused with much satisfaction. By these letters, together with many others which we have received within a few days, we learn the cause of truth is progressing gloriously throughout the country; and what affords us peculiar satisfaction and joy, is, to know that the Lord is accepting the work and sanctifying it by the outpouring of his Holy Spirit, and is conferring upon his people the promised gifts of the gospel, through their obedience to his law.

The Spirit of God was poured out upon the ancient churches in fulfilment of the promise, and as an assurance, or an earnest of their inheritance in the purchased possession *when* it should be brought in. For this purpose they organized themselves into churches, for this purpose they obeyed the gospel, that they might become heirs of the kingdom of God in the day.



of its triumph. But brethren, the Spirit of God is poured out upon us, not only, to fulfil the promise and make us heirs of the purchased possession when it shall be brought in—but it is to us an earnest, and an assurance that we shall assist and help bring in that purchased possession, and that we are in that kingdom which is to triumph, and bring in the rest to the fathers, and that *that* glorious work is to be accomplished in our day. In view of this, was the church and kingdom of Christ organized, agreeably to the heavenly pattern—in view of this do we obey the gospel and press into the kingdom—in view of this, we meet and worship together, and in view of this, and as an assurance and an earnest of this glorious privilege, the Father shed, abroad into our hearts, and into our houses and into our families, the gift of the Holy Ghost with power.

This to us brethren is a source of rejoicing, past description; to have an assurance, and know that the day so long looked for and sought after, wherein the fathers can rest, the righteous upon earth can rest, and the earth itself have a sabbath of rest, is so near at hand; and that it is our privilege, if faithful before God, to partake in the flesh, of all the glories and triumphs of this rest for we are assured that this is our high and holy calling before God.

### THE GRAND COUNCIL.

There having some changes occurred in the grand council, and the brethren abroad being deprived of the benefit of the instructions which are being conferred upon the church in this city, we will make a few extracts from the minutes of the grand council, for their benefit.

At a meeting of the grand council on Tuesday evening, Dec. 9, 1845, charges having previously been preferred, to the first presidency, by Josiah Ells, against Benj. Winchester and Richard Savary for transgression, but after examining the laws of the grand council he found the charges were not brought in accordance with the laws of that quorum, and withdrew them. After which several remarks were made by the president and various individuals, when the council adjourned until the next Saturday evening, when those cases were to be acted upon according to its laws; before which time however, they withdrew, not willing to be tried thus.

### EXTRACT,

*From the minutes of a meeting of the grand council, held in Pittsburgh, Saturday evening, Dec. 13, 1845.*

Council met pursuant to adjournment, and was opened by singing and prayer.

#### *Members present.*

*Presidents.*—S. Rigdon and E. Robinson.

*Members.*—J. B. Bozworth, Carvel Rigdon, P. Boyer, Jas. Smith, J. Cooper, J. M. Par-

sons, C. Beck, J. Spratley, T. J. Lanyon, J. Ells, R. Kincaid, J. McDowell, M. Smith, R. Croxall, J. Prince, John Smith, Dennis Savary, J. A. Forgeus, and W. Richards.

Wm. E. McLellin having been suspended for transgression, by the first presidency, until next April conference, could not take his seat with the council.

President S. Rigdon arose and said, the time has now arrived for this Council to be placed in a situation for acting in their holy calling before God. Since this quorum has been organized, we have not been placed in a situation to act fully in the duties of our calling, circumstances not having transpired which rendered it necessary to set forth, and fully develop the principles which are to govern us. It is our intention upon this occasion to set forth, as far as circumstances will admit some of the principle items which are to govern us, with such clearness that all doubt and darkness may be removed from our minds.

The kingdom of heaven in the course of its progress assumes various forms. The kingdom is the whole body with all its quorums and all its ordinances. In the management of the great concerns of the kingdom, there are certain items of business which belongs to this council alone. There are other items of business that must be attended to, which this quorum cannot transact; this quorum is then dissolved, and the kingdom is organized into a conference of all the quorums of the church in their respective places. There are other items of business which cannot be transacted by the council or by the conference of quorums; the kingdom is then organized into a general assembly of the whole church, male and female. There is yet another form, which for distinction we call a mass meeting, where every man lays aside his authority and becomes one with the people, excepting the First Presidency they never can lay down their authority, but must preside in all those meetings.

The first president must have power with God to know what kind of a meeting the business that is to be presented would require. If he steps aside, he throws all into confusion. When a meeting is called it will be specified in the notice, whether it is to be a meeting of the grand council, a conference of the quorums, a general assembly, or a mass meeting, when every man will know his place and step into it without creating disorder or confusion. This is as far as the Lord has manifested to me concerning the different forms to be assumed by the kingdom, however there may be other forms which have not as yet been fully developed.

All these forms of the kingdom, excepting the grand council, are meetings of free discussion and in all of which meetings, a vote of the majority settles all questions before them.—The grand council is the quorum of silence; if one of its members are in transgression,

there is neither pleading or impleading nor explanation, but the question is put has the member the spirit of God or not, and it passes in silence except God speak, in which case the person whom the Lord uses as his oracle, must arise and say "Thus saith the Lord". It is not the privilege of any member of this council who may be charged with being in fault, to arise and make excuses or explanations in the matter; but if he wishes to do the will of the Lord, let him sit down and pray in his heart for the Lord to speak through some one of his servants, and let him know his true standing in the sight of heaven, and if he has done wrong, or is in the wrong, for the Lord to make it manifest, and he will retrace his steps. It is on this principle and on this alone that the kingdom of heaven can stand, that the will of God may be done on earth as it is done in heaven; therefore all things here must be done by a thus saith the Lord.— If a charge is brought against a man of God, what will he say? He will say what does my heavenly Father say, concerning me in the matter?— Am I right or am I wrong in his sight? there he will be willing to test the matter. Not so with a wicked man; he would seek to find some catch in the law whereby he could justify himself, and not be willing to have the word of the Lord upon his head, fearing or knowing the consequences.

Neither is it the privilege of a member of this council, when a question is passing, to arise and say, "I do not understand the question," but it is the duty of every member to set in silence before his God, with his heart drawn out in mighty prayer to him, that he would speak through some of his servants and manifest his own will to you upon all matters which might be presented before you. And if the thing which is passing is wrong, he will veto it, but if it is right it will pass.— Therefore, brethren, keep your hearts pure before your heavenly Father, that you may be prepared at all times to come into his presence, and let him speak through you his own words, and manifest his own will.

I will now bring up a case for example: Here is my brother Richards; well, I will say, it is my opinion that brother R's heart is not right in the sight of the Lord; what say you brother Croxall? I have no revelation to the contrary, let it pass. What say you brother Robinson? I have no revelation to the contrary, let it pass. And so it goes from one to another until it comes to brother Kjaecaid, upon whom the spirit of the Lord may be resting, and he be constrained to arise, and say, Thus saith the Lord, the heart of my servant Richards is right before me, and the council will feel to say amen. I do this, brethren, to show you the nature of your calling; for the Lord will have a kingdom of prophets in the last days, through whom he can speak and make known his will; and he will commence with this council. Are we

able, are we sufficient for these things?

It is not the will of heaven that I should bear alone, the jealousies and indignation of every corrupt gainsayer which may creep in among us, for discharging my duty in making known the will of the Lord; but he has placed you to help bear these things, and when I am required to place a "thus saith the Lord," upon any matter, you will be called upon to give your sanction and thereby stand shoulder to shoulder with me. The Lord gave me this council as a bulwark, to defend me against the malice of gainsayers. It is founded on the principle that one man, or two or three or more men, might be wrong, but it was not possible in the mind of the Lord, for 70 men, (for we have the faith of the whole council by delegation and covenant,) setting with their hearts purified before him, could all be wrong at the same time, on the same subject; therefore he reserved to himself the right of speaking through whom he would.

You will perceive, that upon this principle, the Lord can make known the standing of any member of this council, as well if he is absent from it, as though he were present; for instance, should brother Ells be travelling, preaching the gospel in Europe, and a letter should arrive from some member or branch of the church, preferring charges against him, to the first presidency, agreeably to the law given at the April conference, what would be the course to be pursued? Call the grand council together before the Lord and put the question around, is brother Ells right before the Lord? and I will assure you brethren, it would not get round until the Lord would make the truth known through some of you, I know this is a new way of doing business among men, but let it be new or not, it is just the order the Lord has required of me to establish in this grand council; for it is upon this principle he will wind up the affairs of this world, by introducing an order among his people whereby his will can be done upon earth as in heaven.

This law, I am aware, is very strict, but it is no more strict upon you than myself; I will not introduce a law to be binding upon you and I myself exempt from its requirements; I am willing to pass this ordeal, and expect to, many times. I am now about to put a question around this council, therefore raise your hearts to the Lord, that you may be prepared to act in righteousness before him.— I say, I did the will of the Lord in the case of suspending brother M'Lellin? Passed in the affirmative. It is known, that in this house an attempt was made to injure me, because I had rebuked two men. Now the question I wish to ask this council, (in whose presence this attempt was made,) is this, If the statements, made by those men, had been true, would they, in your estimation, militate against my character as a prophet? To which every member of the council replied, in his place, they would not.

The president then observed, there are two vacancies in the grand council, occasioned by the withdrawal of B. Winchester and R. Savary; and I will place before this council, by recommendation, elder Thomas A. Lyne as a suitable person to take the place of B. Winchester in both this council and the quorum of the Twelve. — Passed in the affirmative. Elder John M'Donald, of West Elizabeth, Pa. was then presented to take the place of R. Savary, who was received by the council.

There being a vacancy in the presidency of this stake; it was moved and seconded, that elder Jeremiah Cooper be appointed president of this stake, which passed by a unanimous vote of the council and members of the church present. Elder Joseph M. Parsons was then nominated to fill the place of S. G. Flagg, who has removed to Ppiladelphia, and was received by the unanimous vote of the church.

After much other very interesting instruction from the president, and singing and prayer, the council adjourned until next Tuesday evening at half past six o'clock.

WM. RICHARDS, *Secretary.*

Dec. 30th 1845, Council met pursuant to adjournment the following members present.

*Presidents.*—S. Rigdon and E. Robinson.

*Members.*—Carvel Rigdon, James Smith, Richard Croxall, J. B. Busworth, J. Cooper, J. M. Parsons, J. M'Dowell, M. Smith, C. Beck, W. White, A. B. Tomlinson, Wm. Richards, R. Kincaid, J. Prince, T. J. Lanyon, P. Boyer, J. Spratly, J. Ells, John Smith.

After some remarks and instructions, president Rigdon read a letter from J. A. Forgeus, when he gave it as his opinion, that the heart of brother John A. Forgeus is so alienated from his God that he cannot stand in this council? He then put the question around the council for the Lord to sanction, or veto the question. After passing several of the members, brother Parsons arose and said, "Verily thus saith the Lord he cannot stand." When seven of the brethren arose and testified to the correctness of the declaration, in the name of the Lord. — Brother Jesse Price was nominated to fill the place of John A. Forgeus—passed; he accordingly was ordained and took his seat.

Sunday previous to this William E. M'Lellin came forward and refused to stand his trial, and vacated his seat, whereupon Wm. Bickerton of West Elizabeth was nominated to take his place.—Passed.

After much valuable instruction from the president, the council adjourned, by singing and prayer, until next Tuesday evening.

WM. RICHARDS, *Sec't.*

New-York December 21, 1845.

BROTHER ROBINSON:

Dear Sir:—At the request of our beloved brother, elder Lyne, I forward to you the letter received from him

a few days ago; it contains good news which must be cheering to every good saint and well-wisher to the cause of God. I long to clap the glad hand again with my Dear Brother Lyne, whom I love; and may the God of saints protect him and bless him with the desire of his heart, is my prayer in the name of my Redeemer, Amen.

I am fast bringing my business to a termination in order that I may take my departure for proud Briton's shores to raise my feeble voice in favor of the cause of Zion and of God; and may many of my brethren go and do likewise, that the Kingdom of our Lord may be built up, wickedness overcome, and the rest of God established, that the righteous may inherit the earth and the fullness thereof forever and ever.

Yours in the Gospel of peace.

THOMAS BRAIDWOOD.

Bristol, Eng. Nov. 17, 1845.

MY DEAR BROTHER BRAIDWOOD:

Before I narrate the circumstances that have occurred since I left you, let me inform you that I wish my intimate brethren, and our beloved church at large, will receive this as addressed to them collectively.

My dear brethren and sisters in the gospel of our Lord Jesus Christ, know that your weak brother, through the mercy of our heavenly Father, after a truly irksome passage of 35 days, is in the kingdom of Great Brittain; I have matter enough to fill a folio. I am like a man in a labyrinth, as the paths are numerous so are the subjects, I know not which to take. I have seen much—heard much—much to condemn—much to praise.

We left Sandy Hook, the 1st of October, with fine weather, and 90 passengers in the steerage; all of whom except myself and boy enveloped with darkness and superstition, that that wicked old Lady and her frail daughters have spread into every nook and corner of the bewildered world. I would say, under the direction of Clarity, that the daughters are mistaken, but not frail, with the little light, like the waneing flickering of a farthing rush-light, which they in their honest zeal think the right halo of glory. Alas! for error and the long absence of the genuine Gospel of the Lord Jesus Christ; but let us rejoice that we are come to a knowledge of better things; that we are the free citizens of a mighty Kingdom that will bring all the governments of this world into one, that shall stand forever with Jesus Christ the ruler.

I would advise, without being thought forward; for two or three brethren to go in company, especially when they cross the mighty deep.

How lonely was my situation, a great gulph seperated me and my co-passengers; Catholics principally. ruth.org

Let me relate the particulars of a theft that was committed a few days before we made land. It was about 9 o'clock at night, the lights according to the rules of the ship, were out; the ship was bravely contending with a hard sea and wind, when there was an alarming crash of the falling of the birth boards on the larboard side of the ship; I being on the starboard side paid no attention to it. The following morning, the Captain requested I would take the second officer of the ship, and search the passengers, which I declined. It seems at that hour of the night, while the steerage was in a high state of confusion the robbery was accomplished. It consisted according to the losser's story, of 6 sovereigns, a watch, and some articles of clothing. A promiscuous search was made, and on the quarter deck was found the guard chain with a rosary and crucifix. Now this child of a false creed could commit a theft, yet could he not cast it into the sea; like a viper, flung it upon the deck for some hand to pick up less wicked than his own.

There were some respectable people among the passengers, but the majority of them were irreligious and coarse, with such was I obliged to mingle for a long month and more. One evening, as I was leaning on the butwarks watching the rude dashing of the billows, one of the passengers came to me and made some remarks, perhaps connected with the weather, I cannot say, for I was thinking of our beloved church and our dear brothers and sisters in the gospel of our beloved Savior, when we entered into conversation; he had been living in America some ten years, had been a member of the Methodist society a number of years. In my poor way I preached the word in its essence to him; I continued to do so, and when we arrived at Liverpool I baptized him into the church of Christ, he is now brother James Moon, Lyth Township, near Kendall, Westmoreland, where he will be very glad to see any of the brethren whom the Lord may call to England. His father may be classed with the wealthy farmers of England. We called on a mormon elder and purchased a book of Mormon also the book of Doctrine and Covenants. I avoided all disputation save I told them I was of the church of Christ, a friend of president Rigdon, &c. &c.

I have no doubt a great work will be speedily affected in England. Send out your laborers. I will recommend all my brethren and friends, who come to Liverpool, not to employ those men who come on board to get the passengers baggage to carry it to the custom house, they are a set of land sharks; but go on shore and hire a porter for yourself. And for a house to put up at, I would advise you to put up with W. Fairburn, No. 9 Gloucester St. within one minute's walk of the rail way station; he is moderate in his charges, and obliging, and I think would embrace the faith.

I am at Bristol; how long I shall remain

here I know not. All letters for me please send to Post Office, Bristol, England; should I leave here, they will be forwarded to me.— I pray the Lord will send some zealous brethren and enlighten this benighted country, for so it is, with all its greatness.

The old church, I am informed, is large in Liverpool; there has been some disturbance among several members, I know not the cause, but sure, the pure minded will come out of their midst. I trust ere another twelve month, Mormonism will have received its quietus, and the gospel of our Lord Jesus Christ, and the most Holy Priesthood will be free from abominations and error. Oh, call them out from among them with the voice of stentor, I am doing perhaps all that my situation will warrant. I trust I shall not be slothful, but, that I may win an army of souls, and enroll under the banner of the kingdom that is now established by our beloved church, according to the desire of our Lord.

Please, my dear brethren of the church of New York with whom I spent my last happy hours, and all the churches to receive my hearty love. I subscribe myself from the head to the least member of our beloved church, your brother in Christ, whom we hope shortly to see, many of us I hope in the flesh.

THOMAS A. LYNE.

Jan. 8th 1846, Wayne Co. Ohio.

PRESIDENT RIGDON DEAR BROTHER.

I take this occasion to address a few lines to you, giving a brief history of my travels, since I left you at Pittsburgh, and also to inform you of the prospects of the work of God in this region of the country.

In Pennsylvania we found two families of Mormons who declared in your favor; one of which sent for the papers. We held three meetings in Edenburgh from whence we came into Ohio to a little town by the name of Lowell in Poland township, where we obtained the Methodist meeting house and lectured one Sabbath and several succeeding Evenings. Many expressed themselves favorable to the cause of the truth. I think there are some in that vicinity who will embrace the gospel. From thence we took up our line of march to Portage county and came to Jos. H. Foster at Franklin Mills. Here we held two meetings. Brother Foster arose the second evening and demanded baptism at my hands, and we repaired for the water. It was one of the coldest nights I have seen this winter, but the spirit of the Lord burning in our hearts banished every sensation of cold, and I buried him in the waters, while the congregation stood upon the shore; wondering at our rashness in going into the waters at such a time as this. I confirmed him and ordained him to the office of an Elder of the church and kingdom of Christ.

Brother Adams and family received the truth gladly and are to be baptised when we return. He lives in Franklin, here also we held a meeting.

Thence we came on to Summerset Co. visiting several of the old Mormons, most of whom acknowledged the church at Nauvoo to be a headless body and consequently in a state of apostacy. The doctrines that Joseph is still the prophet of God's people, and that Deity cannot condemn a man for crime without human testimony and the heterogenous nonsense taught by the Sodomites are too much in all conscience, for men of any sense or brains to swallow. But so exceeding zealous have the Twelveites been in circulating all manner of evil reports in relation to yourself that we found most of them like sheep without a shepherd, not knowing which way to move. The last sabbath in December they were to have a conference of the scattering members of two or three branches in that country, and they gave us an invitation to call and express our views on that occasion. In Coventry I found brother John Morton with whom you are well acquainted, and he received me with much kindness.

Brother Morton is heart and hand with us and he was much rejoiced that we had arrived in that region in time to attend the conference. Old Mr. Dutcher, who has been preaching through this country for some time past, was the champion of the Sodomites and advocate of Twelve monstrosity. The day came and no Dutcher, and they called upon me to address the conference, to which invitation I most cheerfully complied. The morning was to be devoted to preaching the afternoon to organizing the different branches into one, and the evening to discussion according to their arrangements. Dutcher lived about 30 miles away and had not heard until the day before that we were in the country. About the middle of the morning service he came in full of the "spirit of Joseph" as the Sodomites call it, and not a little astonished to perceive that among so many of the Elders of his flock they had permitted me to speak. He had promised to address them himself in the morning, and the meeting was of course his. Seeing the position of things I stopt, when brother Morton arose, and told Mr. Dutcher that they had invited me to address them, and that if he was willing, they would be pleased to have me continue, to which he gave assent and I proceeded with my subject.

In the afternoon they met and appointed a presiding Elder, when Dutcher spoke to them warning them against deceivers and false prophets, throwing out insinuations of a genuine Nauvoo character. At the close I arose and claimed the privilege which they had privately granted me of explaining to them the position of the church of Christ, and of testing the claims of the Twelve at Nauvoo, and of yourself, the Book of Covenants being

the test. They all consented and old Mr. Dutcher seemed more anxious than the rest, after seeing the wishes of the rest. The Evening came and brother Morton and Jud were moderates. The book or Doctrines and Mormon and the Scriptures were to be the test and to those we were to confine ourselves.—None of them had ever seen the new edition of Covenants and were little aware of the weight of argument in our favor.

I spoke one hour and never did I feel more of the power of God than on that occasion.

Elder Dutcher arose and never touched the book of Doctrines or a single argument advanced, went into abuse and personality warning them against deceivers and smooth tongues &c. In fact he was as ignorant of the order of the church and the book of Doctrines, as a horse is about algebra.—The moderators called him to order twice and he sat down overwhelmed, not knowing what to say, excepting "mad dog" and the Twelve were right for he knew it.—Every individual in the house was satisfied of the weakness of the defence and most of them acknowledged that the position we occupy cannot be successfully controverted. Many of them are aware of the abominable doctrines taught in Sodom, and told me that old Mr. Dutcher had taught the spiritual wife system in all its beauty and loveliness to several of the sisters. He tells the old women if they will go west with the church they shall be "renewed" and become young girls. This doctrine of RENEWAL is a new feature. But the old Man's prospects are dead in this country, and I will leave him to be buried by the dead.

Brother Way sends his best respects and would be glad to see brother Rigdon. He will probably be at conference in the spring. We stopt with him four days and preached in the neighborhood. Brother Morton says "tell brother Sidney I am with him heart and hand and shall write soon."

I am here at brother Fishers, whom I baptised yesterday. We have held several meetings in this vicinity, where we shall remain probably ten days longer. There are some others who are ready to be baptised in Green township, when we go there again, I expect. The people turn out well in this region, and much interest is manifested; we hold several meetings a week. Brother Hodges has been quite unwell but is now better. He is fully engaged in the work, and manifests a strong determination to persevere to the end. He sends his best respects.

The Lord has blessed me in all my wants since I have trusted in him. And I feel I rejoice daily in the prospect of his church and kingdom. I ask your prayers for more power with God.

There is a great failure of the crops throughout all northern Ohio. It is not far removed from famine in some sections.

Yours, &c. J. HATCH Jr.

*Cape May December 18th 1845.*

**BROTHER ROBINSON:**

Feeling assured of your great anxiety to know the success and prosperity of the Elders abroad, I thought proper to write a few lines to you, in order that you may know of my whereabouts in the glorious work in which we are engaged.

In the first place I will premise, by stating that about the middle of September last, it was evidently shown that I should come to this place and preach the gospel; but this design being frustrated, I decided on going to Norfolk, Va. and made preparations accordingly; but about three days before I was to start, the Lord again made it manifest that this was the place of my labor; I immediately consulted brother James and Blakeslee who told me to go to Cape May; therefore on the 5th of November I took ship and landed in good time, and never in all my travels in the ministry have I been so blessed of the Lord, such great testimony of his work, and such liberty in proclaiming the truth, and so calm and serene has been my mind. Indeed darkness and ignorance has had to recede in the distance, before the mighty power of light and truth. The wicked stand confounded and rage at the truth, while the people are amazed and are wondering, and the priests howling at a great rate.

After I had been here two days, I was invited to a house, the lady of which was sick; as soon as I had entered the door of her room she said, you sir are the man that I saw about a week ago in a vision; she then went on to tell many things that she saw, which was quite interesting, and which, with other things has given me much encouragement and assurance that the Lord is with me, and here was his will and design that I should come and labor.

I commenced preaching as soon as I arrived, and have preached from four to six times a week, and in many places to a very large congregation. I have a circuit of about fifteen miles, and I assure you that the ears of many have tingled with the truth. I have baptised none yet but I expect to baptise next Sunday. There are many believing, and I think there are many who will obey the truth.— I expect to stay in this country (if the Lord will) until next spring, as I have been invited to go and preach in many places, and it is my intention to go and visit them, and to lift up my voice long and loud, in order that the people shall be left without an excuse; for I realise that we are witnesses, sent forth to warn the world of the judgments to come, and of the speedy coming of the King of kings and Lord of lords; and my desire is that I may live and have the happy privilege to bear some humble part in preaching the gospel of the Son of peace, and to bear off the kingdom of God, and to enter in the rest promised to all the saints since the creation of the

world; so that I with you, and all the faithful, may hear the glad word, enter thou into the joy of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many things. And now as I have four miles to walk this evening to fill an appointment, I find I must close.

Will you give my kindest love to my beloved brethren, whom I love in the truth, and accept for yourself, the affection and esteem of your brother in the hope of the rest of God.

JOSEPH H. NEWTON.

*Philadelphia Jan. 9th 1846.*

DEAR BROTHER. E. ROBINSON:

This will inform you that I am in good health and spirits, ever trusting in the promise of that God who has been pleased, in his infinit wisdom, and unbounded goodness to grant unto us the inestimable privilege of taking part in organizing the kingdom of promise, so long looked for by all former prophets and apostles of the great God, who spoke as they were moved upon by the Holy Ghost. Dear brother it is a source of unbounded joy and satisfaction to me, to know by the power of that spirit that never errs, that the God of heaven has not only accepted the work of the organization of the kingdom, (of which we have the honor of being members,) but that he has placed his seal of approbation upon our work as dictated by himself and also promised that the kingdom now organized shall prevail and bring in the rest of God to all the earth.

Through the goodness of our heavenly Father I have endeavored to infuse the true spirit of the kingdom of promises, into the minds and hearts of all to whom the Lord has given me access, both in my public and private walks; and to my great joy and satisfaction, blessed be the name of my heavenly Master, I can say to you, that my labors have been crowned with success in this city; and I have had the pleasure of administering the holy ordinance of baptism to six honest souls, and elder Sanborn has baptised one, making seven in all, who are strong in the faith, and striving, with all the church of Christ in this city to learn their duty in all things and to do it.

I am happy to say, that the church here is in a healthy and prosperous condition. Our meetings are well attended, both preaching and prayer meetings, and much of the spirit is enjoyed by the members, and others are partakeing of the same spirit of faith, and love, which cements the hearts of the saints together; and give the saints a disposition to do as they would wish to be done by. And we expect soon, to wait upon others in this city, admitting them in full fellowship, in the administration of the holy ordinance.

The gifts of the spirit are in lively exercise in this branch of the church, causing our hearts to rejoice ex

Savior. And my unceasing prayer to the Lord is: that we may ever be so favored of the Lord, as to be found humble at the feet of our Divine Master that we may learn of him who never errs.

Please remember me to brother Rigdon and family, and to all the faithful in Christ Jesus, with you in that branch of the kingdom of heaven; and pardon me for saying, be faithful, dear brethren and sisters, unto the end; for then, and not till then, can we expect to receive our crowns. I remain your brother in the kingdom and patience of Jesus our Lord and Master.

JAMES BLAKESLEE.

To the members of the Church of Christ scattered abroad, GREETING:

DEARLY BELOVED BRETHREN AND SISTERS.

It is in humility, and with a pure desire in the fear of the Lord, that we take up our pen to address you on the subject relative to your duties and exalted privileges in the church and kingdom of God in the last days; we have arrived at a period, and attained a position in the world, that is fraught with eternal consequences relative to the church of Christ; to ourselves as members of that church, to our family connexions and to the world universally. The aspects of the times presents to our view an appearance of some great and awful change, about to take place upon the earth, in which the whole of the human family appear to take a very lively and active interest. The so called great men on the earth, together with the rulers of different nations, in their respective spheres of action, all looking on each other with distrustful anxiety, and each nation preparing themselves to sustain their position in the awful struggle.

Brethren, be careful to maintain your standing in your separate callings whereunto you are called, for you are called with an high and holy calling; be careful and watchful in all your sayings and doings in the presence of men in this crooked and perverse generation, and remember, we are commanded to save ourselves from this untoward generation; we are commanded to watch and pray that we enter not into temptation, every member to watch for themselves, and over one another in love and walk in the light, as he is in the light; that we may be called the children of light, knowing for ourselves, that the night is far spent, the day is at hand, let us therefore put on the armor of light, that when he who is our light, shall appear, we also may appear with him in glory. Brethren we are commanded to watch, for our adversary is going about as a roaring lion seeking whom he may devour; watch against the cunning devices of men for they are laying in wait to deceive; men of corrupt minds, reprobate concerning the faith; for evil men shall wax

worse and worse, deceiving and being deceived, who turn away their ears from the truth, and shall be turned to fables; but the time is at hand when they shall proceed no further, for their folly shall be made manifest to all men. The apostle says of such, he is proud, knowing nothing but doubting about questions, and strife of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings, and destitute of the truth, supposing that gain is goodness; from such, says the same apostle withdraw thyself.

Seeing then, brethren, that such characters as described by the apostle, should exist to an unparalleled amount in the last days, it becomes us to examine ourselves, and to ascertain our standing in our calling before our Heavenly Father, and to see to it, each for himself, that we approve ourselves before him. In order to this, we must be men and women of prayer, mighty prayer; the Savior tells us that if we ask it shall be given; if we seek it shall be found, the good and right way.

The apostle says, I will pray with the spirit and with the understanding also. And our Redeemer directs us in this duty when ye pray enter into your closets shut to the door, and pray to your heavenly Father which is in secret and your Father which seeth in secret shall reward you openly. It is here in our closets we are made acquainted with the mind and spirit of the Lord and the deep things of God: it is in our closet that we qualify ourselves for every other duty both in our families and in the church of Christ. If we neglect our closet we are apt to be cold and careless respecting our families and those under our care; closet prayer is the spring of light and life in all our religious duties and it prepares us for every good word and work of our holy calling whereunto he hath called us; neglect this duty and we become confused in our minds, and darkness is the consequence; hence arises disputings and contentions, envyings, backbiting, evil speaking, and the like which is not to edification.—but brethren you have not so learned Christ, for you do know, that they which do such things shall not inherit the kingdom of God—ye were sometime darkness, but now are ye light in the Lord—walk as children of light—for the fruit of the spirit is in all goodness and righteousness and truth proving what is acceptable unto the Lord—and have no fellowship with the unfruitful works of darkness but rather reprove them.—Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions; and keep ourselves unspotted from the world—submit yourselves therefore to God—draw nigh to God; and he will draw nigh to you, humble yourselves in the sight of the Lord and he shall lift you up. Brethren let us not be weary in well doing for in due time we shall reap if we faint not.

Brethren we commend you to God, and to

the word of his grace, and we pray God, your whole spirit, and soul, and body, be preserved blameless, to the end, he may establish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints, and so shall we ever be with the Lord. amen.—Brethren, pray for us. **RICHARD CROXALL.**

*Philadelphía, January 3, 1846.*

**PRESIDENT SIDNEY RIGDON.**

**RESPECTED SIR.—**

With pleasure we embrace an opportunity to communicate our feelings and prosperity to you. We are happy to state that the saints in Philadelphia are renewing their youth in the enjoyment of the principles of truth and rejoicing again in the God of their salvation. We have lately added six members to the church and have had many rejoicing seasons.

Reviewing the past years, we see much cause for satisfaction at our course—the work of our hands has prospered, and God has been glorified. The earnest longing of the spirit is sometimes disheartened at the slow progress of the truth, but again take courage in the sure promises of God. That precipitation and rapid increase which in the old organization forbade consolidation and brought together discrepant materials is not now visible. Our march is steadily onward, and however slow its apparent increase, the churches will grow together in love and profit from its deliberatness. That internal discipline inculcated in the covenants, and so much neglected hitherto, can now be enforced and all learn righteousness together.

We think we can see great cause for continued faithfulness, in future prospects of the church. Lively faith and a prayerful zeal, are alone wanting to our triumph, built as we are on the promises of God.

We have lately heard, through elder Wingate, from the Boston church. They are rejoicing in the liberty wherewith God has made them free, and benefitting by the presence of President James. Br. Wingate writes with a warm heart, and full hand, the confidence of his soul. He hopes to meet us at conference, if God permit.

We have heard unofficially of certain charges in the grand council. Should you find leisure to write us concerning the welfare and news of the church we should be much gratified. The arrival of the Messenger is our main organ of news, it would afford us much pleasure to receive letters frequently from you,

With great respect,

We subscribe ourselves.

**WM. SANBORN,**

*Presiding Elder.*

**T. S. WOODBURY, Clerk.**

☞ We learn by a letter from a gentleman in the west to his friend in this city, that a bill of indictment has been found before the U. S.

Court, against B. Young, P. P. Pratt, J. Taylor W. Richards, O. Hyde, G. Miller, P. Haws, T. Turley, M. G. Eaton, E. Bonny and others, for counterfeiting the coin of the United States.

## POETRY.

### SENSUAL AND SPIRITUAL LIFE.

Fear, anger, hope, fierce vengeance, rabid hate,  
Tumultuous joy, envy and discontent,  
Self-love, vain glory, strife and fell debate,  
Unsatiated covetize, desire impotent,  
Low sinking grief, pleasure, lust violent,  
Fond emulation,—all these dim the mind,  
That with foul filth the onward eye hath blent,  
The light that is so near it cannot find;  
So shines the sun unseen on a tree's rugged rind.

But the clear soul, by virtue purified,  
Collecting her own strength, from the foul steam  
Of earthly life, is always dignified  
With that pure pleasure that from God doth  
stream;

Often's enlightened by the radiant beam,  
That issues forth from his Divinity;  
Then feelingly immortal she doth deem  
Herself conjoined by so dear unity  
With God, and nothing doubts of her eternity  
Nor death, nor sleep, nor any dismal shade  
Of low, contracting life, she then doth fear,  
No troubled thought her settled mind invade,  
The immortal root of life she seeth clear,  
Wisheth she ever were engrafted here:  
No cloud, no darkness, no deficiency  
In this high, heavenly life doth e'er appear,  
Redundant fulness, and free liberty,  
Sweet flowing knowledge, never wearying en-  
ergy:—

Broad, open sight, eternal wakefulness!  
Without the labor, or consuming pain:—  
The soul all these, in God, must needs possess  
When there the Holy Ghost she doth obtain.

**C**ONSTANTLY on hand, and for sale at this Office, the first vol. of the Messenger and Advocate, containing, besides much other useful and interesting matter, Essays from the pen of Elder SIDNEY RIGDON on the following different subjects:—On the Purposes of God; On the Present state of the world; On the Law God, and the law of the land; On Future Events; On Man; On Prayer; On who shall be the greatest in the kingdom of heaven; On the Plan of Salvation; On Priesthood; On Life and Death; On the Calamities of the Last Days; On Condemnation; and On the Gospel.—

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# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. 2. No 4.

PITTSBURGH, FEBRUARY, 1846.

Whole No. 28.

## THE DISTINCTIVE CHARACTER OF THE RELIGION OF CHRIST.

BY S. RIGDON.

The distinctive character of the religion of Jesus Christ, is a subject of some importance to all who desire the truth, without knowing and understanding it, men are liable to be led about by every wind of doctrine. Nothing can be called a corruption of, or an apostacy from the religion of Christ, as long as the distinctive character of the true religion is retained; but if the distinctive character is lost, then the corruption or apostacy is complete.

At the time the system of salvation was proclaimed to the world; such was its condition that the way of salvation was entirely hid from the eyes of the world, so that there was "none doing good no not one;" they had all gone out of the way: they were all included in unbelief, so that the mercy shown in the gospel, might appear to all. Such, the sacred writers say, was the true condition of the whole world, at the time the religion of Christ was proclaimed to it.

A very little acquaintance with the bible, will shew the reason why the world was in this situation, and what was necessary to change its condition. This we obtain by inquiring what the religion of Christ proposed to men. This all will admit was salvation; but it not only proposed salvation to men, but it also pointed out the way by which it was to be obtained, and what was necessary in order to enjoy it.

When the sacred writers declared all under sin, and that all had gone out of the way; and the gospel come to them as such, bearing the glad tidings of salvation to them, it would excite in the minds of sincere inquirers and searchers after truth, in what point of light the gospel was designed to effect the world, in order that the promised salvation might be enjoyed. When it is determined in what point of light the gospel was to effect men, we can easily see what the world lacked or had lost, so as to bring it all under sin and unbelief.

This can only be determined by reference to the promises made, and the effects produced on those who believed and obeyed it; for whatever those promises and effects were, they were the things which the world were destitute of; for if the gospel would save men, and the effects produced by it redeemed men from the state of unbelief and sin which brought death and ruin, then the blessings enjoyed by the gospel, were the things which constituted the distinctive character of the religion

of Christ, and the things which gave it its power and virtue; for if the world enjoyed them without the revelations made by the Savior and his messengers sent for this purpose, then it could not be said, "that all were out of the way; that there were none doing good no not one," for the blessings of the gospel were said to put men into the way, and there preserve them unto eternal life. So that those who were destitute of these blessings, were the ones that were out of the way, and without them "none could do good no not one."

By this all may see that there was something which gave the religion of Christ, its distinctive character.

Now, the query is, what is that something? to answer that query we must have recourse to the books where the proclamation, the promises, and effects, are recorded. Let it be remembered, by the reader, that we are looking after those things which changed all who believed and obeyed the proclamation, from a state of death to a state of life, and from a state of ruin to a state of salvation; and the only things which could produce that effect; for, without them, all would be out of the way, "none could do good no not one."

What was it, then, that the Lord proposed to the world through their obedience to the gospel? for whatever this was, it was the only thing by which salvation came, as, for want of it, all were out of the way, "none were doing good no not so much as one."

The answer to the question is easily given, it was the remission of sins, and the gift of the Holy Spirit. These were the great promises made to those who obeyed the gospel. The evidence the Lord gave to a man that his sins were forgiven, was that he conferred on him the gift of the Holy Spirit; without this gift, all religion was only a piece of deception, which terminated in death and not in life.—The world had not this gift, at the time the gospel was first proclaimed, and therefore it was that there were, "none doing good no not one." If any had this gift, before the gospel was proclaimed, there would have been one doing right; for he who has this gift, must do right or he cannot have it.

It requires but little attention, by the biblical student, to see that the messengers of heaven, in making known to the world the gospel, proposed salvation to the obedient, by having their sins forgiven, and being made the recipients of the Holy Spirit; and that those who obtained the remission of sins and the gift of the Holy Spirit, could be

saved; and negatively, at least, that those who did not, could not be saved. The Jews, to whom the gospel was first proclaimed, were the ones with whom the oracles of God were deposited, and who had the true revelations in possession; and who also believed, or at least, professed to believe them. It was to these the gospel was first proclaimed; and it was said to them, if they repented and were baptized in the name of Jesus Christ, they should receive both the remission of sins, and the gift of the Holy Spirit. Proof that, at that time, they had neither; but by obedience to the gospel might have both.

We think none will ask of us to prove that the Jews could be saved without obeying the gospel, nor that all who were baptized would receive the remission of sins and gift of the Holy Spirit; though it was for this object the gospel was preached to them. One fact cannot be controverted, that the Jews, at the time the gospel was preached unto them, had neither the remission of sins nor the gift of the Holy Spirit, neither could they get either, only by obeying the gospel; and because of this, there was "none doing good no not one," nor ever could do, until they first got the remission of sins and the gift of the Holy Spirit.

No doubt then can remain, that what gave the religion of Christ its distinctive character, was that, by obedience to it, men could receive the remission of sins, and the gift of the Holy Spirit. Whenever, then, a religion does not produce this effect, it is an apostasy complete, having lost the distinctive character of the religion of Christ, and will fail to save those who embrace it. The Jews, at the time the apostles made their appearance, proclaiming the baptism of repentance for the remission of sins, and the gift of the Holy Spirit, had revelations, and true revelations; but all their faith in, and obedience to them would not produce the effect that was produced by the apostles proclaiming the remission of sins and the gift of the Holy Spirit by the baptism of repentance. It was not the mere belief in these things, which terminated in salvation, but it was the enjoyment of them. A man might believe, as much as he pleased, but if he did not enjoy the remission of sins, and the gift of the Holy Spirit, his belief would not save him; belief is only useful, when it leads to the obedience which brings the remission of sins and the gift of the Holy Spirit. This obtained, and a man's faith becomes availing; until then, it is useless, and leaves a man, as far as his salvation is concerned, no better than he was without it.

Having then ascertained the distinctive character of the religion of Christ; that which makes it better than any other religion; for to take these two things from the religion of Christ, and any other religion is as good as it is, and would result in salvation as well as it. It is easy to detect an apostasy. It is

only needful to ask, do those who obey its precepts receive the remission of sins and the gift of the Holy Ghost? if they do not, they will be no better off, as pertains to salvation, than the Jews were before the gospel was preached unto them; for they had all that any people could get, unless they could get the remission of sins and the gift of the Holy Spirit.

Another thing suggests itself, and that is, could a person get the remission of sins by obeying the gospel, and not get the gift of the Holy Spirit, if any think so, we would be glad to know what authority any have for believing it? for we are unable to see on what principle such opinions are founded; for the same person, at the same time, and on the same occasion, and to the same persons, proclaimed the gift of the Holy Spirit as a fruit of the forgiveness of sins, and those who were baptized for the remission of sins, had the assurance given them, that they should receive the gift of the Holy Spirit; and we have no authority for believing that those who have not received the gift of the Holy Spirit, ever had the remission of sins.

Will any pretend to say, that if the Jews who were baptized on the day of pentecost, had not received the Holy Spirit, as promised, they would have been saved; if any do, it will be a conjecture, and a bold one to, one without authority; but it would be no bolder, than for one to say now, that a person could be saved without it. Or will any venture to say that if any of the Jews, who were baptized on that day, did not receive both the remission of sins and the gift of the Holy Spirit, that they had obeyed from the heart that form of doctrine delivered to them by the apostle; we think none would be bold enough to say so. The case of Simon Magus is to point; he was baptized, but received neither the remission of sins nor the gift of the Holy Spirit. There could be but one reason for it, and that was, that he did not obey from the heart the requirement of the apostles; but feignedly; and, therefore, after his baptism, was "in the gall of bitterness and bond of iniquity."

Taking the whole subject, as set forth in the revelations of heaven, and it is evident that the religion of Christ, when obeyed from the heart, will bring remission of sins and the gift of the Holy Spirit, and if any are baptized according to the apostles doctrine, they will receive the remission of sins and the gift of the Holy Spirit, and if any are baptized, and do not receive the gift of the Holy Spirit, they have not obeyed the Lord in their hearts, and have not repented of their sins, in truth and verity; but have been baptized deceptively, and not as the Lord required.

The promise of the Lord could not fail, and if any have come short of the promise, their obedience was not in obedience to the will of heaven, but feignedly in hypocrisy.

We think, from what we have said above, that all may see the things which distinguished the religion of Christ from all other religions, and that it is of such a character as to detect all who made pretensions thereto, which were made in hypocrisy.

In other matters, men could deceive one another; but all attempts of deceivers, were vain, when they made pretensions to be partakers of the blessings of the religion of Christ, and were deceivers; there was no way for corrupters to hide their corruption, but by killing those who had obeyed that religion from the heart, and received its blessings; and then they could impose on one another, and introduce religions of a different character, and call them the religion of Christ.

The Savior, in having his religion proclaimed to the world, did it in such a way as to expose hypocrites and deceivers; for a man to deceive, in this religion, must deceive God, instead of man; he must make the Lord believe him sincere, when he was not, or else the Lord would not give him the promised gift, but withhold it from him, and make him, as he did Simon Magus, show to all that his pretended obedience was hypocrisy. In vain do deceivers attempt to pawn themselves on the true church of Christ, their deceptions will be made manifest, and the secrets of their hearts brought to light, and that because the Lord holds his church in his own hands, and knoweth them that are his, and hypocrites, and deceivers, he will judge and expose.

We have had some notable instances of this in the church of Christ. We have had those come among us from the Mormons, making high pretensions to the knowledge of God; railing against the corruptions of that church; but alas! for them, it was soon discovered that if the Mormons were corrupt, so were they; for when the law of Christ was made to bear on them, they cowered, and ran off howling, and, in order to conceal their deception, had to say the Lord had never given his spirit to them, and they never knew any church to be of God, and, yet, it is a fact, that those very persons while in the Mormon church, and after they came into the church of Christ, had proclaimed to others the gift of the Holy Spirit through the baptism of repentance for the remission of sins, and labored hard to convince the world, that the reason the sects had not the gift of the Holy Spirit, was because they had not the true priesthood; and they professed to have the true priesthood, and, by virtue of that priesthood, went forth to administer to others; but behold the change when they with their hypocrisy came into the church of Christ, where the Spirit of Christ reigned in truth and righteousness, their hypocrisy is made manifest, and they have no way to hide it; but by denying that the Lord had ever given them any testimony, and that they had prophesied because they

wanted it to be so, and had spoken in tongues through deception, and there was no reality in it. So true it is that hypocrites cannot stay in the church of Christ, no more than Simon Magus could in the primitive church.

Men could pawn themselves on the Mormon church for true saints; but in the church of Christ their iniquity is made manifest, and they driven to such extremities as to be their own accusers, and have to declare that, notwithstanding all their pretensions, they are caught, and their deception made manifest, and they compelled to declare they were practising hypocrisy on the church and on the world; and we have no reason to doubt the testimony, they bear against themselves.

Of this number some came from a great distance, bringing a written revelation, declaring the Lord had given it, in which direction was given, to the persons bearing it, to come to Pittsburgh, where the Lord was a going to organize his church. The saints were assured, by the bearer, that the Lord had given the revelation alluded to; and those thus directed to come, entered into the organization with all the enthusiasm of their natures, bearing testimony, as the organization progressed, that it was of the Lord, and they knew it; but "how has the gold changed; the fine gold become dim!" now it is said the church of Christ was not organized, or else it has become corrupted, and in either case, what becomes of the veracity of heaven.— Did the Lord, by revelation, send men fourteen hundred miles to take part in the organization of his church, and there was no such organization took place? if so, was the Lord so ignorant that he did not know it, and therefore, sent men fourteen hundred miles to make fools of them; and if his church or kingdom was organized, and, then, after being organized, was corrupted, what has become of the promise of the Lord to Daniel? that his kingdom, when organized, should stand forever. Did the Lord promise to Daniel that he would bear off a corrupt thing? no man that fears God dare say so; but on the contrary, that if the kingdom was once set up, the Lord would not suffer it to be corrupted, that it might stand forever.

The kingdom of God is shewing forth, visibly, to every honest heart, that there is a power in it, which is an effectual security against corrupt men and hypocrites, and how ever cunning they may think themselves, they can be searched out to perfection.

We will give a few instances of the effect it has produced, and is producing. There came a man from a distance, saying the Lord had sent a messenger to him, in his own house, who had told him certain things about the church of Christ. In a very short time afterwards, a circumstance took place, which required him to show that a heavenly messenger had thus communicated to him, he was called on to do a thing, that he could not have

done, unless it had been revealed to him, and the man was enabled to support his assertion, that a heavenly messenger had visited him. All acquainted with the circumstance has to confess, that the Lord had revealed himself to him. There came another with a written revelation, he came also from a distance, declaring what the Lord had revealed unto him, when far from us. The Lord after a little season, began to deal with him: so as to let all the saints see how much truth there was in his revelation, and the creature found himself in a situation, that he had either to deny his revelation, or else charge the Lord with declaring falsely to Daniel. The latter position he chose, thus satisfying all acquainted with him and his revelation, that he had fabricated it himself; for if the Lord had given it, he never would, by obeying it, be driven to such an awful necessity.

A third came, having long been an Elder and preacher in the Mormon church, making high pretensions to knowledge, so great was his pretended knowledge, that he undertook to correct all our errors; but the Lord began to whisper to his prophets, that the man was corrupt, and not as great as he pretended to be. The result was, he was searched out and then he declared that he had not the spirit of God, and that he did not pretend that God had ever revealed any thing to him, notwithstanding he had been for years, in the Mormon church, practising his hypocrisy, baptising and laying on hands for the gift of the Holy Spirit, and all the time destitute of the spirit himself; but when he came into the church of Christ, his true character was soon discovered, and he made his own accuser: in fact he had no other way of escape, and this all must confess, was, a terrible way of doing it; but it is the common fate of those, who make pretensions before the Lord they cannot sustain. There was another of the Elders of the Mormon church who united with us, he was a man of much conceit, and all know how much substance there is, where there is so much conceit, he, however, pretended to prophecy, and also speak with tongues. It came to his turn to be tried, and the result was, that the poor fellow, had to say he prophesied, not because the Lord had revealed any thing to him, but because he wanted it to be so, and that this speaking with tongues was not of God. So it is, that in the church of Christ false pretenders are compelled to be their own accusers.

We will mention one more, that was also a Mormon Elder. This case is a singular one, the man came to us, confessing that while in the Mormon church, he had been in the service of the twelve, and had been employed by them, to tell falsehoods to injure the character of innocent persons, in order to conceal the iniquities of the twelve, for this crime he professed hearty repentance before the Lord, manifesting deep regret at his for-

mer wicked course, and declaring his intentions to reform thoroughly: on his confession of repentance we received him, thinking his repentance was sincere, but it proved otherwise, events transpired, that put the sincerity of his pretensions to the test, and when it was done he also become his own accuser, and said, that when he joined the church of Christ he did not do so with his heart. Let these suffice for the present. These show beyond controversy, that it is vain for hypocrites and false pretenders to unite with the church of Christ. They may have had power to practice hypocrisy on the Mormons, but there is a spirit in the church of Christ which will search them out, and from which they cannot hide themselves; for their pretensions will be proven to all, whether they are correct or incorrect.

This power is owing to the principle which distinguishes the religion of Christ from all other religions. The Lord promised the Holy Spirit to his church, and he said that it would search all things, yea, even the deep things of God, and nothing could be hid from it. It is by virtue of this gift, that the Lord will purify to himself a people zealous of good works. This gift is bestowed on the church of Christ, that they may know the will of God, in all things, and his church made pure before him, and prepared for his coming. Take this gift of the Holy Spirit, from the church of Christ, and it is no better than any institution of man, and could have no more power, neither could there be salvation in it.

The gift then, of the Holy Spirit is what gives the church of Christ, its distinctive character. It is what makes it the church of Christ; without this it would not be the church of Christ. In all ages of the world, when Christ had a church on earth, he bestowed on it the gift of the Holy Spirit, and when the church of Christ ceased, on the earth; the gift of the Holy Spirit ceased also, and men had to deny it, in order to pawn their religion on one another, for the religion of Christ.

In view of this, we will say a few things about the kingdom of heaven in the last days. According to the prophets, there are some things peculiar about this last kingdom.— Its existence in the world depended on a promise made to the prophet Daniel, more than two thousand years ago. The Lord promised to Daniel that, in the last days, he would set up a kingdom, and promised Daniel that that kingdom, when set up, should never fall, but stand forever. This promise, made to Daniel, secures this kingdom against all corruption and corrupters, that is, when it is once set up, no man nor set of men can corrupt it; for if it can be corrupted, it can and will fall and in that event the promise of God fails, and all Daniel's hopes perish forever, but the Lord had promised otherwise, and otherwise it must be. A man or men may organize the

kingdom of heaven, but those who obtain this power, will never have power to corrupt it. after it is organized, for a man to say the kingdom of heaven is organized, and then say it can be corrupted charges the Lord with falsehood, to his servant Daniel, and there is no escape from this; for the Lord said to Daniel it should stand forever, and it cannot stand forever, if it can be corrupted. This is one of the peculiarities of the kingdom of heaven, of the last days. Its perpetual existence is secured by promise to one who has long since slept with his fathers, and the promise he obtained put it out of the power of any man or number of men to corrupt the kingdom, when it is once set up. This is done, that the saints of the last days might have perfect faith, just such faith as is necessary, in order to enable them to go forth, to all nations with the everlasting glad tidings of the kingdom. They can go forth under the promise of God made to Daniel, with all confidence, that the kingdom never can be corrupted, but will stand forever: they can be assured that though they should be gone for years after years, yet, when they return, they will find the kingdom as pure before their God as they left it; though they should be to the remotest corners of the earth, the kingdom is going forth under the directions of its God.

It is in consequence of this promise of God to Daniel, that we are enabled to detect deceivers and hypocrites, and though they could year after year pass off with others without being detected, but whenever they place themselves where their deceptions and corruptions could effect the kingdom of promise, their iniquities are at once made manifest, and they are purged out. Did such sly deceivers keep themselves away from the kingdom of heaven, they might pass off in the world from year to year, and all well, but let them bring their corruptions into the church of Christ, and there attempt to practice it, and soon, very soon their iniquity is made manifest, and they exposed to the gaze of every saint, and that because the Lord had promised to Daniel, that his kingdom should stand forever, and if he suffered it to be corrupted it could not.

On this principle stands the faith of the saints of the last days, that though heaven and earth could be shaken and removed, yet, they receive a kingdom which cannot be shaken nor removed, and because of this, they can serve God acceptably with reverence and Godly fear. This could not be done any where only where the promise of God stands sure, so that they are without fear; for fear hath torment, and where fear is there faith is not. The Lord knowing this, placed the foundation of his kingdom sure, that those who entered therein might be fearless, and serve God acceptably. The Lord well knew that such would be the events of the last day, that it would require certainty for his saints to

stand, he therefore laid the foundation of their faith sure, by making promise to one of their fellow servants the prophets, whom he took to himself, there to await the fulfillment of the promise which the Lord had made to him. The saints then may see that if they indulge in fear, that is their sin and not excuse, for the Lord removed all ground of fear before he established his kingdom.

The primitive apostles and those who received them, not being able to get the kingdom—for so far from their getting the kingdom, it was not for them “to know the times and seasons the father had reserved in his own hands”—filled up the time of their sojourning here in fear; but it is said to those who receive the kingdom, that it shall stand though heaven and earth are shaken and removed.

No people then who have ever lived on this earth, has so sure a foundation laid for their faith, as the saints of the kingdom.—The only question is, is the kingdom set up, if it is, that person who indulges in feelings that the kingdom can be corrupted, is charging the Lord with telling a falsehood to Daniel; any man who has testimony from God that the kingdom of God is set up, there is an end to his misgivings forever, then if he says that the kingdom is corrupted, he makes God a liar, and there is no possibility of its being otherwise. I am not in a habit of using names, but it is this time a matter of importance I should do so. Who that ever united with the church of Christ bore stronger testimony that the kingdom of heaven was set up in Pittsburgh, than William E. M'Lellin? all know there was none: and on this point he has so committed himself, that he has no escape, we have in writing in his own hand, declaring that God had revealed to him, that the kingdom was set up. Let all who are disposed, read his letters published in the Messenger and Advocate, and there read his own testimony. Dare he say the kingdom is not set up? he dare not. Dare he say it is corrupted? let him and his maker settle it. But where is he when he looks in a glass of his own making. I leave all to judge. I ask, if the Lord is not a liar, what is said W. E. M'Lellin? I leave all acquainted with the circumstances to answer.

Let a man say that the kingdom promised to Daniel is set up, and he must be a heaven-daring monster, who dare say that is corrupted or can be corrupted; for God promised Daniel that it should not be so, any man saying it, is charging God, not man with lying. Such heaven-daring monsters we leave in the hands of God, to be disposed of as he sees fit. The Lord has an ear to hear and those who dare thus charge him will find, in a coming day, that he heard. Desperate must be a man's case, and more desperate his heart, when he has driven himself to such subterfuges to save himself from exposure.

As to the kingdom's being set up, that is a matter with God: it is for him to acknowledge it, by giving his Spirit. It is not to be disputed that if the kingdom is set up, the Lord has given his Spirit to those whom he acknowledges, and God will acknowledge none unless his kingdom is set up; for if he did he would deceive those to whom he gave it. The question then is, has the Lord given us his Spirit? and thereby, as in days of old acknowledged us in the relation we profess to sustain; if he has we do sustain the relation we profess, or else the Lord deceived us, and not man. We have shown in the former part of this essay, that that was the way the Lord always distinguished those whom he acknowledged, as his people, from all others. Now if the Lord has and does give us his spirit, then all controversy is ended, and the kingdom of God is set up, for this is what we profess to have done, both before God and man, and if we have not done it, and yet the Lord gives us his Spirit, he cannot do so without deceiving us, and those who say we have not set up the kingdom promised to Daniel, and yet, say God has given us his Spirit, makes God a deceiver, and as we said before so say we again, we leave such heaven-daring monsters in the hand of God. What was the testimony which the Lord gave any people that they were before him what they professed to be? the only answer which can be given is, it was the gift of the Holy Spirit. When the Lord sent the gospel into the world by the apostles, he promised to confirm their mission by bestowing the Holy Spirit on those who believed their word, and the persons receiving it, should prophecy, dream dreams, and see visions. They should lay hands on the sick, and the sick should recover. These things the Lord said should be proof to all, that he had sent them. In addition to this they were to speak in other tongues, and also interpret them. These things were the evidences the Lord was to give, that the apostles had been sent by him. Some apostates say these things are done by mere animal excitement, if so, then it was always so, and all who did it in the apostles' day, did it by mere animal excitement, and if such had one spark of honesty in them, they would throw away the bible as a base imposition. All that any man can say in opposition to these things, when they appear, are equally against the bible, and the same arguments that will prove them false now, will do so then. Let these who take this position be honest, and say, the Savior never promised to confirm his word by any thing, but what could be done by animal excitement, and let them cast the bible from them; for if they do not, they prove themselves base hypocrites.

To this extremity are gainsayers driven, they may say that it is done to deceive, so be it then, but it could always be done so as

well as now, and where is their proof that the bible is true. There is some propriety in an infidel saying, as they do, but a professed believer in the bible to say so, is monstrous; but monstrous as it is, it is the extremity, to which all are driven, who, when such things makes their appearance in the church of Christ, say they are the effects of excitement; and yet say they believe the bible, because such things were among the primitive saints. If the things above stated are not proof to all, that the primitive saints were of God, then there is no proof that they were, and if they are proof that the former day saints were of God, so are they proof that the church of Christ is of God, and if they are proof that the church of Christ is an imposition and its leaders impostors, so it is that the church organized by the apostles, was an imposition and its apostolic founders impostors. The old adage in this case is true. "It is a bad rule that will not work both ways."

Some of those heaven-daring monsters who have been railing against the people of Nauvoo about the corruption of that people have, notwithstanding, said that J. Smith had set up the kingdom promised to Daniel—This is a something, Smith, with all his corruptions, never pretended to have done, and as proof, made an attempt to do so, but a short time before his death, but failed in the attempt—if then J. Smith did set up the kingdom promised to Daniel; and afterwards corrupted it, as they say he did, then the Lord must have told Daniel a falsehood. Such are the monstrous efforts of basely corrupted men to hide their corruption, but all will not do, there is such a thing now in existence, as the church of Christ, and it will drive all such heaven-daring wretches from their hiding places.

If any people had evidence from the Lord, that he acknowledged them, in the relation they professed to sustain to him, the church of Christ has, and if they have not, none ever had. They have as strong evidence, as the primitive apostolic church had. In making these declarations, we have our mind on things as they actually exist. Such as the healing of the sick by the ministration of the Elders of the church, and anointing with oil, the spirit of prophecy, dreaming dreams, and that of such a character, that a man by a dream can tell what persons hundreds of miles from them are doing, the power of revelations so that a man in New York, can tell by that spirit of revelation, what is doing in Pittsburgh, when the things transacting, are effecting the church: the speaking with other tongues, and the interpretation of tongues.—These things actually exist in the church; and all who pretend to believe in the religion of Christ say, these are the evidences the Lord gave, in former times, that a people were accepted of him. On these facts all christendom build their faith, and these are

proofs to them that the Lord had accepted the primitive church, and if this be true then, indeed, the Lord has accepted us, and if they are not proofs of that, then no people ever had evidence, that the Lord had accepted themselves or others.

On this foundation is based the faith of the church of Christ. It was organized in view of obtaining the very blessings it now enjoys. Its hope of success depended on them; had they not been bestowed, it must have ceased to exist. When the church was organized, it was done on such principles that it could only exist, by the divine sanction. If the Lord did not manifest himself to it, and in a way too which all would have to acknowledge that it was the Lord, the organization must cease to exist; but the Lord has manifested himself, and that beyond the highest anticipations of any of its members, and all who are acquainted with it know this to be the fact. Has the Lord manifested himself to deceive us? this the most hardened dare not say: if he has not then we have organized the kingdom promised to Daniel; for that was what we attempted to do before the Lord, and he has acknowledged that we have done it. If the word of the Lord to Daniel is true, the matter is forever settled, and we can look forward with confidence, yea, with unshaken confidence, to the day of final triumph; when Daniel, to whom the promise was made, shall stand in his lot according to the promise.

The great question to settle by any people, when they profess to be the people of God, is have they obtained the true character before the Lord, so that he bestows on them the distinguishing characteristics, by which he distinguishes his church from all others? if they have all the evidences that any people ever had, that the Lord has accepted them. If such is the case they may know that if the Lord ever had a people on earth, they are his people. It matters not what gainsayers may say or think, this does not alter their condition or standing before the Lord, any more than it did the standing of the primitive church. Gainsayers, then, cried enthusiasm, imposition, blasphemy, drunkenness, with innumerable execrations, but what effect had these sayings on the true standing of the church before the Lord? we answer none at all; and what effect will such things have on the true character, the church of Christ now sustains before the Lord? just the same it had in former times—none at all.

With the church of Christ in this age as well as in all other ages, the inquiry is not nor was, what does an ignorant world think of us, or in what point of light do they view us; but in what point of light does the Lord view us; does he or does he not accept us?—These questions, once settled, and there all difficulties with the true church of Christ ends. If the church is made partakers of the gifts, which none but the Lord can give, the Lord

accepts the church as his, though all the world should hate, despise, and calumniate it. The world may say it is deception, imposition, heresy; but what if they do, if the saints know to the contrary, then they are willing to bear the reproach of the world for Christ's sake, and to rejoice and be exceeding glad, "when all manner of evil is spoken against them falsely for Christ's sake;" then it is that they know their reward in heaven is great; for so hath said their master.

The manifestations made and now making to the church of Christ, are the same as those for which the saints of former days suffered persecution. It was because they believed the things we believe, and because the Lord manifested himself to them, as he is manifesting himself to us, that enraged their enemies, and called forth an enraged populace; and it is our belief in the same things, which has raised the cry of delusion, heresy, fanaticism, imposition, false prophet, with a multitude of things of the same character; all of which shew to us that we sustain the same character to both Christ and the world the primitive saints did; thereby we have infalible proof of our acceptance with God, if they had.—Surveying our whole position, and the conclusion is forced on us, that the Lord has accepted us, and if he has accepted us, it is to the exclusion of all others; and taking the whole case into review and it is calculated to awaken the liveliest feelings of joy and confidence in our minds.

What is the character in which the Lord has accepted us? the answer is, the character in which we have presented ourselves to him, that of the kingdom promised to Daniel; for it is in this character we have presented ourselves before the Lord, and if the Lord has accepted us at all, he has accepted us in that character, and if he has manifested himself to us, he has done so to let us and all others know, that he acknowledges in that relation to him; then indeed it becomes our privilege to inquire, what are the promises left on record, which belongs to the kingdom that the Lord promised to Daniel should be set up in the last days? and when we have determined that, we can see what we have to expect; for all things written about that kingdom are written about us and for our benefit, if, indeed the Lord has acknowledged us, as that kingdom. What can or could be more gratifying to the saints than to take up the revelations of heaven, and there read the record of themselves, as obtained of the Lord by the prophets thousands of years before their earthly existence, and therein follow their history till Daniel, to whom the promise of the kingdom was made should stand in his promised lot.

There have no people lived in the world, at any time, to whom Paul's saying in the 15th chapter and 4th verse to the Romans can apply with more force. "For, whatsoever things were written aforetime were written for our

earnings; that we, through patience and comfort of the scriptures, might have hope." I any people could say that the things written aforetime, were written for their learning, that they through belief might have hope, the church of Christ can say it; for there is, when the scriptures are closely examined, more said about the kingdom promised to Daniel, than on any other one subject introduced in the bible. All the hopes of the saints, according to the bible, whether living or dead, had a common interest in its triumph. And all expected it, and rejoiced in anticipation of it.

The saints of the kingdom, have things recorded in the bible, which belong to them and them alone. All the exceeding great and precious promises, made in the scriptures, by both prophets and apostles, were made because the Lord, in the last days, was to set up a kingdom. If the Lord had not promised to set up a kingdom, in the last days, that should never be destroyed; the promises made by the prophets and apostles, to those of the last days would never have been made.

In view, then, of the appearance of that order, that the Lord has given to us, is founded all the hopes of the righteous, whether dead or living. No wonder, then, the Lord, at its very commencement, should distinguish it as his, as he has done, and pour out his spirit upon those who enter into it, letting them know that they are the Lord's. And well may the saints rejoice in hope seeing all are theirs, the hope is theirs, the promises are theirs, the kingdom is theirs, the redemption of the purchased possession is theirs, life is theirs, and death is to be their victim, Paul, Apollos, Cephas and Christ are theirs, all is theirs, and they are God's.

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. FEBRUARY, 1846.

### NOTICE TO THE ELDERS.

The travelling authorities of the church and kingdom of Christ are requested to make particular inquiry in all the branches and places where they travel, who there are that can travel and preach the gospel the coming season, and what section of country they think they would prefer. The High Priests and Elders are also requested to ascertain as far as convenient, the same—and let it be forwarded to conference, that the conference may be able to supply, as far as possible, the numerous calls for preaching.

JOSIAH ELLS,

One of the Twelve.

Pittsburgh, Feb. 7, 1846.

### PROGRESS OF THE CAUSE OF TRUTH.

We have the privilege of saying to our brethren abroad, that to us the prospects of the church and kingdom were never brighter than at the present moment. The saints in this city have the pleasure of waiting upon candi-

dates for baptism nearly every week, who come forth and manifest their faith towards the Lord Jesus Christ, and their repentance towards God, by their obedience to the law of heaven. And what affords us positive evidence that they have repented with that repentance which needeth not to be repented of, and have received that faith which worketh by love and purifies the heart, is the fact, that they receive, after the imposition of hands, the gift of the Holy Spirit, and bring forth the fruits of the gospel of peace.

The news from the elders and churches abroad is also of a cheering and animating nature; many of our brethren in different parts of the country, testify to us in their letters, that they have never in their lives enjoyed the outpourings of the Spirit of God, to as great an extent as of late. This causes our heart to rejoice, and we feel to say to the saints, continue to humble yourselves before the Lord, and walk uprightly before him, and you shall receive, ere long, greater blessings than you have as yet ever enjoyed.

### MRS. EMMA SMITH.

It will be remembered that a few weeks since, we published a letter, copied from the N. Y. Sun, purporting to be from the pen of Mrs. Smith, which we at the time believed to be a forgery, but as it was being extensively published as genuine, we concluded to give it place, together with such comments as we felt to make at the time. We now have the pleasure of informing our readers that Mrs. Smith was not the author of said letter, but pronounces it a forgery, as will be seen by the following article copied from the PITTSBURGH MORNING CHRONICLE of Jan. 28th.

HOAX.—The New York Sun contains a letter from Dr. J. M. Bernhisel, from Nauvoo, enclosing a letter from Mrs. Smith the widow of Joseph Smith, in which she positively asserts that the letter which recently appeared in that paper, purporting to have been written by her, was a forgery. The letter alluded to was extensively copied and thought to be genuine.

### AN ADMONITION TO THE SAINTS.

"Let those who name the name of Christ be careful to depart from iniquity," is one of the important sayings of Paul, the apostle, and it is an admonition to which all the saints would do well to give heed, as on it depends their only hope of salvation. Men may think to practice iniquity, and do it so secretly that none can discover them, and pass themselves off for followers of Christ, when in their hearts they are full of iniquity; and in consequence of this will all the evils yet come, which are to desolate the world and all, who are not careful to depart from iniquity will perish with it though they may have named



the name of Christ, and assayed to be his followers.

The above exhortation is one of vast importance to all the saints. The religion of Christ was introduced into the world that righteousness might be established amongst men.—Righteousness is the habitation of God's throne, and righteousness is the principle of his government. Zion's glory will come when her righteousness shall shine as the noon day. A man draws near to God, only as he increases in righteousness, and to dwell in his presence he must be righteous, even as he (God) is righteous. Righteousness and truth dwell together, where one is found, there is the other. Righteousness and truth are to embrace each other, and when that takes place, peace will dwell on the earth.

No pretensions to the divine favor, will avail any thing unless it is coupled with righteousness. Righteousness has power with God. The fervent prayer of the righteous man availeth much, was the language of the apostle James; that the prayer of any other will avail any thing we have no reason to believe. This is the cause that many pray and avail nothing, because the prayer is not coupled with righteousness, for without this all attempts at prayer, are vain. He that does not strive and be careful to depart from iniquity, is as liable to be led into error as into truth and the end of such an one, will be that he will be overcome by delusion, that he may be condemned, because he who does not depart from iniquity, does not nor cannot receive the truth in the love of it.

It is because that thousands will name the name of Christ, who will never seek to escape iniquity, that all the heresies and doctrines of devils, which will cause the perilous times to come that will desolate the earth, will be introduced into the world. Paul says of these perilous times, they will come because men will have a form of godliness but deny the power thereof. All the sacred writers testify of the same things. Men will be religious without righteousness, and in consequence have a form of godliness without the power thereof, and in consequence of this, will run to all manner of excess, and bring destruction on the world.

Without religion is coupled with righteousness, the power of godliness will never be found nor enjoyed. The power of godliness is found only where true religion is coupled with righteousness, and where this is the case, the power of godliness will always be there. No people, it matters not what are their pretensions, will have the power of God in their midst unless they are careful to depart from iniquity, that is, unless they make it a matter of inquiry before the Lord, to know and understand, before the Lord, all things which are iniquitous in his sight, so that they may depart from it, and be found in the presence of God inheritors of righteousness.

All who come into the church of Christ, and are not careful to depart from iniquity, will finally be cast off. In order to obtain the blessings of the kingdom of heaven, it was as necessary to seek the righteousness of the kingdom, as it was to seek the kingdom, and he that does not seek the righteousness of the kingdom, notwithstanding he may have obtained a place in it, he will not have the "all things" added to him, but be cast out with hypocrites and unbelievers. Let all the saints then take Paul's admonition, and be careful to depart from iniquity.

## TESTIMONY OF THE HOLY SPIRIT.

BY S. RIGDON.

The records left for the benefit of after ages by the prophets of the old and new Testament, afford the inquiring mind a wide field of reflection, and one which increases in interest as we make ourselves acquainted with the facts revealed. It is one of the most pleasing and interesting exercises of the human mind to inquire into the character and truth of things revealed; they lead the mind into the future; throw light on the past, and enables man to set a proper estimate on the things which he possesses, and become acquainted with himself and in some measure with those around him. An acquaintance with these revelations gives a person a knowledge of things as they now exist, and will hereafter exist, which can be had from no other source. Men are in the constant habit of forming theories not only in relation to the past but also to the future.—And these theories, if they are of any extent in relation to the things about which they are formed must, in a great degree, be conjectural, and must be formed without any facts on which they rest. As to the things taught in the bible and in all the revelations of heaven extant, they lay claim upon all who read for consistency, as they treat of subjects that could not be understood only by revelation, in treating of them, the writers say that they were matters of revelation. In so much there is a consistency when they treat of subjects which could be known by revelation only, they declare that it was by revelation they obtained the knowledge.

To the reader and believer in revelation it is a matter of some interest to him to know whether it is necessary for himself to have that same spirit of revelation which was in the writers of the scriptures, in order that he might be partaker of the future blessings which these writers say are the privilege of men. If then their testimony is true, it becomes a matter of interest to those who believe, to see upon what principle the proposed blessings are to be enjoyed, and as the subject of the blessings is one of revelation purely, we must look to that alone for any information on which we can rely. We will therefore examine a few of the sayings of the apo-

the Paul on this subject, which is recorded in the 1st chapter of his epistle to the Ephesians; but before we examine the sayings of Paul, the apostle, we will introduce some sayings of the Savior, recorded by John, the apostle, in the 7th chapter 16th and 17th verses, which read thus: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And in the 8th chapter 31st and 32d verses, we have the following: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then shall ye be my disciples indeed; and ye shall know the truth, and the truth shall make you free." In both these quotations we have the word "know" introduced. In the first it is said: "If any man will do his will," that is the father's will, he shall know of the doctrine, and whether it be of God, or whether I speak of myself," that is he shall "know" whether Jesus was inspired of the Father to say what he did, or whether he had said it without authority from the Father, and this knowledge of the doctrine was to be obtained by doing his (the Father's) will. In the second it is said: "If you continue in my will, then are you my disciples indeed: and ye shall know the truth, and the truth shall make you free." Supposing a man should do the will of God, and should continue in Christ's word, what principle is it that that person could "know" of his doctrine, and also "know" the truth. How would the Lord make known the facts to him? It is this question, which Paul, the apostle, answers in the 1st chapter to the Ephesians as above alluded to. In the quotations above, the Savior uses the word "know," and in the sense in which he uses it, is the sense in which we are to understand the term as used in the bible, and if we use it in any other sense, it will only leave the mind in darkness so that we can know nothing in truth. In order then to understand this term as used by the Savior and the apostles we will have recourse to the chapter above alluded to where Paul, the apostle, discourses on the subject of this knowledge at length, and of the means by which it is obtained.

The apostle after discoursing freely and plainly on the subject of the religion he was promulgating, and of its effects on himself, he thus addressed the saints at Ephesus, 16th and 17th verses "Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him." The apostle here says that he ceased not to give thanks for them, making mention of them in his prayers, that the God of our Lord Jesus Christ, the Father of glory, might give unto them the *spirit* of wisdom and *revelation* in the knowledge of him (God.) Here then we have the spirit "of wisdom and

revelation," coupled with "knowledge" Jesus had said that if his disciples continued in his word they should *know* the truth; and if they did the will of God they should "*know*" the doctrine, and here Paul says that *knowledge* came by the *spirit* of wisdom and revelation which he prayed without ceasing that the Father might give unto them. He then proceeds to shew what things they "*know*" by that *spirit*, verse 18th "The eyes of your understanding being enlightened: that ye may know what is his calling, and what the riches of the glory of his inheritance in the saints." It would open the eyes of their understanding, and by their being thus enlightened, by the spirit of revelation, they would "*know*" what is the hope of his (God's) calling, and what the riches of the glory of his (God's) inheritance in the saints. All this was to be *known* by the spirit of wisdom and revelation which Paul prayed the Father might give unto them.

He continues in verse 19th to shew still farther what things the saints at Ephesus would "*know*" by that *spirit* of revelation.— He says thus "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his power." According to these sayings by that "*spirit*" the saints would "*know*" what is the exceeding greatness of his power to us-ward who believe, according to the workings of his mighty power; and he says in the 20th verse, still more on the subject in the following words: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The power alluded to in the 19th verse is here in the 20th said to be the power wrought in raising Christ from the dead.

When Jesus then said to his disciples that on certain principles and by doing certain things, they should "*know*" concerning him. Paul here explains the whole matter, and shows that the "*knowledge*" spoken of was to be obtained by the *spirit* of revelation. It was by the *spirit* they were to "*know* of the doctrine, whether it be of God" or not; and when Jesus said they (his disciples) "should *know* the truth," this *knowledge* was to come, according to Paul, by the *spirit* of revelation, which he ceased not to pray for before God, that the saints at Ephesus might receive and which, after received, would lead into all truth, as the Savior said on a particular occasion.

When this subject is properly understood, as set forth in the scriptures, it silences all quibbles in relation to what the Savior and the apostles meant when they used the term knowledge, or "*know*" in relation to the things of religion. In all cases they meant that testimony, which God would give, to them who obeyed him, by giving them the Holy Spirit. It was the *spirit* which searched all things yea, the deep things of God. "It was

by that *spirit* that men could "call Jesus Lord," Jesus might be in the world and the people see him with their eyes and yet not "know" him nor could they "know" him to be Jesus only by the *spirit* of revelation. Angels might appear unto men, but who could tell they were angels, none unless they did so by the "*spirit* of revelation." Hence it is that it is the *spirit* that gives knowledge and not angels.

When the Savior commissioned the apostles to proclaim the gospel, the promise to those who obeyed, was that they should "receive the Holy Spirit," for it was by that they were to know the things of God. It was by that they were to have their eyes enlightened. It was by that they were to "*know*" the hope of their calling. When a person then has obeyed the gospel, and has received the Holy Spirit he "*knows*" that he is of God and the people among whom he is, has the true order of God, and he can say so, for the Lord has authorised him to do it, and when he says so because himself and others has received the Holy Spirit he uses the term "*know*" precisely as it is used in the scriptures.

Men may be baptised, and that according to the will of God, and yet may be a length of time before they receive the spirit of revelation.— How long the Ephesians had been baptised before Paul wrote his epistle, is not said in the epistle, but long or short, Paul prayed that they might receive the spirit of revelation, proof that at that time they all had not that spirit, though they might. Let the saints then rejoice in the spirit, and if there are any who have not received it, let them cease not to pray until they receive it.

*From the Book of Doctrine and Covenants.*

#### LECTURE 5.—ON FAITH.

(Continued from page 422.)

1. In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.
2. There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—they are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness:—The Son who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the
3. From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit; as the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the

Father and Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit; they are to be heirs of God and joint heirs with Jesus Christ.

### LECTURE SIXTH.

1. Having treated, in the proceeding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance. Heb. x:31.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens.—Second Cor. v:1.

4. Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course that they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life,) that they will persecute, to the uttermost, all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all, his character and reputation, his honor and applause,

his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge realizing, that when these sufferings are ended he will enter into eternal rest; and be a partaker of the glory of God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most absurdly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifice that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 1:3, 4, 5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the hear-

one from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10. Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life; because the revelations of God do not guarantee unto them the authority so to do; and without this guaranteed faith could not exist.

11. All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him; and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the person will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Jesus Christ; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

### VOWS AND COVENANTS.

Wo unto them which swear by the name of the Lord, and make mention of God. But not in truth, nor in righteousness.—Isa. 48:1

"If any brother vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth, saith the Lord.

"Again if any woman vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth, and her father

hear her vow and he shall hold his peace at her; then every bond wherewith she had bound her soul shall stand. But if her father disallow her in the day that he heareth it, notwithstanding of her vows shall stand, and the Lord shall forgive her, because her father disallowed her.

"And if she had an husband when she vowed or uttered aught out of her lips, wherewith she bound her soul; and her husband heard it; and he shall hold his peace at her in the day that he heard it, then her vows shall stand. But if her husband disallowed her on the day that he heard it then he shall make her vow of none effect; and the Lord shall forgive her. If her husband altogether hold his peace at her, from day to day, then he establisheth all her vows; but if he shall any way make them void, after that he hath heard them, then he shall bear her iniquity, saith the Lord."—See Numbers, 30.

Render unto God the things that are God's; for we must not rob God in tithes and offerings; because it is a snare to the man who devoureth that which is holy, and after vows to work iniquity.

Beloved brethren, in the kingdom and church of Christ, let us be mindful of the covenant that the Lord made with our fathers, even with Abraham, and of his oath to Isaac, and confirmed the same to Jacob for a law.—For blessed is the man, whosoever he be, whether Israelite or stranger, that joineth himself to the Lord, and taketh hold of his covenant, even that everlasting covenant which God hath made with us in Christ's everlasting kingdom.

Come ye, come ye, all ye that hunger and thirst after righteousness, come and join yourselves unto the Lord our God and enter with us into the perpetual covenant that shall not be forgotten.

JOHN FRAZER.

West Elizabeth, Pa. Jan. 16, 1846.

Boston January, 13 1846.

BROTHER RIGDON.

Dear Sir.—With pleasure I take my pen in hand to write you, after my own manner, that through these few lines I might communicate to you my feelings, although it might be more gratifying to us to converse, face to face; but necessity drives us thus, and we grasp the pen as the last resort.

How vastly has things changed since we left the, so called holy city of Nauvoo; how wonderfully has the Lord worked with his people, I mean those demons that profess so much holiness, they that say in their hearts we are more holy than thou, I call them the Lord's people; they are the Lord's people, and I rejoice, in my God that they are.—Why do I rejoice? because I want to see his wonderful works, and also the display of his mighty power.

That man or that woman that is willing to

become subject to the law of God and obey the first principles of the gospel, which are to be adopted into his family—he or she by so doing becomes the son or daughter of God.— Well then, that people, at Nauvoo, have gone thus far, how much further God only knows, for I do not. Suffice it to say they have over shot the mark, they have gone far enough to get into the hands of a just God, and if they do not curse the day that they ever transgressed his law, then the old prophets did not tell a straight story concerning his people in the last days, but I am inclined to believe that they did tell the truth; for we have had many samples of the transgressors' fate in this our day. I do not rejoice in the fall of men, or in other words I do not wish to see God's people come to naught. But I want to see the words of the Lord fulfilled, although it be to the crush of nations or the destruction of poor fellow men; and whilst I gaze upon the scenes that now surround me, and look back upon the past, I tremble with fear lest I may become a castaway like thousands that have gone before me. But I am determined that this shall not be the case, I have passed a decree in my heart that with the help of God I will out ride the storms that may rage against me, and put that old tyrant the devil to shame. It is for him that I, with others have labored nearly all our lives, and now is the time for us to turn against him, and his kingdom, and drive him with his innumerable train of imps from the midst of the church, and from the face of the earth, that there may not be a place found there for them. Some might say I am too hard on the old adversary. But my motto is to give the devil his due; but I leave him in the hands of a just God.

I for one shall commence my campaign after next conference, and am determined not to cease from sounding the trump of the gospel, until the kingdoms of the world become the kingdom of our God and his Christ. I long for the time to come when I shall go to declare these eternal principles of the great Jehovah, that I may, if possible, pay part of the debt which I owe to my heavenly Father. I want to see the prophecies of the ancients fulfilled upon our heads, that they in the day of our rejoicing may not be put to shame; but when the trump of God shall sound they may awake from their long sleep, and come up, and meet us, and join our hearts and voices together; and shout victory, victory, unto God and the Lamb, who has redeemed us out of every nation, kindred, tongue, and people, and brought us together, that we might enjoy that long promised rest even to sit down in the presence of God and the Lamb forever.

Brother Hutchings is well, and says he is ready to go with me to the end of the earth, therefore we shall be ready for the harness, at the next conference, to go on a three years mission, and it is impossible to talk us out of it.

Brother James is well, and doing all in his power to turn the people from the error of their ways: prospects begin to brighten a little, and we yet hope to do much good in this city.

Give my best respects to your wife and the rest of your family, brother Robinson and all other inquiring friends.

Yours in the bonds of the new covenant,  
EDWARD B. WINGATE.

*Kanawha Co. Va. Nov. 14, 1845.*

DEAR BROTHER:

I embrace this opportunity to write you a letter, and I hope you will not consider that I am forgetful of your welfare and family; indeed I would have written sooner, but properly speaking, I have had no time: the largest part of my time is spent in travelling and preaching the gospel.

I am not going to tell you any long and thrilling stories of the difficulties that I have had to encounter, this would be more than the limits of a letter would allow; suffice it to say that I have had, and still have many difficulties, yet God be praised, I am still alive and in good health. Absence of body has not made me forgetful of yourself and your family, nor indeed of the saints in general, not even the people of Nauvoo. Oh how are the mighty fallen! What a solemn lesson to all, to be careful and live in the fear of God, and keep his holy commandments; by this we live without fear and shame. I trust, my brother, that the saints in Pittsburgh, and elsewhere, of this organization are living in the greatest harmony, and righteousness, temporal and spiritual. Brother, my heart's desire is, to see all men happy; hence I pour out my life as an offering before them and Almighty God; for them my prayers are offered; for them I willingly endure the privations of life; for them I deny myself the enjoyments of a quiet home; for them I have become a soldier of the cross; for them I brave the fury of "incarnate devils," that for myself and them a crown of happiness may be gained. I feel sure that in this I am not alone, but have brave brother soldiers, willing to rally round the standard of Jesus Christ, to be planted on the mount of Olivet, "as a royal priesthood." May all our actions be noble and full of heavenly charity. Oh may righteousness flow forth from the members of this organization like a mighty river, proceeding from the throne of God.

How happy are the minds of all men when they are able to measure their actions by the will and commandments of God. How happy when we are able to stand before God and say that we have done that which we would that all men should do unto us.

My mind is full of the cause of Zion—it is my theme night and day—no trial or difficulty that I have suffered, has abated my ardor—all the world is as nothing to me, compared with the cause of Zion. Oh that Zion and her

stakes were firmly established in righteousness, and that a cloud of glory was resting upon every one of her dwelling places; then let us push on to the victory, and never rest until we reach the mount of Olivet.

I long to see you all, although I do not expect to do so before next April. \* \* \*

Virginia is a large State, with the worst roads imaginable, and yet I think I have travelled about 14 hundred miles. I am at present about 18 miles from the city of Charleston, residing at the house of Mr. P. Thomas, whom I expect to baptize, together with some others, in a few days.

Please to say to all the brethren, and to all enquiring friends, that they live in my recollection and love, and that my heart's desire is, that we all may be preserved and blessed, until the time of the end.

I remain your brother, &c.

ARCHIBALD FALCONER.

JOSEPH CRANE.

New Bedford, Mass. Jan. 24, 1846.

E. ROBINSON, DEAR BROTHER:

Herein is enclosed one dollar for which I wish you to send the second volume of the Messenger and Advocate to my address.

I have not seen any of our brethren since the conference in Philadelphia. We have nothing of importance worthy of notice in this vicinity. I am anxious that any of our travelling brethren, who may come to the New England States may know, that they will find a welcome reception here; although the prospect of much success is not very flattering, yet a few souls may be gathered into the kingdom from New Bedford, when the wrath of the Almighty shall have swept the apostacy to the land of oblivion, and the public mind left to return to its tranquil repose.

The Twelveites appear to feel very much perplexed to know why it is that we rest in peace, and have the confidence of the public and the blessings of heaven, while every wind that blows shakes them like an aspen leaf. They, before the public, have no confidence to even vindicate what little truth remains with them. The old branch of the Mormon church is fast waning here, and though no branch of the last church and kingdom has been organized here, yet nearly all the male members of the old organization having much reflective or reasoning powers, have left them; some of whom have become sceptics, and others are of the opinion that brother Rigdon is the first president of the church.— My labors have been confined to a very limited extent since the conference; by letters I have accomplished more than by any other way; but I hope that before long I may labor in the vineyard of the Lord, unshackled from pecuniary embarrassments.

May the blessings of the Lord be and abide with brother Sidney, and the church prevail

lover her enemies, regain the rest that Adam lost, be in readiness to hail him whom the Jews crucified and enter into the great thousand years reign of Christ.

I close by subscribing myself your brother in this last church and kingdom.

JESSE W. NICHOLS.

West Buffalo I. T. Dec. 20 1845.

DEAR BROTHER RIGDON:

Venerable Sir.—Yours of the 21st ult. is now before me, and at this time, of my great affliction, in one respect, is like dew upon herbs in a great drouth; one sentence in your letter gives me great comfort, and that was the "will of God be done." I am laid under the painful necessity of informing you, that my wife departed this life, the 1st of Dec. She died strong in hope of the rest of God, her funeral sermon was preached by Dr. Whitlock.

I am winding up my affairs, to start to Pittsburgh in a few days. I expect Dr. Whitlock will go with me. I shall start with a horse and buggy and preach by the way, you shall hear from me occasionally.— I am glad to hear that you have purchased the site for the gathering of the saints, and I will do all I can to procure means to pay for it. \* \* \*

We here, are not the least surprised at the downfall of Dr. McLellan; it fulfills the prediction of many of our best members. \* \* \* You may not fear his influence with the church here, for he has none. I do not rejoice at his downfall, but it will be a benefit to the cause in this country, if he is never again placed as one of your council, \* \* \*

The health of the church is generally good in this country, and spiritual enjoyments are on the increase at this time; we hope this will find you all enjoying the like blessings.

Believe me your firm supporter in all righteousness in this last kingdom, until we triumph in the rest of God.

G. M. HINKLE.

## POETRY.

"I NEVER WILL DESPAIR."

The proudest motto for the young—

Write it in lines of gold,

And let it be engraven deep

On memory's living scroll—

Then in misfortunes gloomy hour,

When racked with torturing care,

'Twill have a soul sustaining power—

"I never will despair."

The sailor on the stormy sea,

May sigh for distant land;

And free and fearless though he be,

Wish he were near the strand.

But when the storm is wild and loud,

Amid the lightnings glare,

He climbs the slippery mast and sings,

"I never will despair."

The weary student, bending o'er  
The treasures of the past,  
And dwelling on the magic lore  
Which genius has amassed,  
Though ceaseless study blanched his cheek,  
His strength and health impair,  
Yet still his heart these words will speak,  
"I never will despair."

The patriot statesman, whose whole soul  
Is in his country's cause,  
Who labors to establish peace,  
And to sustain the laws,  
May find his enemies a host,  
His friends but few and rare,  
Yet true to his last breath, he says,  
"I never will despair."

The soldier on the battle plain,  
When thirsting to be free,  
To throw aside the galling chain,  
And strike for 'Liberty,'  
Though great the peril, will not shrink,  
No sacrifice will spare:  
But nerving his right arm, will say,  
"I never will despair."

The christian, too, though oft beset  
By foes without—within,  
This motto should not once forget  
Amid the world's loud din,  
But when he lifts the eye of faith,  
And bends the knee in prayer,  
Be this the language of his heart,  
"I never will despair."

### OBITUARY

**DIED**—On the 1st of December 1845 at West Buffalo I. C. Sarah Ann consort of Eld. Geo. M. Hinkle; she has left an affectionate husband and six children to mourn her loss. Sister Hinkle has long been a devoted disciple of Christ; for him she was willing to suffer shame and reproach; for him she was willing to live or to die, as might seem good to him whom she served with her whole heart. Her sickness was of long standing, which she bore with patience and resignation, without fear or complaint, willing, at all times or at any time, to be called from this world of affliction when her master, Jesus, saw fit to take her from hence.

At the time the church of Christ was organized in this city in April 1815, she was laying very low, with but little hope of recovery. Her husband, who was very desirous to meet in conference, with the saints who met on that solemn occasion, was about to abandon the idea of coming, in consequence of her ill health; but notwithstanding there were great fears, if he left her, he would never see her again, she insisted that he should come, and not tarry on her account; she said that it was impressed on her mind, that there was to be a great work done here, that would be of more importance to herself, husband, and family, than her life could be. Under these impressions he came, and after he returned and made known unto her what had taken

place, it filled her heart with great joy, and served as a source of continual rejoicing to her until she was called home, to await the triumph of the kingdom, and then return and join her husband in all the glories that then await the righteous.

Sister Hinkle died as she lived, in full faith that her sleep would be but short, that the redemption of the purchased possession was drawing near, when she should awake to sleep no more forever; for this she desired her husband to labor faithfully in his calling, in proclaiming the everlasting glad tidings of the kingdom, and not be troubled about her; but finish the work which he was called of the Lord, to do, that the nations might have the gospel proclaimed unto them speedily, that the end might come and she and such of her children as like herself, were called from hence, might speedily come forth, and join her husband and the rest of her family in everlasting rejoicing. Thus lived, and thus died, one who like Mary, had chosen the good and better part, which would never be taken from her.

**CONSTANTLY** on hand, and for sale at this Office, the first vol. of the Messenger and Advocate, containing, besides much other useful and interesting matter, Essays from the pen of Elder SIDNEY RIGDON on the following different subjects:—On the Purposes of God; On the Present state of the world; On the Law of God, and the law of the land; On Future Events; On Man; On Prayer; On who shall be the greatest in the kingdom of heaven; On the Plan of Salvation; On Priesthood; On Life and Death; On the Calamities of the Last Days; On Condemnation; and On the Gospel.—

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## MESSENGER & ADVOCATE

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**E. ROBINSON,**

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# MESSENGER AND ADVOCATE

## OF THE CHURCH OF CHRIST.

VOL. 2. No 5

PITTSBURGH, MARCH, 1846.

Whole No. 29.

*From the Book of Doctrine and Covenants.*

### LECTURE 7.—ON FAITH.

*(Continued from page 443.)*

1. In the preceding lectures, we treated of what faith was, and of the object on which it rested: agreeably to our plan we now proceed to speak of its effects.

2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects; neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties: for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being: nor has there been a change or a revolution in any of the creations of God but it was effected by faith: neither will there be a change or a revolution unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force: it is by words instead of exerting his physical powers, with which every being works when he works by faith—God said, Let there be light and there was light—Joshua awoke and the great lights which God had created stood still—Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,—all this was done by faith; and the Savior says, If you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove, or say to that sycamine tree, Be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith then, works by words; and with these its mightiest works have been, and will be performed.

4. It surely will not be required of us to prove, that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know, that it is by rea-

son of his power that all the hosts of heaven perform their works of wonder, majesty and glory. Angels move from place to place by virtue of this power—it is by reason of it that they are enabled to descend from heaven to earth; and were it not for power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith—It was faith by which it was framed, and it is by the power of faith that it continues in its organized form by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings are the effects of faith.

7. Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is sav-

ed they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation, also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.) In order to have this subject clearly set before the mind, let us ask what situation a person must be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith: one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty, what all others must be, in order to be saved: we think, that it will not be a matter of dispute, that two beings, who are unlike each other, cannot both be saved; for whatever constitute the salvation, of one, will constitute the salvation of every creature which will be saved: and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude as to the answer of this question, there will be no dispute among those who believe the bible, that it is Christ: all will agree in this that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and a holy being; and if he were any thing different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and loose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him: Thus says John, in his first epistle, iii: 2 and 3; Behold, now we are the sons of God, and it doth not appear what we shall be; but we know, that when he shall appear we shall be like him; for we shall see him as he is. And any man that has this hope in him purifies himself even as he is pure. Why purify himself as he is pure? Because if they do not they cannot be like him.

10. The Lord said unto Moses, Leviticus, xix. 2: Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. And Peter says, first epistle, i: 15 and 16: But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And the Savior says, Matthew, xv: 48: Be ye perfect, even as your Father who is in heaven is perfect. If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him, and if they are not holy, as he is holy, and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, iv: 12; Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these because I go unto the Father. This taken in connection with some of the sayings in the Savior's prayer, recorded in the 17th chapter, gives great clearness to his expressions: He says, in the 20, 21, 22, 23 and 24: Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me—Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou lovedest me before the foundation of the world.

12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give—The works that Jesus done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in times, but they should do greater works because he went to the Father. He says, in the 24th verse: Father, I will that they also whom thou hast given me, be with me where I am; that they

may behold my glory. These sayings, taken in conjunction, make it very plain, that the greater works, which those that believed on his name, were to do, were to be done in eternity, where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he, and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who believe on me through their words, that they all may be one: that is, they who believe on him through the apostles' words as well as the apostles themselves: that they all may be one as thou, Father, art in me and I in thee; that they also may be one in us.

13. What language can be plainer than this? The Savior surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be mistaken, that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs any thing to establish it. He says, and the glory which thou gavest me, I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them: For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14. This fills up the measure of information on this subject, and shows most clearly, that the Savior wished his disciples to understand, that they were to be partakers with him in all things: not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings: and that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it: and if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him, as he and the Father are one. In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying, 'The works which I do, shall they do; and greater works than these shall they do, because I go to the Father!'

16. These teachings of the Savior most clearly show unto us the nature of salvation; and what he proposed unto the human family

when he proposed to save them—That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved: and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle, and it is because they are able so to do that they are saved; for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God; and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed. Romans 4: 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans 9: 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are possible to him that believeth. Mark, 9: 23. These with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which the Savior as well as the Former Day Saints, viewed the plan of salvation: That it was a system of faith—it begins with faith, and continues by faith: and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this, all the revelations of God bear witness. If there were children of promise, they were the effects of faith: not even the Savior of the world excepted: Blessed is she that believeth, said Elizabeth to Mary, when she went to visit her;—for there shall be a performance of things which were told to her of the Lord; Luke, 1: 45: Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man receives according to his faith: according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was.—By their faith they could obtain heavenly visions

the minstering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first-born, whose names are written in heaven, of God the Judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith 2nd epistle, 1:1,2 and 3 says, to the Former Day Saints; grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3,4 and 5 he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

18. These sayings put together, show the Apostle's views, most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him: knowledge implies more than faith. And notice, that all things that pertain to life and godliness, were given through the knowledge of God;) the answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19. By these sayings of the Apostle we learn, that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness; and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

20. From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else, all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world—because they sought by faith and by faith obtained. And this is the reason that Paul counted all things but dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellen-

cy of the knowledge of Christ Jesus our Lord. Philippians 3: 7, 8, 9 & 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things; this is the reason that the Former Day Saints knew more, and understood more of Heaven, and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason, that men, as soon as they loose their faith, run into strife, contentions, darkness, difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth. For these are the effects of faith and always have, and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as any other necessary thing in order that possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge, and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent; whom to know is eternal life: Amen.

## EXTRACT FROM THE BOOK OF MORMON.

### BOOK OF NEPHI, CHAPTER XII.

AND now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the word which Jesus hath spoken. And when they shall receive this which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all, which are engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people: therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me: therefore I would that ye should behold that the Lord truly did

teach the people, for the space of three days, and after that he did shew himself unto them oft, and did break bread oft, and bless it, and gave it unto them.

And it came to pass that he did teach and minister unto the children of the multitude of who a hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter. And it came to pass that after he had ascended into heaven the second time, that he shewed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them, and had ascended unto the Father, behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things; and the things which they did utter were a forebiden, that there should not any man write the name. And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written, and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called the church of Christ.

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard, and seen and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, what will ye that I shall give unto you; and they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? have they not read the scriptures, which say you must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at

the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how is it my church, save it be called in my name? for if a church be call in Moses' name, then it be Moses' church; for if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church; if it so be that they are built upon my gospel, if it so be that they are built upon my gospel, Verily, I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things you do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire from whence there is no return, for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.— Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me, and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works whether they be good, or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whose reports and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world.— And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the word which he hath given, and lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness even unto the end. Now this is the commandment; repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand

spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do, for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

### THE JEWS.

Dr. Durbin, in his "Observations on the East," has a very interesting chapter on the restoration of the Jews—the prophecies in relation thereto—and the "signs of the times" which indicate their speedy fulfilment.

Our object in reference to this chapter is, to make some extracts which we consider of interest, as they will tend to remove prejudice too common amongst the unreflecting. Dr. Durbin says:

"The Jews are scarcely less remarkable for zeal for religion, and hatred to idolatry, than for their dispersion, unity and sympathy. For eighteen hundred years they have been plundered, trodden down, banished, and put to death in a thousand forms, all of which evils they might have avoided by renouncing their religion. Yet, as a people they have never wavered in their national faith."

"To their dispersion, their unity, their sympathy, their religious zeal, and their hatred to idolatry, is to be added the very little-observed fact of their literary and political, as well as commercial influence throughout the world. We are used to consider Jews only as pedlars or money-jobbers; we have not been accustomed to think of them as occupying professorships in the first universities of Europe as being members of national senates, as leading on national armies to victory, and as sitting in the cabinets of kings. Annihilate them, their property, their influence, and their relations with society, and the world would receive a shock from which it would not recover for centuries. The following passage, quoted from B. D'Israeli, himself a Jew, and a member of the British Parliament, may require a little abatement from the score of national bias, and the manner in which the facts are put, but in the great outlines they are true. It is the language of a Rothschild, under the title of *Sidonia*, to Coningsby:

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews: that mysterious Russian diplomacy, which so alarms Western Europe, is organized and principally carried on by Jews; that mighty revolution, which is this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is

Regius, Professor in the university of Berlin is a Jew. Benary equally famous in the same university, is a Jew. I think there are more than ten professors in this university who are Jews.

"A few years back we were applied to by Russia. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin: I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on repairing to Spain from Russia. I travelled without intermission.—I had an audience immediately on my arrival, with the Spanish minister, Mendizabel: I beheld one like myself, a Jew of Aragon. In consequence of what transpired at Madrid. I went straight to Paris to consult the president of the French council: I beheld the son of a French Jew, a hero, an imperial marshal, and properly so, for who should be military heroes if not those who worship the Lord of Hosts?"

"And is Soult a Hebrew?"

"Yes; and several of the French marshalls, and the famous Massenna, for example; his real name was Manassah: but to my anecdote. The consequence of our consultation was, that some Northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia; the president of the council made an application to the president minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes"

D'Israeli also claims that "almost every great composer, skilled musician—almost every voice that ravishes you with its transporting strains spring from our tribe" "Rosini Meyerbeer, Mendelsohn—the three great creative minds (says he) are of Hebrew race." He continues—"Little do men of fashion—your 'musicians' of Paris, and your dandies of London—as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect, that they are offering their homage to the sweet singers of Israel."

Many of the most intelligent, influential, and patriotic citizens of Baltimore are of the Hebrew race. The time was, when by the Constitution of Maryland, they were precluded from holding office under the State; but the restriction was wisely withdrawn, and under a more liberal and just policy, they have become entitled to the same privileges as other citizens. We trust that the time will arrive when all civil distinctions between the Jew and Gentile will be abolished throughout the world; and when every man shall be permitted to worship God according to his own inclination, unrestrained by the fear of persecution. Truth.org

## EXTRACTS.

From the minutes of the regular weekly session of the Grand Council.

Friday evening, Feb. 6, 1846. Council met pursuant to adjournment.

Present.

Presidents, S. Rigdon and E. Robinson.

Members.

W. White, J. B. Bosworth, R. Kincaid, A. B. Tomlinson, J. Parsons, A. S. Rigdon, Wm. Richards, T. J. Lanyon, J. Ellis, J. Cooper, James Smith, C. A. Beck, James Spratly, J. Prince, M. Smith, John Smith, J. Price.

President Rigdon arose and said I shall occupy a short time this evening in setting forth some of the principles by which the kingdom of heaven will be governed. We are approaching an important crisis in the history of ourselves, in the kingdom of God and the world; a crisis that will effect not only our eternal destiny, but that of the world also. A crisis that will require the most rigid guard over ourselves, that we may be enabled to stand approved in the sight of our God, unmoved and unshaken in our place amidst the hours of darkness and temptation, and trials, and scenes of desolation which are about to burst upon the world. Our thoughts our words and our actions must all be regulated and governed by the law of God, at all times and upon all occasions. Our time, our talents, our energies and all we possess, must be devoted to the services of our God; and the building up of his kingdom. This can only be done by a strict observance of the law which governs his kingdom.

The nearer a people approach to the Lord, the more strict is the law by which they must be governed, and the less liberty they have to partake of the vanities and allurements of the world. For the nearer a man approaches into the presence of his God, the nearer he is assimilated in his likeness; and the nearer he attains to that point of perfection which it is the privilege of the saints to obtain, the closer will be the law which governs him.— Be ye perfect as your Father which is in heaven is perfect, says your Savior; but brethren, no man can ever obtain to that perfection, until he is willing and not only willing, but will abide the law which governs it.

I will tell you a truth which is of vast importance to the kingdom of heaven; there is no person who will stand in the presence of Christ, and partake of the fulness of his glory unless they abide the law by which he was governed. It is to this point our heavenly Father is leading us, or those of us who will endure and abide that law.

The highest glory the eternal Father himself enjoys comes by virtue of the law he abides. When the Savior was on the earth he had a law which he never transgressed, and that was the law of his priesthood; though he was tempted like ourselves, yet he was

without sin, because he never would suffer himself to violate the law established for his government.

Those who attain to the Melchizedic priesthood, must abide the law by which the Savior was governed, if ever they enter into his glory, from the fact that no person can ever inherit the salvation or glory of any person or people, unless they will abide the same law by which that person or people obtained that glory. Though we go through all things, and suffer all things, yet we must hold sacred and inviolate, the law of our priesthood. A person who has attained this priesthood is not at liberty to do things in violation of the law of God without incurring the most fearful consequences; whilst others, who have not attained this standing, might commit the same act without incurring the same condemnation.

I want to call the attention of this council, and all present, to what has been transpiring in our midst. No sooner was this council set in order before the Lord, than the word of the Lord began to run through the whole assembly of the saints; and all felt, with joy and gladness, the outpourings of the Holy Spirit. And I will now say to the members of this council, arise and magnify your calling before God, or the brethren and sisters will excell you in obtaining the choice blessings of heaven. That the word of the Lord might have free course, and run and be glorified, was this council organized; therefore it is required of you, that you keep yourselves in all righteousness before your heavenly Father, that his Spirit may have free access to your hearts, that you may at all times stand as lively oracles, through whom he can communicate his will.

How often have you said, you wished to see and enjoy a society where truth and righteousness should prevail and reign predominant; if you wish to enjoy such a society, be such men yourselves; practise the very things yourselves you wish to see in others, and then you will have the society you desire.— If you wish to see the word of the Lord run and be glorified, live yourselves worthy of the blessings and gifts of the gospel, and the spirit of prophecy will not only be poured out upon you but upon all the saints.

It is for this council to give character to the church and kingdom of God. If you wish to see a church have stability of character, be men of stability yourselves. If you wish to see the church governed with truth and integrity, be men of truth and integrity yourselves. If you wish to enjoy the society of a virtuous, honest and upright people, be virtuous, honest and upright yourselves; live by the same principles which you wish to see in others and then you will have the very society you wish.

Much has been said about the kind of equality we would like to have and live in, but

do not seem to consider that it remains for ourselves to form that society, yet this is the case. It remains for the members of this grand council to establish the very kind of society, they wish to enjoy; and in order to do this, they themselves must be men of stability, men of righteousness, men of integrity, men of virtue, men of faith, and men of God. Let no words escape your lips but words of truth and soberness. Let all your acts be acts of righteousness; and never suffer yourselves to speak anything but that which Jehovah will sanction.

The time has come, brethren, when the members of this church and kingdom must keep themselves in all righteousness before their God, at all times, not only when they assemble together for worship, but in their houses and families, and in all the walks of life. No one need think they can act the hypocrite in this kingdom, any length of time, for if they attempt to do it the Lord will expose them to the gaze of all; it matters not how often they may get up in meeting and tell what strong faith they have, or what unshaken confidence they possess, yet if they do not carry out the principles of righteousness in their every day life, and observe the requirements of heaven at home as well as abroad, when they get up to speak the Lord will compel them to show what spirit they are of. Do people think to deceive the Almighty? they cannot do it; he knows the inmost recesses of the human heart; our thoughts, ere they are matured, are all familiar to him. Every man and every woman in this kingdom, must live amongst their brethren, and amongst the world, and before their God the same.

I have often heard the brethren say, I should like to see a people of one heart and of one mind; but stop, before that time comes the Lord will have to search us, as he said he would Jerusalem, with candles; and if there is any iniquity in us he will expose it, and if there is any thing wrong he will purge it out, until we can all see alike, and feel alike, and understand alike. When this is the case, the word of the Lord will govern not only this council, but the houses and families of the kingdom of heaven will be governed by it.—The time is coming when the husband will not speak to the wife only as he can speak to her in the name of the Lord; the wife will not speak to her husband only when she can speak in the same manner; also when the parent speaks to the child he will say "verily, verily, thus saith the Lord," and when the child speaks to the parent, it will say "verily, verily, thus saith the Lord," for know assuredly, the time is at hand when one echo of "VERILY, VERILY, THUS SAITH THE LORD," will resound through the kingdom of God; for then it is the will of God can be done on earth as it is done in heaven, when all are governed by the word of the Lord. There

fore prepare your hearts for these things, brethren for it is to this point the Lord is leading us, that "all may know him from the least to the greatest."

Council adjourned by prayer, until next Saturday evening at 6 o'clock;

Friday evening Feb. 20th 1846. Council met pursuant to adjournment. There being a quorum present proceeded to business.

It was then made known by the president that Austin Cowles had resigned his place in the council. Whereupon James M'Cord, was nominated to fill his place. It being put before the council he was unanimously received. He came forward received his ordination and took his seat as a member.

Br. Ellis introduced an item of law of which the following is an extract, which was received: "Hitherto, in all the assemblings of my people to conference and other meetings of a protracted character, it has been a burden and a time of severe servitude and care about much serving, unto my handmaidens, which thing is not just nor pleasing unto me, saith your God; for I desire that they should wait upon me without care or distraction, to their edification and comfort: Therefore, henceforth and forever, let this be a law in my Zion, in all her branches, her stakes and principalities, that in all the assemblings of my people of a protracted character or otherwise, this principle shall be a law unto them, that their food shall be light and plain requiring the least necessary preparation; that instead of feasting and labor it shall be a time of prayer of thanksgiving and rejoicing before me, saith the Lord. Nevertheless, if any of my people suffer inconvenience, they may prepare otherwise for themselves and it shall not be a sin unto them, so that they increase not labor in the family or place in which they sojourn."

Saturday evening 28th 1846. Council met pursuant to adjournment. Being a quorum present, proceeded to business.

There were two members to be tried this evening James M'Dowell, & Joseph Parsons. The case of Joseph Parsons was first laid before the council. When brother J. Frazer arose and gave the word of the Lord, "verily, thus saith Lord, Joseph Parsons can no longer be a member of this council."

The case of James M'Dowel was laid before the council when brother Robinson arose and said, "verily, verily thus saith the Lord, he that was my servant James M'Dowell has forfeited his standing in this council by transgression, and can no longer be a member thereof."

Samuel Fields and Ezra Barr were then received and ordained to fill the vacancies.

Thursday eve. March 26, Thomas Stafford, Robert Ellis and Joseph A. Taylor were ordained members of the grand council, in the place of J. Gibson Divine, John Prince and John Smith who have fallen by transgression.

WM. RICHARDS, Secty.



# MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 1846.

We have delayed the publication of this No. of our paper some weeks after it was in type, thinking it advisable to do so, to give time to the latest news from abroad, as we should not be able to issue the April No. until after we move our establishment, which has to be moved from the place we now occupy on the first of April; and immediately after the conference, which is to commence on the 6th, we expect to remove over the mountains, into the Cumberland valley, which will take some weeks, so that our subscribers need not feel disappointed if they should not receive the April No. until the first of May. They may rest assured, however, that it shall be forth coming as soon as circumstances will permit.

Correspondents will please address their letters to us as heretofore, until they hear from us again.

## STRANGEST OF THE STRANGE.

Under this head, we notice the sayings and doings of some whose conduct would savor of maniacism more than any thing else. There are some who profess to be great sticklers for the book of Doctrine and Covenants, and say they can see great departures from it; but let their own works and words speak for their honesty in this matter. As sure then as the book is true, and of God, there is one thing in it, which alone gives it value and that is that the church founded on it, was to be led by a man like unto Moses, whom the Lord would raise up, and that said man was to be Joseph Smith, or one ordained under his hands to this office, and the church was forbid to receive the teachings of any other.— These things all acquainted with the book know. It mattered not how many prophets might arise, those who believed and received that book, were forbidden to receive them, as their leader, unless they had been ordained under the hand of Joseph Smith. It mattered not how many letters they had received from him, this was not the evidence of their authority, but the person who led the church must be ordained to that office under his hands; and any coming who were not so, the church by that book, was forbidden to receive him or them as their leader.

According to this book the church, which is recognised as the church of Christ, was to be thus led and no other way. There is not a word said about the man whom Joseph Smith ordained, ordaining some body else to act in

his place. The people were forbidden to receive any one only Joseph Smith or one ordained under his hands, and the same book declares that if Joseph Smith did transgress and was taken that another should be planted in his stead; that is, to lead the church, and that Joseph Smith had or would have power after his transgression, to do this thing.

Now Joseph Smith is gone, did he do as the book said he would do, all know he did. Then the question is forever settled, if that book is of God, the church is forbid to receive the teachings of any other than that man thus ordained.

If Mr. Smith did ordain a man to that office how much regard do men have for the book about which they hypocritically say so much? all must answer no. Their pretensions are hypocrisy and shameless impudence, that no beings but those whose conscience were seared as with a hot iron, dare make. So easily has the Lord put it into the power of his saints to detect base hypocrites and shameless liars who sneak about like wolves to get a prey; but their shame will overtake them, for the Lord will vindicate his word. That such will be the results when the whole is wound up and the object for which creation was designed is obtained, is as sure as the Lord ever spake by man.

There is one fact in the book of Doctrine and Covenants pre-eminent above all others, and that is, that all are forbidden to receive the teachings of any other, but one that was ordained under the hand of Joseph Smith for that purpose. If there is no such person in existence, then all are forbidden to receive the teachings of any man living, or who will live hereafter; for Joseph Smith is dead, and cannot now or ever ordain a man to take his place; if he has not done so, then, there is an end to the book of Doctrine and Covenants; and if he did so, before his death, all are forbidden to receive the teachings of any other save that person.

What is now the condition of those who say they believe the book of Doctrine and Covenants, and yet receive the teachings of one Joseph Smith never ordained to take his place? They are absolutely ridiculous. If all attempts to become a leader to a church, which receive the book of Doctrine and Covenants as of divine origin, by any one whom Joseph Smith never ordained to that office, is not a species of maniacism, it is one of the most stupid and ignorant efforts ever made by man; though it should be the self-styled modern Joshua, Austin Cowles. How much confidence has such a man in the book of Doctrine and Covenants, or any who will receive the teachings of such a man? none at all; for that book forbids the man to receive his own teachings, as well as all others to receive them. What a figure such a stupid creature makes in the world, and in what a

ridiculous altitude do those who stupidly follow such an ignoramus, appear before the world, we leave all to say for themselves.

It is well known to all that there is a man living, and only one, whom Joseph Smith ordained to take his [Smith's] place if he were cut off, and if this man does not build, direct, and teach the church, then, no church can be built which can acknowledge the book of Doctrine and Covenants as of divine authority; for that book forbids the church to receive the teachings of any other.

The book has placed the matter in a point of light so clear that there can be no mistake there is only one way that a church can be built, in order to establish the validity of that book, and any other attempt, if it succeeds, it only proves the book of Doctrine and Covenants to be false. That book says the Lord would raise up a man, to lead his people with power like unto Moses, and from the fact of the book's saying that the church should receive the teachings of none other, but one ordained under the hands of Joseph Smith, that proves whoever that man is, that is to be like unto Moses to lead his church, he must be ordained under the hands of Joseph Smith, or else when he makes his appearance the church is forbidden to receive his teachings.

If the Lord does not or has not raised up such a man, then the book of Doctrine and Covenants is false; and if that man does not lead the church with power as did Moses, then also is the book of Doctrine and Covenants false. Seeing then there is one man, and only one on this earth, that is ordained under the hands of Joseph Smith to that power, and as there never can be another, if he does not lead the church with power as did Moses, then the book of Doctrine and Covenants is false.

Might we not then say to that stupid ignorant, Austin Cowles, and his blockheaded Fridays, O shame where is thy blush!!! What a zeal these men have for the Doctrine and Covenants of the church, but who that reads the book but sees that their pretended zeal is the basest, stupidest, and most ridiculous hypocrisy, ever attempted to be practised by human beings, unless it was a brood of maniacs.

We deem it unnecessary to say any more at present upon this subject, if the creatures above alluded to, are not put to shame, by

their own stupidity, there can be no hope of them.

### THE HOUSE OF ISRAEL.

In another volume will be found an interesting extract from Professor Durbin, who has made extensive researches into the history and present condition of the Hebrew nation.

That the condition of the Jews is daily improving, and their circumstances becoming more and more tolerable is a fact too well known by our readers, to require of us any lengthy arguments to prove, on this occasion. There is one important point, however, in the history of this people; to which we will call the attention of our readers:

Every biblical student must be conversant with the prophetic declarations of Moses, to the children of Israel, after they had passed through the wilderness, and had come down and taken possession of the lands of Heshbon and Bashan "from the river of Arnon unto Mount Hermon, on this side Jordan," and subdued the two kings thereof, Sihon and Og, and pitched their tents and abode for a season, in the valley over against Beth-peor. It was while Israel was dwelling in this place, that Moses, the man of God, who had led them forth from Egypt, went before the Lord, and besought the privilege of going over Jordan into the goodly land, as will appear from the following quotation from the 3rd chapter of Deuteronomy, from the 23 to 29th verse inclusive:

"And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or on earth, that can do according to thy works and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon: But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor."

Moses, having obtained a knowledge that he could not enjoy the privilege of passing

over Jordan, before Israel, into the "land flowing with milk and honey," proceeded to make unto them, by commandment, a full development of the statutes and judgments by which they were to be governed after their establishment in the land of Canaan. Appended to this law were numerous blessings through obedience, and as many sore and grievous cursing through disobedience; some of which we may notice at this time; but our principal object is to notice more particularly, the remarkable correctness of the history which Moses gave of that people, by the spirit of prophecy, which has been fulfilled upon their heads down to the present time.— And what, to us, appears very striking, is the fact, that Moses could not close the future history of that people, as it was presented before him by the revelations of heaven, without embracing also, the awful fate and destiny of the WHOLE WORLD.

With this fact before our mind, it is with peculiar interest we view the change which has already commenced to take place in favor of that people; knowing most assuredly, that the words of the Lord, through his servant, will all be fulfilled; but wo to the Gentile nations in the day of their fulfillment.

We will now make a few quotations from the sayings of Moses, concerning the blessings and the curse set before Israel, which will throw light on this subject, inasmuch as he declared those things which have and will most assuredly come to pass. The following sayings will be found in Deut. 28: 1—10.

"And it shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out before thee one way and flee before thee seven ways. The Lord shall command the blessings upon thee in thy store houses, and in all

that thou settest 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, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee."

(To be continued.)

Pike County Ill. Jan. 22, 1846.

PRESIDENT RIGDON:

Dear Brother:—With pleasure I take my pen in hand, after so long a time, to redeem the promise I made you when I left Pittsburgh last fall. I would have written sooner had there any thing transpired of importance. I assure you it was not because I was unmindful of you or the cause we are engaged in, for I feel resolved by the help of God to be with you in the final triumph, although I am now far from you, and all those with whom I feel bound with a righteous and solemn covenant before God, through faith and righteousness, to bear off the kingdom triumphant, and bring in the final rest, and the only one that I have any confidence in.

My mind was firmly fixed the day you told the people of Nauvoo the course they must take for their salvation and triumph: I received it as the voice of inspiration of one chosen of God, before the foundation of the world to bare off the kingdom, and lead his people in righteousness; as such I received you, and as such I sustained you when called upon to give may decision in the midst of thousands, and by it the wrath and indignation of the multitude was heaped upon me; although my life is sought by that unhallowed throng yet my mind is firmly fixed, and unchangeable as the laws of the Medes and Persians. That God who delivered Daniel will also deliver me if I am faithful, and I shall stand with you at the final triumph. I long to be with you that I can enjoy the society of those I love. I long to be delivered from gentile bondage, and am resolved to leave as soon as I can sell what property I have here.

I feel resolved to magnify my office and go forth as soon as the Lord opens the way before me but it seems that the Mormons are resolved to strip me of all that I have, as was Job, but I am determined like him to keep my integrity.

I want an inheritance with you, in the purchase you have made, but I do not now know whether I can do any more in time to assist you in the first payment, but you may depend on at least a hundred dollars the next, I have about eight hundred bushels of corn to sell but I do not know whether I can sell in time to meet the payment, but will if possible.

I shall leave here for your place next fall or

spring, unless counseled by your otherwise, as I feel subject to the powers that be; and if there is any thing that is required of me to do I am willing to do all that my means or ability will allow. Give my love to your family with all the saints in Pittsburgh, and especially those who are exiles from Nauvoo; tell them I feel that I am one with them though absent in body; tell them I long to be with them and I trust I will ere long, God being willing.

I will now give what information I have gathered respecting the Mormons, and my opinion of the course they are going to pursue. From what I can gather from some of their scattering followers they have proposed to leave in the spring, while at the same time did not intend to do what they proposed, but wished to satisfy the minds of the people until they could get a room finished in the temple. They say we will get our endowment and then bid defiance to the mob, we cannot then be driven. This is their secret boastings, they have got a room finished, and they say the Lord has accepted the house; they are receiving their endowment, they say, and it is now said they are not going. One part of their endowment, as one of these members, says that lives near here, is, that a man that has an unbelieving wife is married to another that is a believer and sets the old one aside, and other items to match those that are mismatched, so that all may have the one allotted them in eternity. This is wholesale wife swapping, and by this means they are going to triumph and stay where they are.

It is said by some that the twelve all left. There has been a writ for B. Young, for counterfeiting on the state bank of Missouri; a man was pointed out as being Young, but when arriving at Cathage beheld it was another man. One thing is certain that unless they leave peaceably in the spring there will be another Mormon war for the people are resolved that stay they shall not. There has one woman, by the name of Abbott, left her husband and was married to an Indian Chief, two girls to two other Chiefs, and gone into the Indian country; this speaks loud what they intend to do. It is said that L. Wight is at the counsel Bluffs, with Emmet, preparing crafts to cross the Missouri river. This is all I have learned, only, that all that do not adhere to the counsel of the twelve their lives will be the forfeiture.

No more but remain your brother in the bond of the new and everlasting covenant.

GEORGE MOREY.

Elder Braidwood writes from New York, March 5, and says: "The brethren here have laid hold in good earnest, and are determined to do their duty and stand before the Lord for themselves. We are visiting from house to house praying with the brethren and giving such instruction as the spirit may direct."

Jefferson Co. N. Y. Feb. 6, 1846.

BROTHER E. ROBINSON;

Dear Sir:—I now take up my pen to write a few lines to you and all others who are interested in the cause of Zion, which is the kingdom of our God that has been organized in these last days. And the assurance I have in my heart, that it is to stand the test of all the political and ecclesiastical combinations in the world, has thus far prompted me to go forth and bear my testimony to its truth; and should I be so successful, (as I have heard the word of God) to keep it in my heart and in my understanding, until the time of the end, so as to make me perfectly acquainted with all the principles of the kingdom, which are required of me, I shall have the present desires of my heart; for this is as far as I have yet suffered myself to covet or desire, in union with all my brethren who are determined to walk uprightly, that we may keep the spirit of the Lord in our hearts until the victory is obtained. I was sorry to see some things that appeared in the last number of the Messenger; but do not know that I have been the cause of their course; perhaps it is their choice if so I ought and am willing.

I have read President Rigdon's remarks and the proceedings of the council and now feel to say, all is right. I hope it will, at least if nothing else serve as a caution to them who are concerned in the matters; may the God of Israel be with you all is the prayer of your unworthy brother in the kingdom of God. Amen.

B. ALDEN.

We give the following correspondence which has been sent hither by a strange friend; we insert the following without alteration. It is doubtless the desire of our friend, in forwarding these papers for publication, to let our readers see the spirit which reigns in Nauvoo, and their manner of satisfying the inquiries of those who require explanations at their hand, in relation to the course they are pursuing; and on this subject the correspondence is all our readers need, to throw light on the subject; all may see upon what principle they do business, and how they satisfy the inquiries of those who seek information at their hand.

Mercer County, Pa. Dec. 4, 1845.

ELDER POST;

Dear Brother:—I received your letter of the 31st of Oct. and hasten to communicate a few lines to you in reply. It gave us much pleasure to hear once more from one whom I respect as a brother in the church of the last days; but we were somewhat surprised to hear of the sudden determination of the church to fly into the wilderness.

There are some things about which I wish to make a few inquiries, for I am at a stand. I confess, until I can get a better knowledge of this movement, than is conveyed in your letter.

The Savior declares in the 24th chapter of Matthew that "this gospel of the kingdom shall be preached as a witness unto all nations, and then the end shall come." The angel, who bore the everlasting gospel to Joseph Smith, declares that "it shall be preached as a witness to every nation, kindred, tongue and people, saying with a loud voice, fear God and give glory to him for the hour of his judgment is come." Now I wish to know if these sayings in the scriptures have been fulfilled? Are there not many nations, yea, thousands in our own country, who have never heard the everlasting glad tidings?

Is it not at the coming of the Lord Jesus, when the indignation of God shall pass over? See 26th of Isaiah on this subject. Is not the redemption of the world to come when the Lord shall stand upon mount Olivet? See Zechariah 14. Will not the redeemed of the Lord come over the waters of the great deep, according to Isaiah 51. 10, 11? Does not Micah say that the mountain of the Lord's house shall be established in the top of the mountains—that the law shall go forth of Zion and the word of the Lord from Jerusalem? Does not this prophet say also in this same chapter, that Zion shall go to Babylon and there be delivered? Is not the ensign of the Lord in the last days to be reared upon the mountains? See 18th of Isaiah.

There are some difficulties in the book of Doctrine and Covenants concerning the organization of the church as it now exists at Nauvoo, and I wish that you would indulge me in a few inquiries on this matter.

Do not the 11th and 12th sections express the fact that "another" was to be planted in Joseph Smith's stead, if he was taken away? And who is that other? According to the third section 11th paragraph, there is to be a quorum of three to preside over the whole church. In the 12th paragraph the quorum of the twelve are to act under the direction of the presidency. In the revelation to Thomas B. Marsh, the Lord says that this presidency were to be the leaders and counsellors of the twelve. William Smith has come out I understand, and says the church has been disorganized since the death of Joseph.

In revelation 101, does not the Lord say, that he had decreed a decree, that the church should realize from that very hour if they would keep the commands of the Lord, that they should begin from that time to prevail against their enemies, and they should not cease to prevail until the kingdoms of the world should become the kingdom of God?—that if they polluted their inheritances they should be thrown down? Does he not also

declare that he would raise up a man like unto Moses, through whom the redemption of Zion should come? Have not the kingdoms of this world prevailed against the people of God? and who is this man like unto Moses? If it be Brigham Young I wish you to inform me when and by whom, if ever, he was ordained a prophet, seer, revelator and translator?

I wish to have you answer these inquiries for my satisfaction—not because my faith has diminished in the truth and success of the work of heaven in the last days—but because we cannot see the consistency of the movement to which you alluded in your letter.

Was not Joseph to remain until the second coming of our Lord and master, if he abided in God. See the 66th section of Doctrine and Covenants 2nd paragraph. "And inasmuch as they are not faithful they shall be cut off, even as I will as seemeth me (the Lord) good." Joseph has been cut off, but Sidney still lives—what is the inference? If Joseph did transgress he was only to have power to appoint another in his stead? and not twelve others. Is it not announced, that Sidney Rigdon was ordained prophet, seer, revelator and translator, under the hands of Joseph, in the Times and Seasons of June, 1841? In the 85th section is he not spoken of as being "equal with Joseph?" &c.

Did not Brigham Young say, soon after the death of Joseph, that "you are now without a prophet in the flesh to guide you," and is not that published in the Times and Seasons? Did not the people vote on the eighth of August 1844, that they did not want a prophet? Have not many been cut off from the church without a trial? Have not many been driven out of the city of Nauvoo, by a band called "Whittlers?"

About these things I hope you will tell me the facts, as far as they have come to your knowledge, for I have placed much confidence in you, as you are well aware. The questions I have proposed, are of serious importance to us both, and we should descide upon these things with candor and solemnity. I believe the Lord will have a people in the last days, who are a pure and a tried people, to whom the cry will go forth, "Behold he bridegroom cometh, go ye out to meet him;" and according to the prophets of ancient and modern times he is to stand in a certain lay upon the mount of Olives.

Will you have the goodness to write me soon, and accept our best wishes for your temporal and spiritual welfare.

Your brother in the bonds of Christ.

JOHN MATTHEWS.

Nauvoo Ill. Dec. 29, 1845.

DEAR BROTHER:—In the gospel of our Lord and Savior Jesus Christ.

I received your letter on the 26th (inst) and was glad to hear

from you, and learn the state of affairs with you. As for me I have been sick about four weeks, but I am getting well. I shall now proceed to say something concerning the church and her departure into the wilderness. But in the first place I must say I think you have been visited by some of Rigdon's or W. Smith's disciples, or else been favored with their writings. What is spoken in the 24th of Matthew will all be fulfilled; the gospel will be preached for a witness unto all nations and then the end will come; but the time has come for the gospel to be taken from the United States and be carried to all the Gentiles where it has not already been preached and also to the whole house of Israel; when we come to consider that the sound of the gospel has been heard for fifteen years in the United States we concluded if the people had felt as deeply interested in their salvation, as they would feel if they could get a thousand dollars, they would all have obeyed the gospel before this time, from Maine to Louisiana. We do not expect that the Elders have got to go into every man's house and bind him, and stuff the gospel down him, as one would *cram a turkey*.— Perhaps you remember that our high minded fathers, the president, governors, together with a majority of what is called christians and unbelievers have rejected this work and persecuted it, and likewise the lives of many of our best men have been taken, and who stand to plead in our behalf, I ask who? There is none of the high officers of our nation to befriend us, but they are now desirous to get the twelve and slay them also: The popular voice, if you must leave the United States, for you cannot stay among us, and the devil or S. Rigdon whispers in the ears of the great men of our nation, the Mormons are going to stir up the Indians to war, and you had better do something immediately. And there are now at this time United State officers in this city in search of the twelve and what they will accomplish the Lord only knows.— Well if we can get out of this place, into a place where we can enjoy our liberty and our religion, and where God is the sole proprietor of the elements, and where there is no Gentile claim upon the soil, we had better go.

As for the saying of the ungodly, if the work is of God, it will stand, and if not it will fall, and if they are under the necessity of leaving Nauvoo, and of fleeing into the wilderness; that the enemy has prevailed against them: and consequently the work is not of God, it is complete nonsense: and you can now discover how little they know concerning the purposes of God. Was the work of God brought to naught when wicked men slew the Prophets; Savior, and apostles; common sense says, NO.

I shall now write more particularly in regard to our going into the wilderness. Micah in his 4th chapter, says in the last days it

shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain, &c. there will be a literal fulfillment of this prophecy, and the Mormons in the strength of Israel's God will fulfill it. Last spring the twelve had made arrangements for going with a company called the first company to this mountain alluded to above to build the Lord a house there in the top thereof, and they found the brethren all anxious to join their company and go with them, they then agreed they should go with them into the wilderness where they could dwell safely and sleep in the woods; See, Ezekiel, 34th chapter 25th verse. The passages of scripture which you have referred to are not applicable to the point in question, but will all be fulfilled in their proper time and place. Remember, the church must go into the wilderness before they can come forth out of the wilderness fair as the Sun, clear as the moon, and terrible as an army with banners.

I shall now notice some of the items which trouble you concerning the authorities of this church. In the organization of this church, God has shown himself to be unchangeable, when Christ the head of this church and prophet too, chose twelve, who were to be chosen witnesses to preach the gospel to every creature, he delivered unto Peter the keys of the kingdom, and he acted as president over the twelve and after Christ was crucified, we find the twelve were considered competent to bear the burden and care of the church.

In the last days God has sent us a prophet to establish his kingdom upon the earth.— This prophet by the spirit of God chose twelve apostles, and to them was delivered the keys of the kingdom, and authority as anciently; and they were the traveling high council, to bear the gospel to all the nations of the earth, and inasmuch as they needed assistance they were to call the seventies and send them forth until they send as many as the labor in the vineyard requires. And Brigham Young, was appointed president over the twelve. Joseph Smith was the first president; and likewise prophet, revelator, and seer, unto the church. He chose two counselors, to advise with him in *temporal matters*, and also to deal with transgressors for fellowship according to the laws and revelations of Jesus Christ. These three, formed a quorum equal in authority to the twelve, and equal to seventy &c. This prophet had a spokesman like unto Moses and this was the prophet alluded to. And during the many trials and persecutions of this church, at a certain period in 1844, the combined powers of earth and hell plotted the destruction of this church, or her beloved prophet and he like the good shepherd laid down his life for the brethren, and so did Hyrum, the patriarch, and this appeased the wrath of a wicked rabble and the church found a little rest for a short

time. It was a voluntary act in Joseph, in delivering himself up into the hands of the officers to go to Carthage. Joseph knew that his life would be taken and expressed the same unto his friends. Joseph, the winter before his death instructed the twelve in all things pertaining to priesthood, and then told them, the care and burthen of the church rested on them. And Brigham Young was then appointed to stand in Joseph's place; Sidney Rigdon has been stumbling for years and would have been cut off, but asked forgiveness and the church retained him: But Joseph told the brethren, they would have to do with Rigdon, after he was gone, what ought to be done before; Rigdon acted the part of Judas well, and any person having the spirit of God, must know after becoming acquainted with his career, that he is not fit to lead a herd of swine, much less the church of the living God. As you have made many quotations from the book of Covenants and commandments concerning these things, I will briefly say remember that the promise and threatenings of God are conditional, if the condition is not always expressed, it is implied. I do not think it necessary to answer all your questions, for they are formed from idle reports which have emanated from apostates, but I will try to fill up the letter with something more useful.

Since Rigdon, the Laws, Fosters, Higbees and Wm. Smith have been turued out of the church the work of God has prospered under the directions of the twelve, with Brigham at the head. Here is the most beautiful temple on the face of the earth. The upper story of the temple is finished, and dedicated to the Lord, and about two thousand have received their endowments. The knowledge which they have received, and authority in the priesthood, is sufficient to convince me that the spirit of God, and his glory, and power, are in his holy temple. And all that go into the temple with honest hearts, to receive their endowments, will be amply paid for all their toil and hardship they have ever passed through, since they first engaged in their hearts to serve the Lord. The two middle stories of the temple, which are designed for public service are almost finished, and the basement story likewise the fount is finished, it is made of hewn stone standing upon twelve oxen, and at each end twelve steps reaching to the top thereof. But to be brief you seem to think there are schisms in the church, but there are none with the authorities of the church here, but all things move forward, pertaining to the kingdom of God, in their order, you know the kingdom is not to be left to any other people, but the saints of the Most High are to take the kingdom and possess it forever. See Daniel, upon this subject. There are many bad characters in this place which call themselves saints, but are not, does that destroy the truth no, but establishes it. "the

kingdom of heaven is like a net cast into the sea which gather's of every kind." Now brother John, and sister Ruth, I shall write a few words to you concerning duty, it is your duty to pray without ceasing, to keep all the commandments, to get with the people of God, and help to bear their burdens and endure their afflictions. Also to build up God's kingdom instead of trying to find fault with it. Try to overcome the world and if you succeed in these things you will be saved and not without.

Now may the God of Israel bless you, and open your understanding that you may know your duty; concerning you, this is my earnest prayer. Amen.

Yours affectionately.

WARREN POST.

JOHN MATTHEWS.

*Philadelphia, Feb. 5, 1846.*

PRESIDENTS RIGDON AND ROBINSON;

*Dear Brethren:—*I feel it to be a duty to enclose a letter which I received this evening from W. E. McLellin, that you may know what is going on. He says, "and then if you please, you can (as Woodbury did) violate every principle of private correspondence, and send this letter back to Elder S. R. for his inspection;" this I will do. Why does he write to me to *destroy my confidence* in those I love? *Oh I see the spirit of the DEVIL in this.*

I will inclose you two dollars, for the Messenger. I am trying to wind up my business here as fast as possible to remove my family to Chambersburgh, where I hope to do good. Pray for me that I may do all the good that is in my heart, that we may be a blessing to the people there, and not a curse, that we may live so before them that they may say *come, come.* President Rigdon's letter did me good; I read it to the church; I hope he will write soon.

I remain yours, in hope of meeting in the valley.

LEONARD SOBY.

We cheerfully publish the above, that the saints may know what disposition, a man who has the good of the kingdom of God and the welfare of Zion at heart, will make of the letters he receives from those who have apostatized from the church and kingdom of the living God, and are lifting their puny arms against the work of the Almighty.

We will now make a short extract from the letter returned by Elder Soby, showing the present, professed, faith of the writer in the place of gathering for the saints; when we will follow with an extract from a letter written by the same individual, to bishop Richards, on the subject of the place of gathering in the Cumberland valley. In these extracts

W. E. McLellan can look, as a glass of his own making.

*Pittsburgh Feb. 1, 1846.*

ELDER LEONARD SOBY:

\* \* \* \* \*  
Kirtland is a strong hold, and there are many strong arguments in its favor. The valley has not one argument where it has a dozen. Kirtland being the place of gathering—(&c. &c.)

W. E. McL.

BROTHER RICHARDS:

\* \* \* \* \*  
*Dear Judge:*—Say to my brethren that my testimony concerning the land is equal to Caleb and Joshua's concerning the land of Canaan. Brethren look up and let your hearts be strengthened. The Lord is on our side. The land is good, healthy, wealthy, heatsome, and delightful. Just such a land as the Lord will bless, just such a land as we want. We have found the spot. We have dedicated it to God. And we can purchase 390 acres with a farm on it. With a splendid water power on it. \* \* \* If I could see you I would tell you more. May the Lord enable us to purchase it shall be my constant prayer.

I want you sir to see the prayer meetings are kept up at my house if Mrs. McLellan desires it. Dear Brother I want you to visit my companion frequently and encourage her heart in her loneliness. Show this letter to her that she may know how I have directed you about our property. Do build up the heart of my companion and talk to our son William.

By attending strictly to the above you will confer a great favor on one who has to shoot through the world like an arrow in order to discharge his duty and fulfil the purposes of God.

Your brother in the covenants of righteousness.  
W. E. McLELLIN.

Brother A. Taylor writing from New York says: "I would like to know how br. McLellan can think of remaining out of the church after having borne such strong testimony in its favor—he must either have lied in the name of the Lord, or else he must know that he is now opposing the truth."

*Pittsburgh, March 23, 1846.*

DEAR BROTHER ROBINSON:

Having just landed in this city from the West, I gladly embrace this opportunity of informing my brethren abroad, thro' your columns, that I enjoy good health, and an unusual flow of the Spirit of God since my arrival here, although I find a few of those who were with us heart and soul, last April in our conference here, who have gone back to the weak and begarly elements of the world again; which causes my heart to mourn at their folly. I find things, as far as I have

learned, among the saints here in a healthy condition, so far as the spirit of God is concerned; and this I consider the all important point in religion.

I left the churches in Iowa in Jan. last, and in the west of Illinois in February, all well and doing well. I know of but one member in that country who has fallen since the commencement of the church here, there is a large field in that country for preaching and much good might be done in the west by able ministers. May the Lord send laborers into his vineyard is my prayer.

I am sorry to inform you of the death of elder Wm. Shoemaker of Louisa county I. T. he was the presiding elder of the Louisa branch of the church a man well qualified for that calling, and filled the office with dignity. He died strong in the faith of the everlasting gospel, and rejoicing in hope of the rest of God, and left a lasting testimony to his friends of the truth of the work. The church as well as his family, has in this sad event, suffered a great loss. He died on the fourteenth of last February.

On my way to this country, I preached some eight or ten times, some of which was in Whitesides county, Ill. to a small branch of the church, where I left a gentleman and his lady ready for the waters of baptism.—Brother Oatman was to administer the ordinance to them. I also delivered five discourses in Indiana, to crowded assemblies, who were anxious to hear more; but in order to reach this place in time for conference, we were compelled to leave them. Elder Shortridge accompanied me to this place; he is in good health and fine spirits.

Yours in hope of eternal life in the kingdom of God.  
G. M. HINKLE.

Brother Benj. Stafford writes from Eagle Factory, N. Y. Feb. 25, and says:—

"It does our souls good to hear how the Lord is blessing his saints with that spirit which shall lead and guide them into all truth, and show them things to come; and that it is not confined to Pittsburgh alone, but is teaching even the feeblest who can be called saints, for I see plainly that the same spirit has been teaching us which the Lord has bestowed upon the saints in Pittsburgh. On Lord's day, the 8th inst. we commenced to dedicate a portion of the day to the service of the Lord, in the form of a meeting, though only our own family and my nephew were present; we humbled ourselves before the Lord, and asked his blessings in the name of Jesus, to rest upon us; the Lord heard and answered our prayers with the effusion of his Holy Spirit, and a portion of the gift of prophecy, tongues and revelation, which fills our hearts with joy and gladness; verifying to us the promise, that where two or three are gathered together in his name, there he will be and that to bless."



# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. 2. No. 6.

GREENCASTLE, PA. JUNE, 1846.

Whole No. 30.

## SECOND COMING OF CHRIST.

BROTHER E. ROBINSON:

Permit me sir, through the modium of your paper, to lay before your readers some thoughts which have suggested themselves to my mind, on the subject of religion, while examining that most important of all books, the bible. I am well aware that the opinions of the world on the subject of revealed religion differ widely, and to such an extent as to excite the most serious inquiries into the effects of these differences of opinion. It is known to all that these differences are such, as to cause divisions to exist in the religious world, to such an extent, that in every village or town, there are separate places of worship, for the different societies. It is not uncommon to see the parent go to one, and the child to the other, and such differences to exist as to break fellowship in the family, and no real union existing, even in a family where they were all raised under the same paternal roof, and their union undisturbed until their religion did it. The query which suggests itself to my mind is this. Do the revelations of heaven contemplate such a state of religion as now exists in all christendom, as the final results of their influence in the world? or do the revelations of heaven authorise us to believe, that the great God, in committing his will to man, intended, by so doing, to produce such a state of things as now exists in the world, as the final results of his efforts to redeem and save man.

Suggestions like these will force themselves on the mind of a candid biblical student, neither can he avoid them unless prejudice, and not reason, must influence his mind. In reading the revelations of heaven, the mind is constantly saluted with sayings of such a character as to create strong doubts, in relation to the correctness of the present condition of the religious world. Let us look at a few of those sayings. They are of a twofold character, judgments pronounced, and blessings promised, with the reasons for both. We have the following sayings of the Savior, in the 24th chapter of Matthew 37 and 38th verses.

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark."

Here is a coming of the Savior spoken of, about which it is of importance to say a few things. Let it be noticed, that the Savior

was here, when he thus said to his disciples, and "so shall the coming of the Son of man be." The "coming of the Son of man," in the quotation here, must be a "coming" yet future, as he has never come yet, as it is here said he should; for at this coming, the world was to be as it was in the days of Noah. The Savior then, has according to this, to come to this earth again. If we mistake not, all the prophets of both testaments, have spoken of this coming of Christ, as the most important in the history of the world.

Isaiah has the following sayings in the 35 chapter of his prophecy from the 3rd to the close of the 6th verse.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert."

Here the Israel of God is told that their God shall come and not only "come" but come both with "vengeance" and "recompence" both to destroy and to save. That God in this quotation means Christ, I need not stop to prove. Every reader of the bible, who is in the smallest degree acquainted with the history of the world, knows that the things here spoken of have not taken place yet. We request of the readers in order to see and feel the whole force of the quotation here made, to read, in connection with it, the whole of 34 and 35th chapters, and they will see the whole force of the sayings, that God would come with vengeance and with "recompence." The account is there given, and we are there told on whom he will take "vengeance," and to whom he will give "recompence."

Those who read these chapters, will learn this important fact, that at this coming of Christ, the whole world will be effected; "vengeance" will overtake one part, and "recompence" the others. One part saved and the other destroyed, and all this because the God of Israel will come. Let the reader here particularly notice that both, the "vengeance" and "recompence," here spoken of, in all their consequences, depend on the coming of the Lord. We are only authorised to believe that they would be executed because the Savior is coming. Take this fact out of the account, and we have no reason to expect the "vengeance" or "recompence."

In the 24th chapter of Isaiah, we have a very similar account, from the 21st to the close of the chapter, the prophet speaks thus: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

We would in this case request the reader, in order for a clear understanding of the prophet, to read the whole chapter. The judgments here pronounced, are owing to the fact that the Lord is coming to "reign in mount Zion and in Jerusalem, and before his ancients gloriously." In consequence of this, the earth is to be made empty, and waste, and to be turned upside down, and the inhabitants thereof scattered abroad. See verse 1st; and again in the 3rd verse the prophet thus speaks.

"The land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word."

In the 6th verse the destruction is thus described. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." again in the 19th as follows. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. Now why this distress and these calamities, the answer is in the last verse. The Lord is to reign, in mount Zion, and in Jerusalem, and before his ancients gloriously.

The destructions set forth in these chapters, corresponds with what is said in the quotation from Matthew. That when the Son of Man comes, the world will be as it was in the days of Noah, and suffer a destruction as then. Though not by the same means. Then it was by a flood of waters, but in this instance, it is to be sword, famine, and pestilence.

Once more, Isaiah 66th chapter 15 and 16 verse we have written thus. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and his sword the Lord will plead with all flesh: and the slain of the Lord shall be many." We, in this place, would ask the reader to read the whole chapter. In it are both blessings and judgments pronounced, and all depends on the coming of the Lord.—All the things there set forth, are to take place because the Lord is coming "with fire, and his chariots like a whirlwind, to render his anger with fury and his rebuke, with flames of fire." Should the Lord not come, then, indeed neither the blessings, promised, nor the threatenings denounced will come. They are

all to take place, because the Lord is coming and we may add when he does come, it will be with the world as it was in the days of Noah; thus has the Savior said, as sure then as he comes, the world will be as it was in the days of Noah; and as sure as he does not come, neither the blessings promised, nor the judgments threatened will ever come.

*To be continued.*

## MINUTES

*Of a conference of the Church and Kingdom of Christ, held in Pittsburg, commencing on the 6th and ending on the 8th of April, 1846.*

Conference assembled, according to adjournment, at 9 o'clock A. M.—President S. Rigdon called the meeting to order, and opened by reading and singing the 105 hymn, L. M.—"Praise ye the Lord my heart shall join." The morning services were then dedicated in solemn prayer by the president. Josiah Ells, Jeremiah Hatch Jr, and James McCoard were appointed secretaries.

The following members of the Grand Council were present and took their seats.

### *Presidents.*

S. Rigdon, E. Robinson and S. James.—

### *Members.*

Carvel Rigdon, Charles A. Beck, Samuel Fields, William Small, William Hutchings, John M'Donald, William Bickerton, John Frazer, Harvey G. Whitlock, John W. Rigdon, Joseph B. Bosworth, John Duncan, Thomas J. Lanyon, A. B. Tomlinson, Thomas Stafford, Josiah Ells, Jeremiah Cooper, Ezra Burr, G. M. Hinkle, Joseph A. Taylor, James Logan, Edward B. Wingate, Robert Ellis, Briggs Aldon, William Brothers, Algernon S. Rigdon, Jesse Price, Robert Kincaid, Archibald Falconer, Peter Boyer, Edwin Mitchell, Jesse Morgan, James Spradley, James M'Coard, Jeremiah Hatch Jr.

### *High Priests quorum.*

James Boyer, Curtis Hodges, Sen., S. B. Shortridge, William Rigdon, Philip Ells, Davis Neptune, Loammi Boyer.

### *Elders quorum.*

Edmund Liston, William Jones, T. C. Watkins, C. H. Gardner, John Fields, Thomas Crawford, E. W. Stephens, Peter Walker, Elijah Banta, Samuel Cook, John Spradley, E. B. Green, James Hodges.

E. Mitchell, and Harvey G. Whitlock were ordained and took their seats in the grand council having been previously appointed.

The several quorums being arranged in order, president Rigdon arose and addressed the conference, setting forth the condition and prospects of the church and kingdom of Christ. The responsibilities of this kingdom had been of the most grave and weighty character and it was not his intention to bear them longer alone; but this grand council were to share with him in the anxieties and toils of bearing off the kingdom of God triumphant to

the world. God had sustained him in the midst of trials and afflictions, through which no man had ever passed before him. There had been one point, about which his anxiety had been intense, and that was for the manifestation of the power of heaven—that point had been reached and no man could have failed to witness the hand of Omnipotence in our deliverance within the last few weeks. If any should turn away hereafter they do it understandingly, knowing what the Lord had done.

The president then related a vision he had had, two days after his arrival in this city; and though he had tried not to believe it because of its singularity, yet the Lord had shown him, that it was true. While sitting in his own house, reflecting upon the peculiar circumstances with which he was surrounded, suddenly the vision opened to his view.—Thousands stood before him, and the Lord told him, that they were the honorable men of this city and through them the means should come for the redemption of Zion. It passed, and another scene opened to his view.—He beheld a company of the old Mormon church of this city, among whom he recognised the faces of several, with whom he had formed a slight acquaintance, the Lord had shown him that many of these men were not the materials with whom Zion shall be built. After the reorganization of this church and kingdom, such had been the real and apparent good will of these men, that he had endeavored to believe it not true, but when the time came to try their integrity, to test their fidelity, they had deserted the cause and rendered themselves unworthy of the station they occupied. Their treasures were in riches of this world, and there were their hearts also.

There seemed to have been a struggle between the Lord and satan, between the powers of light and the powers of darkness. The devil had sought to overthrow this kingdom—some of those whom we once loved as brethren, had left us, or fallen by transgression, and by circulating the most base and malicious slanders against us, had shown the corruption of their own hearts. In the midst of this conflict, the interposition of providence had placed it beyond their reach to do us harm. There could be no doubt now in what relation we stand to the heavens, and by whose wisdom and power we are guided—no man in this kingdom could rise up and say he had had no evidence, for in the gloomiest hour of our history, when human wisdom was of no avail, the great God had clearly shown us that he was our guardian and protector. I feel as if we stand on "terra firma."

This grand council was a tribunal different from any other on the earth, for it was their privilege, so to live, as to know the mind and will of God in relation to all matters which come before them for their consideration—they were to detect error and to confirm truth

by the word of the Lord. He was not to bear the responsibility longer, but if this council suffered error or falsehood to go unnoticed, the curse would be upon their own heads. If he was accused of sin he came before this council to know what was the word of the Lord in his case, and whatever the Lord said was law with him and all in this kingdom.—All were to take their places, as revelators before God, for thus the Lord had said.

All were this day to present themselves before the Lord, and they were to sit in judgment on each other. Every heart was to be searched to know what were their feelings, their spirits, and their standing before the heavens.

The president then took his seat, when president Robinson arose and spoke. In a very animated speech he went on to speak of the difficulties which the people of God had had to surmount in obtaining the land of Zion; confirming the things said by president Rigdon, and relating the peculiar circumstances, attendant upon the history of the last few weeks.

He had one thing to present to this Grand council. Has Sidney Rigdon demeaned himself as a man of God since the organization of this kingdom?

The question passed unanimously. Brothers White, Boyer, Ells, Robinson and others gave the word of the Lord, that he had maintained himself in the integrity of his heart, and his labors were acceptable before God. The high priests, elders, and all the members of the church expressed their unanimous approval of his conduct.

President Samuel James was next presented by president Robinson to inquire if he had acted according to the mind and will of the Lord. He spoke of his labors in the eastern cities, testifying of the power of God and his unshaken confidence in the triumph of his kingdom. He stood before the council for their decision on his head. The question, does brother Samuel James stand approved in his office? was then put to the council, which passed unanimously in the affirmative. Brothers Frazer and Sidney Rigdon giving the word of the Lord concerning him—that he should stand as a counsellor to Sidney even unto the time of the end—that the Lord had held him in his own hand, from infancy until this time, that he might prepare him for the great work whereunto he had called him.

President Robinson next came before the council. Is brother Robinson approved in the sight of heaven? passed unanimously in the affirmative. President Rigdon giving the word of the Lord in relation to him—that he was a chosen vessel in the hands of his God—that the troubles, through which he had passed, were given to sanctify him for the work whereunto he was called, and to strengthen his faith, that he might trust in the Lord, in the hour of the greatest extremity,

that he might hope even against hope—that the heavens would sustain him and no power should prevail against him.

President Robinson next presented the case of Peter Boyer, before the council, asking the question, has he done all things well? passed unanimously, in the affirmative. Brothers Taylor, Logan, Bickerton, and Bosworth declaring in the name of the Lord that he was approved in the sight of heaven.

President Robinson then presented the case of Carvel Rigdon as Patriarch of the church, stating, that he, brothers Beck and Boyer, had been willing to pledge their all for the redemption of Zion, and asking the question, had he acted in righteousness? passed all the quorums in the affirmative. Brother Alden giving the word of the Lord, that he stood approved in the sight of heaven.

Charles A. Beck next came before the grand council for their action. President Robinson stated he had pledged his all for the redemption of Zion, and had declared, that he was willing to sell himself even for five years rather than Zion should be unredeemed. Was he approved before heaven? passed unanimously in the affirmative. Pres. Rigdon and John Frazer giving the word of the Lord, that his sacrifice was acceptable in the sight of heaven.

Jeremiah Cooper—Has he discharged his duty faithfully as president of this stake—passed in the affirmative unaniously, brothers Sidney Rigdon and White giving the word of the Lord in approbation of his conduct.

12 o'clock M. conference adjourned until half past 2 o'clock P. M. by singing hymn on page 155 "Let us pray, gladly pray in the house of Jehovah"—Benediction by president S. James.

Half past 2 o'clock conference assembled agreeable to adjournment, opened by calling the roll. President Rigdon in the chair.—Hymn on page 196 "Come let us join in cheerful lays," was read by the president and sung by the choir.

The afternoon services were then dedicated by Josiah Ellis, in solemn prayer.

President Rigdon arose and said, that, during the recess, the Lord had made known to him, that this conference was designed to search the hearts of those, who were ordained to high and holy offices before him—that the Lord claimed the right to search every heart to the bottom. The following order was to be observed. Each member of this council to rise in his place, and declare, before his brethren and his God, the true feelings of his heart and his faith, and the kingdom should sit in judgment upon him; for thus the Lord had directed him. The president then submitted the matter to his counsellors, charging them, as the Lord did Moses, "See to it, that you do all things according to the pattern."

Let no man fear to speak to whom the word of the Lord comes.—"he that hath my word, let him declare my word faithfully saith the Lord."

Brother Josiah Ellis being first called upon, arose and said, that he felt conscious of his weakness, and of his integrity—he was willing the heavens should speak of his heart.—His heart had long been sick of the corruptions and abominations of the world—his faith was as it long had been in the work of God. He came here more than a year ago, and decreed in his own heart, that if God should pour out his spirit upon the organization, he would devote his life to the cause. The Lord had acknowledged that organization, by the gift and power of his spirit, by the administration of angels and by the intelligence of heaven, and he felt to rejoice in the glory of God. He intended to persevere unto the end, and called the brethren to sit in judgment on his heart.

Brother M'Coard arose and said; he could not say that he had been blessed, as much as many of his brethren, but his determination was still to persevere—his confidence in the work was strong, and he was willing to abide the law established by this grand council.

Brother J. Hatch arose and said; that he felt himself in the most peculiar situation in which he had ever been placed before—that the spirit of the Lord was searching every heart in that council, and the eye of heaven was upon us. He felt willing to sacrifice the world, its wealth, its riches, and its honors, for the sake of the kingdom of God—he knew this work to be true by divine revelation, and the spirit of God had been with him in proclaiming it to the world—his highest aspiration was to witness the triumph of this kingdom, and become a partaker in its blessings—he longed to know the will of heaven more perfectly and was determined to do that will at the expense of every earthly consideration. He was willing to trust himself in the hands of this council and his God to know of his faith and the feelings of his soul.

Brother Samuel Fields said, that his only hope of any value to him was in the ultimate triumph of the kingdom of God—he was willing to leave himself in the hands of his brethren.

Brother William Small said, that his faith and confidence remain not only unshaken, but even were stronger than ever before. His desire was that God would sustain him with his brethren in doing the great work before them. He remembered the solemn covenant into which we entered last conference, that "if the kingdom did not triumph it should not be our fault"—he kept it but some had turned away. His desire had been not to run too fast, but to move steadily along. What profit was it to a man to run half way and then stop? that man would lose his crown.—

His determination was that by the grace of God no man should take his crown.

Brother Ezra Burr said that he was steadfast—he felt no desire to turn back—he intended to continue, as he had begun to serve God.

Brother Taylor said, he had been buffeted since he came into the kingdom—he was determined to go on, and his desire was to keep his heart pure before the Lord, that he might stand to the end and receive his crown.

Brother G. M. Hinkle said, he felt glad of the privilege given him to express his faith. He believed that Jesus Christ was at the head of this kingdom—he felt confident that there was an elect number upon earth now as well as in the days of Elijah, that president Rigdon was the man as the revelations of God have declared, to prepare the way for the coming of Elijah and the second advent of the Messiah. He desired to know above all things the mind and will of the Lord concerning him.

Brother E. B. Wingate, from Boston, said, he had longed to see the time when he could find a people, with whom he could trust his life, in whom he could put confidence. That time had come and that people he saw before him. He wished to have the lowest seat in the kingdom, and rise until he obtained celestial glory. He said he had left home to become somebody or nobody—if he sunk to the earth, he wished to sink doing the will of the Lord. If we keep the law of God we could overcome the world—for the first time in his life he felt a free man—he was in the hands of his brethren and he was willing to abide the judgments of a just God.

Brother William Hutchings said, he feared and trembled—the day had arrived for him to be judged before his God and his brethren, and he was ready; he felt to say, God be merciful, to me a sinner. He had kept his covenants—he could trust his life in the hands of his brethren, and they could theirs in his. He was willing to go any where and do any thing the Lord wished him to do.

Brother Ellis said, that he was weak, but by the grace of God he intended to go forward to do his will. The joys of the people of God should be his joys, their trials—his trials, and their cause his cause.

Brother M'Donald said, that God had taken the work into his own hands, and he felt to rejoice—the spirit of God was here and no man in this kingdom could escape its just and righteous judgments. He desired that the interests of one might be the interests of all, that they might be of one heart and of one mind.

Brother Bickerton said he had lately become a member of the church and kingdom of Christ. He knew what it meant by being baptised with the Holy Ghost, and felt the weight of the responsibilities resting upon him.

Brother John Frazer, said, his faith was

on the increase, in relation to the things of the kingdom of God which has been organized—that kingdom had come into existence by one man alone, viz, Sidney Rigdon. If we now retain that which we have received, the time would soon come when we should receive our endowment, the priesthood of Elijah.—Verily thus saith the Lord, the time has come, when your enemies shall no longer prevail, but you shall inherit your land in peace.”

Brother White declared his steadfastness of purpose to continue, even until the end, and was willing to be tried by the word of the Lord.

Brother Brothers said if he knew his own heart it was to do the will of God. He had long since devoted himself to the Lord and all that he possessed—he had had many evidences of acceptance with God. He intended to persevere come life or come death—he was willing to throw himself upon the Lord and let him speak through his brethren.

Brother Jesse Price, said he felt as he always had done since he became a member of this organization. He never wavered—he was determined to live to his covenant, let what will come and stand shoulder to shoulder with his brethren, he was with us heart and hand.

Brother Kincaid felt to rejoice, knowing that the spirit of the Lord was here—he was determined to bear his part in the great work of God with his brethren—he desired to keep his covenant and stand until the time of the Lord, that he might receive his reward. This kingdom will triumph, for God had revealed it unto him.

Brother B. Alden said he felt himself in such a place as he never was before. His faith was in God and his Son—that he had organized his kingdom never to be thrown down, and if faithful, he knew he should enjoy its triumphs—his heart and all that he possessed was in the work.

Brother James Logan said, he knew before God, if he knew anything, that God had organized his kingdom, he was not afraid to pass the ordeal. If he turned away, as others had they might pour this testimony on his head. He rejoiced that God had given him evidence—he had confidence in this people and determined to go on.

Brother J. R. Bosworth said, he was standing amongst men of God, men who will triumph with his kingdom. His faith was predicated upon actual knowledge. He knew the vessel had passed the rapids, and it would never go back one inch. This kingdom would roll on by the power of God, and Elijah would come for it had been made known to him by the heavens. He felt determined to do all things required of him by the Lord.

Brother Harvey Whitlock said, he had listened with pleasure to his brethren—he felt the least of them all. He had but one mo-

tive and that was to obtain salvation. He had not the faith of many, but he was willing to dedicate himself, his family and all that he possessed to the Lord. If this was not the kingdom of God, it was nowhere upon earth—if this fail he failed too, he was gone forever. Brother W. sat down overcome by his feelings.

Brother A. Falconer said, it was with feelings of great joy he stood before his brethren—he had been engaged in the work of the ministry to which God had called him and had endeavored to discharge his duty. He desired to know the mind and will of the Lord concerning him.

Conference adjourned until the following morning at 9 o'clock A. M. Hymn 38th "Ere long the veil will rend in twain" was read and sung. Benediction by G. M. Hinkle.

Tuesday April 7, 9 o'clock A. M.

Conference met, pursuant to adjournment, and opened by calling the roll, President Rigdon in the chair—Hymn 80 "Lord thou hast searched and seen me through," was read by the president and sung by the choir. The morning exercises were dedicated in solemn prayer, by president S. James.

President Rigdon arose and stated the business of the morning, which was to continue as they had begun until every man's heart in the kingdom was searched. Hypocrisy and iniquity should be purged from the midst of this grand council forever, that for once they might have confidence in each other. The object of the Lord was to purify this council and when that is accomplished you will have none but honest men in your midst.

Brother Greig arrived and took his seat in the grand council.

Brother John Duncan being called upon arose and said, although he was weak to declare the faith, yet he was strong in the faith. He desired to remain in the order of God, for truth was here and he intended to follow it. He felt to rejoice in the prosperity of the church even though it was the cutting off the children of Belial. He was willing to sacrifice all things for the sake of Christ—testified of the gifts and the power of God in healing and in visions.

Brother T. J. Lanyon said, his faith was firm and steadfast, and he was willing to be tried by this council in whom he had the most unshaken confidence.

Brother Edwin Mitchell said, his faith and confidence in the work was strong—the Lord had shown him that elder Rigdon was the man to lead the church of Christ, and he would still trust in his God.

Brother Jesse Morgan said, he felt himself standing in the presence of God and his family, and regretted that he had not been more faithful in discharging his duty. He begged an interest in the prayers of his brethren.

Brother James M. Greig said, that, as a member he presented himself before this

grand council, to be judged of his motives his feelings and his faith. He had got to be judged in the great day of accounts—he had to confess his follies and imperfections, but his determinations had been to keep his covenants—he had met with perverse spirits, but amid all his trials, his faith in the organization was firm to-day—it was as unshak-

ed as it was one year ago. He knew if he kept his covenants no man could take his crown. If we failed God would raise up men from the dust. It was vain for men to use their endeavors against the kingdom of God. In the discharge of his duty he had felt the spirit of God. In the waters of Beaver and in the blue waves of Erie, God's spirit had been with him. If any one had aught against him he wished it to be made known—if there was iniquity in his heart he wished to know it.—Brother Greig went on at a considerable length giving the evidences of the work which he had had—the gift of the Holy Ghost, his knowledge of Jesus Christ, and visions of various kinds. Testifying that God had revealed to him—that this work was true.

Brother Spratley testified, that this work was the work of the living God, and he was determined to stick to this kingdom. He had had visions and the ministration of angels—had all confidence in his brethren and hoped they would remain firm, for he knew it was the organization of heaven.

Brother Thomas Stafford said he had been growing stronger and stronger for the past year. He tried to live in every place as in the presence of his God. The man who was on the track need not fear the power of darkness for if he was filled with the spirit of the Lord there was no room for the devil. If he said this was not the kingdom of God he should lie. We should be willing to make all sacrifices, and live humble, for if we did not humble ourselves, God would give us a desperate humbling.

President Rigdon arose and stated, that there were two vacancies in the quorum of the Twelve, viz: William E. M'Lellin and David L. Lathrop, which were to be filled.

On motion of G. M. Hinkle Algernon S. Rigdon was unanimously appointed to fill the place of W. E. M'Lellin in the quorum of the Twelve.

Jeremiah Cooper was unanimously appointed to fill the station occupied by David L. Lathrop in the quorum of the Twelve.

There were vacancies in the grand council to be filled also. Elder Samuel Shortridge was unanimously appointed to fill the place of James Smith. He came forward and was ordained and took his seat.

James Boyer was unanimously appointed to fill the place of Matthew Smith—he was ordained and took his seat.

Wm. W. Rigdon was appointed to fill the place of Richard Croxall in the grand council. Davis Neptune of Leechburg was appoint-

ed to fill the place of Dennis Savary resigned. He came forward and was ordained.

Edmund Liston was appointed to fill the place of Wm. M'Lain—he came forward and was ordained.

The places of Hiram Kellogg and Leonard Rich were vacated by nonattendance without a reason. C. H. Gardner of Iowa was appointed to fill the place of the former, and Wm. B. Hobbie appointed to fill the place of the latter.

The name of Jacob C. Jenks passed the council when brother Robinson gave the word of the Lord that he could not stand in consequence of transgression. Charles A. Beck was unanimously appointed to fill his place in the Financial committee, and one of the presidents of the stake of Zion.

Loammi Boyer was unanimously elected to fill the place of Jacob C. Jenks in the grand council.

The name of Frederick Merrywether was placed before the grand council according to the word of the Lord to ascertain his standing before God. Brother John Frazier gave the word of the Lord in the case, that the heart of F. G. Merrywether was full of iniquity and he could no longer stand in this grand council.

Brother Samuel Forgeus, appointed to fill the place of F. G. Merrywether, came forward and was ordained.

The name of Timothy L. Baker was next placed before the grand council, according to the word of the Lord to know his standing before God. E. Robinson gave the word of the Lord, that he had forfeited his standing in the grand council by transgression.

Wm. Jones was then appointed to fill the place of T. L. Baker in the grand council.—Brother Jones, having expressed his knowledge of this work by revelation, came forward and was ordained.

The name of Christian Seichrist was then before the grand council, when the word of the Lord came that it is his privilege still to hold his standing.

President Rigdon then arose and said, that there was a great desire among the brethren to have a better understanding about the land of our inheritance—This was a matter, which came up for the consideration of the whole church and the grand council would be dissolved, and the conference resolve itself into a mass meeting, in which it was the privilege of every member of the whole church to participate.

The order of the conference was changed accordingly; and a committee of five were appointed to report as early as possible concerning the purchase and redemption of the inheritance of the saints. Names of that committee, Peter Boyer, Charles A. Beck, Carvel Rigdon, Ebenezer Robinson and Jeremiah Hatch jr.

On motion conference adjourned until 3 o'clock P. M. by singing Hymn on page 165

“The glorious day is drawing nigh”—Benediction by Harvey Whitlock.

3 o'clock P. M. Conference met pursuant to adjournment—President Rigdon in the chair. The afternoon session was then dedicated in solemn prayer by Briggs Alden

The committee of five reported through their secretary, J. Hatch Jr. according to instructions. Brother Peter Boyer arose and explained some matters connected with the transactions of the committee of finance in purchasing the land and making payments.

Brother Carvel Rigdon made some remarks relative to settling and paying for our inheritance. No man will be permitted to speculate off the wants and necessities of his brethren—this settlement of the saints would not be like the thing at Nauvoo—that was a whirlpool which swallowed up every thing in its draught, but this was to be in righteousness.

President S. Rigdon arose, saying, “verily, thus saith the Lord the man or men who shall undertake to speculate out of the land of the inheritance of my people shall be accursed and cut off forever, verily, verily, verily, thus saith the Lord thy God.”

This word of the Lord was received by a unanimous amen from the whole conference.

The afternoon was occupied in discussing arrangements to meet the liabilities of the church in obtaining the land. Some appropriate remarks were made on the subject of covenants by James M. Greig, Carvel Rigdon, and others.

The hour having arrived conference adjourned until the following morning at 9 o'clock, Benediction by president Robinson.

April 8th, 9 o'clock A. M.

Conference assembled agreeable to adjournment, and opened by calling the roll. Hymn 81st, “Our God his kingdom to prepare” was read and sung. During the time of the singing president Rigdon arrived and took his seat. The morning exercises were then dedicated in solemn prayer by G. M. Hinkle.

President Rigdon then arose and said, that it was through much affliction he was present with us this morning, in consequence of the severe illness of his daughter Eliza—he had spent the whole night with his daughter, who was then lying upon the very verge of death. He would, however, take his place in the conference, and as far as his feelings would admit, he would participate in the business before us.

There was one grand point to be reached, and he would propose a question, that it might be clear before us. Shall the payment of that land be the first and primary object of this church and kingdom until it is cleared from all incumbrances? He left the question with them for their consideration.

After some remarks, the motion was made by G. M. Hinkle, and seconded, That the primary object of this conference be to use

their best endeavors to obtain means to secure our inheritance, and never cease until the land of Zion is fully redeemed.

After some remarks, the motion passed by the universal sanction of the conference, in the affirmative.

The morning was spent in discussing plans for meeting the liabilities of contracts, and for securing those who paid funds into the hands of the financial committee. G. M. Hinkle, H. G. Whitlock, James M. Greig and others took part in the discussion. No plan being devised to meet the approbation of the whole, the conference, on motion, voted that a committee of five be appointed to draft an instrument setting forth the best means to meet the liabilities of the church in the purchase of our land, and obviating objections in the plans already proposed: Whereupon, the president proceeded to appoint G. M. Hinkle, J. M. Greig, H. G. Whitlock, P. Boyer and J. Hatch jr. said committee, who were instructed to report at the earliest practicable moment.

Time for recess having arrived, the conference adjourned until 2 o'clock P. M. Benediction by Josiah Ells.

2 o'clock P. M. conference met pursuant to adjournment. After singing, the afternoon services were dedicated by William Small, in solemn prayer to God.

The president then arose and said, there were yet several vacancies in the quorums not filled, and they would proceed with this business until the committee appointed this forenoon, should arrive.

The following persons were appointed to fill the several vacancies, and unanimously approved, to wit: John Frazer to fill the vacancy of Austin Cowles, as president of the High Priests quorum. Edwin Mitchell to fill the place of Hiram Kellogg, as one of his counsellors. Joseph B. Bosworth to fill the place of Timothy L. Baker as counsellor to the Bishop. Samuel B. Shortridge to fill the place of Richard Croxall as counsellor to the Bishop. John McDōnald to fill the place of F. G. Merrywether, one of the presidents of the seventies. Davis Neptune to fill the place of Leonard Rich, do. James McCoard to be president of this stake in place of Jeremiah Cooper transferred to the quorum of the twelve. Edmond Liston and Samuel Forgeus to be his counsellors. This business being finished, brother Ells read a letter before the conference from brother Samuel Bennett, residing in the city of New York, showing the condition of things in the branch at that place.

The committee having arrived, made the following report through H. G. Whitlock.

"Behold here is wisdom. Let a petition be presented to this conference, and also to all the brethren everywhere, praying for a liberal donation, that the promised possession may be obtained.

"Behold I have set my hand for the last time to gather my people, to do my work, to bring to pass my act, my strange act in the eyes of this people. Therefore, let all the saints know assuredly that it is my will, that all that can be spared, from the widow's mite to him that has thousands, should be speedily given unto the Financial Committee for the redemption of Zion, and for a perpetual home for my saints, for I am God and beside me there is none else."

After reading the report, the grand council was organized, when the following question was put: Was the report presented by brother Whitlock, a revelation from God? Passed unanimously in the affirmative, several declaring, verily thus saith the Lord.

The grand council was dissolved, and the question, Shall the report be received? put to the whole conference—passed unanimously in the affirmative.

On motion it was unanimously resolved, That the Financial Committee be instructed to draft a subscription and place it in the hands of such agents as they deem proper, to obtain money to redeem our inheritance.

On motion of J. M. Greig, it was unanimously voted, that, when this conference closed, it be adjourned to meet on the 6th of October 1846, on the "Adventure farm," near Greencastle in the Cumberland valley, Pa.

President Rigdon then arose and addressed the conference in a short but thrilling speech, to which it is impossible to do justice, as but few items were penned by the clerks.

He said, that it was a hard thing for a man to free himself from the dominion of the devil, but this achievement must be gained before he could stand approved before his God. The devil's law will never do for the Kingdom of God—the Lord will let any man become a scoundral who pleased, but when his heart was searched and found out, he would tumble, like Lucifer, from the kingdom. Honest and honorable men alone could stand in this council, and all their acts towards and with each other should be characterized with the strictest integrity and confidence.

During this conference he had been in deep distress in his family, but his grief had been mingled with occasional flashes of joy. Such an order of things as the Lord had shown him in the pattern of this kingdom he had never seen before. He was treading upon ground unexplored by man, for he had no predecessor, either in ancient or modern times. He had been assailed by malice, and the tongue of slander had poured its poisonous and vindictive tide upon his head; and this grand council could now see what he had suffered for. His enemies had been aiming a death blow at the kingdom, but the Lord had stretched forth his hand in its deliverance from their reach, and covered its opposers with eternal shame. The beauty and order in the action of this kingdom could



not fail to impress every heart with eternal convictions of its origin. Is it not a hallowed place? Yea is it not the council of the great God? This kingdom had sat in judgment upon the hearts of its members—he had passed the ordeal, and the Lord had there spoken by many of his servants in their midst.

In conclusion he said, shall I leave you as men worthy of my confidence, and I as worthy of yours? Yes—be firm in maintaining your integrity before God; remember your high standing before him and learn wisdom at his hands. Your joys shall be my joys, your sufferings my sufferings, your blessings my blessings.

He took his leave—every heart was filled with hallowed fire, every bosom swelled with emotions too deep for utterance, too thrilling for language to express.

President Robinson gave many valuable instructions.

Hymn on page 61, "Lo what an interesting sight are brethren that agree," was then sung, and the conference closed with a most solemn benediction by president S. James.

SIDNEY RIGDON, *President.*

JOSIAH ELLS,

JEREMIAH HATCH, jr.

JAMES McCORD,

*Secretaries.*

## MESSENGER AND ADVOCATE.

GREENCASTLE, PA. JUNE, 1846.

We are happy for the privilege of saying to our subscribers and friends, that we are located, and we trust permanently so, in the pleasant borough of Greencastle. It has occupied more time in winding up our business in Pittsburgh, preparing to move, and getting our establishment adjusted ready for business after we arrived here, than we anticipated at the publication of our last No. in that city. Many of our patrons, undoubtedly, have had much anxiety in consequence of the delay; but we now notify them that we are again at our post, and confidently trust that we shall be able to furnish them with the Messenger regularly, hereafter. Notwithstanding the loss of time, our subscribers will receive their full complement of Nos. (12,) to complete the volume.

Owing to the length of the conference minutes several articles have, necessarily, been crowded out this No. A continuation of the article on "The House of Israel," commenced in our last, will appear in the July No.

"Apostacy from the Apostolic Church" in our next.

We intend giving a sketch of the "Adventure farm," the place purchased by the church, in our next.

The saints will read with peculiar interest, the letter from elder A. P. Ringer, found in another column of this paper. It is to us a matter of great rejoicing, to know that the Lord is drawing very near to his children in different parts of the land, by the outpouring of his Holy Spirit, and the displays of his goodness and power. May we all so live as to be worthy of his protection and care, is our desire.

### CUMBERLAND VALLEY.

Our readers will expect a word from us on the subject of our new location, which we cheerfully give. We had heard this valley spoken of as one of the fairest portions of our beloved country, which we have found to be literally correct. To give a vivid and colored description of the country is not our intention, but to speak of it as it is, so far as our knowledge extends, shall be our aim.

In the first place then, let us observe, that we are here from the fact that our heavenly Father required our settling in this place at our hands; and had the requirement been made to have located in the frozen regions of the north, or the sunny climes of the south—in the pleasant and fertile valleys, or upon the sides of the mountains, it became not us to dictate, but to obey without a murmur or a word; consequently we are here, as "strangers in a strange land," never having seen any of the interior portion of this State before. On our arrival, we found ourselves in the midst of a large and delightful valley, some 180 miles in length, and varying from 25 to 40 miles in width—well watered, with an abundance of timber, and generally rich and fertile soil, with a mild and healthy climate, of which we may speak more minutely upon some future occasion.

The citizens, so far as we have become acquainted, appear to be very generous, kind, and hospitable—willing that all people should enjoy their religious faith without molestation—and we find ourselves, (as in other places where our lot has been cast,) treated with that kindness and respect due one citizen from another. While this has been the treatment we have received from those among whom we dwell, we trust they will find in us, and all the members of the church of Christ, neighbors and friends, who will honor the profession we make by living in strict obedience to the commands of heaven, and observing all the laws of the land.

Here, as in other countries and climes, man has to obtain his bread "by the sweat of his brow," yet the farmer and the manufacturer has the market brought to his own door by

means of the great internal improvements which have been made within a few years past. We have a daily and direct communication with Philadelphia, and the eastern cities, by way of the great Philadelphia and Cumberland valley rail road, which commences in the former city, passing through Harrisburgh, the seat of government for this state, terminates in Chambersburgh, 11 miles north of us, at which point the Franklin rail road intersects the Cumberland valley road, and passing through this place terminates in Hagerstown, Md. 10 miles south of us. The cars pass up on their way to Chambersburgh, about 5 o'clock every morning, where they arrive in season for the morning train east, and there await the arrival of the eastern afternoon train, when they return passing Greencastle about 5 o'clock P. M.

Travelers from the east by taking the 12 o'clock morning train, in Philadelphia, will arrive here at 5 P. M.; whereas if they waited to take the 8 o'clock morning train, they would be detained in Chambersburgh that night and the next day, until 4 P. M. More anon.

#### - POST OFFICES.

Through the politeness of our Postmaster, J. F. KREPS, Esq., we have received a list of the different Post Offices situated within 30 miles of this place; to all of which offices, according to the present regulations of the Post Office law, the Messenger and Advocate can be sent to subscribers *free of postage*.

As much has been, and still is being said, on the subject of our faith, and many speculations concerning our settling in this vicinity, we trust all those who wish to avail themselves of the truth in those matters, will improve the opportunity, by subscribing for the Messenger, wherein will be set forth at length, in addition to the variety of local church news, the different items of our faith, including the gospel of peace—the location of the city of Zion—the gathering of Israel and rebuilding of Jerusalem—the second coming of Christ—the resurrection of the dead—the millenium, and eternal judgment.

Our terms are \$1 per annum, in advance.

Those who wish, can receive the back Nos. of the present volume. We have also on hand, several copies of the first volume, which we will furnish to subscribers at the same rate.

Postmasters are authorised to act as Agents for us, in obtaining subscribers and forwarding us the money, for which they will receive the per cent noticed in the terms on the last page.

List of Post Offices within 30 miles of Greencastle, where subscribers can receive the Messenger FREE OF POSTAGE.

#### Franklin Co. Pa.

Chambersburgh,	Marion,
Greenvillage,	Upper Strasburgh,
Orrstown,	Fannettsburgh,
Carrick,	Louden,
St. Thomas,	Bridgeport,
Mercersburgh,	Sylvan,
Welsh Run,	Upton,
Waynesboro',	McConnellstown,
Quincy,	Fayetteville.

#### Cumberland Co. Pa. Shippensburgh.

Hagerstown,	Clear Spring
Williamsport,	Lappens Roads,
Sharpsburgh,	Boonsboro',
Chewsville,	Beater Creek,
Funkstown,	Cavetown,
Smithsburgh,	Leitersburgh.

#### Frederick Co. Md.

#### Berkley Co. Va.

Middletown.
Falling Waters.

### COMMUNICATIONS.

Mr. EDITOR.

As many of your readers, as well as the public at large, feel some interest in knowing the true condition of the Mormons, and as it is difficult to get correct information, as the accounts published in the papers are generally false, either by design, or else because correct information is difficult to obtain, and as we have, by a young man directly from their camp, information that can be relied on, we feel disposed to give it to the public for their satisfaction. Their camp is in the western part of Iowa, some 200 miles west of Nauvoo. Their situation, according to our informant, is as miserable as it well could be. The stock of provisions they took with them, is getting fast reduced, so much so, that they can proceed no farther; neither can they go back. They are there without shelters, other than tents and waggons, and their tents so indifferent that they will not shed the rain, which has been, incessantly falling, since their arrival. In this awful condition is to be found the aged and infirm, the mother and tender infant. When our informant left, they were a going to fence in some three or four hundred acres of land, for the purpose of raising a crop of corn, to try and preserve life.

The remains of their furniture, which in part consists of beds and bedding, they are sending off to Missouri to exchange for corn and bacon, to sustain life. As a sample of the characters of their leaders, and as evidence of their real condition, we give a short address, delivered by Brigham Young, the Sunday before our informant left. "Some asked where are we a going, and what are we a going to do? I do not know where we are a going, nor what we are a going to do, neither do I care, for you will all go to the devil, unless there is less selfishness in the camp." This indeed must be cold comfort to a people

who has been led by this same B. Young and his accomplices, into their present wretched condition. But this short address speaks volumes on the real condition of that people. This said Young professed to be a follower of Christ, and hold communion with him, and to receive revelations from him; but where are his pretensions now? He has got, according to our informant, some 800 or 1000 people far into the wilds, without food, without shelter, and himself being judge, without object. He neither knows where he is going, nor what he is going to do. Such language is that of any thing else than of a man of God. A man of God knows where he is going, and what he is going to do; if he does not always know what will befall him.

Our informant says that it was the intention of their leaders to go a little farther west, and form another camp, and fence in another field, and go to farming there; but as proof they did not know, as Youngs said, where they were going, nor what they were going to do, he says they had sent an embassy in search of Lyman Wight and his camp. Some of our readers know that this said Wight, some time over a year since, left Nauvoo with a company of 100 or 200, for the pine country north; since that, they left the pine country and took their march a southwest direction, and Youngs has, either by conjecture or some other way, got it into his head that said Wight with his company is some 500 miles southwest of Council Bluffs; and has, in this belief sent out an embassy in search of him, with special direction to Wight, to kill buffalo for them.

Put all these sayings and doings together, and they prove one thing, and that is, God is not with them, and they are in the wilds of the west and know not what for, nor what they are going to do. A state of wretchedness beyond this is not easily conceived of. Our informant says when he left, which was some three weeks since, the mud, by reason of the incessant rains, was some six inches deep round their camp. Surely there is a day of reckoning, both for the leaders of this people and their persecutors. We are well aware that the leaders of this people, introduced many corruptions among them, and was the thing which gave their enemies power over them, had they not have become basely corrupt, no enemy would have had power over them. They introduced a base system of polygamy, worse by far than that of the heathen; this system of corruption brought a train of evils, with it, which has terminated in their entire ruin. After this system was introduced, being in opposition to the laws of the land, they had to put the truth at defiance to conceal it, and in order to do it, perjury was often practiced. This system was introduced by the Smiths some time before their death, and was the thing which

was the immediate cause of their death.— This system the twelve, so called, undertook to carry out, and it has terminated in their overthrow, and the complete ruin of all those who follow their pernicious ways.

We went from Pittsburgh to Nauvoo, as directed by the Lord, and in the name of the Lord warned that people, we told them, that they would be scattered, and peeled, and driven from their places into the western wilds; them, and their wives, and their little ones together, and that they would be wasted and destroyed; for verily thus said the Lord unto us, and it would be so, unless they repented; but instead of listening to the voice of the Lord, they railed upon us, gnashed with their teeth, and threatened our life, unless we desisted. We left them to their fate, and it has come and is coming on them to the very uttermost. As we declared unto them, so has it come to pass. They are now in the wilderness, in parties and companies, and sending messengers to find each other, this we declared unto them, would be their situation, until they were utterly wasted and made monuments of the displeasure of the Lord against those who, knowing the truth, departed from it and practiced iniquity, and use their liberty for a cloak to practice lasciviousness with greediness.

We warned Joseph Smith and his family, of the ruin that was coming on them, and of the certain destruction which awaited them, for their iniquity, for making their house, instead of a house of God a sink of corruption. From them we received like treatment, as we did from the Twelve, and their followers. The Lord has let them and the world see, that he authorised us to say as we did. The Smiths have fallen before their enemies, as the Lord said they would, and their families sunk into everlasting shame, and disgrace, until their very name is a reproach; and must remain so forever.

It is a matter of no small gratification to us, to know that we were faithful to the trust imposed on us, seeing their ruin has come to the very uttermost: on the Smiths, their families, and all those who set their hearts to practice iniquity with them. We do not rejoice in the sufferings of any people, neither do we in theirs, but we do rejoice, exceedingly, that we discharged our duty to them, and faithfully warned them of the ruin that was swiftly, though slyly, coming on them, we told them it would come on them, at a time when they least expected it, and so has it come. For the satisfaction of the reader, and as proof of the truth of what we have said, we here copy what we have published concerning them in the June of 1845. It is in the number of the Messenger and Advocate published on the 15th of June 1845.

—“To those who have corrupted their way before the Lord, we say “Go to, now, and weep and howl for the miseries that are a

coming upon you," your corruptions are eating you "as doth a canker," your priesthood has "rotted as a garment," and your righteousness as rags; and as filthy garments that are moth eaten, and it cannot hide your shame. Ye adulterers and adulteresses, shame will cover you, reproach will follow you, "your refuge of lies," will not hide you, "your agreement with hell will not save you."

God has looked upon you, and beheld your shame; your abominations are a stink in the nose of Jehovah; your "turning things upside down," will not avail you. The storm of wrath is gathering, and it will burst on your heads as the whirlwind, and desolate you as the pestilence. Your city shall be desolated, for your inheritances are defiled under you.—Your mouths are full of cursings and bitterness, the poison of asps is under your tongues, with your lips you utter deceit and falsehood."

When the righteous rejoice you shall be in sorrow, when they are full you shall be hungry, when they are clothed you shall be naked; the day of your visitation draweth nigh, and the hour of your destruction is not slumbering; "death and hell are moved from beneath to receive you at your coming," and everlasting shame shall cover you forever and ever."

Such are some of the things, we pronounced on the head of that people, at the time they were saying peace, and safety; and when they said that they were never so prosperous, at any period of their existence as a people, but behold, reader, where are they now? The very things we then pronounced on them, are fulfilling to the very uttermost, and will not cease until all is fulfilled.

It is at this day, literally, as we there said. The righteous are rejoicing: The righteous are full.—The righteous are at peace; as for them, let their circumstances speak for themselves. So literally has the Lord fulfilled his word which he authorised. Our informant stopped a day or two at Nauvoo, as he came from the camp here. There is confusion.—The Mormons are getting out as fast as they can, and strangers entering into their inheritances and possessing them while [thy the Mormons] are leaving for the wilderness. All this, that the word of the Lord might be fulfilled.

The reader will see by this, that we warned them faithfully of the destruction which awaited them for their iniquity. At this we rejoice, exceedingly. We do not rejoice that they are perishing; for we would much rather they would have turned and lived; but as they would not, we rejoice, when we see their ruin, that we warned them of it.

We also rejoice that we bore testimony to the corruption of Joseph Smith and his family, because, now, the Lord has made it manifest, by the display of his own wrath. We incurred their displeasure, because we testified of their corruption, and the Lord has made

their corruption manifest to all and sustained us in opposing them, notwithstanding they sought our destruction, by every means in their power; but God has brought, and will bring the ruin on their own heads, with vengeance; for vengeance has yet not ceased on the head of that family, time will show nor will it cease, until there is a repentance, deep and sincere, for iniquities base and foul.

Never has the Lord, at any time, fulfilled his word which he authorised his servants to speak, in his name to any people, more fully than in the case of the people of Nauvoo. He is fulfilling it to the letter, every word of it just as he authorised it to be spoken; so that all may see, and all may know, that the Lord has done it, and is doing it. That people were told that they would not finish that temple which they were building. They were told that they would get the roof on, and do some of the inside work, but never would finish it. No people ever labored harder to prove the above declaration false. No pains were spared; but where has it terminated? just where we said it would. They have fled, and are fleeing into the wilderness, and their temple unfinished, and will remain so after they are gone to return no more. Let so much suffice for the Mormons and their fate, a fate we knew years ago, and testified of it.

A word concerning their persecutors.—The same God that has fulfilled, and is fulfilling his word on the Mormons, has a judgment and a curse for their persecutors, which they, in their turn, will receive, for as they "measured" to the Mormons, so shall it "be meted" to them. As they have shown no mercy, so shall they, in their turn, "have judgment without mercy;" and all this, in the due time of the Lord. Here we will leave them all, for the present.

SIDNEY RIGDON.

New Boston, Mercer co. Ill. April 18, 1846.

PRESIDENT S. RIGDON:

Dear Brother, in the gospel of our Lord and Savior, Jesus Christ.—

Although we have not heretofore, had an acquaintance, it becomes an imperious duty for me to acquaint you of the inexpressible goodness of my heavenly Father to me ward, through your instrumentality.

I had in contemplation, a personal interview with you at conference, but in consequence of the condition of my family, and other circumstances, put it out of my power to effect—however, I would say to you that it was made known to me in vision, that if I would come here the Lord would bless my labors, and gather in souls of great worth, into his kingdom. I was obedient to the divine call, and a very cordial reception awaited me. In a day or two after my arrival I was called upon to visit the sick, and one of the

most signal displays of the power of God was manifested to us, in the instantaneous healing of a lady who was taken with malignant Erysiples. She was taken in the end of the tongue and in 24 hours was speechless; when I came she could only move her head, and she was healed instantaneously to the astonishment of all. Many like cases of healing have been witnessed here.

I know that God has true prophets on the earth; for the things predicted on my head by brother James, have been abundantly confirmed on my head; so much so that when the Spirit bade me prophecy concerning the mind of a man in the public congregation, who was least expected to come out, he arose and came forward and gave his hand.

I can hardly tell you on paper what has taken place; hundreds come to hear. I have been here but a short time, 23 have confessed the Lord; the last 3 of which came out last night. The signs are good—if the Lord will, I preach next Lord's day, and something whispers me that the waters will be troubled.

The saints are rejoicing in hopes of the gathering—we are all in the covenant to give our all for the building up of Zion, and to lay down our lives for the brethren, if required. The spirit of Elijah is here, and we patiently wait his coming. Brother, may God speed you in the work.

Notwithstanding the love of those brethren who are brethren indeed, and the great need of some one to continue to stand by them, if it is expedient for me to come with my mite, here am I in the name of the Lord.

Tell elder Hinkle he must visit us soon—give me all the news, and advise me what to do. Your brother in the good hope.

A. P. RINGER.

Greencastle, Franklin Co. Pa. June 5 1846.

DEAR BROTHER ROBINSON:

I now seat my self to address a few lines to you, in which I will inform you that I am in good health and spirits at this time, may God add his richest blessings to you, and prosper you in publishing abroad through your periodical the everlasting glad tidings of eternal life, through faith in Jesus Christ, the great head of his church and kingdom in the last days.

I will inform you, dear brother, that about the middle of last February, I started from the western part of Illinois, to travel through with a horse and buggy to the city of Pittsburgh, to be thereby the 6th of April, to attend a conference appointed to meet on that day, to transact business for the church of Christ. I landed some two weeks before the session of conference, and on my arrival, I hastened to the house of my old friend and brother, elder Rigdon, to greet him and family with my first salutation.

On my arrival I found this devout family somewhat indisposed, particularly his daugh-

ter Eliza, who has since closed her earthly career in the triumphs of faith, and has gone to rest in the paradise of God with all the sanctified.

I continued in the city of Pittsburgh until conference was over, with the authorities of the church to learn the order of the kingdom more perfectly. And truly it was well spent time to me; for I not only had the privilege of seeing the art of man displayed in the different branches of mechanism in that city of mechanics, but of assembling from time to time with the first branch of the church and kingdom of Christ as organized in the last days by authority from heaven, and of hearing to my full satisfaction many witnesses of Jesus Christ, deliver, by the spirit of prophecy, glorious things to inspire our hopes for the future. In fine this was a glorious school to me long to be remembered; may the lesson long remain indelibly written on my mind, as my prayer.

As soon as conference was over and matters arranged I started in company with that beloved brother, elder Hatch, to this country to proclaim to the inhabitants of this land, the everlasting good news of eternal life, through faith in that order of things preached to the world by the apostles of Jesus Christ; obeyed by all the faithful of that age, but long since lost by the apostacy of the church; and revived again in these last days by authority from heaven, to raise up and prepare a people for the coming of the Lord, when he comes the second time without sin unto salvation.

The majority of the people here, I find to be friendly, kind hearted, genteel, and law abiding people, who hate vice, and love virtue; while on the other hand, there are a few, as in other parts, who suffer their religious prejudices to hold an influence over them, so much so, that they had rather believe a falshood against us, than the truth, in our favor. May God have mercy on them and lay not this sin to their charge, but give them repentance unto life is my prayer.

We have baptised three since here, and many others are investigating the matter closely to see if these things are so. May the great God help them to overcome, and escape from this perverse generation, is my prayer, through Jesus Christ our Lord.

But I must close by subscribing myself your sincere friend and brother in the new and everlasting covenant.

G. M. HINKLE.

Philadelphia, May 20, 1846.

PRESIDENT E. ROBINSON:

Dear Brother:—

This will inform you that I have just returned from Salem co. N. J. at which place I spent 6 weeks and 4 days, preaching to attentive congregations, and visiting among the people from house to house and laying before them in public and

private, the principles of eternal salvation; and redemption through faith in the Lord Jesus Christ, and obedience to the everlasting glad tidings of the kingdom promised to the prophet Daniel of old, and now set up by the will and commandment of the Lord God of hosts, and is rolling forth by the power of the God of Jacob, though perceived by few, save those who are actually engaged in its glorious work, who are assisted by the Holy Spirit which the Lord gives liberally to the faithful and obedient.

While in that region I introduced the glad tidings of the kingdom in two new places viz: Pittstown and Pennytown. I was invited to the last mentioned place by the Methodist friends who offered to give up their prayer meeting for me to preach to them, which I did twice to large and attentive congregations. In the former place I preached four times to respectable and attentive audiences. In both places the people are anxious to hear more about the kingdom of promise, and the desolation of abomination of the last days, &c. &c. They will be favored with preaching in those places by elder John Robinson, the presiding elder at Woodstown, and brother Joseph Reeves, priest of that branch of the church of Christ.

I had the privilege, last Sunday, of adding four members to that branch of the church, by baptism, and several more are expected to be baptized next Sabbath, by elder Robinson. I left the brethren and sisters in that place strong in the faith, and rejoicing in hope of the final triumph of the kingdom of promise. Many of the people in that vicinity are believing; they were very friendly, and treated me with the utmost kindness and respect.

Last evening I attended a prayer meeting at elder Sandborn's, in this city, where, for the first time, I had the pleasure of an introduction to elder Lync, late from England; we had an interesting meeting; the church here is in a healthy condition—the Spirit of the Lord is with the brethren and sisters in very deed, and they are growing stronger and stronger daily.

I am happy to learn, by brother Jones, that elders Hinkle and Hatch are preaching in the valley, and that some of the brethren were already beginning to gather to that place.—May the Lord bless and prosper them.

Your brother in hope of the rest of God.  
JAMES BLAKESLEE.

*To the members of the Church of Christ, scattered abroad, the quorum of the Twelve—send GREETING:*

**BELoved BRETHREN:—**

The time has come in the mind and providence of God when we as a quorum, and all in his kingdom, are called upon to act, and prepare ourselves for the grand events which are fast hastening upon the earth.—In obedience, therefore, to the revelations of

heaven, we hasten to communicate to you the joyful intelligence, that the land, pointed out by the Lord for the gathering of his people, has been purchased and the deed secured.—The land is situated in Cumberland Valley Franklin Co., Pa. one mile from Greencastle. The word of the Lord, through our President and Prophet is, that, "The door is now open for the gathering of my people, and the less delay the better for them, verily, verily thus saith the Lord."

The saints in this city have had a struggle long to be remembered in obtaining possession of that land, and nothing but the power of God has enabled us to reach this point.—At the organization of the church and kingdom of Christ in April 1815, the members of that kingdom with their hands lifted to heaven, covenanted with the heavens and with each other, that "they would stand by each other in all righteousness; and if the kingdom did not triumph it should not be their fault."—Such were the solemn covenants into which we entered. But when the time of trial came, some faltered and fell from their high stations—forgetting their covenants with God, they sought by the most base and unhallowed means to overthrow his kingdom.—Their treasures were in the things of this world, and there were their hearts also. But when almost every hand was withheld from which aid was expected to purchase our inheritance—in the darkest and gloomiest hour, when human wisdom was of no avail, the Lord put into the hearts of strangers to furnish the means for that object, in a manner most marvelous to us all. The Lord God of Hosts has truly manifested himself in behalf of his kingdom, and covered his enemies with eternal shame.

We therefore feel to say in the name of Israel's God, take courage brethren for the time is fast hastening when Zion shall appear in her glory. Though few in number, yet we are strong in faith, rich in hope, and confident of eternal victory, trusting in the power and promises of Jehovah.

You are aware, brethren, that it is not the province of this quorum to report in financial matters, but we wish to call the attention of the churches abroad to the redemption of our inheritance and the state of things as they exist. Our annual conference assembled on the 6th inst. and unanimously resolved, that the first and primary object of the church and kingdom of Christ, shall be to use every effort to redeem from all incumbrances the land upon which the Lord has called his people to gather. God spake in this wise to his people on that memorable occasion.

"Behold here is wisdom: Let there be a petition presented to this conference, and also to the brethren every where, praying for a liberal donation, that the promised possession may be obtained."

Behold I have set my hand for the last time to gather my people; to do my work, to bring

to pass my act my strange act, in the eyes of this people; therefore let all my saints know assuredly, that it is my will, that all which can be spared from the widow's mite to him who has thousands, should be speedily given into the hands of the financial committee for the redemption of Zion, and for a perpetual home for my saints, for I am God and beside me there is none else."

The saints abroad will hereby see, that if ever there was need of a helping hand in behalf of the cause of Zion and of God, that time has now arrived. God speaks unto us from the heavens, and shall we not heed the call?

The brethren can send money by whom they please to the financial committee, who will credit them for the same, and each man will receive an equivalent in land in the place of gathering, as soon as it can be surveyed, at the price affixed by the church. No speculation will be tolerated—for "verily, verily thus saith the Lord, the man or men who shall attempt to speculate out of the land of the inheritance of my people shall be cut off forever for thus saith the Lord thy God."

The object before us is not aggrandizement or wealth, but it is to bring again the Zion of our God. The prophets and fathers have looked forward to the day when it should be established never to be thrown down—that day is just dawning upon the world, when Zion shall be redeemed with judgments and her converts with righteousness. Let us then fulfil our covenants with the heavens and with each other; that it may be known in heaven above, and on the earth beneath, that we are willing to work righteousness, and be instrumental in the fulfillment of the great and important purposes of God, in preparing the way for the second advent of our Lord, and the ushering in the day of rest to the world.

Numbers are no consideration at present as the Lord has shown; and he will sift and purify his people, until such men can be found as will maintain their integrity of heart and character before him. God will have a pure people, a tried people, to whom he can reveal those important principles of truth and light by which he will bring to pass the great events of the last days.

Before the great and terrible day of the Lord, according to Malachi, he would send Elijah the prophet, who should turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse. The book of Doctrine and Covenants, in the 11th section, informs us that Sidney Rigdon was to prepare the way before Elijah, and the Savior, who should come, and to it we would invite your attention.

The grand object now before the people of God is to purify and sanctify themselves, for the coming of Elijah, for God the eternal Father hath declared, he would send him

unto us, to confer an authority and power through the priesthood by which the servants of the Lord shall be endowed to go forth to the nations and to bind up the law and seal up the testimony.

It is in view of these things that the Lord directs his people to gather in the Cumberland valley. He wants no man to go who is unwilling to go. He wants willing hearts and ready hands, men who are willing to dedicate themselves and all that they have and are, into the hands of him, who speaketh in righteousness, mighty to save. Are you prepared for these things? Let righteousness and truth reign amongst you; seek to enter in at the straight gate, and walk in the fear of the Lord. Call upon him in mighty prayer, and he will open the way before you—a way made bright and clear, for the rays of eternal light have shed their glory in our path, and illuminates the future with the brightest images of hope.

The day cometh when wickedness shall be swept from the earth as with the besom of destruction, when the hand of God shall be heavy upon the nations of the earth in judgment, but to those who fear his name shall the son of righteousness arise with healing in his wings.

In conclusion, we would say, beloved brethren, let us live in view of the great events before us—in view of the great and awful day when the Son of God shall appear, that we may receive a crown of glory at his hand.

By direction of the Twelve.

J. HATCH Jr. Sec't. pro tem.

Laharpe, Ill. March 23, 1846.

DEAR BROTHER ROBINSON:—

With pleasure I devote a few moments this morning to answer yours, of the 29th of Dec. and to inform you of the circumstances and events that surround us, and are passing in this country. Any apology that I can make for not writing before, I presume will be useless, and of no avail; I will therefore only say that the greatest reason why I have not written sooner is, that I wished first, to ascertain whether it would be possible for me to attend the conference in April. Though my heart, and prayers, will be with you, yet circumstances render it impossible for me to be there in person upon that occasion.

With regard to Nauvoo, and the Mormons, I hardly know what to say, or where to begin; my heart sickens at the depravity and corruptions of that people, and my nerves become unsteady at the thoughts of recording them. Brigham with most of the twelve, and several hundred followers are now in two camps, about 80 miles from Nauvoo, in Mo. and Iowa, where they intend to remain until the 1st May, when it is expected they will be joined by all that intend going with them, when they are all to move on together.—

Their temple is unfinished, and will remain so until the besom of destruction will complete its ruin; for its desolation has apparently already commenced, for to use their own words, God has scattered some hot drops upon it and burned a part of its roof; and another time when the Mormons were assembled for meeting, its upper floor fell several inches and broke up the meeting, showing to the wise that the twelve had not confidence in the protection of him whom they pretend to worship.

Orson Hyde remains in Nauvoo to bestow endowments upon all the faithful, and to manufacture revelations suitable to the times and people; one of which I read yesterday, that was given relative to James J. Strang of whom I will particularly speak in another place. Of their endowments in the temple, I will inform you that their first act as a prelude, was to abolish all marriage contracts, and then to seal up the faithful to as many women as they chose; at the same time bestowing another kind of an endowment on the plebeians, (see Matt. 19: 12.) for the benefit of the chosen, and perhaps for the benefit of themselves also—such was the endowment bestowed upon three persons that went from this place, (La Harpe,) two of whom have since returned.

It is needless to say that such proceedings have caused more misery than tongue, or pen can describe; husbands putting away their wives, or taking new wives with their old ones, wives running away from their husbands, and each stealing their children from the other, and often their property; murder has recently been committed in Nauvoo in consequence of it. All these things cry to heaven for vengeance louder than the blood of Abel or the sins of Sodom; and heavier than those judgments will it fall upon this land. Many Mormons are daily moving into Nauvoo from the east, and great numbers declare they will never leave it; while on the other hand, their enemies in this and the nine surrounding counties, stand or are rather preparing for revenge, and swear that every Mormon must leave by the first of June. George Coulson's wife has left her husband taken her children and gone to her friends in Pennsylvania; many such instances of separation I could name, but will forbear.

And now, I will say a few things concerning James J. Strang. His followers say that he has been a pettifogger; that he is very poor, and that he was baptized and ordained an elder in Nauvoo by Joseph Smith, and that is all the ordination by man he ever received, and his own papers, which I have seen, states that his present position which he holds, or pretends to hold, as leader of the church, is by virtue of an appointment by letter written by Joseph Smith, at Nauvoo, on the 18th of June 1844, and mailed on the 19th of the same month; and that he has since

been ordained Joseph's successor by a holy messenger from heaven. With regard to the letter, I well know that no such letter was written or dictated by Joseph on the 18th or 19th of June 1844, unless it was written before 8 o'clock in the morning of the 18th (the morning that yourself and president Rigdon with your families left Nauvoo for Pittsburgh,) for after 8 o'clock I was with him constantly as one of his life guards till Wednesday morning, when I left for a short time to go to Fort Madison. It appears that as late as the afternoon of the 18th, Joseph had no thoughts of dying soon, for in an address to the Legion he stated that the sword was drawn never to be sheathed till his enemies were subdued, and he should live to triumph over them all.

John E. Page has renounced the twelve and joined with Strang, and is now preaching his claims. Luke Johnson, one of the old 12, has come back and been rebaptized by the twelve, and the Mormons say, has taken the place of J. E. Page in that quorum. \* \*

I remain as ever, yours, in the bonds of the everlasting covenant,

JOSEPH M. COLE.

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# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

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## SECOND COMING OF CHRIST.

BY S. RIGDON.

(Continued from page 466.)

The Psalmist says some things which corresponds so exactly with what Isaiah has said, as above referred to, that we will here give them a place. 50th Psalm from the 1st to the close of the 4th verse, he says thus.—“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof. Out of Zion, the perfection of beauty; God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.”

The Psalmist says the same things, if not, the same words, to the same import, as Isaiah says. “Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him.” Isaiah says, “behold the Lord will come with fire.” David says ‘a fire shall devour before him.’ Isaiah says ‘his chariots are to be like a whirlwind.’ David says, ‘It shall be very tempestuous round about him.’ If the Lord’s chariots, when he comes, is as a whirlwind, it will be tempestuous round about him. Isaiah says, when he comes, he will render a rebuke and anger with fury.—David says, he will judge the people. If he renders a rebuke, it will be because he first judges the people. The reader by a little attention may see, that Isaiah and David both speaks of the same event, and of a coming of the Lord yet future; for no such coming of the Lord, has been yet, and the scriptures give us an account of but one more coming of the Lord, which is called his second coming; and must be the one the Lord alludes to himself, as before stated, when it will be with the world “as it was in the days of Noah.”

But leaving the old testament prophets, we will attend to what those of the new testament have said about this coming of the Lord, In the 1st chapter of the second epistle to the Thessalonians, from the 7th to the close of the 10th verse. Paul says thus: “And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints,

and to be admired in all them that believe (because our testimony among you was believed) in that day.” The form of expression here, is so nearly like that of David, and Isaiah, as to settle the question, at the first reading, that they all referred to the same events. Paul says the Lord Jesus will be revealed from heaven with his angels, in flaming fire; both David and Isaiah says, he will come with fire. Paul says when he comes in flaming fire, he will take vengeance on them that know not God and obey not the gospel. Isaiah says when he comes he will render a rebuke with anger and fury. And in the 35th chapter, as before quoted, Isaiah says he will come with vengeance. This sameness of expression is uncontrovertable proof, that they all referred to the same events. As we have done in the other instances, so we do in this, ask the reader’s attention to the whole chapter, for there both blessings and judgments, are pronounced by the apostle, and their fulfillment depends on the fact of the Lord’s coming, and such a coming, as is here described, has never yet transpired, and if it ever does it will have to do it after this time. One thing here is, particularly, worthy of notice. In the quotations from Isaiah and David, the words Lord and God, occurs; and here Paul puts the matter at rest, that the Lord and God, mentioned by David, and Isaiah, is Jesus Christ, for says Paul “the Lord Jesus shall be revealed from heaven in flaming fire.” The Lord, and the God, then, who is to come in fire, and in tempest, to render vengeance and recompence, is the Lord Jesus.

In relation to this coming of the Lord Jesus, Paul frequently speaks. In the 1st epistle to Thessalonians 1st chapter 9th. and 10th verses he says thus. “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

These sayings of the apostle are very forcible. The saints are here commended for having received the word, and having turned away from idols, and as an item of their faith, and a principle one, they were waiting for the Savior from heaven. Now if he were not coming again from heaven, the apostles commendation of their faith in the fact must have been exceedingly ignorant, to say the best of it. But as certain as Paul was a minister of the Lord Jesus, so certain, it is, that Christ is again coming to the earth.

In view, then, of the fact, Paul says again to the Thessalonian Christians. 2nd epistle 2nd chapter 1st verse. "Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him. Here again the "coming" of the Lord is associated with the gathering together of the saints with him, that is, unless Christ comes again, the saints will not be gathered unto him: This is the same as David had said, in the 50th Psalm, as before quoted. After David had said "Our God shall come," he says in the 5th verse. "Gather my saints unto me; those that have made a covenant with me by sacrifice." According to this, those who have made a covenant with God by sacrifice, will be gathered unto him. It is doubtless in view of this, Paul exhorts the saints, of his day, by the coming of the Lord Jesus, and by our gathering together unto him.— These facts place the matter beyond dispute, that Paul, David, and Isaiah, all spake of the same events.

There is one thing said by Paul in the 10th verse of the 1st chapter of 1st epistle to Thessalonians, as before quoted, that adds force to what we have said. Paul, after he had commended the Thessalonian Christians, for their faith in waiting for Christ from heaven, adds the following. "Even Jesus which delivered us from the wrath to come." This wrath to come so coincides with what the other prophets said, on the same subject, that the Lord, when he come, would come with "vengeance" with anger, with wrath, with tempest, with fire, with fury, and with rebuke." Paul here calls these things, "the wrath to come;" from which, he says, "the Lord had delivered us," [the saints]

In relation to the coming of Christ, all the prophets and apostles of both the old and new Testament, have spoken in language not to be misunderstood. Peter, as recorded in the 3rd chapter of the Acts of the apostles, has presented the subject in a most forcible point of light, in the 19th, 20th, and 21st verses are the following recorded: "Repent ye therefore and be converted that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you: Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

According to this, Christ was to be sent after the heavens had received him, which took place at the time of his ascension. See 1st chapter of the Acts of the apostles, 9th and 10th verses, where we have the following: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel." And of this sending or com-

ing, and restitution of all things, all the prophets had spoken since the world began. This is placing the subject in as clear and forcible point of light as language can do it.

As proof of what Peter here says, we have a prophecy of Enoch's, the seventh from Adam, recorded by Jude, to the following effect. See the epistle of Jude 14th and 15th verses. "And Enoch also the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." So all the prophets whether before the flood or after, understood these things and prophesied of them. It was to this advent the Savior alluded when he said thus: Matthew 16th chapter 26th and 27th verses. "For what is a man profited, if he shall gain the whole world, or lose his own soul? or what shall a man give in exchange for his soul. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward ever man according to his works."

Mark 13: 32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father." And all the prophets have testified the same things of this coming of Christ, that when he comes he will take the world at surprise. He will come at such an hour as they think not, and at a day when he is least expected, Peter says concerning it that the people will mock and scoff at the idea of his coming. See the 3rd chapter of his second epistle 3rd and 4th verses. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. Such will surely be taken by that day at an hour when they least expect. Paul says it will overtake the world as a thief in the night. When it comes they will be saying "peace and safety." 1st Thessalonians 5th chapter 1st 2nd and 3rd verses. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Though the world at large will be taken at great surprise, yet, there are some who will not. See the 4th verse. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." From this we learn a fact that those whom Paul calls brethren, will be apprised of the Savior's coming, and will not be overtaken as a thief in the night.— There must be a cause for all this. If the

mass of mankind is to be overtaken, by the most important event in the history of the world, as they would be by a thief in the night, there must be a cause why it is so.— There is a saying of the Savior in the 21st chapter of Luke, in speaking of his coming, which places the subject in a point of light most important. In the 27th verse he says thus, speaking of his coming: “And then shall they see the Son of man coming in a cloud, with power and great glory.” And then in the 35th verse he says thus: “For as a snare shall it come on all them that dwell on all the face of the whole earth.” Put these

together, and the subject assumes a form calculated to arouse the inquiry, how is this to be? In the 24th chapter of Matthew, 14th verse, speaking of the same thing; he says thus: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Put all these sayings of our Savior, and those before quoted from the prophets and apostles, together, and if any thing could awaken a spirit of inquiry in the mind of the biblical student, this must do it if he once admits that they are true, and the things said will ever come to pass.

We will give one more quotation on this subject from the prophet Zechariah, 14th chap. from the 1st to the close of the 5th verse, which reads thus:

“Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.— And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled in the days of Uzziah king of Judah; and the Lord my God shall come and all the saints with thee.”

Here the subject is minutely detailed, not only the fact of the Savior's coming, but the place, and the circumstances, and the things which will take place at his coming. If the reader desires to see the whole account, of what is here said, let him read from the commencement of the 12th chapter to the close of the prophecy, and he cannot fail of seeing, that the things there spoken of, have yet to take place. The 6th verse of the 15th chapter, proves the important fact, that the

Lord and God, spoken of by the prophet, is the Lord Jesus Christ; for the following words could not apply to any other: “And one shall say unto him, What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.”

In connection with what Zechariah has said, about the great battle at Jerusalem, at the time the Savior comes, we will quote some of the sayings of John, the apostle, recorded in the Revelations. In the 17th chapter, John, in speaking of the kings of the earth, concerning whom he said, they had been made drunk with the wine of the wrath of the fornication of her who sat on the scarlet colored beast, says in the 14th v.: “These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.” Now at what time will the kings of the earth make war with the Lamb; will it not be at the time spoken of by Zechariah? Again in the 6th chapter of Revelations he speaks in this wise, see from the 12th to the close of the 17th verse:

“And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”

Here is surely the time when the kings of the earth who make war with the Lamb, shall be overcome, and, according to Zechariah, there is a time coming when they will all be gathered to battle, and the Lord will go forth against them, and destroy them. And John says they will make war with the Lamb, and the Lamb will overcome them, and as no such occurrences can take place but once, we think we do not hazard much in saying, that John, the revelator, and the prophet Zachariah, both referred to the same event, in the quotations we have made. We will make one more quotation from the Revelations, it is in the 19th chapter from the 17th verse to the close of the chapter, which is as follows:

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,—

Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

A little reflection we think will satisfy the reader that the things which we have above quoted, from the prophets and apostles, all relate to the same advent of the Savior, and are all to take place in connection with his coming, as therein declared. No such events can but once transpire, and all know they have not transpired yet.

*To be continued.*

#### APOSTACY OF THE APOSTOLIC CHURCH.

"I Charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word: be instant in season, and out of season, reprove, rebuke, with all long suffering and doctrine; For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2d Tim: 4:1-5.

The first advent of the Messiah, the introduction of the gospel and the establishment of the church of Christ in the apostolic age, are facts which have transpired in exact fulfillment of the ancient prophets. Time need not be spent to prove this proposition to any man, who believes the bible and in any good degree is acquainted with what it contains.—In fulfillment also of numerous predictions of the ancient prophets and apostles, the institution, established by the primitive christians, has been disorganized and thrown into confusion, the law transgressed, the ordinances changed, and the gospel covenant broken.—At any rate inspired men, in ages past, declared, that these things should transpire, and we propose an examination of this subject.—We invite the attention of the reader "to the law and to the testimony," for the prophet Isaiah has declared that "if they speak not according to these, it is because, there is no light in them."

In the investigation of this subject we shall present the prophetic history of the christian institution from the days of the apostles down to the present time, regardless of the opinion of uninspired men. The opinion of A may be a very good opinion, of B a very wise one, of C a very learned one, but if they come in contact with the declarations of the prophets and apostles, inspired by the spirit of the living God, they are worthless to any man who desires to know the truths of heaven unadulterated with the errors of the world.

In different ages of the world, Jehovah, unveiling the heavens, revealed himself to the human family, and established an organized government amongst men. To Moses he delivered an order of things and charged him "to observe all things according to the pattern" shown him in the mount." We find by the examination of the scriptures, that while the children of Israel observed the law, they were highly blessed with revelations from God, the administration of angels, prophets and prophetesses, and many inspired men, but when they violated that law, they suffered the displeasure of the Almighty. In all ages when God has had a people upon the earth, they have been distinguished from all other people, from the fact that they have had direct revelations from the heavens; blessings for obedience and punishment for disobedience.

In the meridian of time the Lord of glory visited the earth, and proclaimed the doctrine of eternal life. The Jews had become alienated from the God of their fathers, and, revelation having ceased in consequence of their alienation they were divided into a great variety of sects. They all pretended to believe Moses and the prophets; but says the Savior, "if ye had believed Moses and the prophets, ye would have believed also in me for they wrote of me;" showing plainly that they did not believe what they pretended to believe. Such was the darkness among them in relation to the purposes of God, that they rejected the Messiah. In consequence of this the Lord declared, that "therefore the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof."—Matt 21:43. Hence we see that while they brought forth the fruits of the kingdom they received the approbation of the heavens, but, when they ceased to bring forth the fruits, the kingdom was rent from them and given to another people.—It was taken from the Jews and given to the gentiles, and did the gentiles bring forth the fruits of the kingdom of God? we answer they did. Paul thanks the Lord that, the Corin'ians "came behind in no gift" &c. In writing to the Ephesians, he blesses God, "who has blessed them with all spiritual blessings in heavenly places in Christ."—In the 12th chapter of first Corinthians he mentions the gifts of the spirit of God, to wit: the word of wisdom, of knowledge, of faith, of the gifts of healing, the working c:

miracles, of prophecy, of the discerning of spirits, and diverse kinds of tongues—all the gifts of the self same spirit. These are some of the fruits of the kingdom of God, which have made his people a peculiar people, and distinguished them from all other nations, kindreds and tongues on the face of the whole earth.

But how did these gifts come? We answer, that they came through a certain order of things, instituted amongst men by the authority of heaven. Paul asserts this fact, in the 28th verse of this 12th chapter of 1st Corinthians. "And God hath set some in the church, first, apostles; secondly prophets; thirdly teachers: After that miracles; then gifts of healings, helps governments and diversities of tongues." Mark the declaration, that God introduced this order of things, and after the establishment of this order came the gift of the spirit. Read the 4th chapter of Ephesians, where he enumerates the officers and gifts bestowed by the immaculate Son of God when he ascended upon high, and led captivity captive; and there learn more fully the object of this order of things, and for what purpose these offices were given. The great apostle to the Gentiles compares the church to the body of a man, each limb performing its respective office. And as God gave Moses the command to "do all things according to the pattern," even so, the Lord Jesus directed his apostles to observe "all things (not a part) whatsoever he commanded them." Matt. 28: 20.

We have merely alluded to the character of the organized government of heaven delivered unto men, and mentioned some of the fruits of that divine order, before coming to the main subject of our text, that the reader may see some of the things from which the greatest portion of the Gentile world have apostatized. We have learned from the word of the Savior, that it was because of the fact, that the Jews did not bring forth the fruits of the kingdom, it was taken from them and given to a nation, who would bring forth the fruits of that kingdom. "Since ye count yourselves unworthy of eternal life, lo we turn unto the Gentiles," was the language of the apostle.—A calamity came upon the Jews to the uttermost after their rejection of the gospel, and the servants of the living God, while the ears of the Gentiles were privileged to listen to the glad tidings of eternal life, and to enjoy the favor of the heavens. We have now arrived at a point where we can introduce the predictions of the sacred writers concerning the Gentile world.

In the 11th chapter of Romans we find a prophetic history of both Jew and Gentile, as declared by St Paul. He compares the Jews to the branches of the tame olive tree," and the Gentiles to the "olive tree wild by nature." The consequence of unbelief the Jews were broken off and the Gentiles grafted in. The

apostle cautions them, commencing at the 18th verse of this chapter.

"Boast not against the branches; but if thou boast, thou bearest not the root but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: On them which fell severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

We learn in this chapter on what condition the Gentiles received the gospel and how it was their privilege to retain it. The awful and solemn warning to them was, "if God spared not the natural branches, take heed lest he spare not thee—toward thee (the Gentiles) goodness, if thou continue in his goodness, otherwise thou shalt be cut off." Have the Gentiles continued in the goodness of God we ask? Have they preserved the organization of the apostolic church unchanged, and its ordinances the same, as when they were entrusted to their charge? Yea have they continued to, and do they now, bring forth the fruits of the kingdom of God? We would exhort all lovers of the truth to examine the order of the church in the days of the apostles and compare it with the present state of things in the world and then answer these questions for themselves.

From the revelations of the bible, we find that the spirit of evil has sought to overthrow every institution which has been established upon the earth by the heavens: and according to the prophets the events of the past have occurred in exact fulfillment of the things they have spoken, when moved upon by the Holy Ghost. The principle on which the Gentile world were to stand was "to continue in the goodness" of God as inspiration declares: otherwise they were to be cut off.

We next come to the 2nd chapter of 2nd Thess. where the apostle declares pointedly and plainly that previous to the second advent of the Messiah, there should a grand apostacy take place; and the man of sin should rise. "Let no man deceive you by any means: for that day (to wit, of Christ), shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that while I was yet with you I told you these things, and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (preventeth) will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the

spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." The apostle here portrays in prophetic language one of the darkest pictures of wickedness and apostacy ever introduced by the spirit of evil upon the earth. There was to be a great "falling away," before the day of the Lord's second coming.—A falling away from what, we would ask? We answer from the order of God, from the eternal principles of that gospel, declared in the divine volume to be the "power of God unto salvation." God had introduced his organized government amongst men, and established an unchangable law of adoption into his kingdom; but the wicked one was to come "with all deceivableness of unrighteousness in them that perish"—the "man of sin was to be revealed," and wickedness and corruption were to continue until the Lord should come in his glory to sweep iniquity from the earth as with the besom of destruction.

This apostacy did not take place in a day, a month, or a year: but gradually. No man, nor community of men, ever plunged at one stride into the lowest depths of wickedness and crime, and especially those who have been intrusted with the truths of eternal salvation; but they have been led on step by step by the cunning craftiness of Satan until they are at last overthrown, until they arrive at that point, when "God shall send them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth but had pleasure in unrighteousness." When we trace down the bible history of the primitive church, we find no revelations after the close of the first century of the christian era. But we learn from ecclesiastical historians, that notwithstanding many persecutions, schisms and heresies arose, yet the gifts and blessings of the gospel continued until the first part of the fourth century, when they almost entirely disappeared.

J. HATCH jr.

(To be continued.)

Greencastle, Pa. July 2, 1846.

PRESIDENT E. A. ROBINSON:

Dear Brother,—I take this method of informing you, and through you, the different branches of the church of Christ abroad, that I am now in this place, in the midst of my brethren of the kingdom of Christ, in good health and spirits. On arriving here last Thursday evening, from the east, I found some ten or twelve families of the saints, all

in good health and spirits, and in comfortable circumstances, greatly rejoicing, in the goodness of God our heavenly Father, for his unspeakable kindness and tender mercies, in conducting them forth in peace, to the land pointed out by the finger of the Lord, for the gathering of the saints of his kingdom, in order that they may be built up in righteousness before him, in all things, and thus become the Zion of our God, even the pure in heart, (for this is Zion, the PURE IN HEART.)

I greatly rejoice that I am permitted to hail so many of my brethren and sisters in peace, on this land, and under so favorable circumstances as now exists. I have attended several meetings with the saints; since my arrival, in some of which the Lord has manifested himself to us as in days of old, by the outpouring of his holy Spirit, speaking to us through his prophets, giving us revelation in their time, according to his promise. And thus the Lord continues the work of the latter days among his people, causing our hearts to rejoice exceedingly, in the great work in which we are engaged.

This is a pleasant country, and a healthy climate, with pure water, and a productive soil; the inhabitants appear friendly to us, and so far as I am acquainted, treat us with kindness and due respect; and of course, they, in return, will receive the same from us, that we may live together in peace and harmony, and do each other all the good in our power; that the Lord may be glorified in his saints, in establishing that order of things, spoken of by all his holy prophets since the world began, preparatory to the personal advent of the King of kings, to reign on this earth, over his people, in mount Zion, and in Jerusalem, and before his ancients gloriously.

And now dear brethren, with regard to my faith in the work of God in which we are engaged, I would say as my name sake of old said, see James, 2nd chapter 18th verse.—"Though I have nothing to say of my own righteousness, Christ is all in all with me.—The brethren here are much pleased with the Lord's choice of the land of our inheritance, and may the blessings of the God of Abraham, Isaac, and Jacob, rest upon this land, is my prayer in the name of my Lord and Savior, Jesus Christ, amen.

I left the churches in the east in a healthy condition, some having been added to them, of late, by baptism. And I take this opportunity of tendering to the brethren and friends in the east, my hearty thanks for their kind treatment to me during my stay among them; and I will say to them, that the Lord will reward them for all their acts of benevolence to his servants, in due time. See Matthew, 24: 34—40. I expect to remain here a few weeks, if the Lord will, to prepare to receive my family from the west, and for the ensuing winter, as I have no means to provide for them, wants save the labor of my own hands; for of

this world's goods I have none left, having travelled and preached the gospel nearly all my time for the last 10 or 12 years, without money or price, that this generation might hear the glad tidings or the everlasting gospel, and if they would, prepare themselves, and be prepared, for the awful, as well as the grand events to transpire in the present generation. For know assuredly, Oh ye inhabitants of the earth, that the present generation will not all pass away, ere the Lord will have established the glorious truths made known to his servants the prophets and apostles of old, and whose testimonies are recorded in that book called the bible, concerning the preparation for, and also the coming of the Lord Jesus Christ to take vengeance on such as know not God, and obey not the gospel of our Lord Jesus Christ: therefore, *repent*, all ye inhabitants of the earth, and forsake and turn from all your abominations, and come down in the depths of humility before the Lord, and believe on the Lord Jesus Christ, who was crucified for the sins of the world, dead and buried and raised up again the third day, according to the testimony of his holy apostles, and then be baptized, or immersed in water, for the remission, or forgiveness of sins, and then, according to the promise, see Acts 2nd chap., you shall receive the gift of the Holy Ghost, that by keeping the commandments, you may be washed and cleansed from all your sins, and if you continue faithful to the end, you shall be saved in the kingdom of Christ. But remember the ordinances of the gospel must be administered by the legally constituted authorities from Jesus Christ, in order to insure remission of sins, and the gift of the Holy Ghost, and enjoy the blessings of the gospel, as in days of old.

Feel as though I would like to say much on this subject, but time and space forbids at present. Should my brethren and friends abroad feel disposed to correspond with me, during my stay in this place, which by the by would be very gratifying to me, and if I can render any service to them by the use of my pen, in my weak way, I shall be happy to do so; they will please direct their letters to my address; to Greencastle, Franklin Co. Pa., post paid.

I remain your Brother,

In the Kingdom of Christ.

JAMES BLAKESLEE.

*From the Protestant Unionist.*  
**THE JEWS.**

WHEN divine providences flash upon us in a vision of glory, or burst over our heads in a tempest of retribution, we are aroused and contemplate them for a moment. But Empires rise and fall, the glory of the world passes by; the marvelous doings of God transpire before our eyes, and in most instances we heed them not; we feel them not; we continue the same. One more move on the politi-

cal chess board of Europe and the Jews will very probably return to the land of their fathers. Seventeen centuries have expired since they were expatriated and driven from that land by the iron-girt arm of the Roman despotism. Since that they have had no home but the grave. In the eloquent language of the prophet they have been "scattered into all nations and made a hissing and a proverb" among the people. But it should quicken our devotion, as it must certainly excite our astonishment, that while this fugitive people are glancing at this late date towards the land of the patriarchs, and longing to return thither, not a man exists who can lay his hand upon his bosom and say he holds for his pedigree of the warlike race who eighteen centuries ago destroyed them: that man does not exist who can demonstrate he is a Roman! The Empire, since Jerusalem was shorn of her splendor, has been literally cloven from north to south; it has been hacked to pieces with the sword, burnt with fire and made to reel to and fro on the face of the earth like a drunken man. It has, indeed, been annihilated. *Sic transit gloria mundi.*


The powers of the earth are now furbishing their swords. They are pointing their spears. In the language of the scriptures, "The Gentiles prepare war, they wake up their mighty men; they beat their plow-shares into swords and their pruning-hooks into spears. The army and the navy, the soldier and the sailor ring the note of preparation for the last war—the war that shall divide the Ottoman Empire among the other European powers, and send home to the land of their fathers—to Judea—the long exile nation.—The moment of devouring Turkey is at hand. The wild beasts both of air and earth already howl for their share; the eagle, the bear and the lion—Russia, Austria, France and England make ready for the prey. And poor Israel must be restored to his native mountains amid the clash of arms, the din of war! "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." *Rev. 14*


Forty years ago a writer deduced from Is. xlix, 17, "they that made thee waste shall go forth of thee," that the Turks would leave the land and insensibly fade away out of it. What was then conjecture is now become fact. The country is to a great extent emptied of its inhabitants. The pastoral hills of the glorious land invite the shepherds' care. Her plains and valleys call for the husbandman. All her famous cities, towns and villages plead to be rebuilt; the very stones of the streets call for the return of the tribes—that they should go up and inherit the land. A once mighty empire has fallen prostrate to make room for them. Earth's greatest tyrant is rousing them from their ancient hiding places, and the most illustrious nation in the world is moving in their restoration. Soon, we trust, shall this


ancient people be heard to sing, "O Lord, for though thou wast angry with me, yet now is thine anger turned away and thou comfortest me."


## MESSENGER AND ADVOCATE.

GREENCASTLE, PA. JULY, 1846.

 We are compelled, for want of room, to defer a description of the "Adventure farm" until our next.


 We shall devote a page in our next, to the remarks of our neighboring Editors.

 The communications from the pen of elder T. A. Lyne, found in this No., will be perused with deep interest. The change wrought upon the whole man, when he yields an implicit obedience to the gospel of peace, is so striking and heavenly, that it cannot fail to call forth the admiration of both saint and sinner. A gospel that has power to cause an individual to cheerfully relinquish a profession, which he has successfully practised for years, that of an admired actor upon the public stage, and become a "Herald of the Cross," is certainly worthy of our consideration—Such is the gospel of Christ.

 Elder A. P. Ringer and family, accompanied by brother A. Grimes and family, arrived here a few weeks since, from Mercer co. Ill. They were all in good health and excellent spirits, rejoicing greatly in the glorious work of the last days.

We learn, verbally, from elder Ringer, that within a few weeks previous to leaving Ill. and on his journey hither, he had baptized 43 persons, organized a branch of the church, and left them strong in faith, determined to work out their salvation with fear and trembling, and save themselves from this untoward generation.

Elders Ringer and S. Grimes have returned on a mission to the west, to renew their labors, and to instruct the saints in the ways of life more perfectly. May the Lord speed them on their journey, crown their labors with abundant success, and enable them to return in safety, by the October conference, is our prayer.

 There has been several changes in the grand council, since the April conference. At a meeting of the grand council in Pittsburgh, on Tuesday evening, April 21, 1846,

James M. Greig was expelled from the council, by the word of the Lord, for transgression, and Ephraim B. Green was appointed to take his place, who came forward, was ordained and took his seat. Elder Wm. Jones, of Philadelphia, was appointed to take his place as president of the seventies' quorum.

At the same session of the council, brothers J. B. Bozworth and S. B. Shortridge were appointed members of the Financial Committee in the places of T. L. Baker and Richard Croxall, who had been previously expelled.

At a meeting of the grand council April 28, Samuel Fields withdrew, when Samuel Cook was appointed to take his place.

### THE CAUSE OF TRUTH.

What is better calculated to cheer the hearts of the saints, than to see the kingdom of God moving steadily onward, accomplishing the work assigned it by its great Author? Great and mighty have been, and still are, the exertions of the adversary to overthrow it, yet its course is steadily onward.

No-sooner had the church at Nauvoo rejected the law of God, and said they would no longer be governed by the order of heaven, than they began to do all in their power to destroy the influence and character of the man to whom the Lord had communicated the pattern of the organization of the kingdom of God, as spoken of by Daniel. They spared no pains in hurling upon him anathemas, slander, and abuse, foul and malignant, all of which fell harmless at his feet. Finding these failed, they were not slack to use the name of the Lord, giving sign upon sign whereby, as they said, the world should know they were the chosen of the Lord, and he the rejected of the Almighty, thinking thereby to destroy the work in its infancy; but marvellous as it may appear, every sign failed, or rather were reversed, as the curses contained therein came upon their own heads with the vengeance and fury of an offended God. In the mean time, he continued to move forward, performing the work whereunto the Lord had called him; of which they were not ignorant, as he had testified to them of the course his heavenly Father had marked out for him to pursue, from that time until the time of the end; some few items of which, we will mention here, notwithstanding they are familiar to many of the saints.

In the latter part of the summer of 1844, in Nauvoo, he testified that the Lord had called him to return to Pittsburgh, where, at some future day, not many months hence, he was to organize the kingdom of God with such materials as the Lord his God should send unto



him, after which the saints were to settle east of the mountains, in Pennsylvania, at some point not far from Chambersburg, which place would be sought out hereafter by the direction of the Lord. That there the righteous should have the privilege of purchasing for themselves a home, where they could build and inhabit, where they could plant vineyards and eat the fruit thereof; and where the weary and oppressed should find safety and deliverance until the coming of the Son of man.

He also testified that the people of Nauvoo, for their wickedness and for their abominations which they had practised before the Lord, should be smitten, scattered and driven, and their city should be left unto them desolate, until they should have neither a name or a place, as a people, upon the face of the earth.

In obedience to the above instructions he moved forward, nothing varying from the pattern given, until the time arrived, 6th of April 1845, for the organization of the kingdom, when the Lord had caused to be gathered around him, a body of men, from different parts of the country, who seemed, with very slight exceptions, to be of one heart and mind. He had reached this point amidst the greatest opposition it were possible for the people of Nauvoo, and their emissaries, to bring against him. So great had been their exertions, and so sure they seemed to feel of their success in his overthrow, that they were ready to prophesy freely, that he never would be able to hold the first conference, and make the organization testified of the summer previous. The conference came, however, and such an assembly we never witnessed; every heart seemed intent on doing the will of his heavenly Father, and every soul was willing to enter into covenant with the Lord his God, that if this kingdom was not borne off triumphant, it should not be their fault. So great were the manifestations of the spirit of God, that for six days, a large body of men, who were mostly strangers to each other, sat in solemn council, in peace and harmony, transacting the business pertaining to the kingdom of heaven, and the great and glorious work which lay before them, until the rest of God should be brought in; not even suffering their sectional feelings, or their religious prejudices or dogmas to have place in their midst, but were anxious for the great Jehovah to direct all things according to the counsel of his own will. Even some of our bitter enemies being present, and seeing the peace, harmony and good will prevailing, were constrained to say, surely God is here, and laying down the arms of their rebellion, went forth into the waters of

baptism, and became members of that very kingdom; they were but a few days previous ready to oppose with all their might.

Time passed on until it became necessary to search out the location for the inheritance of the saints, August 1845, when the Lord said to President Rigdon, "arise and take thy journey and look out the land which I have told thee of, it lieth in the Cumberland valley in the southern part of Franklin county, Pennsylvania." He went forth in obedience to the heavenly commandment, and being directed by the spirit of the Lord, proceeded to the place designated, and when his eyes fell upon the spot his heart leaped for joy, and he exclaimed, this is the land! here is the home for the saints! notwithstanding his natural eyes had never beheld it before, being an entire stranger in the country.

After having ascertained that the gentleman owning the place would sell it, and having offered a prayer of thanksgiving and praise to his heavenly Father for his mercy and kindness to him thus far, and having consecrated and dedicated the place to the service and glory of the Lord his God, he was commanded to return to the church in Pittsburgh, and inform them of the success of his mission; and say unto them in the name of the Lord, "to arise and purchase your inheritance, and secure unto yourselves habitations in the place where the Lord has promised safety and protection to all those who will keep his commandments, and walk uprightly in his sight; for in this land the Lord has said his people shall find deliverance in the day when he will pour out his judgments and scourges upon the inhabitants of the earth, because of their iniquity and their transgression, for these are the days of vengeance that I have in my heart, saith the Lord, and the year of recompence for my redeemed is drawing very near; therefore, I will establish Zion in great strength, and Jerusalem shall be rebuilt, that in them the righteous may find safety, and he that turneth from ungodliness in Jacob."

When this report was heard by the church; they received it with acclamations of joy, and notwithstanding they considered themselves poor as to the things of this world, yet they immediately despatched brother Peter Boyer, as their agent, (he being one of the Financial Committee of the church, appointed by revelation,) with means to make the purchase and enter into contract for the place. Brother Boyer returned in a few days, having discharged the duties of his mission with fidelity, and the spirit of the Lord bore testimony that he had done all things well.

Two important points now having been obtained, in the history of the church of Christ and the kingdom of God, viz: the organization of the kingdom according to the heavenly pattern, and the searching out and the purchase of the land for the location of Zion; the adversary saw plainly that unless he could make use of other instruments than enemies without, the work would still progress and roll onward, in spite of all his efforts to the contrary; therefore he sought every opportunity to ensnare the feet of the members of the kingdom. The first bold attempt that he made was at the Philadelphia conference, in October, when W. E. McLellan had so far placed himself in his power that when he, [McLellan,] rebelled, and returned to Pittsburgh with the spirit of rebellion lurking in his heart, although for a few days he endeavored to conceal it. It was not long however, before he had sowed the seeds of discord in the hearts of several, who, like himself, had either forgotten or broken the solemn covenant they had entered into before the Lord; all of whom will have a fearful account to render in the great day of assizes, when all men will be brought before the bar of God to give an account of their stewardship.

If the Mormons made desperate efforts to accomplish their object, these men were more desperate, if possible, in the prosecution of their designs; which were, as the others, to destroy the man whom the Lord had raised up to establish and bear off his kingdom, and to overthrow the church of Christ, and also, to prevent the saints from ever possessing the inheritance they themselves helped to purchase.—Knowing that a large sum of money was to be raised in the spring, to meet the contract and get possession of the place purchased, they thought that if they could poison the minds of the brethren whom the Lord had blessed with means to assist in this matter, and who had pledged their faith to do so, they would certainly be successful in accomplishing the cherished object of their hearts. In order to do this they wrote long letters to several brethren in different branches of the church, filled with misrepresentation and falsehood, calculated in their nature, to beget fear and doubt; many of which letters we have now in our possession; and with pain are we required to record the fact that not a few were found, who were ready to listen to their foul and corrupt insinuations, and withheld their hands from performing that which they had covenanted before the Lord they would do; thereby forfeiting their right to the kingdom of God; and like Esau, sold their

birthright for a mess of pottage, some of whom are this day sorry in their hearts, but like him, will not be able to find repentance though they seek it carefully with tears.

So great had been the exertions of these men, and so sanguine were they of success, that they too, were ready to prophecy and give signs whereby the world might know that the kingdom had become corrupt and was rejected of the Lord, "that neither the Lord or the people, would suffer the church to settle upon the land they had purchased in the valley," which we have in one of those letters returned to us, written by the said W. E. McLellan, the fulfillment of which sign we leave the world to judge this day.

In the midst of all these scenes of oppression, through which the church was called to pass last winter, those who maintained their integrity before their heavenly Father, were receiving from time to time, great and marvellous manifestations of his power and goodness; and were receiving instruction in matters pertaining to the rolling forth of this kingdom, which filled their hearts with great joy.

When the time came to make arrangements to meet the spring payment, that we might obtain possession of our inheritance, the Lord gave directions precisely what course to pursue to accomplish that object, making a promise at the same time that if the instructions were strictly observed, nothing should come short, or fail, but all things pertaining thereto, should be performed in their time. The course marked out was followed, and the result was, notwithstanding our enemies were perfectly apprised of the whole transaction, and did all in their power to prevent its accomplishment, that at the appointed time the means was forthcoming, the deed obtained, and the saints are now joining in quiet possession of the very place appointed for their home, nearly two years since.

By the foregoing succinct statement of facts as they have transpired, with which many of the saints are personally acquainted, it will be seen that not all the opposition and persecution brought to bear by enemies, nor the ebbing and flowing, or rising and falling of its own members, has had power to move the kingdom one particle from its course; neither is the object of the saints changed, or the course to be pursued to obtain that object altered, in the least degree, but all things are moving forward precisely in the way and manner long since testified they would move. And let us here remark, that, not all the changes that may occur hereafter will ever have power to move it one hair's breadth from the course marked out, but all will know that the Lord God of host hath set too his own hand to accomplish his own purposes, and no power shall be able to stay it until he hath performed the intents of his heart, and until he hath brought to pass all things spoken of by his servants the prophets, and established an everlasting rest for his people.

Notwithstanding the entire failure of all the apostates to impede the progress of the cause of truth, yet there are those who are still willing to become pliant tools of the adversary, and lay too with their might to see if they cannot overthrow the cause of truth, an object so ardently

desired by satan. Were we to judge from the conduct of those who have left us, one would suppose that they cherished the belief that if they withdrew their influence from the kingdom it must certainly go down, as though its prosperity and success depended on one man, and that man was themselves; but how sore has been their disappointment, when they have seen it travel forth as though nothing had happened, or perhaps with more stability and strength than before.

Since writing the above there has been handed us a lengthy communication written by J. B. Bozworth of Pittsburgh, and addressed to elder J. Hatch jr. of this place, purporting to be a revelation from John Frazer of West Elizabeth Pa., (who had been expelled from the church, by the word of the Lord, previous to the receipt of the letter,) from which we will make a few extracts and compare with former declarations of that individual, when we shall leave every person to go with him who choose to do so; assuring them that when they have done all in their power, the kingdom will continue the same, with the same president at its head that the Lord inspired with wisdom to organize it in April, 1845, and all they will have accomplished will be to make shipwreck of their own salvation.

In speaking of president S. Rigdon, the professed revelation says:

"The things that thou hast done has not been acceptable in my sight from the day thou deliveredst the message to my people in the city of Nauvoo—excepting one thing, that of the pattern of the kingdom spoken of by Daniel, which kingdom I did accept for the pattern's sake; notwithstanding this acceptance, I the Lord was displeased in the things that thou had done."

Comment is unnecessary. Where is the child that does not know the Lord would never accept a thing he was displeased with? Has reason deserted its throne! Who is the man that dare, thus, to reproach the character of the great Jehoyah? let him beware lest his punishment shall be greater than he will be able to bear.

Compare the above quotation with the following blessing pronounced by John Frazer, upon the head of elder S. Rigdon, on the 2nd day of January last.

"Thus saith the Lord unto thee, my servant Sidney, I will curse them that curse thee, and I will bless them that heareth thy words and doeth them in all things; in all times will I uphold thee and sustain thee. Thou wilt pass through great anxiety of mind, and of spirit, and trouble of heart, by reason of false brethren and hypocrites, and wicked men; but fear not, neither be thou dismayed. When they seek thy life and thirst for thy blood, even at that time they shall stumble and fall; even at that time I will verify the promises that I made to thee that no man knoweth but thyself. \* \* Many shall come from afar unto thee, and thou shalt teach them all my law, and in my paths shall direct them; for thou shalt be, as I was

unto Moses, unto my people, only thou shalt not fall, thou shalt not slip, thou shalt accomplish that which he could not do, for he would not give unto me his whole heart until I forced it from him.

"Verily, verily, verily I say unto thee, inasmuch as thou hast pleased with me when no eye saw thee or ear heard thee but me alone, and didst dedicate thy whole heart, body and spirit unto me; which but few of the sons of men, the workmanship of my hands, hath done, verily, verily I say unto thee, for, for this cause gave I unto thee, and unto thy seed, and unto thy seed's seed, my kingdom spoken of by my servant the prophet Daniel; that in and through that kingdom and the power of that kingdom, shalt thou and thy seed receive all the promises, even from Abraham down until the end of time. This kingdom which thou hast received shall put on her beautiful garments, and then shall go forth in power, in great strength, and nothing shall impede its progress; it shall be propelled onward by all my host, and shall not stop until where I promised thee it should be when it should rest: And then, and at that time shall all nations, shall all kindreds, all tongues and all people know that I am God alone, the Alpha and the Omega, the Beginning and with the last. Amen."

If Mr. Frazer can reconcile the foregoing positive declarations, we have several others of his which we may give hereafter, if occasion should require; one of which was written by his own pen no longer ago than the latter part of April last, in which he uses as positive and strong language in favor of elder Rigdon, as in the blessing quoted above.

Mr. Frazer, the Lord God of hosts is UNCHANGEABLE.

## THE HOUSE OF ISRAEL.

(Continued from page 458.)

We again occupy a small space in our columns, by reviewing some items in the history of that ancient covenant people, the House of Israel.

In our former remarks we noticed some of the blessings promised that people, by the God of their fathers, Abraham, Isaac, and Jacob, through their great law-giver and prophet, Moses, which they were to enjoy while living in obedience to all the commands of the Lord their God, and remembering all his judgments and statutes to do them. Those blessings they realized to the fullest extent, so long as they observed the requirements enjoined upon them, if we can credit the testimony of the sacred writers.

Having merely noticed the promised blessings, it is our object, at this time, to examine some of the cursings pronounced upon Israel, on the same occasion, by Moses, and see if

they have any bearing upon the nations of the earth in this age of the world. In order to do this we shall quote a few sayings found in the 28th chapter of Deuteronomy, from the commencement of the 15th to the close of the 26th verse, inclusive.

"But it shall come to pass; if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commands and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field.—Cursed shall be thy basket and thy store.—Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he hath consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation and with an extreme burning, and with the sword, and with blasting, and with mildew, and they shall pursue thee until thou perish. And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.—The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and the beasts of the earth, and no man shall fray them away."

Who can conceive of afflictions more awful than the above? yet they were but a small portion of the calamities which awaited that people, as the reader will learn by perusing the whole chapter; a few more of which we will add, which may be found in the 53rd, 54th, and 55th verses; also from the commencement of the 60th to the close of the 67th verse, inclusive.

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and the flesh of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom,

and toward the remnant of his children which he shall leave: So that he will not give unto any of them of the flesh of his children whom he shall eat: because he has nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates."

"Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God. 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 whether thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:—And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Here are cursings and afflictions denounced, of a nature so dreadful, that the recital of them, alone, is almost sufficient to chill the blood in the veins of the most hardened or careless. "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation and rebuke, in ALL *thou settest thine hand to do.*" So great would be the displeasure of the Almighty in the event of their disobedience, that in cursing he would curse them, in smiting he would smite them, and in scattering he would scatter them, until they were smitten, scattered and driven among all the nations of the earth, where they should find neither rest nor ease, but cursings sore and grievous, both day and night; and so great would be their affliction, and so horrible their condition, that in the morning they should say "would God it were even!" and at evening they should say, "would God it were morning." Thus were they to drag out

a wretched and miserable existence, a hiss and a by-word among the nations, until the Lord had punished them double for all their sins.

(To be continued.)

## COMMUNICATIONS.

MY PROFESSION AND VIEWS IN 1840.

### A SKETCH

*Of an adventure that occurred in Florida, on the road leading from Picolata to St. Augustine, on the 23rd of May 1840.*

DEAR SIR:—

My promise to give you an account of our tragedy in Florida, has no objection, save an imagination barren of the pleasing quality, of colouring incidents, to entertain the impatient mind, let me then, throw a few facts, in a homely manner together, and trust the matter, will supply the want of embellishment.

On the 22d of May, we left Black creek in the steamer Oseong, for Picolata. The afternoon of the same day we arrived safe to Picolata; Mr. Forbes had provided two teams for the transportation of his baggage and company; the last being the least consideration, I took it in dudgeon, and remained at Picolata that night, as also, did Mr. German and Mr. Weager. Mr. Forbes and lady, Mr. Isherwood, wife and daughter, occupied the covered wagon; Mr. DeWolf, Mr. Gunter, and a gentleman whose name I have forgotten, the boy Henry, with a negro lad for a driver, filled the second waggon; and thus, with trunks, scenery, and boxes, till the said team looked like a moving pyramid, the manager and his faithful few, left Picolata, about 4 o'clock, the same day, and were joined by a good escort, and reached St. Augustine the same evening in safety. In fact there was no danger thought of, so effectually were we all lulled into security at Black Creek, by our friends, that we thought arms would be an in-conviance, so neglected to carry them, save two or three pistols belonging to Mr. Weager and German. Thus the unfortunates, for the want of a conveyance, were detained at Picolata; however, the society of an agreeable Landlady, together with our short lived acquaintances and some good wine; for they have such things in Florida, time wore pleasantly away, till the following morning—Saturday, 23rd of May, which I mark religiously the most frightful period of my checkered life.

I was up in good time in the morning, and found the teams had returned for the residue of the passengers and luggage. It is as well to mention, that a Catholic priest, with the aid of of the landlord's horse, went in advance of us a couple of hours, and reached St. Augustine in safety. Mr. Vose and Mr. Miller, and an Irishman by the name of Hagan, occupied the covered waggon; notwithstanding I offered the Irish driver much kindness and four dollars extra, to let me ride in the covered

waggon, his disobliging temper would not allow him to accommodate me. You will bear in mind, at that season of the year, the sun is more pressing in the warmth of his affection, than is pleasant to a weak head, at least an excitable one, which was the cause of my desiring the change of waggons; however, as he was suffering from a hard night's dissipation, the unoccupied seat, and that portion of the waggon received his carcass, though against his master's interest. Mr. Vose took the reins while he snored away the fumes of bad liquor and the price of two seats. Well, thank God! he did me a favor against his will, by not letting me ride in his precious company, as they took the lead they were the first to receive the fire of the deadly rifle, from the red devils in ambush.

We had passed eleven miles of the road, and about two and a half miles in advance of Fort Searl, and within seven miles of St. Augustine, when our mirth was interrupted; for we labored to beguile the way with poor jokes, for I was perpetrating one at the expense of poor Weiger and his violencella, which he seemed to guard with as much care, as a huntsman does his fire-lock, lest the concussion it occasionally received might cause it to explode, and so waste its sweet notes on the hainmock air. What would the Indians make of that big fiddle, Weiger, were they to get—when the discharge of several rifles, seemed to answer—you shall see. My God, there are the Indians! I exclaimed, as we bounded from our waggon, which was about fifty yards in the rear from the attack, on the first waggon. Some eight or ten rifles were discharged, I presume random shots, at us, in the action of leaping from the waggon. This took place in an open pine barren; the Indians concealed in the palmetto bushes; not half a dozen yards from the road; the hopelessness of our situation was made more dreadful, by the hellish joy, felt by the Indians, which expressed itself in laughing yells, the echo of which seemed the requiem of despair. Mr. German was pursued by an Indian, who discharged his rifle, without effect; the Indian when within a few yards, German turned sideways, and presented a pistol, which kept him off; before the Indian could reload, German was making good his retreat towards Fort Searl, which he reached with no other damage than a hard race for life would produce, when the goal of safety reached. I followed our driver, a negro boy, broad off the quarter of our waggon, for a hammock about three hundred yards from the scene of action; I was about two hundred yards from the road, and about thirty yards in advance of Weiger, when an Indian overtook him; poor Weiger addressed him in his native tongue, German; I had a moment before thrown off my hat, coat, and at this period I pulled off my boots, and called to Weiger, to fire at the Indian, but whether fright or the loss of his pistol I

The chain is now forging, link by link, and its completion not far distant, that shall bind you a thousand years. Then a little season, and thy character as Lucifer, son of the morn, which thou hast made black and hidious as thy abode, will be known no more; and as thou hast destroyed the purity of man, and his world, only to be made up by a higher power so shalt thou and thy wicked ones, be terribly destroyed with thy midnight home, by man, and the seraphic worlds will shout glory, to the power of the Lamb of God, that out of this wreck, found, and gave us the plan of salvation.

T. A. LYNE.

Greencastle, July 4, 1846.

MR. EDITOR:—

On this day sacred to the genius of freedom and the rights of man, I seat myself to offer a few thoughts for the consideration of yourself, and readers of your paper.

Seventy years ago, this day, our nation sprung into being—the Spirit of the Most High God rested upon our Fathers, and, trampling the rod of the tyrant beneath their feet, they periled their fortunes, their lives and their sacred honor to achieve the priceless boon of liberty, for themselves and for their children. They contended not for wealth or personal aggrandizement; but their actions in council, and in the tented field, speak to us in language, not to be mistaken, that their souls were filled with higher and more holy aspirations. The history of that illustrious era, yea, every scene, exhibits a struggle, not to gratify an unhallowed ambition, but to secure and establish the rights and liberties of man. On every page of that eventful strife, are written in indelible characters, their integrity, their feelings and their faith. They gained that for which they fought, and, guided by wisdom from above, they confirmed the blessings of their brave deeds upon the heads of us their children, in the establishment of a government, conferring equal privileges upon all who were citizens by birth, or should become such by the law of adoption. For these blessings we should be wanting in gratitude to the heavens, were we unmindful that God made them the honored instruments in achieving our national independence, and establishing our national glory. For none of the hallowed principles of our government do I feel more grateful, than for the liberty of worshiping God according to the dictates of conscience—a principle or privilege bestowed by the heavens through our fathers, which adds a lustre and a dignity to their character, as men, unattained by but few since the world began.

I feel then, this day, a peculiar gratification in reflecting upon these things—my heart is drawn out in gratitude for the glorious boon of being an American citizen. Though bigotry may frown, and priestcraft exert all its powers upon the ignorance and prejudices of

their servile host, yet the right of the poor and humble man to his religion is as sacred, as the right of the rich man and the haughty. The despised Nazarene, so far as the constitution speaks, is here on a level with the proud Pharisee, who boasts of having Abraham to his father.

Ah, there is a spirit whispering about the mountain tops, and echoing through the winding vales, which tells us, we are free; that we breathe the consecrated atmosphere of American freedom; and calls upon the American people to guard these liberties as the richest, noblest heritage of man.

J. HATCH, jr.

Extract from the minutes of the Grand Council.

June 26, 1846, Council met pursuant to appointment, at the house of elder S. Rigdon.

Present—Presidents Rigdon & Robinson.

Members—J. Blakeslee, G. M. Hinkle, A. B. Tomlinson, L. Soby, J. H. Newton, R. Ellis, T. A. Lyne, Wm. Richards, A. S. Rigdon, G. W. Crouse, J. Hatch jr., John W. Rigdon.

Opened by singing, and prayer by president Rigdon. After which he arose and said, the first item of business is, the filling the place of James Spratley, who has fallen by transgression. A. P. Ringer was then appointed to fill his place, who came forward and was ordained.

J. Hatch jr. was taken out of the quorum of the 12 to fill another office in the kingdom, and A. P. Ringer appointed to take his place.

July 10, 1846, Council met at the house of S. Rigdon. Present—Presidents S. Rigdon, E. Robinson and S. James. Members—E. Burr, J. Cooper, G. M. Hinkle, J. Blakeslee,

J. Logan, L. Soby, T. A. Lyne, R. Ellis, A. S. Rigdon, A. B. Tomlinson, J. W. Rigdon, W. Richards and J. Hatch jr. Opened by singing, and prayer by president James.

John Frazer was expelled for transgression, by the word of the Lord through brother Richards. Brother A. Grimes was appointed to take his place in the council—he came forward and received his ordination.

At a meeting of the Council, the 18th inst. J. B. Bozworth was expelled for transgression, by the word of the Lord through brother Robinson. Brother David Scott was appointed to take his place, who came forward and received his ordination. Brother A. Grimes was appointed to take his place as counsellor to the Bishop, also as member of the Financial Committee.

## MESSENGER & ADVOCATE

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# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

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Whole No. 32.

## SECOND COMING OF CHRIST.

BY S. RIGDON.

(Continued from page 484.)

We will here give a summary of what we have quoted from the Savior and the apostles:

Christ is again to come to this earth, in connection with which, there is to be a time of desolation, such as was never before known since the creation of man, which desolation is to be the result of tempest, of fire, of sword, of pestilence, of famine, and of judgments in various ways, and by various means. That, by these things, the Lord will execute his anger, his rebuke, his vengeance, his wrath, and his judgments, until all shall be cut off who know not God and have not obeyed the gospel. All nations of the earth are to be desolated. All kings dethroned, and their kingdoms laid in ruins, and their flesh made food for the fowls of heaven, and the beasts of the field and of the forest; and so great is to be the desolation, that there shall not be one nation left. It shall be with the king so with the subject; as with the lord so with the serf; as with the nobles of the earth so with the peasants; as with the master so with the servant; as with the mistress so with the maid; as with the buyer so with the seller; as with the taker of usury so with the giver of usury. The earth in all its departments, is to be utterly spoiled and few men left; and this it is that, in the days of the coming of the Son of man, the world is to be as it was in the days of Noah.

This destruction and utter ruin are to overtake the world "as a thief in the night." It is to come at a time when the world is crying to one another, "peace and safety" then this destruction will suddenly come upon them, and they shall not escape.

There are some things said, in relation to what is said about the surprise, with which the world is to be taken, that strikes the mind of a searcher after truth, with great force.—The Savior says, as recorded by Matthew, in speaking of this last coming, or coming of the end, that before it takes place the gospel, or "this gospel of the kingdom shall be preached in all the world, for a testimony to all, and then the end cometh." See the 24th chapter of Matthew 14th verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The query which suggests itself is, how is it, that the world will be taken as a thief in the night, by the coming of the Savior, and the destruction connected herewith, seeing the gospel has to be preach-

ed to all nations as a witness of these things, before they come? If the gospel is preached to all nations, with that preaching the revelations of heaven will go, and it is by reason of the revelations of heaven, that any know, or can know that such things are coming. How can the world be taken as a thief in the night, in so remarkable a manner as the people of the old world were with the flood? when previous to the time of the coming of the destruction, the knowledge thereof will be communicated to all nations; and yet it is said the world will be as it was in the days of Noah; and as a snare it will come on the whole world. On this subject we design to say a few things.

Paul, as before quoted, in the 5th chapter of the Epistle to the Thessalonians, says to those whom he called saints, that they were not in the dark that "that day should overtake them as a thief." They were the children of light, and not of darkness. Now what made them children of light in distinction to others. Was it because they had the written revelations of heaven? this others had as well as they; and the Savior says all nations are to have them before that time comes. So that the saints can have no advantage in this respect that others have not. Neither could this make them children of light more than others who have the same things. The query now is, what constitutes children of light? If having the written revelations of heaven in possession, and believing them to be of God does, then, the kings and nobles of the earth, who are to be destroyed, and whose blood is to be drink for the fowls of heaven, and whose flesh is to be food for the beasts of the field and of the forest, are children of light; for the kings of the earth have the revelations of heaven, and believe they are of God, or a large portion of them; that portion of them, which constitutes, what is called, christendom. This being the case, we are to have this anomaly, the children of light being taken by the coming of the Savior as a thief in the night—for their overthrow is because of this—which Paul says cannot be. It is the children of darkness, and not the children of light that will be thus taken. The conclusion, then, is forced on the mind, that a people may have all the written revelations of heaven in possession, and believe them to be of God, and yet not be children of light, but children of darkness. From this conclusion there seems, to us, to be no escape, if we believe the bible. If all the kings of the earth, are to be overthrown, and their kingdoms and em-

pires laid waste, it is because they are the children of darkness, and not the children of light, and, yet, the fact is beyond contradiction, that a large majority of them, have the revelations of heaven, and believe them to be of God, and are themselves of some of the churches, which compose, what is called, Christendom, and included in the number of christians, and the people in their kingdoms, called christians, and, yet, if we are to believe the testimony of the apostles of Jesus, and Jesus himself, they are all the children of darkness, and not of light.

If the Savior's testimony is true, that the world is to be taken by his coming, as the anti-deluvians were by the flood, at a time when they were eating and drinking, marrying and given in marriage, and know not until destruction overtakes them as a thief in the night, in what point of light do the sacred writers view the present religious world? Is it as preparing and making themselves for an overthrow, instead of, for the final rest? This subject arrays itself in a most formidable manner, when it is closely and candidly examined. It is a well known fact that the kings of the earth, at this time, are of the numbers of those who compose christendom, and their religion, the same as the rest of the world, which composes the christendom of the present age. If the religion of christendom, so called, spreads over all the nations of the earth, so that all tongues, languages, and kindreds of the earth, should be subjected to its influence, if the testimony of the Savior and the prophets is true, would the world then be the children of light? or would they be just such a people as were in the days of Noah, and their fate a similar one.

Is it, then, a fact that the Savior is again going to visit this earth, and at that time the world is to be as it was in the days of Noah, and to suffer an overthrow because they are in darkness and not in light? What will become of the present religions of the day? Will they cease to exist, and give place to a corruption which will produce the effect, as declared by the Savior, or will they exist and constitute the subjects of that destruction?—One or the other must be the case. The world is to suffer an overthrow, in all her political and religious organizations, or else the testimony of the prophets, apostles, and of the Savior must fail. This overthrow, is yet future, it has to come, either in our day or after it; for it has not taken place yet. At that time the world will be as it was in the days of Noah. What order of things, in the political and religious world, will prepare the world for this general destruction? Will the world continue in its present form of religions and political organizations? if it does, then, they are not in accordance with the will of God.—If the present forms of religion are to continue till the coming of the Savior, they make children of darkness, instead of children of light;

and all their efforts will only make the world as it was in the days of Noah. Neither can they make it in any other condition; for in this condition the Savior will find it, when he comes, if his own testimony is true.

One thing is certain, that whatever is the religion of the kings, and the nobles of the earth, that religion is not according to the will of God; for it is expressly said they shall all be overthrown, and utterly destroyed: the fowls drink their blood, and the beasts eat their flesh; and that, because they made war with the Lamb. The conclusion is unavoidable, that their religion is at war with the religion of the Lamb, and, in consequence, at a day yet future, will be hurled down with its devotees, to rise no more; for it is not according to the will of God; for they will make war ere long against the Lamb, and the Lamb will overcome them, for thus bath said John, the apostle, and it must be fulfilled.

To this subject we, most sincerely, invite the attention of the religious and political world, of this day and age; and we solicit them to examine it as becomes those whose eternal interest is so deeply involved. We are to expect, and cannot avoid it, that the present forms of religion are to suffer an entire overthrow; for should they continue to the coming of the Savior, then, indeed, they are destined to perish with their authors and devotees, as sure as the world will be, at that day, as it was in the days of Noah; and if they do not continue till the coming of the Savior, then, surely, they will be overthrown. Let it be remembered and carefully noticed, by all, that if the present religions which now exist, will continue till the Savior comes, all the good they will do to the world, will be to make it as it was in the days of Noah, and to have prepared it for destruction; for the Savior says when he comes, the world will be as it was in the days of Noah; and whatever are the prevailing religions at that time, they will have produced that effect.

We think there is no subject introduced by the sacred writers, on which there is so much said, as the fate which yet awaits the world; and if these things do not take place, the result will be the entire failure of all the prophets, which have written since the world began; for Peter says, as before quoted, that *all* have written of these days: and John the revelator asks, while writing of these future events, "who shall be able to stand?" Peter, quoting from the prophet Joel, says, "there shall be blood, and fire, and pillars of smoke. The sun turned to darkness, and the moon into blood, before the great and notable day of the Lord come." See 2nd chapter of the Acts of the Apostles 19th and 20th verses. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:"



John calls it the great day of the Lord's wrath. Revelations 6: 17, as before quoted. Isaiah calls it the day of the Lord's vengeance, and the year of recompence for the controversy of Zion. Isaiah 34: 8, but why multiply quotations, the whole bible is but one continued series of things on the same subject.

We will inquire a little more particularly about the days of Noah, in order for the better understanding of these days to come. If the days of the coming of the Savior are to be as the days of Noah were, the days of Noah must have been days, not of irreligion, but of religion of many varieties, but not the true religion. One thing is very certain, that in the days of Noah, in addition to all the written revelations extant, if there were any, there was a living prophet; and all who would not hear that living prophet, perished. If then the days of the coming of the Savior are as the days of Noah, let there be much or little written revelation, there will be one living prophet, and all who will not hear and obey that prophet, will perish; let them believe or disbelieve the written revelations which may be extant at the time.

We ask what constituted children of light in the days of Noah? all know it was having power to get revelations for themselves; those only were saved, and all the rest perished. What will constitute children of light in the days of the coming of the Son of Man? will it not be the same thing, seeing that those who are to have, as well as those who ~~now~~ have, the written revelations of heaven, are called children of darkness, and as such are to be taken unawares by the coming of the Savior and perish before him.

It must be something more than having the written revelations of heaven, which will constitute children of light. This, according to the scriptures, all nations will have before the end comes. See Matthew 24th chapter and 14th verse, which reads thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And again in the 31st verse we have the following, "And he shall send his angels with the great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." By putting these things together one fact is clear, that all nations will, before the coming of the Savior, have the written revelations of heaven; for if the gospel is to be preached unto all nations,

then, the written revelations of heaven will be had among all nations; and if the Lord gathers his elect from one end of heaven to the other, the revelations of heaven must have been sent thither, otherwise the elect could not be gathered; for nothing but the revelations of heaven could gather them. But notwithstanding all this the world will be in darkness, and be overtaken by the coming of the Savior as a thief in the night; and as a

'snare' will it come upon them, and this because they are the children of darkness and not of light; for the children of light, according to Paul, will not be taken, by that day, as a thief.

The fact then is settled, that men may have the written revelations of heaven in possession, and yet be children of darkness. Now, what will constitute children of light? Paul says of the saints at Thesalonica, that they were the children of light, and not of darkness. In order, then, to be such, they must have had something more than the written revelations of heaven. The query now is, what is that something? A moment's reflection will settle the question. There is but one thing it could be, and that was the power to get revelations for themselves.

In order to see this subject in its true point of light, let us examine, for a little, the point of light in which the Lord views a people who have the written revelations of heaven in possession, and cease to get revelations for themselves. We have a notable instance of this in the case of the Jews, who had in possession all the written revelations of heaven, extant in their day. Paul gives us the following account of Israel in the 10th chapter and 3rd verse to the Romans: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Put these sayings with what he says in the 9th chapter of this epistle, 3, 4, 5 verses which reads thus: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Here then, is a people in possession of the covenants of God, the promises of God, and to whom belongeth the fathers, through whom the revelations of heaven came, and yet ignorant of the righteousness of God, going about to establish their own righteousness, and not submitting to the righteousness of God; but had the written revelations of God in possession. We might quote passages, out of the scriptures, almost without number to the same effect, which all go to prove that a people may have all the written revelations of heaven in possession, and be the children of darkness and not of light, and be overthrown as such, as the Jews were.

The calamities which befel the Jews, were because they had the written revelations of heaven, but refused to have any more than those which were written. The world before the flood, was drowned because the people refused to receive revelations, when God sent them to them; and if the people of the last

days, are to be as the people were in the days of Noah, they also will be overthrown because they refuse the prophet or prophets which God sends unto them. One fact is forever settled, that if the people of the last days, those who live at the time of the coming of the Savior, are to be destroyed, as the people in the days of Noah were, and if the last days are to be as they were in the days of Noah, then, in the last days, there must be one prophet if no more; for so it was in the days of Noah; for Noah was a prophet; and it is equally certain, that there will be none saved in the last days, but those who receive that prophet, and are led by him; for so it was in the days of Noah.

Putting all these things together, and all may learn a few facts. One is, that a people may have all the written revelations of heaven extant in their day, in possession, and yet be ignorant of the purposes of God: be ignorant of the righteousness of God, and establish systems of their own, and bring destruction upon their own heads. Another fact is equally plain, that having all the written revelations of heaven in possession, will not constitute children of light. A third thing is clearly manifest, that the people of the last days, will perish as did the people before the flood, and as did the Jews, because the Lord sent a prophet or prophets to them and they, though believing, or pretending to believe the written revelations of heaven, will reject those the Lord sends them, to teach them how to escape the "wrath to come" or judgments of the last days: and in consequence, will perish with the revelations of God in their hands.

The above facts are surely taught, if there are any things taught in the scriptures. We cannot avoid seeing, unless we are willingly ignorant, with the above facts before us, that the religions of the present day, are of a character such as the sacred writers said would exist, at the time the Savior came; religions which with their devotees, would suffer an entire overthrow. The order of things they contemplate, as existing in the last days, was an order that would cause the people to mock and to scoff, at the idea of the Savior's coming. See the 2nd epistle of Peter 3rd chapter 3rd and 4th verses which reads thus:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming! for since the fathers have fallen asleep, all things continue as they were from the beginning of the creation."

An order of things of such a character, as would let all the signs of the coming of the Savior pass, and be taken by it as a snare, as before quoted. An order of things which would so far blind the minds of the world, that they would be crying peace and safety, when destruction was coming suddenly upon them. An order of things where prophets and revelations had ceased, and in consequence

thereof, the people would be as those were in the days of Noah.

The order of things contemplated by the sacred writers, in the last days, which should bring salvation, and by which those who composed it, should escape the "wrath to come," or impending vengeance, was an order of things like that of Noah: an order where there was a prophet to receive the will of God and direct the people, in addition to all the written revelations extant at the time. And such and such only would escape the wrath and destruction of the last days, and all the remainder of the world with their religions, their arts, their sciences, their kings, their princes, their nobles, their riches and their glories, with their written revelations in their hands, perish together.

Such then is the light in which the revelations of heaven view the world in the last days. Those who have no prophet or prophets to lead them; no revelations given to themselves to guide them, will be hurled down to destruction, suddenly, when the Savior "comes to be glorified in his saints, and admired of all them who love him."

It will be found to be this great mass, made up of parties, sects, and denominations, with their strifes and contentions, which compose Babylon the great, which is to sink as a millstone in the sea, to rise no more. See the 18th chapter of Revelations, 21st verse: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The figure here is a forcible one. All know that if a millstone is cast into the sea, it can be found no more: no act of man can obtain it again; so it is to be with Babylon the great. In this Babylon are found the kings of the earth, with the rulers thereof: all, all to be hurled into ruins together, with the merchants and musicians. See 22nd and 23rd verses: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found no more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard, no more at all in thee; for thy merchants were the great men of the earth; for by thy soceries were all nations deceived."

No difficulty can exist in the candid mind as to what constitutes this Babylon; it is all who are not led in the last days by a prophet like as in the days of Noah. If the condition of the world does not now amount to Babylon the great, we should like some man of discernment to tell us when it will do it. If the religions of the world are not sufficiently Babylonish at present, it will take a philosopher to tell when they will be. The fact is well

understood by many, and every year or two there appears a reformer crying reformation to Babylon; but he only increases her variety; for instead of reforming her, he creates another sect: others seeing, as all must, that the present state of the religious world is not the state of things which the scriptures set forth, rises up and attempts to unite the separate parts of Babylon into one body, and cries *union, UNION* but they leave Babylon where they find her, overwhelmed by confusion: All their attempts will be vain and worse than vain, for the best reasons, the Lord never sent them, and they will never better the condition of Babylon.

The Lord never has nor never will send a messenger or messengers to either reform or unite Babylon. She is Babylon now, and will remain Babylon, till the Lord comes, and casts her down forever. The only message the Lord will ever send to her, will be one crying, "come out of her my people, that ye partake not of her sins and of her plagues;" for the Lord will avenge the blood of his saints at her hands. He who attempts to reform Babylon, will perish with her, and he who is within her will partake of her sins and of her plagues. From the time Babylon was formed, her destiny was sealed; the decree went forth that she should be destroyed.

If any escape her plagues, they will have to come out of her, and unless the Lord has a prophet on the earth, none can get out of her; but the Lord has shown, in his revelations, that he would send a prophet to lead his people out of her, as he did send a Noah to the old world, and those who will hear his voice, will escape her sins and her plagues, and all who will not will perish with her, as did the antediluvians. And though they may have the written revelations of heaven, and profess belief in them, unless they hear and obey that prophet, they will perish; for we have before shewn that Babylon will remain the same till Christ comes; and though missionaries should spread their religions to the uttermost parts of the earth, Babylon will remain Babylon, and the world be as it was in the days of Noah till the Savior comes, at which time Babylon shall cease to be forever.

No other conclusion, then, can be drawn, than that the present religious world, with its sects and parties, is only modifying the world into a form to fulfill the prophecies, and prepare it for destruction. All know that the Savior has not come the second time yet, and all also may know that he is coming, and when he does come, the world as in the days of Noah, will be overthrown; and if so the religious world, with the political world will suffer an entire destruction.

Let those who are trying to reform or unite Babylon, only reflect and read their bibles for a little, and they may see their attempts are little and foolish, as well as exceedingly ignorant. They are deceiving themselves and

others, if any believe them, and in the end will share the same fate as a part and parcel of Babylon. It is time this ignorance of reforming and uniting Babylon was out of the world; for the time is drawing near in the purposes of God, when their ignorance will be exposed except they repent and turn to the Lord.

## APOSTASY OF THE APOSTOLIC CHURCH.

(Concluded.)

From a careful examination of the primitive christian churches; we find that there were some difficulties between the Jewish and Gentile christians, growing out of their traditions, received from their ancestors.

Some of the Jews, notwithstanding they embraced the doctrine of the Savior and the apostles, still clung with peculiar pertinacity to some of the rites and ceremonies of the law; and the Gentiles still adhered to many notions of heathen philosophy, which became fruitful sources for controversy and contention. But wherever they walked in obedience to the order of heaven, the spirit of the Most High attended them, and whenever they departed, that spirit was withdrawn and the power of revelation ceased.

He who will read with care, can learn these facts in tracing the different branches of the church, built up by the apostles and their associates in the regions allotted to their charge. We may follow Thomas and Andrew into Parthia and Scythia; John into Asia; Peter through Pontus, Galatia, Bithynia, Cappadocia and Asia, until he finally sealed his ministry at Rome; Paul through Arabia, and from Jerusalem to Illyricum, who also found a martyr's grave at Rome; and in many other places we might follow these brave heralds of the cross, and behold the fruits of the kingdom following obedience to the pattern of heavenly things.

But in Paul's day even, the "mystery of iniquity" began to work, and no close observer of events, as recorded in the new Testament, can fail to see the power of the spirit of evil and the manner by which he sought to hurl the heavenly government into ruin. The apostolic church was attacked, like other institutions which heaven had offered to establish forever amongst men; and we behold idolatry and the principles of heathen mythology and philosophy becoming amalgamated with the christian religion, until the ordinances of the house of God were changed and christianity existed only in name. Notwithstanding the solemn warning of Paul in the 3rd chapter of Galatians, that a curse should not only fall upon the man, but even upon an angel, should he dare preach any other gospel; yet men soon began the heaven-daring business.

According to Moshlem and Gagan, about the middle of the second century the mode of

baptism was changed, which hitherto had been practiced *invariably* by *immersion*. Infant baptism was also introduced about this period, for which we have no authority in the revelations of God. Moshem is a standard author with the Protestant, and Gahan with the Catholic world. Here are facts, which the advocates of infant baptism, and the various modes of sprinkling, pouring, plunging, &c. cannot deny in truth. St. James tells us, that the gospel is a "perfect law"—to add anything thereto, or diminish aught, or change that gospel in the least, would mar its perfection and destroy its beauty. What authority has God ever given to sanction these changes in the sacred rites belonging to his church? answer it ye who can.

We come on down, and at the beginning of the fourth century we find a Constantine uniting church and state, assuming the right of assembling councils, of presiding over and regulating all the affairs of the church. Previous to the days of Constantine numberless schisms and heresies had arisen, and from this time onward we behold little of the true spirit of christianity, but scenes of tumult, sectarian divisions and strife for supremacy, characterize the religious world. By and by the Bishop of Rome gained the ascendancy over all the rest, and about the commencement of the seventh century the Papal power became firmly established, and a long night of barbarous ages succeeded upon the earth.—To describe the depravity of the times, to picture the wild scenes of bloodshed and confusion which reigned during what is called the "Dark Ages," would far exceed our present limits. In consequence of religion, nations were laid waste, and Europe and a portion of Asia for a long time, were one terrible theatre of tumult and of war. He who does not know these facts has not read the history of the past. The crusades, or "Holy wars" continued during three centuries, in which millions perished by the sword, by famine, by pestilence, and disease, while death and discord reigned, uncontrolled, over the dark passions of the human heart.

In the twelfth century the horrible Inquisition arose, and man, who boasted of the title of christian, visited his fellow man with the severe tortures of the gibbet and the rack.—The Popes, during this long period, were grasping for power with an unhallowed ambition; claiming and asserting by the sword their right to spiritual and secular empire.—Assuming infallibility, and pretending to hold all power in heaven and on earth, they exalted themselves above all that is called God or that is worshiped, and succeeded in riveting the chains of bigotry, of tyranny and ignorance upon the world, which have held the minds of men in bondage for ages.

In the early part of the sixteenth century commenced what is called the Protestant reformation. Martin Luther, Melancthon, Zuinglius and John Calvin were the celebrated champions, who took the field against the supremacy of the Popes and the usurpations of the Catholic clergy. In a short time the fire of Protestantism was kindled throughout Europe, and Papacy was checked in its aim at universal dominion. Blow after blow, in quick succession, fell upon the Catholic power, from which it has not recovered to this day.

Since the rise of Protestantism the spirit of bigotry and intolerance has not been confined to the Catholics alone; for the history of the last three hundred years has proven to us, that the Mother of Abominations and of Harlots has not failed to stamp her likeness upon and infuse her nature into her daughters, the offspring of her body. The very first reformers could not agree in points of doctrine; and divisions, and sects, and parties have arisen almost without number. The history of every sect, which has been born since the days of Luther, is marked with persecution. The Catholics have pursued the Protestants in wrath, and the Protestants have returned blow for blow not only upon papal heads, but upon the heads of each other: not so much blood is now shed as in former times, but is the spirit of intolerance ceased? Facts, which stare every man in the face, will answer the question.

But wherein is the likeness of which we spoke above between the Mother and the Daughters? We answer, in their creeds and articles of faith. The Catholic believes in a "God without body, parts or passions," and is not this the very first article of Protestantism? "We believe in one very and eternal God without body, parts or passions," say the creeds of the most popular and learned denominations of the day. The second article, in relation to the Savior, declares that Christ is also the "very and eternal God, of the same substance with the Father" &c. The third article, that the Holy Ghost is also the very and eternal God, &c. "In unity of this Godhead there are three persons, the Father, the Son, and the Holy Ghost." These are the doctrines which lie at the foundation of the most popular, and revered creeds of the self-styled christian world; and we would ask the questions, are they consistent with reason?—are they in accordance with the scriptures?

We say in the first place, they are inconsistent with reason; for no mind can have the first conception of a being without body and parts—no such being can be proven to exist, for it is equivalent to nothing, and nothing has no being in heaven, earth or hell. In the second place, the very idea of person implies an organized existence, and of course, body and parts. They are unscriptural: Because we read, that in the morning of creation man was formed after the *image* of his Maker.—The God who created Adam, *walked in the garden of Eden and conversed with our first parents.* The Lord of Abraham, with two

his angels, dined with that distinguished Patriarch upon the *plains of Mamre*. The God, whose mighty arm brought deliverance to Israel from Egyptian bondage, talked to Moses and showed his person to the prophet. Paul tells us that Christ was "in the form of God," "the brightness of the Father's glory; the express image of his person." See the following passages of scripture. Ex. 33: 22, 23.—Deut. 9: 10.—Psalms 11: 4.—Romans 1: 19, 20.—Phil. 2: 6.—Col. 1: 15.—Heb. 1: 3.—Gen. 1: 26, 27.—Zech. 14: 4.

The scriptures tells us that Christ arose with his body and ascended personally and bodily into heaven, and the creed tells us he is of the "same substance with the Father, the very and eternal God," and still the Father is "without body and parts."—Oh! what unsanctified nonsense! what absurdity. Come all ye metaphysicians from the days of the first pervener of the word of God in the garden of Eden, down to the present hour, and reconcile this thing. Oh! ye spiritualizers and private interpreters of the scriptures, get out of this dilemma if ye can.

No man will say that his creed is the word of God, for he cannot find such language between the lids of the bible; and of course, he who has a written creed separate from the divine volume, must acknowledge, that he has substituted something which is of human origin, in place of the word of God. If this be true, then his creed is anti-christian; for if Antichrist be instead of Christ, and Christ be the word of God, and a creed be instead of the word of God, then a creed is an Antichrist.

Ah, truly did Paul prophecy, in the passage which stands at the head of this article, that "men should heap to themselves teachers, having itching ears, that they should not endure sound doctrine, and their ears should be turned away from the truth, and be turned unto fables;" for a being without *body or parts*, is surely the most extraordinary fable ever introduced into the world. Aesop was a fool in making fables in comparison to the genius, who first invented this creature. But enough on this point. The writer would here state, that it is not his intention to wound the feelings of his fellow men, who differ with him in religion, but to show forth the things which the prophets have declared should come upon the earth; for events, as they have transpired, and facts, as they now exist, were declared away yonder in deep antiquity.

Daniel in the 7th chapter, and John the revelator, in the 13th chapter of Revelations, describe an institution which was to arise and "make war upon the saints and overcome them." In the 4th chapter of the Apocalyp. 1st verse, John heard a voice, "which said Come up hither and I will show thee things which must be hereafter." While the vision of the future passed before his eyes, he beheld a creature, which he calls Babylon, springing

into being and extending her baneful influence among the nations. The reader will see from what we have quoted, that the Babylon here spoken of was something to arise after the time John wrote, and of course was not in existence before. The ancient city of Babylon with all the glory of the Chaldean empire had long since gone to ruin: but the Babylon described in the 17th, 18th and 19th chapters of Revelations was a mass of confusion to arise after John's days. It was not confined to a single city, for it was to extend to "peoples, and multitudes, and nations, and tongues," and continue, until she had corrupted the kings and the great men, the rich, the mighty and the noble; yea, until she had defiled the nations with her abominations. Spiritual Babylon was to become the exact anti-type of ancient Babel.

Soon after the flood, we learn that men began to corrupt themselves before God, and undertook to build a tower to reach the heavens. The Lord in his displeasure came down, and confounding their language, scattered them over the face of the earth. It was in consequence of the *false religion* of these ancient Babel builders, that they incurred the wrath of God; for their attempt was no more or less than a false way of getting to heaven. Even so is it with the Babylon of the Apocalyp; it is composed of every false and unhallowed religion and institution that exists in the world, and as sure as God ever spake by the voice of living prophet or apostle, it is destined at no distant period to be hurled into ruins, and to sink to rise no more forever.

Isaiah in the 24th chapter has described the universal calamities coming upon the nations, and has not only told us God would bring them upon the earth, but has given us the reason why. The declaration there is, that *people and priest*, servant and master, maid and mistress, buyer and seller, borrower and lender, shall all share alike in the universal destruction. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."

The world has once been destroyed by a flood of waters, but never yet by fire; but the day is coming, spoken of by the prophets and apostles, when the heavens and the earth shall

be on fire—"the inhabitants of the earth be burned and few men left"—and the very reason assigned by Isaiah is, *because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant*. The prophet goes on to tell us that the city of confusion, (Babylon,) shall be broken down.—"And it shall come to pass, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the

earth. And they shall be gathered together, as prisoners are gathered in a pit, and they shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Such is to be the fate of the nations for their abominations, their wickedness and crimes, for the Lord God Omnipotent hath declared this word.

Let us examine a little more closely, and see wherein the laws have been transgressed and the ordinance changed, by comparing some of the doctrines of the primitive christians with the present condition of the religious world.—The grand and most striking distinction is, that primitive christians enjoyed immediate revelations from heaven, and the blessings of the Holy Ghost; while modern christians enjoy neither, and virtually deny both.

The words of our Savior, Mark 16: 17, when he gave the commission to the apostles were, "and these signs shall follow them that believe" &c., while modern divines tell us, these signs shall not follow, for they are not necessary in this age of the world.

Primitive christians enjoyed spiritual gifts, enumerated in the 12th chapter of 1st Cor.inthians; while modern christianity declares they are altogether unnecessary in this enlightened age. Paul addresses this epistle not only to the church at Corinth, but to "all that in every place call upon the name of Jesus Christ our Lord;" and among the last things said of spiritual gifts, he commands them to "covet earnestly the best gifts, but rather that ye may prophecy." Modern doctrines tell us that it is all delusion to seek these things in these last days.

Jude exhorts us to "contend earnestly for the faith once delivered to the saints." In the 11th chapter of the Hebrews we learn something of the power of that faith; for "by it they wrought righteousness and obtained promises, stopped the mouths of lions, quenched the violence of fire" &c. Is modern christianity contending for such faith as this before God?

In the 4th of Ephesians we are told, that "there is one Lord, one faith and one baptism," which primitive christianity recognized; but modern christians have many faiths, a variety of modes of baptism, a God without *body* or *parts*; and a Lord of the same substance with the father.

The scriptures of divine truth, and the creeds of the day will show any man who will examine with an honest heart, that these are not mere idle tales and unwarranted assertions, but incontrovertible facts; and if these facts and truths fall heavy upon the prejudices and fine spun theories of the learned, let them not be condemned without examination.

We have already remarked that the present condition of things were prophesied of long

ago. In further proof of this assertion, we will summon once more the apostle of the Gentiles in testimony. 2nd Timothy 3: 1—6. "This know also, that in the last days perilous times shall come; for men shall be lovers of themselves, 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."

The reader will notice, that these things apply not to Infidels, or those who make no profession, but to those who actually do make a profession of religion—*having a form of godliness, but denying the power thereof*. And what is the power of godliness? we answer, the Holy Ghost, the fruits of which we have

already noticed. John describes the office of this divine power in his gospel, 16 chap. 13th verse, as follows: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." This was the office of the Spirit of truth, and we ask the solemn question if this is not denied very generally in this age of the world? If it should show a man *things to come*, it would most certainly make a man a prophet, and modern christians say there is to be no more prophesying. The religious world are every day proving the truth of Paul's prophecy, by denying the Holy Ghost, which shows things to come, for emphatically they have a form of godliness but deny the power thereof. O that men would see and hear, and profit by his exhortation, *from such turn away*. Rev. 19: 10 says, "The testimony of Jesus is the spirit of prophecy." Ye who deny the spirit of prophecy therefore, deny the testimony of Jesus.

We commit these things into the hands of the candid inquirer after truth for examination and reflection; and appealing to the word of God we rest the subject here for the present. In conclusion we might ask, where is the kingdom of God, where are the fruits of that kingdom upon the earth? We have seen, we still see division, strife and contention for popularity and power; and the words of the Son of God are ringing in our ears: "A kingdom divided against itself cannot stand."

J. HATCH, jr.

**THE JEWS.**—It is stated that Sir Moses Montefiore has obtained permission from the Emperor of Russia for the migration of ten thousand Jews into Palestine.—*Sat. Cour.*

**THE N. O. PICAYUNE.** speaking of the late flood on the Rio Grande, says: "In Camargo alone no less than 860 houses were either much injured or totally destroyed."

# MESSENGER AND ADVOCATE.

GREENCASTLE, PA. AUGUST, 1846.

Our next will be a large double number, which will make up for one of the months lost in moving—it will contain a sketch of the history of the world since the flood, connected with the economy of God—by S. RIGDON.

We learn, by letter from elders Ringer and Grimes, that they found the brethren in the west strong in faith, and rejoicing in the glorious liberty of the gospel.

## ADVENTURE FARM,

Is the name of a portion of a most beautiful valley, that has been purchased as an inheritance for the saints of the Most High. Those interested, know that its present cognomen, "Adventure Farm," was given by its former owner; circumstances connected with its purchase rendered the name appropriate. And truly the manner in which it came into the possession of the Church of Christ, is only to be reconciled that, "God works mysteriously his wonders to perform."

This spot then, that is beautiful for situation, and destined to become the glory of the whole earth, lies about one and a half miles west of the quiet village of Greencastle, on the turnpike running from Baltimore, 75 miles east, to McConnelstown, 23 miles west of this place, where it intersects the Pittsburgh and Chambersburg turnpike, which is the great land thoroughfare from Pittsburgh to Philadelphia. Through the western portion of the farm, flows the beautiful waters of the Conococheague, a lively stream of about 50 yards in width, with sufficient fall to constitute a good water power.

Entering on the north, and wending its meandering way through the entire length, and discharging its clear, cool waters into the former stream at the south west corner of the farm, within a few rods of the turnpike, is a fine, never-failing Spring brook, some 4 or 5 yards in width. In the course of this stream nature has been profuse in forming efficient water privileges, which can be used, we think, with as little expense as any water power we ever saw. It is said by some, who profess to be judges, that two falls of at least 18 feet each, can be obtained by this stream during its course on the farm; how correct this may be we do not know, but suffice it to say, there is as much water power, when properly brought to bear, as any community could wish to occupy.

The face of the land is gently rolling—on the streams are fine, rich, meadow bottoms,

from which the ground gradually ascends, until it attains a height of perhaps 50 feet above the water. At this point the scenery is delightful and grand; on every hand is spread out a rich and fertile valley; while in the distance, as back ground to the reality, the extensive mountains of this State and Maryland, heave their proud and lofty heads, full to view.

There is an abundance of excellent timber on the farm; also, inexhaustible quarries of lime stone, suitable for all building purposes, together with a good quality of clay and sand for making brick. The soil is such as to amply repay the husbandman for all his toils.

Here then, is to be prepared a rest, a repose for the children of God; such a rest, as his people have never known, is in reserve for those who will forsake the tinsel and frippery of this world, and become the disciples of our Lord, and gather with his people to Zion.

Reader, this then, is our home, and while we continue to trust in our heavenly Father, and live in obedience to the laws of our country, his promise is, "the wicked shall not have power over you." Come then, ye honest, ere the gathering and destructive storm pour its fierce wrath upon you, and the hour of mercy be past, speed to Zion.

## THE TREASURY OF HISTORY.

This is the very appropriate title of an interesting work, published in 12 numbers, by Daniel Adee, 107 Fulton street, New York, the first number of which we have received. It is from the pen of that well known and talented author, MAUNDER, and comprises a work complete, in two royal octavo vols., 1400 pages closely and elegantly printed, on fine paper, at the exceedingly low price of \$3 a set, forwarded to any part of the United States.

We esteem it as a work of incalculable value, not only to the historical student, but to the general reader, as it gives in a condensed form, and in a manner that cannot fail to be deeply interesting, the principal events that have transpired since the flood, together with an outline of the separate history of the different nations, down to the present time. We consider no library complete without it—in fact, every family would do well to have it—the rising generation, of all classes, should become familiar with the history of the world; especially when it can be obtained on such reasonable terms.

Any person wishing to see a specimen of this work, can do so, by calling at our office.

## THE HOUSE OF ISRAEL.

(Concluded.)

That the blessings promised the House of Israel were literally enjoyed by that people, while they observed the law by which they came, is a fact so clearly set forth in their subsequent history, as recorded in the old scriptures, that we do not deem it necessary to make quotations here to establish that point. If the blessings were received literally, so also, as literally came the cursings, to the very letter, as all, who are in the least degree acquainted with the history of that people, know.

To trace the history of the children of Israel in all their meanderings and journeyings, in all their divisions and subdivisions, in their numerous wars and captivities, their scatterings and dispersions, from the days of Joshua down to the present time. To take up and examine in detail, the separate history of the different tribes and branches of that mighty people—to follow them into the land of Canaan, their overthrow and destruction of the seven nations of the land, by the power of God—their transgression, when the Lord delivered them into the hands of their enemies—their repentance and deliverance—their alternate captivities and deliverances, during the reign of the judges, until they desire a king—their division after the death of Solomon, when the ten tribes rebelled against the house of David and chose Jeroboam to be their king, who reigned in Samaria, and the tribes of Judah, Benjamin and the half tribe of Manassah appointed Rehoboam to be their king, and he reigned in Jerusalem—the carrying away captives the ten tribes, by Shalmaneser king of Assyria, and placing them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; from whence, Esdras informs us they travelled a year and a half journey to a land where never man dwelt—the taking of Jerusalem by Nebuchadnezzar, and carrying the Jews captive into Babylon—their return and rebuilding Jerusalem, in the days of Cyrus and Darius—the journeying to this continent of some of the children of Ephraim of the tribe of Joseph, as testified of by Jacob and Moses—and the final destruction of Jerusalem by the Romans, and the dispersion of the Jews among all the nations of the earth.—To give in detail all these items, we say,

would consume more time and occupy more space than our limits will allow, at the present time. We will therefore content ourselves, by examining a few leading items in the history of that people, which have a bearing upon the Gentile world, and especially upon the generation in which we live.

Where, we would ask, is the man who can lay his hand upon his heart and say, I am a descendant of the Pharaohs! I am an Egyptian?—that nation, which at one time, stood at the head of the world in refinement, literature and science—which, in some respects, surpassed all other nations and ages of the world—but where is she now? Gone, forever gone!—Where is the man that dare say, I am a Babylonian! of the house of Nebuchadnezzar or of Alexander, am I descended?—of one of whom it is said “he wept, because there were no more worlds to conquer!”—where now, is the mighty Babylonish Empire, which once ruled the world, as it were, with a rod of iron? Gone! sunk, to rise no more! Again, we will ask, where is the man that can boast, I am a Roman! of the stock of the Cesars I can trace my noble lineage?—yea, where to-day, is that once proud and haughty Roman Empire that held in her hands the destiny of the world? Fallen! fled far away, to return no more forever!

It will be remembered that each of these nations, in their turn, oppressed and afflicted Israel, and brought them into bondage, and served themselves of them, until they seemed to be satiated with their serving.

On the other hand, let us ask the question, where is the man that can lay his hand upon his heart and say, I am of the house of Israel! of the seed of Abraham?—from nearly every mountain and every valley throughout the inhabitable globe, the answer would come, with echo answering to echo, here! here! here!—yea, every where.

We are here led to inquire, why this great difference? Why is it that this poor, despised and oppressed people, whose names are cast out as evil, and who are scattered and driven among all the nations of the earth, where they become a hiss, a by-word and a reproach, are preserved as a people, and their seed known among those with whom they dwell, while those very nations which had power to overcome them, carry them away



captives, and scatter them abroad, are plucked up root and branch, and become extinct? The answer is ready in the sacred oracles: because that, "God who made the world, and all things therein, made of one blood—all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations;" and had entered into a covenant, that although he made a "full end of all nations whithersoever he had scattered Israel, yet would he not make a full end of Israel."

Notwithstanding the nations of Egypt, Babylon, and Rome, which oppressed Israel in their day, have all been broken down and utterly destroyed, yet out of their ruins have sprung up numerous other nations, which have all been willing to take a very active part in bringing upon Israel, to the uttermost, the various curses denounced upon them by their law-giver; for which the Lord has declared, in language too plain to be misunderstood, that at a certain given time, he will enter into judgment with those nations, and will place in their hands the same cup of affliction, which Israel has been compelled to drink, and they shall partake of its contents to the very dregs, and no power can save them from it. See Deut. 30: 1—7.

And it shall come to pass, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whether the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put ALL THESE CURSES upon thine enemies, and on them that hate thee, which persecuted thee."

Isaiah, speaking on this subject, says: 14: 1, 2; 24—27. "For the Lord will have mercy

on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and for handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. \* \*

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.—

This is the purpose that is purposed upon the WHOLE EARTH; and this is the hand that is stretched out upon ALL THE NATIONS. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Again, Isaiah 49: 22—26. "Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with THEIR OWN FLESH; and they shall be drunken with their own blood, as with sweet wine: and ALL flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob."

Again, Is. 51: 17; 22, 23. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. \* \* Thus saith the Lord, the Lord, and thy God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs, of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said, Bow down that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

In Jeremiah 25: 31—33, is the following on the same subject: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus

saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be a that day *from one end of the earth even unto the other end of the earth*: they shall not be lamented; neither gathered, nor buried; they shall be dung upon the ground."

Again, Jer. 30: 10, 11; 23, 24. "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be thou dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee; though I make a FULL END OF ALL NATIONS, whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. \* \* Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: in the *latter days* ye shall consider it."

Ezekiel also, says: 37: 21, 28. "And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: \* \* And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them FOR EVERMORE."

Again, Ez. 38: 14, 16, 21—23. "Therefore, son of man, prophesy and say unto Gog. Thus saith the Lord God, in that day when my people of Israel dwell safely, shalt thou not know it? \* \* And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the LATTER DAYS, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. \* \* And I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Zechariah 14: 2, 3, 12. "For I will gather all nations to Jerusalem to battle; \* \* Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. \* \* And this shall be the plague wherewith the Lord will smite ALL THE PEOPLE that have fought against Jerusalem; Their flesh shall consume away while they stand

upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

By these quotations we learn some important truths; that so sure as Israel was ever scattered, so sure they will be gathered again to the land of Palestine by the aid of the Gentiles; and so sure as they are gathered, the same curses which they have had to endure will be put upon the Gentile nations, even all of them.

The day for the distress of the nations is at hand, for our Savior declared that "Jerusalem should be trodden under foot of the Gentiles until the TIMES of the Gentiles be fulfilled," when it is again to be inhabited by the Jews, and the Gentile nations meet with an entire overthrow; for "all the tribes of the earth shall mourn;" and the generation in which the fullness of the Gentiles is accomplished shall not pass, until all things are fulfilled—for in "one hour (or one generation) shall Babylon the great be cast down, to rise no more forever."

That the time of the fullness of the Gentiles is about being accomplished, is evident, from the fact that Jerusalem is now rapidly passing into the hands of the Jews—the condition of the Jews has been greatly ameliorated within a few years past, in nearly all the civilized nations of the earth—large societies have been, and are being formed, in both the old and new world, to assist the, hitherto, despised Hebrews to gather home to the land of their fathers—even kings and queens, princes and nobles, are taking an active part to accomplish an object so desirable—and why? because the Lord God of Israel is moving upon them to do so; and they will not cease until all things testified of by the prophets, are fulfilled—BUT WHO TO THIS GENERATION IN THE DAY OF THEIR FULFILMENT.

## COMMUNICATIONS.

### BROTHER ROBINSON:—

As these are the days of vengeance to the children of Abraham, so is there a little season left for the Gentiles, if they are wise they may secure their salvation. In hopes that this unpolished tale may arrest the attention of some honest hearts, I send it to you, if worthy, to make it a tenant of your coming number. It may with truth be called the beginning of my conversion, or why I became a "saint of the last days." How amusing is the term to the ungodly, and how profane with the bigoted of the six hundred and odd splits, of the *Matron of harlots*. To the matter.

In the wane of January, several years ago, in frigid Boston, where there is much plotting and less charity, I encountered a man whose singular gait, (as trifles will sometimes fix

the thought of vision,) his head half buried in the crimplings of a respectable black cloak, a rude gust, as he crossed the street, played with its liberal folds, he raised as if in defiance of its chilling blasts, and the piercing eyes of one known in other days, when the occupation of Taylor, and the severe rules of Wesleyism, were exchanged for the charms that are wont to attend on managerial dignity, or rather like a busy man, he followed three and throve at none; I hailed this old acquaintance, we met as friends. This minister of the gospel, so far forgot his piety, as to go into a coffee house, where we refreshed ourselves. I questioned the propriety of this, for such were my pharisaical notions then, oh! says our Savior, "you lay burdens on men's backs grievous to be borne, but you will not as much as touch them with one of your fingers," when he informed me that he was God's free man, kept a strict account with his own conscience, always preserved a ballance in his own favor, and was tolerably indifferent to the opinion of the whole sectarian world.—Honest, responded I, let us understand this doctrine, that has done so much to metamorphose you from a pretended sanctified Methodist, to a righteous, yet liberal practiser; if it bears the impress of good sense, free from the blighting mildew of priestcraft dressed in its long robes of outward osterity, I will embrace it, no, I'll think of it. Come and hear me lecture. We parted, he half sure of a convert, and I on rather favorable terms with the world again, that a man might by accident stumble on a kindred spirit.

Sabbath came, and found me for the third or fourth time, in the house of God, if the Town Hall of Charleston may claim the high distinction, in ten years: Drawn once to hear the celebrated Maffet at Mobile; impelled the 2nd time to hear a Quakeress at Baltimore; and, sailor like, any port in a storm, made one, one showery night. Now christians, start and ejaculate, the wicked one!—And there are many of my professional brethren give them a much longer holiday:—would you know the reason why? Your pious pastor, in many instances, being aware there were actors near his atmosphere, has entertained his liberal auditors with denunciations, loud and angry, against the followers of Thespis, till they have felt they were in the precincts of hell, instead of being in the house of charity, which is God's house. This is not an uncommon thing. Many can testify to this who would often be found in a house of worship, but the priest tells them, they are the children of the devil, and would contaminate his pure flock, of which he is the essence.

Oh, holy hypocrite! thy days of mocking the pure tenets of the gospel of Christ, are but few; there is now gathering a mighty people, made truly so, by the re-establishment of the church of Christ, as it existed in the days of the Messiah and the apostles; embrace it you

honest in heart, it demands no sacrifice, it jars not with your honest earthly interest; it does not teach you to shun your brother, when he is light in purse and weak in health; it has many advantages, namely, the *practice of virtues*, they hold in theory; it will tell you the true meaning of the obtruser scriptures, which has so long enabled wicked priests to deceive the unsophisticated; it will impart to you knowledge, charity, with its handmaids; hope and faith; how you can be made free that you may be free indeed; how you may live with profit to God and yourselves, with a full certainty of a glorious reign in the first resurrection, and a blissful immortality, as an heir of God and a joint heir with Christ, when the heavens and the earth shall be made anew.—Now actors, musicians, artist senic, and all who assist in representing as the world exists, and has existed, learn the good news; you may be a follower of the Just and Holy One, who died to save you.

Oh, my friends! why do you deter the hour and the day; are you like the silly miser making your treasure your god; or has mad ambition, for a lofty stand amongst men, taken possession of your heart and soul, that like another Felix, you will wait a more convenient season; or does science woo you to waste the oil of life at the cost of the body's soul.—Fame, honor, the wealth of empires, will it stay the uplifted dart of death, which perhaps even now is poised to strike! These remarks are not intended to check a temperate zeal in all laudable pursuits, your Savior does not require it; but his charge is to you, seek you first the kingdom of heaven, and its righteousness, and all things else shall be added unto you.

Name me a man in the world's history, monarch, hero, or poet, that has had all the rich resources the earth and seas could yield, to minister to their wants, real or imaginary, have they been satisfied? no. Many elevated characters in our own time, sustain us in the conclusion. There is no sweet in this life without its attendant bitter; happiness here is but a sunbeam, which every flying cloud darkens and chills. Even Solomon had the beauty of the world, and its wealth was tributary to him, yet his wisdom could give it no better compliment than, "all is vanity and vexation of spirit." The human soul is of a cast so high in its aspirations that all sublunary pleasures fail to charm. I do not doubt, nay, I am sure, that the humble christian who has by his labor, to procure the common necessities of life, has a large ballance of happiness in his favor, as he rises from his humble posture, ere his weary limbs press his poor pallet, that that still small voice whispers, rest in peace; for thou art registered in the Lamb's book of life.

The all of this life, could you grasp it, would not be a second against eternity; this then, is your short temporary home; this may

of the last of life. Some heart now beating joyously in anticipations of earthly pleasure, ere they can again hear the voice of warning, will have felt the icy pressure of the hand of death, that insatiate monster, who for six thousand years has been the mortal enemy of man.

Those who are awakened to the immediate necessity of embracing the gospel of our Lord Jesus Christ, I pray you not to slumber again until you have ratified the contract, that will insure you an heirship to all the happiness and blessings spoken of by our heavenly Father, since the world began. Quench not the spirit. Obey it, it shall not always strive with you. Sustain your Creator now in his saying, that he sent not his Son into the world to condemn the world, but that the world through him might be saved; and that you may be saved and be among the brightest of his jewels, in that day when he shall make them up, is the wish and prayer of your feeble brother, may our heavenly Father grant it in the name of Jesus Christ.

T. A. LYNE.

*Sing Sing, N. Y. July 22, 1846.*

BROTHER HATCH:—

Your communication of the 25th ultimo, was duly received, which caused my heart to rejoice to learn from your own writing, that you were still determined to press on and walk according to the law of the kingdom of our God, and not to rest short of attaining to the mount of Olives, where the kingdom shall triumph, and the faithful be crowned kings and priests unto God and the Lamb forever.

I assure you it is no small consolation to me to find my brethren men of principle; in fact, men of God are men of principle, and will be fixed upon the foundation of truth and will be enabled to say boldly, I care not for men or their doings, I stand before the heavens upon the immutability of the council of Jehovah. This, my beloved brother, I believe is the standing we are privileged to enjoy before the King of kings and Lord of lords; being then in possession of the laws and commandments of the Almighty, we are bound by our covenants to carry them out, according to the ability God shall give; and though we may have foes without, and false brethren within, yet by Christ strengthening us, we shall be enabled to overcome all things, and thus prove through faith we have power with God unto salvation, irrespective of any who may or may not believe.

I assure you, you are frequently in my thoughts, and I, with yourself, do ardently desire to see the cause and kingdom of our adorable Redeemer roll forth in majesty and power, as I believe it must and will in spite of all opposition, and that too before long.— It is true since we had the privilege of seeing each other face to face, many things have tak-

en place that perhaps we did not anticipate, which have been of a painful nature to all lovers of righteousness. But my brother, shall we be discouraged? no! why? because truth is mighty and will prevail. To be sure we have not seen the cause of truth and righteousness make such rapid strides as we could have wished, but as the captain of our salvation is at the helm, I doubt not but that he will rule and overrule all things for his own glory and our good, inasmuch as we keep his commandments, and for one this I am determined to do; and I hope the time is not far distant, when I will be enabled to do more in the cause and kingdom of God than I have hitherto done, for as the Psalmist says, who is God save the Lord? or who is a rock save our God?

Though the means to pay for the possession of the saints may not come from those we expected, yet I doubt not but that the Lord will open the way for his people to have a home and habitation, and teach us that vain indeed is our imagination as regards our fellow men doing this or that, without his interposition; every day teaches me some lesson, and I feel more and more the importance of looking to him who is our refuge and strength, a very help in trouble; and as the Psalmist continues to observe: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; The kingdom is the Lord's, the earth is the Lord's, and he is the King of glory; The Lord strong and mighty, the Lord mighty in battle. The Lord loveth judgment and forsaketh not his saints;" let us then wait on the Lord and keep his way, and he will exalt us to inherit the land, for the righteous shall inherit the land and dwell therein forever.

Give my love to president Rigdon and family, and all the saints. May this time soon be when we shall again see each other, and rejoice together on the land the Lord hath made choice of for the assembling of his saints, is the prayer of your brother and fellow laborer, in the gospel and kingdom of Jesus: the blessings of heaven be with you, amen.

H. HERRINGSHAW.

*Boston, July 18, 1846.*

BROTHER HATCH;

Dear Sir:—Your letter came to

hand in due course of mail, and we were all glad to have the privilege of once more reading the word of the Lord concerning our everlasting inheritance, or place of rest. We were happy to learn that so many of the brethren had arrived there, and I say may prosperity attend all those who are on their journey, that your numbers may increase; and as you increase in numbers may your hearts be cemented into one, that you may grow up together, and become strong in the Lord. O brother Hatch, when I think of these things, I can hardly contain myself. To see the work of the Almighty, it is rejoicing to my heart; for

he it is that works like himself, a wonder-working God, and he is worthy to be adored by all who walk upon his footstool. Brother Hatch, I long to be with you, that I may enjoy the company of the saints, and rejoice in your midst.

The members of the church here are few in number, but we feel that we are an host in faith and strength before the Lord. We are preparing to move to the valley as soon as the Lord shall open the way.

Yours, in the kingdom

which shall triumph,

E. B. WINGATE.

Pittsburgh, Aug. 8, 1846.

DEAR BROTHER ROBINSON:—

We had an excellent meeting last Sabbath, at the house of brother Lanyon.

Amos Fielding is in the city—he came on Sunday night or Monday morning—I have not seen him yet. Yesterday I saw his brother John, and he informed me of his arrival; he says that Amos brought about 300 Mormons from England, and took them to Council Bluffs. He went out with the party to find Lyman Wight and his company; they found them among the Potawatimie Indians. He says the Mormons that volunteered their services to Uncle Sam, or Col. Kearney, will not go very far with him. John informed me the 12 told Amos to send them an interpreter, and John says he can speak 4 Indian tongues, and Amos is going to send him there.

Brother Peter Böyer was in the city this week; brother Carvel Rigdon is expected at our meeting next Sabbath; they are well.

My best wishes to all the saints. May the Lord assist us, that we may stand firm and faithful, and trust in our God to the end, is my prayer daily, in the name of Jesus, amen.

The Lord bless you.

THO'S. STAFFORD.

Below, we give the remarks of several of our neighboring Editors, with some of whom, it will be discovered, epithets and names are articles with which their market is well supplied; they are at liberty, however, to fully enjoy all the pleasure which can possibly be derived from a free use of such terms.

We have just received the first number, issued at its new location, of the "Messenger and Advocate," formerly printed at Pittsburgh, but recently removed to Greencastle, in this county. It is printed in book form and contains 16 pages, all reading matter and is a monthly publication. It is published at one dollar a year in advance.

According to your request we grant you an exchange.—*Visiter, Mercersburg, Pa.*

THE MESSENGER & ADVOCATE OF THE CHURCH OF CHRIST.

A small monthly pamphlet, conspicuously entitled as above, is published in the

flourishing town of Green-Castle, nine miles distant from Hagers-Town, by E. ROBINSON, a live Mormon. The first number printed at that place has been sent us, with the polite request, "Please Exchange," inscribed upon its margin. Though pitying the delusion and abhorring the religious creed of these people, we are yet sufficiently free from bigotry and sectarianism to entertain a desire to see what reasons they can assign for "the faith that is in them." We, therefore, agree to send two numbers of the Herald for one of the "Christian Advocate," which, to our notion, is about a fair exchange of good politics for superlatively bad religion.—*Herald of Freedom, Hagers-town, Md.*

We have received from the neighboring town of Greencastle, where the recent Mormon settlement has been made, a monthly pamphlet published by E. Robinson, one of the Elders of the church, and entitled, "The Messenger and Advocate of the Church of Christ." We have had but slight opportunity to examine the doctrines promulgated therein, but from the little we have perused, we are constrained to say that if these, our new neighbors, practice what they preach, the feeling towards them here will be vastly different from that felt for that branch of the Church which has been left in Illinois. Indeed, it is but justice to say that this branch of the Church at Greencastle was induced to separate from the Nauvoo Church, because of the many outrageous principles that had been adopted therein—among the rest the spiritual wife doctrine.—*News, Hagerstown, Md.*

MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.—This is the title of a real Simon-pure Mormon document, sent to us by Mr. E. Robinson, and, to all appearances, a contrite, simple souled, whole faithed follower of that most wretched being, Jo. Smith. The above named work is a pamphlet of 16 pages 8 vo. issued monthly, for \$1 a year, and printed, edited and published by the said Robinson, at Greencastle, Pa. We are requested to exchange—this we can't refuse, for the simple reason that the publisher appears to be a very clever printer, and one too, whom we should think, to judge from the general execution of his publication, possessed of too much good sense to permit him to espouse such an outrageously ridiculous a creed. We shall then send friend Mormon Robinson the *Times* twice a week. In the mean time we most earnestly hope that he may "discover the error of his way" and renounce so ruinous a faith—if *faith* he has—which we very much question. By and by, time permitting we will take some further notice of this publication and its creed.—*Times, Williamsport, Md.*

THE MORMONS.—The greater part of the matter which appears in our columns this week in reference to the movements of this remarkable sect, has been crowded out for

some time. It will be seen that we have in our midst a lodgment of these people who are likely to "increase and multiply," and become as a strong oak in the forest. We trust that as they are, or profess to be guided in all their movements by the direct influence of "the Lord," they will exhibit corresponding examples of "holy living," that peace may reign within their borders, and no occasion for ill-will or strife be given to the gentiles without.

If we may be allowed to give "the saints" a word of advice, it is this:—*Keep clear of Politics*—"put no faith in politicians"—no more in one party than the other—*especially the Locofocos!* Vote like freemen for the men of your choice, but beware of identifying yourselves with a party. Remember Illinois!—*Whig, Chambersburgh, Pa.*

### MORMONS.

This sect, or at least a portion of them have located themselves near Greencastle, in the healthy and delightful Cumberland Valley, Franklin County Pennsylvania, about one mile from Greencastle; where they purchased a splendid farm, called the "Adventure farm." They have established at Greencastle, a periodical called the "Messenger and Advocate of the Church of Christ," published monthly by Mr. E. Robinson, Editor and Proprietor. Terms, one dollar per Annum payable in advance. The June number of this periodical we have received, and owing to loaning it to our friends have not had an opportunity of noticing it until the present. There is much matter contained in the June number, and has afforded all who have perused it, a great deal of pleasure. The writing is masterly, entertaining, and instructive, and we think it a work worthy of all who are seeking for information; whether with a good intent or for information relative to the sect who have caused so much speculation for time past.

We should be much pleased to receive the back numbers, and hope that an exchange may regularly be continued.—*Enterprise, Middletown, Md.*

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### NOTICE.

There will be a general, semi-annual conference of the Church of Christ, near this place, commencing on the 6th of October next at 9 o'clock A. M.

*For the Messenger and Advocate.*

### LINES,

Composed on the death of VIOLA, infant daughter of Peter and Mariah Hess, of Philadelphia.

I have seen the rain drop trembling on the rose flower,

With the zephyr airs, made sweet, by the gentle shower;

I have seen an infant sick, couch'd on its mother's breast,

The while, the sad, deep anguish, would not be suppress.

"Alas!" she moan'd, "the cold, clammy dew lies on thy brow,

And ere the morrow night is come, I hold thee not as now,

The dark narrow grave thy bed, truly a gloomy home,"

As closer yet she clasp'd her child, whose spirit felt to roam.

Ere that infant soul had fled, it look'd a smile of heaven,

With it resignation came, "take back what thou hast given;"

"Wend then thy way, my cherub back to thy spirit skies,

Thy home is heaven, till in the Lord the dead arise!

"As of old, then shall be a paradise, thy earthly home,

The glory of thy God dwells there, thou wilt not care to roam."

A tear of hope; like the rain drop, quivering at the rude wind's power,

Fell on the pale cheek of that sweet, blighted flower.

T. A. L.

## THE MESSENGER & ADVOCATE

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# MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

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## A PROCLAMATION,

TO THE  
KINGS, PRINCES, RULERS, & PEOPLE, OF ALL NATIONS;  
AND TO THE CLERGY AND LAITY OF ALL DENOMINATIONS.

BEING

A SKETCH OF THE WORLD'S HISTORY IN CONNECTION WITH THE  
ECONOMY OF GOD:

BY

S. RIGDON,

PRESIDENT OF THE CHURCH OF CHRIST.

### PROCLAMATION.

There is no subject more interesting than the history of the world, in connection with the economy of God. We have but a limited account of the old world; but a sufficiency to show that God spake to the people thereof, and deigned to direct their course in righteousness, but they refused, rebelled, and apostatized from the living God; until his wrath was kindled, and in his indignation he overwhelmed them in ruin; sweeping them, their children, their goods, and their chattels, from the land of the living; preserving those, and only those, who heard and obeyed his voice.

Again the earth is to be peopled, by the descendants of the only ones of all the race of man, who were willing to be guided by the counsel of heaven. God comes to them, and deigns to guide them in the way of salvation; but scarcely had the voice of God ceased speaking, until the spirit of apostacy is spreading with rapidity, leaving but few to acknowledge the authority of the living God. Man soon put at defiance the counsel of his God, took power to himself, pursuing the course dictated by the imaginations of his own heart, and God ceased to be in his thoughts. Soon, very soon, man was sacrificing to devils, making to himself gods, and bowing to them, offering them divine reverence, and worshiping and honoring the works of his own hands. As time progressed, iniquity kept pace with it, and as the generations of man multiplied, the knowledge of the true God departed from the earth. Man was arrayed against his fellow man. Tribe against tribe. Clan against clan. Nation against nation, wars and blood sheds spreading throughout all the habitations of man, until the earth mourned under the iniquity of the people.

Notwithstanding the displeasure of the Lord manifested against the old world, and

its inhabitants, and while the knowledge of this awful destruction, was fresh in the minds of the people, and its effects visible to the eyes of men, man again puts at defiance the laws of his God, and refuses to have his counsel. Every one following the imaginations of his own heart, in despite of all the efforts the Lord was using to save him from destruction. Paul, the apostle, describes this apostacy, which succeeded the deluge, in the following impressive language. From the 18th verse to the close of the 25th verse, of the 1st chapter of the epistle to the Romans.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.— Professing themselves to be wise, they became fools: And changed the glory of the incorruptible God into an image made like to corruptible man; and to birds, and four-footed beast, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever: Amen."

The apostacy here described, was the one which followed among the first descendants of Noah, to whose fathers God had revealed himself in all his power and majesty, in bring-

the destruction on the old world, in a way that a God could only do it, and one who could control the elements; but with these facts before them the first descendants of Noah made to themselves gods out of wood and stone, and bowed down to them; the noble man and the mean man together. So universally did this apostasy of the descendants of Noah, extend, that within one hundred and fifty years after the flood, the knowledge of the existence of the true God, had so far departed from the world, that it became necessary for the Lord to take measures to again restore it to the earth. This he did in the persons of Abraham and his descendants.

To such an extent had the apostasy prevailed, that early in the history of Abraham, the Lord laid waste Sodom, Gomorrah, and the cities of the plain, for their great iniquity. Their sins had come up before the Lord, and the sufferings caused by their abominations were such, that they called aloud to heaven for vengeance, and the Lord harkened and heard, and in his wrath rained down fire and brimstone upon them, until they perished from off the face of the earth. Not, however, until he attempted to reclaim them, by the ministry of Lot.

The seven nations of Canaan, were near neighbors of Sodom and Gomorrah, when God destroyed these cities, but the sin of apostasy was too deeply rooted in them to turn to the living God, and repent and live; but they, like Sodom, grew in iniquity, and increased in transgression, practicing their abominations until the days of Joshua; offering their children in sacrifice to the gods they had made, until their cup of iniquity was full, and the Lord sent Joshua with Israel among them, with a command to spare none, men, women, nor children, assuring Israel that so incorrigible were the Canaanites, that if they spared any, they would be to Israel as thorns in their sides, and pricks in their eyes; and, instead of Israel reclaiming them, they would corrupt Israel with their abominations.

The apostasy having become so general, and the corruptions of the earth so great, that the character and the authority of the living God had almost ceased to exist among men, God having called Abraham, and separated him and his seed from the rest of the descendants of Noah, took such a course with them, as was calculated to show forth his power not only to the seed of Abraham themselves, but through them to the world.

The whole history of that people, before their rebellion against God, was a series of divine manifestations, and displays of divine power. They were removed from place to place: every where the power of God attended them, until they became a terror to all nations, and the name of Israel's God had become famous throughout the earth, as far as the sound extended. Through these means did the great

God restore to the earth the knowledge of himself, after the great apostasy which followed after the flood.

While the great God was thus restoring to man the knowledge of himself, through Israel, the nations were warring against one another; wars and bloodsheds, under the influence of their idol gods, were reigning, and idolatry was abounding. The kings and nobles, were all lost in the wilds of idolatry, and worshipping the works of their own hands, as well as animals and plants; for so had idolatry degraded them, that they would worship anything and every thing, even one another, as well as the hosts of heaven.

Great were the struggles the various nations and individual aspirants were making, for universal empire. They had lost the knowledge of the true God, and man sought to exercise authority over his fellow man, wherever and whenever he could do it.—Rome at last gained the ascendancy, and after the conquest—in the days of her republic, so called—an attempt was made to systematize the then systems of idol worship, which, until that time, had assumed no settled form.—This they did by giving a man power to direct the worship of the gods, calling him by the imposing title of *Pontifex Maximus*. That is, the highest Pontiff. This *Pontifex Maximus* presided over the worship of all the gods, and the worship of the world, was to a great extent under his direction.

Rome was now in her glory. She had reached the zenith of her ambition. She controlled the political and religious world. Her iron sway was felt among all nations, and in all climes. She dictated the laws of government and rules of worship to all people.—The apostasy had now obtained a systematic form.

From this short sketch we can see the character and extent of the apostasy from the living God, among the first descendants of Noah. The effects of this apostasy, were wars, bloodsheds, horrors and calamities. Human sacrifices were offering, from the tender infant to the grey headed father; from the delicate maiden to the aged matron; and all this because the people had apostatised from the only living and true God. Oppression was reigning in all lands, and no power but the caprice of man to restrain it.—Previous to this time, and during the progress of this apostasy, the Lord had, through Israel, been displaying his power. Egypt had been tormented.—Pharaoh and his hosts overwhelmed in the sea. Sodom and Gomorrah consumed with burning flames from heaven. The seven nations of Canaan desolated by the sword, and the power of the great God displayed in majesty and terror; but still the nations persisted in their apostasy at the defiance, as it were, of the Almighty.

Well might Paul say, as before quoted, speaking of this very people, "When they



know God they glorified him not as God; and again. "They were not willing to retain God in all their thoughts." True it is, that when the people "knew God they worshiped him not as God; but became vain in their imaginations, and their foolish hearts were darkened; and they worshipped and served the creature more than the creator." In all this round of belittling ambition; and base and heaven-daring idolatry, was God worshipped as such? let all answer.

Did they not know God? let the deluge, the destruction of Sodom, Gomorrah, and the cities of the plain, the overthrow of Pharaoh and his host, the ruin of the nations of Canaan, and the power of God which followed Israel, all proclaiming the Lord God Omnipotent, speak. True it is when they knew God they worshipped him not as God, and equally true they did not like to retain him in their thoughts.

If the question be asked, from whence came the wars and desolations which have overspread the world, the answer is and only can be, because the people had apostatised from the living God, were not willing to retain him in their thoughts, and ceased to be under his influence, and placed themselves under the influence of the creature more than the creator, and thus were they driven into all excesses of debaucheries, abominable idolatries, and wars and blood-sheds rage, uncontrolled in the land.

Had the descendants of Noah continued under the influence of the God of their fathers, would there ever have been a *Pontifex Maximus*? the answer to this is easy, or would there have been wars and desolations among them? all know there would not. The whole scene of desolations which have laid waste the world would never have existed, had there not been an apostacy from the living God, and that a daring one too, with the knowledge of God staring them in the face. Had they have continued to seek counsel at the hand of their God, as did their father Noah, God would have established them in righteousness before him, and their peace "would have been as a river, and their righteousness as the waves of the sea;" but they would not retain him in their thoughts, and, in consequence, they became vain in their imaginations, and worked all uncleanness with greediness.

During the existence of the Roman empire, a new scene presented itself, which changed the condition of the world; we mean the final apostacy of the Jewish nation, and the birth of our Savior. The Jews, and however astonishing it may be, turned from the precepts of that God who had, and was, establishing his name through them. They, in their turn, followed the example of the nations, and became idolaters also. They also began to offer their children in sacrifice to Moloch; to make gods and bow down to them. The rest of the descendants of Noah, had refused to retain God in their thoughts, and, now, Israel became tired of the restraints of the living God,

and wearied of revelations; they had enough; they wanted no more; and sought other gods to lead them, besides the living God. Idolatry was making its inroads among them, and the knowledge of the true God about again to depart from the earth, and to be supplanted by idolatry. In consequence of this, the Lord entered into judgment with them, suffered their enemies to come upon them, and entirely overthrow them; putting an end to their idolatry forever, and sent them forth among all nations, to be a witness unto all the rest of Noah's posterity of God's displeasure against apostacy, and to prepare the way for the end that must come, which could not come till the Jews had been scattered among all nations; and had been oppressed by all; after which time the Lord was to have mercy on them, and punish all the nations which had afflicted them.

The disposition in man to turn away from his God, is most incorrigible. They will do it in the very midst of the displays of God's power, and persist in it, till they are destroyed from the land of the living. The present idolatry of the heathen world, at this day, is the remains of that ancient apostacy of the first descendants of Noah, which no length of time can reclaim, nor power of God manifested, turn from their rebellion, but to this day worship stocks and stones, and offer one another in sacrifice to them.

Having taken a short view of the first great apostacy, after the flood, we will examine another equally as singular. This was the great apostacy of the Jews. Though the Jewish apostacy did not in its finale, terminate in a system of idolatry like the first apostacy, but in what was but little better; for though they continue to this day, to acknowledge one God, the creator of all things, they have refused submission to his will; rejected his law; despised his precepts; put to death his prophets; and established a system of their own, by which one part of them teach the other part, independently of any divine communication, only those parts of the old testament they admit to be of divine origin. All know that the Jews were scattered, and remain so at this day, because of apostacy; but it is a matter of interest to know in what that apostacy consisted. Though at times idolatry made inroads among them, they were scourged for it till they would turn from it, and put it away from them, and it was finally banished from them, and they settled down in a firm belief in the writings of Moses, and a greater part of them believed in the prophets and Psalms, and, in consequence of believing in the writings of Moses, to a certain extent at least, they were preserved from the idolatry common among the rest of the descendants of Noah.

But though they believed in the writings of Moses, sufficiently so, to preserve them from the idolatry which prevailed among the other descendants of Noah, they refused to let it

Lord govern them, and they took the same course that the idolaters did. They rejected the prophets the Lord sent them, and made teachers and leaders of their own, and when they had made them, they bowed with deference to them; crying *Rabi, Rabi*; these teachers, in order to sustain their own power and authority, created persecution against, and caused the people to reject the messengers God sent unto them, committing violence on their persons, and persecuting them unto death, until the people with united voice, rose up in their fury and crucified the Savior of the world.

Their teachers had taught them, they had revelations enough; they needed no more, and cried *impostor*, not only against the true prophets, but against the Lord himself, who had led them and established them in the lands of their inheritance. In crucifying the Lord of glory, they had torn themselves, entirely, from under the guidance of heaven, and would not that he should rule over them. They refused his reproofs; they rejected his counsel, and stoned to death the messengers sent to them.

Thus stood the Jews after they had crucified the Savior; professing to adhere to Moses and the prophets; believing in God, but refusing to let him rule over them. The rest of the descendants of Noah, were overrun with idolatry, worshiping the works of their own hands; being "without God and without hope in the world." The Jews had now refused to let the Lord rule them, though they had the written revelations of heaven in their hands. The Lord commenced a new course with the Jews. He abandoned them to their enemies, and thereby scattered them among the nations, and sent them forth to suffer all the curses which Moses had declared should come upon them, if they ever refused to let the Lord reign over them.

The Jews still believing in the one only living and true God, were driven forth among the idolatrous nations, and were never to cease being scattered until they had been driven into every nation in the world. Thus carrying the knowledge of God among the other apostate nations of Noah's posterity, and their calamity could not cease until they had done this.— In view of this part of the economy of God, in relation to the Jews, and the calamity consequent upon it, the Savior speaks thus: Luke 21: 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And in Matthew 24: 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." According to these sayings of the Savior, the Jews were to be scattered among all nations, until a given time, which he calls the fulfilling of the times of the Gentiles, and during this scatter-

ing, the Jews were to suffer calamities, such as no other people had ever suffered since the beginning of the world, nor ever should suffer afterwards. In this 21st chap. of Luke, 21st and 22nd verses he speaks of the before mentioned calamities as follows: "Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out: and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." If the reader wishes to see what the prophets have said about the Jews, should they rebel against God, let him read from the 15th ver. to the close of the 28th chap. of Deuteronomy, and hear Moses speak.

In case the Jews did rebel against God, their fate had been told by the prophets.— Moses, in particular, and the Savior speaking of their rebellion, and their rejection of the Lord, in consequence of their rebellion, says, when he announced the destruction of Jerusalem and what should follow, as follows: "These be the days of vengeance, that all things spoken by the prophets may be fulfilled."

According to this, the days of vengeance commenced at the destruction of Jerusalem, and were not to cease until all things spoken by the prophets were fulfilled, which could not be till the Jews had suffered all things that Moses had said should befall them, which would not be fully accomplished until the Savior came again, and they received him.— From these things we have one thing certain, that the days of vengeance commenced at the destruction of Jerusalem, and will not cease till the coming of the Savior. First in the days of vengeance the Jews had to suffer all the curses pronounced on them by Moses, and, after that, the vengeance shall turn on the heads of the Gentiles, and cease not until Babylon the great is cast down to be found no more; which Babylon consists in the Gentile religious and political institutions. These institutions were built up, during the time they were inflicting the threatened vengeance on Israel. The Lord sustained the Gentile governments, that the words of the prophets, against Israel, might be fulfilled; and while the Gentiles were doing this, they built Babylon the great, and as soon as the work of afflicting Israel ceases, the vengeance will turn on the Gentiles, and they in their turn, will be desolated; for so have the prophets testified, and the days of vengeance cannot cease, till all things spoken by the prophets are fulfilled.

At this time the calamities of the Jews, are fast coming to a close, and the way is preparing to hasten the calamities of the Gentiles, and prepare the way for the Savior's coming. At this place we will return and take a view of the world, at the time of the crucifixion of the Savior. From the view we have taken, the whole world was in a state of apostacy. The Jews had rejected the Savior,

thereby refusing to let the Lord direct them. The rest of the world, was lost in the basest idolatry. In this condition was the world when the primitive apostles went forth with the gospel, to reclaim both the Jews and the idolaters. The scriptures in speaking of the people who lived in the days of the primitive apostles, describes them in the following language. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith; it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Romans 3: 12—19. According to this all had gone out of the way; there were none doing good, no not so much as one. So universally had the whole world apostatised after the days of Noah.

The apostles were the only ones who understood the things of God; and as such they went forth to reclaim the nations from their apostacy. Their success is set forth in the new testament. Churches were built up in different parts of the world, composed of both Jews and Gentiles, until they were planted in Asia, Africa, and Europe. With the proclamation of the gospel it was also declared that that same Jesus, whom the apostles preached, would come again, at which time there would be another destruction of the world, resembling that of the deluge, only not by the same means. The apostles were careful to warn the churches they formed, to beware of the spirit of apostacy, which destroyed the Jews, assuring them if they did not, they, in their turn, would suffer an overthrow. Every reader of the new testament can read these warnings for himself, and we deem it unnecessary to quote them here.

It is worthy of remark in this place, that the Jews believed in God; this point, as far as they were concerned, had been gained, but they did not believe in Christ; and the Jews were left with the bare belief in God, without any of the blessings of the Holy Spirit, and, as such, were subject to all the curses their enemies might see proper to inflict on them. The apostles went forth with not only the knowledge of God but also of Christ the Savior; having the promise of the Holy Spirit to bestow on those who believed. Thus armed, they attempted the reformation of both Jews and idolaters.

They were the only messengers of the living God; all the rest of the world were in a state of apostacy. They were the only persons who could introduce any portion of the

human family into a saving relation with heaven. The gifts of the Holy Spirit attended the ministry of none others. Through them alone men could be saved, and made heirs of the kingdom of heaven.

The apostles set forth the condition of the world in their day, in relation to the things of God, in a clear point of light. Paul says of all, both Jews and Gentiles, that God had "included them all in unbelief, that he might have mercy upon all." See Romans 11: 32. "For God hath concluded them all in unbelief, that he might have mercy upon all." In this respect, as pertained the gospel, both the apostate Jews and the idolaters were in the same situation; they were all included under sin; all in unbelief. One part of them was worshipping idols; and the other, with the knowledge of God, had rejected his counsel.

At the time the gospel was proclaimed to the world, the whole world was included under two apostacies. The idolaters formed one, and the first. The Jews the other. The people of one believed in one God, they of the other in any multitude of them. Under these circumstances, the apostles went forth with the gospel. To one of those apostate parties it was foolishness, and to the other, a stumbling block. See 1st Cor. 1: 23. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Persecution followed the apostles and their followers from both these apostate parties; both Jews and idolaters rejected the gospel, in part, and in part both received it, and as far as it was received it established two important points; one was the knowledge of God the Father, and the other, knowledge of his Son Jesus Christ. The Jews believed in the first, but rejected the second, and the idolaters, before the gospel went to them, believed in neither.

The apostles in the execution of their commission, were opposed by both these apostate parties; suffered persecutions and death at their hands. The Jews being, in a few years after the crucifixion of the Savior, conquered, laid waste, and scattered, and sent forth among the idolatrous apostates, declaring there was only one God and not many, as the idolaters believed, the apostles and the Jews frequently met, the result was that many of the wandering Jews were reclaimed; and such as were were redeemed, with their children, from the curse which had been pronounced on the Jews for their apostacy. In consequence of this there were many of the seed of Abraham became identified with the Gentiles, and lost their national character to this day. They were united with the Gentiles in a church relation, and ceased their Jewish connection.

This department in the family of Abraham, is, doubtless, the horns of Joseph that were to be as the horns of unicorns, and with which the people were to be pushed together, in the last days, 'to the ends of the earth:' see Deut.

83: 13-17; which are as follows: "And of Joseph, he said, Blessed of the Lord be the land, for the precious things of heaven, for the dew and the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasse."

Isaiah makes mention of this branch of the family of Abraham, in the 61st chapter 9th verse: "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Here is a branch of Abraham's family of whom it is said, "they shall be known among the Gentiles," and among the people, whether Jews or Gentiles, as the blessed of the Lord. This branch can be none other than the descendants of the primitive christian Jews, reclaimed from their apostacy by the apostles, and identified with the Gentiles.

The character of the churches built by the apostles, is set forth in the new testament in a manner not to be misunderstood. They formed a great contrast with the two apostate parties, which were broken up into parties and sects. For this was the case with both Jews and idolaters, and is the case and always will be the case with all people in a state of apostacy from the living God. But in the primitive christians, we have a true picture of a people of God, in opposition to the people of two apostacies. It is of some consequence, in this short sketch, to notice it for a little.

The Jews believed in God, and had all the written revelations of heaven in possession, and professed to believe them; but God did not acknowledge them in any other light, but as apostates. In opposition to this, the Church of Christ had, as well as the Jews, all the written revelations, and in addition prophets and apostles, men who obtained direct revelations from heaven, as well as gifts of the Holy Spirit, which things the apostate Jews had not; but as long as God acknowledged them, they had; and so stood the difference, not only between the apostate Jews and the Church of Christ, but also the difference between their own apostate state, and their state of acceptance. No facts in history, are plainer than these facts, that when and wherever a people were accepted in the sight of heaven, that acceptance was acknowledged of God,

and by the gifts of the Holy Spirit, and when no gifts of the Holy Spirit were, there the Lord viewed the people in a state of apostacy from himself.

With these facts before us, we are prepared to pursue our history. The apostate parties pursued the apostles and the other inspired men with fire and sword, until within a little over three hundred years, after the first proclamation, there was not an inspired man left; all the gifts of the Holy Spirit which existed, under the apostolic ministry, had ceased, and all divine communications closed; but the state of things with the people, was now a little different from what it was when the Jews apostatised, the knowledge of Christ was left, in addition to the knowledge of God, the Father, and the apostles had left other written revelations, in addition to those had among the Jews. These were scattered about in different places in the Roman empire where churches had been organized; but all communications with the heavens had ceased. The churches were all under the guidance of uninspired men. The result of this was, as it might be expected, controversies arose and kept arising; disputes were common among them. They could not agree about the written revelations. Some would receive books as canonical that others would not. There was no umpire to settle the dispute, except one who knew no more than the rest did, for inspiration had ceased, and there was nothing left but the judgment of men to guide them.

In this condition of things, they at last appointed a head, an umpire, in the person of the Pope. This creature answering precisely to the *Pontifex Maximus* of the ancient idolaters, and holding his seat in the same place, the city of Rome. The same cause in this case produced the same effect. The *Pontifex Maximus* of Pagan Rome, was the production of a state of things where a people received no communications from heaven, and the Pope of christian Rome, was produced by a like cause. His existence was the result of the termination of revelation. In both cases it took time and changes to produce the result. The idolatrous religion underwent many changes before it produced the *Pontifex Maximus*, and the christian religion underwent many changes before it produced the Pope, and if the revelations of heaven had continued with man, neither would ever have existed, both were the fruits of apostacy.

After the, so called, christian world had created their Pope, and endowed him with the powers and prerogatives of his office, he soon let them feel the weight of his power; for they now declared that this Popedom, which man made, has caused the death of fifty millions of the human family. Such is the religion man makes when he has revelations enough. All will agree that this killing of men for religion's sake was the result of apostacy; and if the Popes had not been

apostates from the true faith, they would never have caused blood to be shed for their religion. All cry: "It is apostacy which caused these things." Had the Popes been apostles in deed, and in truth, which had they been, they, like apostles, would have received revelations from heaven, and this effusion of blood, so much complained of, would never have existed.

Let the world be judges, and all agree that the christian world has long since apostatised from the true faith. So that now we have existing in the world, three apostacies from the living God, each one bearing a different character. The first, the heathen; second the Jews; and last the christian. Each of these apostacies differ in character; but all agree in one point, that is, the people of none of them receive revelations from heaven. The heathen world believe in many gods. The Jews believe in one, but do not believe in Christ as the Messiah. The christian apostacy believe in the Father and the Son, but deny the gift of the Holy Spirit. Thus stands the world at this day.

This last or christian apostacy is the one which is to or has completed Babylon the great, about which the scriptures say so much, and which, in her turn, is to be destroyed, and to be found no more. The heathen apostacy had its *Pontifex Maximus*, the christian world its Pope; each in their turn appointing their own priests, and their own leaders, and, as such, submitted to them as though they were men of God. The christian apostacy like both the heathen and Jewish, make their own Rabies and fathers, and deny the Lord the right of interference. All denying the continuance of revelations. All say revelations have ceased. The result of these apostacies, is wars and bloodsheds, rapine and violence, in all lands and all countries. Christian nations as well as heathen nations, are all nations of war and bloodshed, one nation is founded on the blood of another, and, according to the scriptures, will continue so until the Lord God Omnipotent reigneth.

These apostacies are set forth by Isaiah in forcible language, with the fate that awaits the people thereof. In the 24th chapter of his prophecy and 5th verse we have the following: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." In this verse the earth is used as including the people of all the before mentioned apostacies, and the light in which the Lord views them, is set forth in language not to be mistaken.

Here we are now in our own age, and what is the condition of the people? in a state of apostacy from the living God. Let the christian world spread its religion as far as it pleases, and it only spreads an apostacy. Should the heathen send their religion to the ends of the earth, they would only increase

an apostacy. Should the Jews do it with theirs, they would do the same, and should heathen prevail over both the Jewish and heathen religions, it would be only one apostacy triumphing over two others.

In consequence of these apostacies, have come all the wars, bloodsheds, and desolations which have raged in the earth, since the days of Noah; and will be the cause of all that shall prevail hereafter, till time shall cease. Nor will they cease until apostacy ceases from off the whole world. All our orders of government; as they now exist, are the result of the before mentioned apostacies. The whole earth at this time, by reason of apostacy, is one universal Babylon, of which it is said it shall be hurled down, and be found no more. For six thousand years has the world been trying to govern itself without divine interference. At each period of the world's history, the people have refused to have any more revelation; they have said they have enough. So it was in the days of Noah, and the result was the idolatry of the heathen. So it was with Israel in the days of the Savior, and the result was the present state of the Jews, as well as all the sufferings they have endured since the destruction of Jerusalem. So it is and has been with the christian world for many centuries, and continues so all this day. The consequence is, the existence of Babylon the great.

Take the world now in all its departments, and there is not one of them seeking counsel at the hands of the Almighty. The heathen are not. The Jews are without any revelations from heaven. No prophets; no seers; no revelators among them. Christendom is in the same situation. No apostles; no prophets; no inspired men; all following their own inventions. If the present state of the heathen world, is evidence of apostacy, so it is with the Jews, and equally as much with the christians. For none of them are directed by the Lord of heaven.

We have the fullest evidence of the apostacy in the Catholic church, so called, long before the existence of protestantism; as early as the days of Peter, the hermit, through whose influence all the nations of Europe, were put in motion, with their kings, their bishops, their priests, and their laity; all, as if seized by a mania, were marshalled, put under military orders, and marched to the Holy Land, to rescue it out of the hands of the heathen; to prepare it for the coming of the Savior, whose coming was announced as being at hand. The blood of millions was shed. Hundreds and thousands of families were ruined; and sent into mourning and wretchedness, and what is the result; many centuries have rolled on since, and the Savior is not here yet, and the Mohammedans possess the land. Had there been any truth in the Catholic pretensions to have revelations from God, such a scene of horror and folly would never

have been witnessed as that of the crusaders.

At this period of the history of the Catholic church, with all its pompous show of bishops and clergy, and with all the infallibility of the church, as pretended, here was fallibility with a witness and a vengeance. No other proof need be required that, at this period in the history of the Catholic church, they had, without exception, apostatised from the living God, or else they could have found one revelator; one inspired man, to have exposed and corrected the folly of the crusaders; but no such man existed, at that time, and this is proof, incontrovertible, that the whole catholic church was in a state of apostacy; all know that they, in this respect, have made no improvement since. They are no better to-day than they were then; there was no man in St. Peter's chair at that time, or if there were, a brood of apostates had put a knavish block-head into it.

No such a scene of folly could ever transpired among a people where the Lord reigned, the voice of inspiration would soon have been heard, and the folly and ignorance of such an attempt would have been exposed. From the days of the crusaders to the days of father Miller, the christian world has been giving evidence and evidence of nothing else but apostacy from the living God, in all its departments.

Taking the world as we now have it, with its three apostacies, idolitrous, Jewish, and Christian, and if it is not a Babylon, and Babylon the great, surely there never will or can such a thing exist. These apostacies include the whole earth in one or in another of their departments. Mohammedans is only a combination of these apostacies mixed together; but is not itself an original apostacy, because the Lord never had anything to do with it, and the Mohammedans did not apostatise from the living God, but if from any thing, it was from apostacies they apostatised.

Taking the writings, opinions, and sayings, of the people of this age, and I think we will learn one fact, that there is now on the earth a generation in whose day, the sayings of the Savior, can be fulfilled, as well as the saying of the apostle, respecting the coming of the Lord. That when he comes it would be as a snare on the whole earth, as a thief in the night, and he would find the world as it was in the days of Noah, and as such it would be destroyed.

Within a few years past there has appeared before the public, a man not unlike Peter the hermit crying "the Lord is coming the Lord is coming;" excitement after excitement rose and fell, until all have ceased, and the man became an object of reproach, a hiss and a by-word, because he erred in judgment. All the common place vulgarisms have followed him to his retirement. The whole batch of epithets catered to be used on such occasions, which are a kind of traditionary lore the pro-

testants have received from the catholics, which were catered in the first instance to silence the voice of reason and common sense have followed. Heresy, fanatics, absurdity, impostor, and many other like things. We have thought that if it is possible to be heard amid the din of this vulgar slang, we would say a few things about father Miller, so called, and his annunciation to the world.

This singular man has proven to the world, that his announcement was the result, of research into prophetic teachings, far beyond those who know little else than to follow in the old hackneyed path of catholic defamers. Here is a man of age and experience, and deep biblical research, and whose alone object was to understand truth, with powers of computation the lot of few men living, set down with the scriptures in his hand, willing to believe any thing that was in the bible, and desirous to know what was there. The result of this research was at last laid before the public, which has established one fact, that a man may have all the written revelations of heaven in his possession or which the christian world acknowledge as such, with strong intellectual powers, and spend his life time in searching these books, and when life is wasted, and age has ripened him for the grave, he finds himself a child of darkness, and one that can be taken by the coming of the Savior as a thief, in the night.

All those who have attempted to meet Mr. Miller with scripture fact and reason, only tried to prove he was wrong, but never attempted to show what was right; they had to admit that they were in as much darkness and ignorance on the subject, on which he wrote, as he was. They claimed however this great advantage over him, that they kept their ignorance to themselves, and he exposed his. The ignorance on the subject was alike both with Miller and his opposers.— They were all ignorant of the truth, but a close mouth concealed the ignorance of Mr. Miller's opposers; but his tongue exposed his.

Since the Miller excitement has ceased, how stands the matter, in relation to the great fact; the great point at issue. All in equal darkness; all in equal ignorance. The fact that the Savior is coming is still in the bible as before, but the whole religious world in perfect ignorance about it. All can be taken by it as a thief in the night. All children of darkness, and the Savior's saying can be fulfilled on the heads, of both, Mr. Miller, and his opposer's the Lord, if he comes in this generation, will come on the whole of those apostates as a snare.

It would seem as if the Lord let this singular man make his appearance, at this time, as among the events that ought arouse the world to a sense of its situation, to let them see their condition in relation to the great events which are shortly to take place. The whole world has been singing its own lullaby.—

We have revelation enough, we need no more, we have all that is necessary for salvation; we need no more spiritual gifts; no more heavenly messengers, and while they were tuning their notes to sing themselves asleep, they are aroused by a man announcing the near approach of the most important event in the history of this world. All is bustle; all is confusion; and after years struggling with their revelations in their hands, all admit the subject is veiled in darkness. Mr. Miller is wrong, we will hiss at him; we will cry fanatic, heretic, impostor, and call him by a batch of ugly names, and then sing again our lullaby: as if calling Mr. Miller by a batch of ugly names, would prevent the great fact announced by him from ever taking place. All have concluded that whether the Savior comes or does not come, they can tell nothing about it. Just such a generation the Savior said there would be on earth when he came, and, in consequence, he would come on them as a snare, as the deluge did on the anti-deluvians.

Let us examine the attitude in which Mr. Miller presented himself to the world. As to the man, as far as we know, his character was above reproach; he had claims on the public for integrity and honesty. His proclamation was the result, if we can credit his own statement, of many years of prayerful investigation of the scriptures, with the purest design to understand the subject he was investigating; he had all the writings and all the calculations of those who had gone before in hand. — In a word, he had all the light there was in the world on the subject he was searching out, at his command. This added to much prayer and humility before God, he undertakes his task, and the result is a complete failure. If all this is true, and we are not authorised to say it is not, the astounding fact is settled, that there is not, at this age, light enough in the world to settle the great question in relation to the Savior's coming, and when he comes there will be a great destruction of the human race, such as was not known since the flood.

No man has arisen since Mr. Miller's retirement, with any more light than he had, except the negative light, that Mr. Miller was wrong. The conclusion then is, that all the revelations extant in the world, leaves it in darkness in relation to the Savior's coming. And now for the notions of the religious world, they are never to have any more revelation, and what is the conclusion, that this generation can as easily be taken as a thief in the night, by the coming of the Savior, as the anti-deluvians could, and was by the flood. And the consequence certain, if the Savior comes in this generation, then he must and will take it as a snare, and according to their own teachings, it cannot be otherwise; for there is not light enough in the world to have it otherwise, and they are to have no more.

Mr. Miller was one of those who was opposed to the idea of the spirit of revelation; and according to his theory so it was to him; he refused to let the Lord reveal himself to him, and he found himself at last in darkness and ignorance, and has retired after having labored in vain. Mr. Miller's own account of himself shows him to be an apostate from the living God; for the Lord never answered his prayers. He says he sought by much prayer before the Lord, but all to no effect, the Lord did not answer his prayers, and at the end of his humility, he finds himself as ignorant as when he commenced; and good reason why he should be so, he did not believe in any revelations, in the last days, saying in his heart that the Lord would not reveal himself to him.

One thing he has done, he has settled the question, that all the religious sects like himself, are in a state of apostacy, there are none of them who have knowledge, no not so much as one.

We think that we have the world fully before us, and we find a generation on it just such a one as the Savior said should be on it when he came: a generation such as lived in the times of Noah before the flood. The query now arises, what is to take place hereafter? is the Lord to do any thing for the salvation of man, or is the world to remain so till time shall end? As to the whole generation, at this day, the point is settled, that it is in a state of apostacy; and it is composed of three general apostacies. We have before noticed the fact, that each of those apostacies, is different in its character, at this day, — The idolatrous apostacy is without the knowledge of the true God. The Jewish apostacy is without the knowledge of Christ, the Savior, and the christian apostacy is without the knowledge of the Holy Spirit. The heathens lost the true God. The Jews the Savior, and the christian the Holy Spirit, and that is the reason that, at this day, there are no revelations. The heathens have neither Father, Son, nor the spirit, and, in consequence, they can have no true revelations. The Jews are without the Savior and the Spirit, and no revelations can come through them. The christians are without the Spirit, and, as it is the way through which revelations come, they cannot have any. Now is the world to remain so? to answer this question we must have recourse to the prophets.

All men who read the bible, have come to the conclusion that the bible contemplates a different order of things, in the world, from that which now exists. We read that the knowledge of God is to cover the earth as the waters do the sea. That men are to beat their swords into plow-shares, and their spears into pruning hooks, and are to learn war no more: that the very beasts of the field, and of the forest, are to cease their destruction, to lay down together; and nothing is to hurt or des-

troy. All these things loudly proclaim a widely different order of things from that which exists; but upon what principle are these things to take place, is the matter of inquiry. Some content themselves by saying the Lord will bring it to pass as he pleases, and we will go on as we are till then. Others think they have something to do with it, and go to work under the impression that if they can convert the Jews and heathens to their religious faith, they will make one great step toward accomplishing the object: hence comes missionaries and missionary societies. Men devoting their time, talents, and money, with a zeal that will bear the severest trials and sacrifices, and expose their lives in view of obtaining the order of things contemplated in the bible; but all their good designs are frustrated; for scarcely has one religious sect commenced its missionary operations among the people of a foreign nation, till the missionaries of another one there, and Babylon goes hand in hand with their exertions.

Others take a different course, but all in view of the same object: all aiming at the order of things contemplated in the bible.—They begin by proclaiming reformation, at home, and great attempts are made to get some principle on which Babylon can unite, or that department of it which is included in the christian apostacy; thinking if they can get this done, then, they can go forth and convert the Jew and heathen departments of Babylon, and thereby destroy Babylon, and usher in that age of peace; but these attempts all fail. Those who rise up with this view only make another sect, and Babylon is still Babylon. For our own gratification we will here notice some of the attempts of this latter class, that have been made since our recollection, as there have been several.

Two men made their appearance about the same time, one in the north, and the other in the south. Elias Smith, of the north, and Barton Stone of the south, they proclaimed the bible as their only creed, denounced the creeds and confessions of faith of the different sects, as one of the great causes of the divisions of the christian world; but all their efforts to reform this department of Babylon terminated in producing a new sect. They could not get the other sects to unite with them on the bible. A number of years afterwards there was another attempt made to reform Babylon, in the persons, of A. Campbell and his associates; the bible again, was to be the creed; this reformation had added a little to the former; they added the item of remission of sins to baptism, and with this went forth with great zeal; but old Babylon was too stout for them! At one time B. Stone of the former reformation, and A. Campbell of the latter, partially united, but the elements, of which their bible creeds were composed, were too heterogeneous to unite them very firmly; B. Stone said some things, and wrote some

things about the gift of the Holy Spirit, which did not relish very well with A. Campbell and his associates, and again their pens are employed against each other. This order of things did not long exist; in a few years behold one of A. Campbell's principal men, W. Scott, has changed his position, from trying to reform Babylon, he is trying to unite her, and his Protestant Unionist is now in existence

We have presented these cases, because they have transpired in our own day, and the results are now before our eyes. We have most decisive proof in all these things, that no attempt made or that can be made can in any degree change or alter the character of Babylon. She is and will remain Babylon, till the Lord himself takes her in hand, and then she will fall, disappear, and be found no more.

The cases, that we have mentioned of efforts to convert and reform Babylon, we have done because they have taken place in our own day, but we might introduce a multitude of cases of similar character.—That large and popular society, called Methodist, had its origin in an attempt to reform Babylon; but only produced another sect. There have been attempts to unite certain parts of Babylon, without taking her whole dominions within the scope of the operation, but a small part only. An attempt of this kind was made in Scotland. There were a party seceded from the kirk of Scotland, which were called Sececeders. In consequence of certain laws made, after their secession, it made a division among them. They were laws which effected mercantile or other business of a similar character. Such of the Sececeders as lived in towns, were effected by them; but those in the country were not. Those in towns had to subscribe to the laws, or else their business must be stopped. They did so, this gave offence to those of the sect who lived in the country, who were not so immediately effected by said laws, and a division was made in their ranks. Those in the town were called Burgers. Those in the country Anti-Burgers.

In process of time an attempt was made to unite the Burgers and Anti-Burgers, but instead of uniting them another sect was produced, called Unionist, which sect remains to this day. We might add a multitude of instances of the same kind, but it would swell this pamphlet beyond the limits we have prescribed for it, but what has been said shews that Babylon can neither be reformed nor united.

From this short account of Babylon, and the attempt men have made to change or alter her character, we will turn and ask what has the Lord said about her. Men have built her, but cannot change her character, and if the Lord does not take her into hand there is one thing certain, that state of things contemplated in the bible, will never



exist. Has the Lord said anything about Babylon? and if he has, what is it? we have seen what men have done, and tried to do, and what was and will be the result of all their efforts. Let us enquire of the bible and hear the Lord speak, for by so doing we can see when men are working, and when the Lord is working. There was a time when all the world knew God, we mean in the days of Noah, and so it is to be again, with this difference, that at the first time in the new world, men, though they knew God, would not glorify him as God, neither would they retain him in their thoughts; for thus hath Paul said; but when the time shall again come that all men shall know the Lord, the knowledge will remain forever, and never again depart from man.

In order to hear the Lord speak about Babylon, we will ask him how she came into existence. the Lord answers that the idolatrous part of her came into existence by refusing to glorify God as such, after man knew him. See Romans 1st c. 21st verse as before quoted. "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." And because they thus refused to glorify God, the Lord gave them up to themselves, to work out their own destruction, which all people will do who refuse obedience to the Lord. As to the second or Jewish part of Babylon, he answers by Isaiah thus: The 5th verse of the 24th chapter. "The earth is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." This answer of the Lord will also answer for the third, or christian part of Babylon. It all in all its departments, came into existence by departing from the living God, and when men depart from the Lord, and refuse his counsel, he leaves them to work out their own destruction. When they refuse to have revelations from him, he lets them take their own way till they mature themselves for destruction.

Again in what light does the Lord view Babylon? The Lord answers in the 29th chapter of Isaiah, from the 9th to the close of the 14th verse. "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with

their mouth, and with their lips do honor me; but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

All who wish to see the light in which the Lord views Babylon to the fullest extent let them read the whole of the 29th chapter of Isaiah, and they have it with her fate also.

We now will inquire what disposition the Lord is a going to make of her? The Lord says thus in the 14th chapter of Rev. and 8th verse. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Here the Lord includes all nations as part of Babylon the great. They have all drank of the same wine of fornication; the same as to say all nations had apostatised from God, and as his, had other husbands and committed fornication against him; and the decree had gone forth that Babylon "should fall, should fall." A few words upon these sayings of the Lord concerning Babylon. She is said to have made "all nations drink of the wine of the wrath of her fornication." What Babylon is this? the answer is Babylon the great. Babylon, built by the Noachide, were the first apostates from the living God, in the new world. The inhabitants of Babylon turned from the true God, though Paul says they knew him, and built or was building a tower in defiance of the Almighty; ceasing to take counsel at the Lord's hand, and acting on their own judgment: from this period, all people or nations who turned from the living God, were said to partake with Babylon: and the Lord contemplated a period in the world's history, when every nation under heaven, would have apostatised from him; following in the foot steps of Babylon, and thus says, that she [Babylon] made all nations drink of the wine of the wrath of her fornication.

In the 18 chapter of Revelations 1, 2, and 3, verses, we have the same as above quoted from the 14th chapter. Read the following: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

In the 21st verse of this 18th chapter the Lord thus says: "And a mighty angel took

up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and be found no more at all." And the following verses to the close of the chapter describe her desolation. These quotations settle one question forever, that whatever Babylon is, there is a time, in the history of this world, when all nations will be included in her; and this will be the case before the Lord makes his final disposition of her. All these quotations prove the fact, that when the Lord has disposed of Babylon, the earth will rest, but not till then. In the 2nd verse of the 18th chapter before quoted, the Lord assigns the reason why Babylon will be thrown down, because she has become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

We have shewn in the preceding part of this pamphlet, that men have been and are trying to unite or reform Babylon, to convert her to their notions and opinions; but the Lord says that all their exertions will terminate in making her the habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird; and in despite of all the efforts of men to the contrary, she will extend her dominions over all the kings and nations of the earth. Taking Babylon as the Lord has described her, and we can see and understand the prophets who have written of her. In the 24th chapter of Isaiah, where the Lord sounds a loud alarm in the ears of all people, we can understand its full import, by having a correct view of Babylon, as described by the Lord through his prophets. The prophet speaks thus from the 1st verse to the close of the 12th verse:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth, and fadeth away, the world languisheth and fadeth away, the haughty people of the earth languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Therefore hath the curse devoured the earth, and they that dwell therein are desolate:—therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine

with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction."

Here the term *earth* is used. The *earth* mourneth; the *earth* languisheth; the *earth* is made empty; the *earth* is defiled; the curse devoureth the *earth*. Why the whole *earth*? because all nations have drank of the wine of the wrath of the fornication or apostacy of Babylon; and all the kings of the *earth* are made drunk thereby; and because of this the whole *earth* shall be hurled down together, as the anti-deluvians were in the days of Noah.

We might multiply quotations to any length on this part of our subject, but our prescribed limits forbid. We have quoted a sufficiency to shew the extent to which Babylon's influence is to reach; to all nations and all kingdoms throughout all the earth: all have or are to drink of the wine of the wrath of her fornication. Having ascertained this fact, we will now ask what disposition the Lord is going to make of her? In the quotations already made, we are told that she shall fall, and be found no more; but as these are general expressions, we will quote a few which descend more to particulars, we will quote from John, as the Lord's mouth piece. In the 19th chap. of Revelations, from the 17th verse to the close of the chapter, it is thus written:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,—Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that set on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Here is an account of the fate of Babylon, which is somewhat in detail. If it is asked why are all the kings, and the captains, and the mighty men of the earth, to be food and drink for the fowls of heaven? we have the answer before given. They had drank of the wine of the wrath of Babylon; for this cause, and for this cause only, has the Lord said he

will enter into judgment with the earth. We may remark here, that all the kings of the earth are either of the Christian or Idolatrous apostacy, there are none of the Jewish apostacy.

In the 6th chapter of Revelations from the 12th verse to the close of the chapter, the John says thus:

"And I beheld, when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that setteth upon the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

This account is similar to the one in the 19th chapter, as quoted above. Now all do know and must know, that none of these things have yet taken place. This destruction of Babylon is yet future; for when these things takes place, there is to be no more place found for her. The description of her desolation is given in the 18th chapter of Revelations in glowing language. See 22nd, 23rd and 24th verses where the apostle, as the Lord's mouth piece, thus speaks:

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

What can be more impressive than this!—surely no language can; and what an awful thought to the reflecting mind. Are these things true? and if so, what is to be the fate of the world? is there indeed a fate awaiting the new world like that which laid waste the old world or the world before the flood? If these sayings found in the scriptures are true there is, and all the efforts of men to the contrary will not avert the doom.

Babylon has planted her standard in all nations, and the Lord will raise a standard against her—he will ere long unfurl his ban-

ner, and farewell to Babylon when he does. Her downfall is already decreed, and will shortly be accomplished; for thus speaks and has spoken the Lord concerning her, and it must come to pass. "Heaven and earth can and will pass away" but the word of the Lord will stand forever. But our prescribed limits notify us that we must pass to other things concerning her.

The Lord has not only told us what Babylon is, and given us her extent and fate, but he has told us how he will proceed to bring to pass all his purposes on her. Again let us hear the Lord speak through John: Revelations 14: 6—13, he says thus:

"And I saw another angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.— And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

If this is true, the first step the Lord will take to bring in the destruction of Babylon, will be to send an angel from or through heaven with the everlasting gospel. A few words on the term "everlasting" as here connected with the gospel, as it is the only instance where this term is connected with the term gospel: we have the term gospel frequently in the scriptures, but this is the only place where the term *everlasting* is connected with it.— And John says he saw *another* angel. It must have been one that had not come to the time that John wrote or he would not have said *another*. The very expression shews that that angel had not come at that time, but John saw *another* angel, after his day, coming with the *everlasting* gospel. John had proclaimed the gospel, but *everlasting* was not

added to it. Whoever this angel is, he was to be the messenger which was to come to prepare for the downfall of Babylon, and must have been one who came or was to come after John's day; and here let us notice, that all the other apostles were dead before John wrote the Revelations.

In the 8th verse John says, "And another angel followed," that is, the one which brought the everlasting gospel, "saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And after this he says a third angel followed. All these angels were to come in relation to Babylon and her destruction. Then, the Lord says, the way he will proceed in the destruction of Babylon, is to do so by sending messengers, from heaven to bring it about; and it was after these messengers had come that the smoke of the torment of those who composed Babylon should ascend up forever. The same as to say through these messengers, he would cause Babylon to fall, and rise no more forever. In the 13th verse there is some thing said that we will here notice, though it is a little variation from the train of thought kept up in the rest of the work. It is what is said about those resting who had died in the Lord. He says the Spirit, after he had seen the angels prepare the way for the downfall of Babylon, and after he had seen the smoke of her torment ascend up in the vision, commanded him to write, "Blessed are the dead who die in the Lord." Now why are the dead that die in the Lord blessed? the answer is given "from henceforth they shall rest from their labors, and their works follow them." If this is true the saints, that have died in the Lord, will not rest from their labors and their works follow them till the smoke of the torment of Babylon ascendeth up forever and ever.— This is, until she is cast down to rise no more.

This explains some sayings of the Savior to Peter, James, John, and Andrew, recorded in Luke 21: 28, which reads thus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." According to the preceding part of this chapter the things that were to take place, at which time they [the apostles] were to "look up, and lift up their heads," and rejoice, were not to take place till centuries after they were dead. In the 24th verse we have the following: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Jews then were to be scattered among all nations, as captives, and continue so till the times of the Gentiles were fulfilled, and after the times of the Gentiles were fulfilled, there were to be signs in the sun, and the moon, and in the stars, and distress upon the nations; see 25th verse. "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; the sea and the waves roaring." And when these things began to take place they [the apostles] were to lift up their heads and rejoice for their redemption drew near. These things have not yet taken place, and the apostles have been dead seventeen hundred years. Now why lift up their heads at that time? because this was the beginning of the downfall of Babylon, and then all that had died in the Lord, could rest from their labors and their works follow them, but till the smoke of the torment of Babylon ascended up forever, they, though they were dead, could not.

Let us turn again to the angel who is to bring the everlasting gospel. In connection with the everlasting gospel he is to announce that the hour of God's judgment had come. See the 7th verse of the 14th chapter of Revelations. This is a proclamation that never had been proclaimed before. The apostles had proclaimed the gospel, but with it they did not proclaim the hour of God's judgment; but when this angel brings the everlasting gospel, he will also announce that the hour of God's judgment had come, and in this hour of judgment, Babylon was to be destroyed, for so hath the Lord said by John. In the 19th verse of the 18th chapter of Revelations, after John had described the entire ruin and everlasting overthrow of Babylon, he says: "For in one hour is she made desolate." This hour is the hour of God's judgment, to be announced by the angel, who brings the everlasting gospel.

This hour is no doubt the twenty-fourth part of a prophetic day, if this prophetic day, is one thousand years, as some have supposed, then within forty-two years after the angel brings the everlasting gospel, Babylon will be cast down to rise no more.

He who is not willingly blind may see, if he desires, in what point of light the Lord views Babylon, and how he will deal with her. When the Lord goes to dispose of Babylon, he will send messengers from heaven to prepare the way, and by them restore the gospel to the world, for the salvation of all who will obey it, while he lays Babylon waste; for if he does not send the everlasting gospel none will be saved, the whole world will perish in the ruin and overthrow of Babylon.

We will say a few things about the gospel. The gospel, as originally proclaimed, was designed to form an alliance with heaven, of such a character, as enabled those who received it to have communion with the Lord. They received the Holy Spirit, and by it the spirit of prophecy and of revelation was given. Those who formerly received the gospel, could ask and receive; could seek and find; could knock and it was opened to them.— They were not as father Miller, who prayed

and got no answer, who asked but did not receive, and found himself at the end of his research, in perfect darkness; but those who received the gospel would not ask in vain; the Lord would both hear and answer. This is what the christian apostacy has lost. This power of receiving from God they have not, and this because they are in a state of apostacy. The Lord knowing this, knew well that if he laid Babylon waste without putting it into the power of any to escape, the whole world would perish. Therefore the first step to prepare for the destruction of Babylon, was to restore the Holy Spirit. The christian apostacy believed in the Father and the Son, but had not the Holy Spirit, and without it, though they believed in the Father and the Son, they must perish in the desolation of Babylon.

This is the reason why another angel had to come with the gospel, that by restoring it, as in days of old, the Holy Spirit might and would be given, and through that a communication would again be opened with heaven, as in former days. After this was done salvation might go hand in hand with desolation; for by the gift of revelation and prophecy, men could escape the desolations and destructions that were coming on Babylon as Noah did the flood. It is because that men have lost the Holy Spirit, that the destruction of Babylon will come on the world as a thief in the night. This restoration of the Holy Spirit must take place or else the word of the Lord fails; for he has said that the time of the destruction of Babylon, or the coming of the Son of man, which will both be consummated at the same time, as we will shew in the course of this work, things were to be as they were in the days of Noah. Now, Noah was a prophet of the living God, and by that means alone, him and his family were saved; so then, there must be a prophet of the living God on the earth in the days of the destruction of Babylon, and those led by him be saved, and those only, or else it will not be as it was in the days of Noah.

Thus it is, that the Lord says he will prepare for the downfall of Babylon, an angel will be sent from heaven with the everlasting gospel;—by appending this word *everlasting* to the gospel we understand that when it is restored by this angel it will never again depart from the earth, as at other times;—by this a prophet, at least one, will be inspired, let there be more than one or not, and thereby put it into the power of all, who believe to escape the calamities, which are known in the scriptures as the wrath to come, for the destruction of Babylon, is the wrath to come, spoken of in the scriptures.

By this restoration of the gospel, a people will appear with the Father, Son, and Holy Spirit, which none of the three apostacies have, and all who receive the gospel, as brought by the angel, will receive the gift of the Holy Spirit,

and thus will come a people who know the Lord, and as fast as the honest among men receive the gospel, and then continue to obey it, they will know the Lord, and be enabled to stand amid the ruins and destructions of Babylon, and when Babylon is no more, those who have received, and continue in obedience to the gospel, will know the Lord from the least to the greatest of them, and thus will all know him, as has said the prophet.

The proclamation that will be made to Babylon, will not be like that made by men uninspired of God, which is to her to reform, and unite; but it will be "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues". All may know that if they hear men calling on Babylon to unite and become one, the Lord never sent such an one; for if the Lord sent a messenger to her, it would be to the people to come out of her, for her destruction was sure.

The sacred writers follow Babylon till she ceases to exist; and shew us her final termination, and how and where she will cease to exist. The final end of her is, the fowls of heaven will eat the flesh of her kings and mighty men, and drink their blood; and thus will she end. Zechariah, the prophet, tells us where this will take place, as also does Ezekiel 38 and 39th chapters, which are too long for insertion here, and in the 14th of Zechariah, from the 1st to the close of the 5th verse, we have the following account:

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal, yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

The prophet Joel also gives the final winding up of Babylon; see Joel 3: 9—17.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow-shares into swords, and your pruning hooks into spears: let the weak say; I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round

about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Thus ends Babylon the great, with all her riches and honors, and Zion and Jerusalem will be left, and they shall be holy unto the Lord, or in other words, know the Lord from the least to the greatest of them. This Zion will be built, because the Lord sent an angel with the *everlasting* gospel, and through it shall Zion and Jerusalem be redeemed; for the deliverer shall come out of Zion and turn away ungodliness from Jacob, says Paul, in the 11th chapter to the Romans.

Having ascertained what Babylon is; how she came into existence; the extent of her dominions; the light in which the Lord views her; the disposition he will make of her; how he will proceed in order to accomplish her fall and her final end, with the place and circumstances; we will now seek at the hand of the Lord, at what time we may expect he will begin to prepare the way for her overthrow. In this inquiry we do not expect to arrive at times, at years, nor days, but what things must take place on the earth before he begins to bring Babylon to her final close, and what events will be transpiring at the time the Lord will begin to work for her destruction.

There were certain things, according to the word of the Lord, that must transpire before Babylon could be cast down. The prophets had declared that the Lord would do certain things which must be done before the destruction of Babylon, and which could not be done after Babylon was destroyed; but we are authorised to expect them as soon as those things are accomplished. Then the way of the destruction of Babylon will be prepared. Early in the history of the Jewish nation, they were notified that if they apostatised from God, as the other nations had, the Lord would afflict them, with an affliction peculiar to themselves, such as no other people had suffered, or ever would suffer. They were told that they should be scattered among all nations, and among all nations be oppressed, in a manner peculiar to themselves. The whole account of what they should suffer, is written in the curses pronounced on them by Moses in the 28th chapter of Deuteronomy, from the 15th verse to the close of the chapter. On the event of the Jews' rebellion these curses were to follow them, or else the word of the Lord through Moses must fail, and this could not be the case, though heaven and earth passed away.

Now all must know, that if Israel were scattered among all nations, there must be nations among whom they could be scattered, and how-

ever corrupt the nations might be, or however great their apostacy, they must be preserved until the word of the Lord had been fulfilled on Israel. The Savior, in his notable address to his disciples, in relation to the destruction of Jerusalem, the signs of his coming, and the end of the world, as recorded by the evangelist, had his eye upon the denunciations of Moses concerning Israel, and he says thus as recorded by Luke, speaking of the destruction of Jerusalem, 21st chapter and 22nd verse: "For these be the days of vengeance, that all things which are written may be fulfilled." And again in the 24th verse he says thus: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In the 23rd verse he says, "for there be great distress in the land, and wrath upon this people;" and the 24th verse, as quoted, shows what that distress and wrath would be, and how long it would last; "until the times of the Gentiles be fulfilled." By these we learn that the days of vengeance commenced at the destruction of Jerusalem and were to continue until all things that were written, were fulfilled. Among the number of things written, were the curses pronounced by Moses against Israel, in case of their rebellion. A query now suggests itself: when will the times of the Gentiles be fulfilled? This question is easily answered, it will be when they have executed on Israel all the curses pronounced by Moses against them, and Jerusalem will be trodden down of the Gentiles till that time. Putting the 29th verse of the 24th of Matthew, where he is giving the same account, with the sayings quoted from Luke and the subject becomes very plain. It reads thus: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Again in the 30th verse Matthew records thus: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Here Matthew records that "immediately after the tribulation of those days" another scene is to take place, and the sign of the coming of the Son of man is to appear.

Now what tribulation was referred to, that "immediately," after which the sun was to be darkened, &c., and the sign of the Savior's coming appear? the answer is, the tribulation which was to continue till the times of the Gentiles were fulfilled. Then, when the times of the Gentiles were fulfilled, that of the Jews should cease, and after that, as the subsequent parts of both chapters shew, "all the tribes of the earth should mourn," and as Luke has it, "men's hearts failing them, for fear and for looking after those things that are coming on the earth," not on the Jews but the earth; for the times of the Gentiles are fulfilled, and the scene changes. What do we understand by the times of the Gentiles being fulfilled? doubtless when the time comes for the vengeance to turn on them as the account shews, as above quoted;—for they were all to mourn, "then all the tribes of the earth mourn," &c.

We have now the subject fairly before us, that as soon as the Gentiles have executed all the curses pronounced on Israel on their heads, then comes the day for punishing the host of high ones among the Gentiles, and the kings of the earth on the earth; and for, swiftly, hurling Babylon down in all her departments. Indeed the Savior says, that in one generation, from the time the Jewish tribulation ceased, the whole work of destruction would be finished. The generation answering to John's hour in which Babylon was to be thrown down, and her ruin completed. That the scriptures contemplate a state of things, that will entirely desolate the Gentile world, after they have inflicted the curses pronounced on Israel, we think no careful reader of the bible will doubt. Moses, who pronounced the curses on Israel, says thus, about those who execute the curses on them: Deut. 30: 7. "And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee." Language cannot be plainer than this. Put these sayings in connection with the curses and the manner of their execution. They were to be scattered among all nations, and to be afflicted by all. Now if the Jews were to be scattered among all nations, and all nations were to afflict them, and the Lord should turn, after their tribulation ceased, and put the curses on those, enemies, in their turn, and those who hated them, and persecuted them, then all nations are to suffer the curses of heaven, when the Jewish tribulation ceases. Isaiah has a few sayings in the 33rd of his prophecy, and 1st verse which doubtless refer to the same things; they read thus: "Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." This so exactly corresponds with what Moses said, as before quoted, that none can doubt but he alluded to the same events. Moses' curses were to turn on those who inflicted them on Israel, and here, when the spoiler had ceased to spoil, then they should be spoiled. We might multiply quotations on this point, but it is our only object to arrive at facts, and there leave them.

At this place we will say a few things about the Jews in their present dispersed condition.—Let us ask, what relation do the Jews bear to the nations of the world, in the economy of God, in their dispersed state? The bible gives us the following: see Isaiah 43: 8; "Ye are even my witnesses; Is there a God beside me? yea there is no God." These words were spoken concerning "Jacob" the Lord's servant, and Israel whom he had chosen. They are then the Lord's witnesses to the people of the idolatrous apostasy, that there is but one God, and this is the place they have supplied, among the idolaters ever since their dispersion, after they had rejected the Lord, by refusing to receive any more prophets; the Lord caused them to be scattered, and to be sent among all nations, there to testify to all, that there was but one God and not many, as the idolaters believed, and that they [the heathen] might be left without excuse, in the great day. Hence the Jews had to go among all nations, and bear this testimony to them, and for the testimony they bore,

and for the treatment they received at the hand of the nations, God would deal with them [the nations.] Paul the apostle says that they also supply a place, in the economy of God, to the christian apostasy. 1st. Cor. 10: 11, he says "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." While the Jews are God's witnesses, in their dispersed state, to the idolatrous nations, they are ensamples to the christian apostasy, of God's displeasure against apostasy.

We will now return to the connection between the end of the Jewish calamities, and the destruction of Babylon. The reader will keep in mind that Babylon embraces all the nations and kingdoms of the world. In the quotations already made, we have ascertained that the days of vengeance commenced with the destruction of Jerusalem, and will not cease, till the coming of the Savior, and that, before the vengeance spoken of, would reach the Gentiles, all things spoken of must be fulfilled, on the Jews. Jerusalem was to be trodden down till the times of the Gentiles were fulfilled, and that the Gentiles, after they had ceased to spoil, should then be spoiled, and not till then.—Putting all these things together, and we reach an important fact, that the Lord was to prepare for the destruction of Babylon, at or about the time the Jewish calamity was to cease. That it was at that time, the Lord would begin to prepare for the destruction of Babylon the great, and not before: until then, the nations of the earth had to be sustained, in order that the prophets might not fail.

The quotations already made, settle the question, that the perplexity of the nations, men's hearts failing them for fear and for looking after the things that were coming on the earth, were to take place at the time the fullness of the Gentiles had come in, and that fullness was to come in after the Jews had been scattered and suffered tribulation, such as never had befallen any people that then lived, ever had lived, or ever would live after.—Luke has it, that there should be great distress in the land, and wrath upon the people of the Jews. It is admitted by all, that the calamities, mentioned by the Savior, have been executing on their heads from the destruction of Jerusalem till the present time, and that all that the Jews have suffered, from that till this time, are fulfilling what was here said should befall them. So that all agree that what the Savior and the prophets said about the Jews, have been fulfilled, and are fulfilling; but men are not so willing to look at the other side of the picture, for it is certain, that if the Jews did suffer all the calamities pronounced on them by the prophets, that the nations, after those calamities ceased, should suffer an overthrow; for the same Jesus and the same prophets which said one, said the other.—As sure as Jesus said that Jerusalem should be trodden down of the Gentiles till the times of the Gentiles were fulfilled, so sure he said that, after that, *all the "tribes of the earth should mourn,"* that men's hearts should fail them for fear, and for looking after the things which were coming on the earth.

These forms of expression are very strong, and very forcible, "*all the tribes of the earth,"* is giving great latitude of expression, and these

tribes of the earth, are none of them of the Jews; for the Jewish calamity is closing when this one commences, and this calamity is to include the whole earth: the former had only included the Jews. Then if all the above sayings are true, we have a question, of eternal consequence to the whole world settled, that so sure as the Jews suffered calamities, at the hands of the Gentiles, and so sure as they were scattered among the Gentiles, and so sure as Jerusalem was trodden down of the Gentiles, so sure the whole Gentile world was to suffer a destruction, and one, in extent and devastation, resembling the flood.

The facts then are well known, the history of the world is all we need on this point.—The Jews have been scattered among all nations, and have suffered on their part the great wrath pronounced against them, all have been fulfilled and is fulfilling that Moses and the prophets said should befall them; Jerusalem has been trodden down of the Gentiles; all things on the Jews are fulfilled and fulfilling. What now is the conclusion? for there are conclusions from the premises before us which are unavoidable. The first is that so sure as the Jews were scattered among the nations, so sure this scattering would bring in the fullness of the Gentiles, and so sure as Jerusalem was trodden down of the Gentiles, so sure it is that the time of that treading will terminate with the fulfilling of the times of the Gentiles. Another is that as sure as the times of the Gentiles were fulfilled, so sure it was that all the tribes of the earth should mourn, men's hearts should fail them for fear, and for looking after these things that were coming on the earth; for the powers of heaven should be shaken. And lastly, so sure as all these things take place, so sure it is, that the whole Gentile world will suffer an overthrow, in all its departments, both political and religious. The conclusion of the whole matter is, that the Gentiles are destined to an entire overthrow, such as would compare with the antediluvians, at the time of the flood; for all things pertaining to the Jews have, and are taking place, and the other must follow.

Having now reached an important point, in the history of God's economy, we will inquire for times, not as others have done, by attempting to ascertain years and days, in which all these things are to take place; but to examine the signs which the Savior said should "immediately" precede these fearful events. We have arrived at two points in this part of our examination. First, that the calamities that were to desolate the Gentiles, would not commence till the calamities of the Jews were ceasing. And second, that the way for the destruction of the Gentiles, should be prepared at the time the Jewish calamities were drawing to a close. Now, what are the signs of the times, in relation to these matters? All know, who are but limitedly acquainted with the passing events, that there is a great revolution passed and passing in the public mind in relation to the Jews. The hand of oppression is

slowly moving off of that people; the cry has gone forth, and is going forth, to release them from their suffering and oppression among the nations. The spirit of sympathy is arousing in their behalf. The rulers and kings of the earth are desirous to restore to the Jews the common rights of citizens; and many, very many of the rulers, in both the political and religious world, are using their influence in behalf of that people. The clergy of the different denominations, are calling aloud for compassion on the Jews; and their calamity, all may see, is coming to a close. The hand of oppression is being removed from them.—There is a great desire awakening in the breasts of many, very many, to see that people again in their land; and a majority of the nations, now, would contribute, willingly, to that end. All these things are passing, and what language do they speak? They say in language not to be mistaken, that the calamities of the Jews are fast coming to a close. If so then, the times of the Gentiles are fast fulfilling; for we have seen that the times of the Gentiles are fulfilled, when the calamities of the Jews cease; and when the times of the Gentiles are fulfilled, what then is to follow, in the great economy of God? is it to be peace to the world? nay, but the mourning of the tribes of the earth, men's hearts failing them for fear, and for looking after those things which are coming on the earth.

Let the Gentiles hear and take heed to these things; for as sure as the Lord has spoken, the day of their destruction is at hand, when the days of the Jewish calamities cease. It was to this time, and to this period in the world's history, to which the Savior and the prophets directed the attention of all, as the period fruitful in events, events that would make the whole world feel, and fear, and tremble. The calamities of the Jews must be fulfilled. "Though heaven and earth pass away," this could not pass away, neither can the destruction of the Gentiles pass away, at the closing scene of the Jews' affliction, but must be fulfilled; for thus hath the Lord and the prophets said.

It could be no other time but this, the Lord would prepare, as before shown he was, to prepare, for the downfall of Babylon. It is about the time of the closing of the Jewish calamity, that the world was to expect the Lord would again restore the gospel, in order to put it into the power of all who would believe and obey the Lord, to be saved, while the Lord rolled in the destruction and downfall of Babylon. It was at this period in the history of God's economy, that men were authorised to expect a prophet; one like Noah, to lead those who might believe and obey the *everlasting* gospel brought by the angel.

Facts show us, that we are living in the days in which the Jewish calamity is ceasing, and the Savior has said respecting that generation, "that this generation shall not pass till all these things be fulfilled;" what



things be fulfilled! the Jewish calamity cease, first of all to be fulfilled, and if there were Jerusalem cease to be trodden down of the Gentiles. The tribes of the earth mourn, any blessings for that people, they had to follow after. Any one who will read the men's hearts failing them for fear and for above quotation, carefully, will be satisfied looking after those things which were coming that the things here said, were to take place on the earth. The Savior coming, and Babylon hurled down, and the Zion of our God, after the calamities, attendant on the Jewish dispersion and scattering, had ceased. built by means of the everlasting gospel triumph, and the reign of peace ushered in, long since spoken of, and looked for. All these things were to be accomplished in one generation, and that generation the one that lived in the days when the Jewish calamity ceased.

Taking the whole subject, as it is set forth in the scriptures, and the conclusion is forced on us, that the scattering and subsequent calamities of the Jews, were the Lord's alarm to the world; the world had the assurance, that if the Jews were scattered and did suffer, as the prophets had said, then the other things said in connection with this, would also, in their turn take place. The Jews *have* been scattered, and *have* suffered, and what remains, is to fulfill what was said about the tribes of the earth, and what has taken place to the Jews, is the proof we have that the others will take place.

There are many things said by the prophets, in relation to and connected with the Jewish calamities, things which could not take place until the calamities were ceasing, and until the Jews had suffered all that the prophets had said should befall them; but when that was fulfilled, other things were to take place, as sure as their sufferings came to an end, and that was as sure as ever they were scattered and afflicted, all of which has taken place.

There are some things said by Isaiah, the prophet, which we will notice in this place.— See Isaiah 11: 10, 11, 12, 15, 16.

“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 Shehar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the dispersed of Judah from the four corners of the earth.— And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”

Here are some things said about Israel, that could not take place until their calamity had ceased. The words of the prophets concerning the curses that should follow them, had

first of all to be fulfilled, and if there were any blessings for that people, they had to follow after. Any one who will read the above quotation, carefully, will be satisfied that the things here said, were to take place after the calamities, attendant on the Jewish dispersion and scattering, had ceased.

Let us now attend to some of the sayings of the Savior, as before quoted. We have ascertained that when the Jewish calamity was closing, that all the tribes of the earth should mourn, men's hearts should fail for fear, and for looking after the things which were coming on the earth, and also, in connection with these things, was to appear the sign of the coming of the Son of man in heaven.— After these things are related, we are told that during the progress of these things, and when the whole scene is winding up and coming to a close, the world will be as it was in the days of Noah, then, as we have before said, there must be one prophet. Now compare these things with the above quotation from Isaiah. “And in that day there shall be a root of Jesse which shall stand for an ensign of the people.” Putting these together, and we have a fact of some importance; that whoever that last day Noah is he is to be of Jesse, and of course of David. In his day Israel is to be gathered, and not scattered, as they were in the days following the first advent of the Savior. So then the conclusion is unavoidable, that there is to be a prophet, a leader of the people, again on this earth, and that one to exist at a time, just preceding, and at the time of a destruction, only equalled by the flood in the days of Noah.

In a quotation taken from Joel, giving us the closing scene of Babylon, he uses the following words as before quoted: “The Lord shall roar out of Zion and utter his voice out of Jerusalem,” &c. Now, how is this Zion to come into existence, out of which the Lord will roar, while he casts down Babylon to rise no more? We are told that the Gentiles shall seek to that rod of Jesse, who is to stand for an ensign of the people, and his rest is to be glorious; and also that Israel will be gathered. Will not this order of things be the one by which Zion will be built, the Zion out of which the Lord will roar? David certainly means something, when he uses the following expression: Ps. 14: 7. “Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.” And again in Psalm 102: 16, we have these words: “When the Lord shall build up Zion, he shall appear in his glory.” We are here told in the first of these quotations from David, that when the salvation of Israel comes of Zion, that the captivity of Jacob was to be brought back, at that time, Jacob was to rejoice and Israel be glad; and in the other quotation that when the Lord built up Zion he would appear in his glory. This appearing in his glory, we have before seen

will be after the Jewish calamity ceaseth.— Now if the Lord is to appear in his glory, when he builds up Zion, and that appearing cannot be until after the Jewish calamity ceaseth, then Zion must be built while and during the time the Jewish calamity is ceasing. So then the Zion of our God, which is to become all glorious is not the primitive christian church, nor yet the Jewish order, for the christian church was built before the Jews' dispersion, but here is a Zion which is to be built when her captivity ceaseth, and one when built, will bring the Lord in his glory, and out of which he will roar. Our limits forbid us from enlarging on this Zion, suffice it to say, that this is the Zion which Isaiah tells to rise and shine, for the glory of the Lord is risen upon her. Out of this Zion is to go the deliverer and turn ungodliness away from Jacob. The most eloquent strains of the prophets are sung about this Zion. She is the one that is to become the praise and glory of the earth.— Through her Jerusalem is to be redeemed. Out of her is to go forth the law, &c. &c.

Having ascertained that the Zion of our God is to be built preparatory to the coming of the Savior, we may, if our prejudices are not too deeply rooted, see the connection she bears with the salvation promised in the scriptures; when the proclamation goes forth to the people to come out of Babylon, it will be when there is a Zion to go to, and not till then. This is what is to follow the angel John saw having the *everlasting* gospel. The *everlasting* gospel is brought to build this Zion:— But here we will leave her for the present.

In connection with the building of this Zion whose watchmen, when she was brought, should see eye to eye, there are other important things, one of which is the gathering of Israel. The gathering of Israel was a something to take place after their calamity had or was ceasing. It could not be before, for Jerusalem was to be trodden down of the Gentiles till then. The gathering of Israel was among other things to take place in the hour of God's judgment, which hour of judgment, was to commence after or at the time the angel brought the *everlasting* gospel.

From what we have previously quoted, the gathering of Israel was dependant on the Lord's raising an individual called the root of Jesse, in whose day Israel was to be gathered from all lands whither they had been scattered.— There is one fact, in relation to the restoration of Israel, which is of importance, and properly belongs to this work, it is the fact that Israel is to be established by inspired men in the last days. The Savior, as recorded by Mat. 23: 27—30, said some things which places this fact in a clear point of light; they are these: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you des-

olate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Here the cause is assigned for their overthrow, which was because they refused to have any more revelations, and when prophets were sent to them, in the name of the Lord, they stoned and killed them, for this cause their house was left unto them desolate, and they were told that they should not see the Savior any more till they should say, "blessed is he that cometh in the name of the Lord." Now no man can or could come to them, in the name of the Lord, but one inspired of the Lord for that purpose. So that if Israel ever sees the Lord, they have first to call a prophet blessed, and this they cannot do unless one is sent unto them. So that if there is no prophet in the last days Israel will never see the Lord, and if they do not Zechariah must have said incorrectly, for he said they would see the Lord and ask, "What are these wounds in thy hands? Then he shall answer, 'Those with which I was wounded in the house of my friends.'" Zech. 13: 6. Then indeed, there has yet to be a prophet sent unto Israel.

Every thing said about the gathering of Israel, after their calamity, goes to prove the same facts, that, after the apostacy of the apostolic church, and at the time the Jewish calamity was ceasing there were again to be heavenly messengers sent to the world; inspired men were again to appear on the earth. We have some sayings of Jeremiah and of Hosea which we will here quote, which puts this point beyond all controversy. Jer. 33: 7. "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." Here Jeremiah says that the Lord will cause the captivity of Judah and the captivity of Israel to return. All know that the captivity of Israel has continued and never returned since the time they were carried captive by the king of Assyria, more than one hundred years before the Babylonish captivity of Judah, consequently this returning of the captivity of Israel, has yet to take place, and Jeremiah says, when it does take place, it shall be as at the first, or when they came out of Egypt. Hosea speaks thus of the seed of Abraham coming out of Egypt: 12: 13. "And by a prophet the Lord brought Israel out of Egypt; and by a prophet was he preserved." These two quotations put together settles the question forever, that Israel is to return, and when he does return he will be led by a prophet, and by a prophet he will be preserved and established. One more quotation on this point, which is found in Isaiah 11: 15, 16.— "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out

of the land of Egypt." Here is the return of Israel, or the Assyrian captives, which all know is Israel, exactly as it was when they came out of Egypt. Then all these things have yet to take place or else the prophecies fail.

We will here make one quotation in relation to what shall take place to Israel, which embraces the whole subject of their gathering.—It is in Jer. 16: 14—16. "Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.—Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." These sayings of the prophet, are of such a character as to satisfy the inquiring mind at the first reading, that the things here spoken, have yet to take place. The manner of fulfilling the prophecy is set forth, so clearly, as none need mistake. The prophet says the Lord is to send many fishers to fish Israel, and many hunters to hunt them; and they are to fish them, and hunt them from every mountain, and from every hill, and from the holes of the rocks. If these fishers and hunters are not sent, then Israel will never be gathered; and if Israel is never gathered again, then it never will be said, the Lord liveth that brought up the children of Israel from the north, and from all the lands whither he had driven them; and Jeremiah be proved a false prophet.

A few words on the whole surface of this matter. The whole future history of the gathering of Israel, is dependant on God's sending messengers to do the work. The very same terms are used as were used in relation to the messengers sent to Israel before. God "will set his hand" to redeem them, and gather them; he will send fishers and hunters. How will, or how can the Lord set his hand to do this, and yet never inspire any person to do it? As certain as it implied inspiration for the Lord in former times to say he would send messengers, it does the same thing in latter days;—and the final conclusion is that there are to be inspired men again on the earth, after the apostacy of the apostolic church, through which apostacy, the spirit of inspiration was lost.

In relation to the apostacy of the apostolic church, we will quote a few sayings out of the Epistle to the Hebrews, where the whole subject is presented in a few words, showing in what apostacy consists, and what would be the consequences if the apostolic church did apostatise. Heb. 6: 1—8. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, Of the doctrine of bap-

tisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit: For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."—The apostle shews in the 4th and 5th verses the true standing of the apostolic church, and their attainments before God, in consequence of having received the gospel. They had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come. Now, the apostle informs them, that, should they apostatise, after having received these things, then destruction would be the consequence; repentance would be impossible. The same as to tell them, that if the apostolic church, on whom such blessings had been bestowed, should apostatise, it was the last apostacy the Lord would admit of; after that the world might look for judgment.

To apostatise, would be to lose what the Lord had bestowed upon them. If the church apostatised they would lose the power they had obtained from God. While they continued as they were, they would continue to enjoy the gifts, graces, and powers, of the Holy Ghost; but in case of apostacy, they would lose them, and if they did lose them, the apostle informed them, that destruction awaited them, and repentance was impossible.—That if the church then organized, should lose, by transgression, the gifts and powers bestowed upon them, the consequence would be their overthrow. No power could reform them.—No effort could save them; after that the apostate churches would be forsaken, and left to mature for destruction, which the Lord had decreed should come.

Have the present churches of, the so called, christendom, the before mentioned spiritual gifts and powers. All say they have not—all say they are gone from the earth. What then is to follow this apostacy? Paul's answer is, destruction and not repentance. If they [the church built by the apostles] fall away or apostatise, to reclaim them again is impossible. To fall is to lose the standing they had obtained before the Lord, through which standing they were made partakers of the heavenly gift, the powers of the world to come, and the gifts of the Holy Ghost. These things all christendom say they have lost, and, if Paul's testimony is correct, there remains nothing

but destruction for them. To bring them back to their former standing, is impossible. After this apostacy, all the Lord would say to the people concerning the Balyon that was to follow this apostacy, was to all his people or those who would be his people, to come out of her, that they fall not by her plagues.

As to the apostacy of the church, all christendom agree; but they contend that they are as much the church of Christ in their apostate state, as they were in their state of acceptance; and contend that, notwithstanding their apostacy, they can and will be saved. This is what Paul says they cannot be. He says it is impossible, destruction is and will be the result. The apostacy has not to take place, it has already taken place, as the almost innumerable sects and parties in christendom, abundantly testify; for not one of them can say, or can it in truth be said to them as Paul said to the Hebrews, as we have before quoted, and if they were not in a state of apostacy, all of them could say it, and if there were one left in a state of acceptance, it could be said to that one, as was said to the Hebrews; but no such one exists; all christendom being witness.—All then are in a state of apostacy, and destruction is awaiting them, or else Paul must have been mistaken.

All things around us, whether they pertain to the Jews or christians, speak but one language, and that is, that the day of destruction and desolation is near at hand; and all the world both Jew and Gentile is fast maturing for it. The christian church is in a state of apostacy, not one church among them to whom God gives revelation. All without apostles, prophets, gifts, healings, &c., as had the church of Christ in the days of its existence. The Jews are without prophets or seers to lead them; they are groping as men in the dark, and yet, as well off as the christian church, for they are without leaders, only those of their own appointing; they have none coming with the revelations of heaven, other than those the people had before they came. The idolaters bowing down to stocks and stones, and worshiping the works of their own hands; gods that can neither speak nor hear, and no better is the god of the christians, for if he can speak, he never does it. All the world in all its departments, are without the counsel and direction of heaven; each and every man seeking counsel at the hand of his fellow man, and not at the hand of his God. Just such a generation, we are authorised to believe, was to be on the earth when the Savior was to prepare the way for his coming, by which this Babylon was to be cast down, and to be found no more.

But we hasten to bring this part of our subject to a close. We mean the fact of the apostacy of the christian church, so called. The apostles all teach the fact of this apostacy.—Paul speaking of the coming of the Lord, uses the following words: See 2nd Thes. 2: 1. "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 the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God setteth in the temple of God, shewing himself that he is God." Here Paul in the 1st verse besought the saints, by the "coming of the Lord Jesus Christ," which was a something then future; and again in the 3rd verse he informs the Thessalonian church, and through them all the saints that before that coming of our Lord Jesus Christ, there would be a falling away.—We now ask from what would that falling away be? from Judaism? surely not; from idolatry? O no, this would be a worse conclusion; from what then? the answer is, from the principles and the doctrines of the church of Christ, and this falling away was to be equal to any that had gone before it; it was to be such, that men would exalt themselves above all that is called God or worshipped. The fact then is true, as to the falling away in the christian church.

We inquire to what extent was that falling away to be? John answers this question, in Rev. 14: 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The Babylon here is the people of the apostacy or of the falling away mentioned by Paul. Again in Rev. 18: 2, 3, it is written: "Babylon the great is fallen, is fallen, \* For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Here then the extent of the apostacy is so clearly set forth as to silence every designing cavalier.—It is to extend to all nations, all kings, and all the merchants of the earth. It is to extend as far as the religion of Christ extends. All churches are to be corrupted, the apostacy is to be complete; all are to partake of it.

The Protestants all say the Catholics have fallen, and the Catholics say the Protestants have apostatised; but it may be asked what has one got that the other has not? both have the old and new testaments, and this is all.—The powers of the world to come they have not. The gifts of the Holy Ghost they have not. And, according to Paul, are both in a state of apostacy; and both are correct, when they say, of each other, they are fallen. If the apostolic church has not apostatised, no man can understand the words of the prophets and apostles; but why say more? the whole world is in a state of apostacy: all have departed from the living God: all have ceas-

ed to be directed by him; and all are preparing and maturing for the wrath to come; or the judgments of the last days. The time for the Jewish calamities to cease, is at hand, and the apostacy of the apostolic church is complete, and the Lord is preparing, before the eyes of the people, for the destruction of the world.

There are some sayings of the prophet Isaiah about Israel, which we will notice at this place. See Isa. 40: 1, 2. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." According to the above, Israel was to be comforted; and there were to be somebody to speak comfortably to that people, but it was to be after her warfare was accomplished, and after she had received double at the Lord's hand for all her sins. Several important facts suggest themselves to the mind, in reading the above words. First, Israel's warfare was to be accomplished; and, after that, she was to be comforted. Second is, that there was a messenger to be sent to speak comfortably to her.—All this proves that the affliction of that people was to have an end as well as a beginning, and that at the end of their affliction, there were to be inspired men to speak comfortably to her, as well as at the beginning of her existence.

It is a fact, as plainly taught in the scriptures as any other, that the last days of the house of Jacob, before the final end, is to be as their first days as respects inspired men, prophets, and miracles, as the following scriptures shew: Isa. 1: 25, 26. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city." Jer. 33: 6, 7. "Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." Ezek. 20: 33, 34, 35, 36. "And I will bring you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and my 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." See also Isa. 11: 15, 16, as before quoted. We might quote many other passages but we deem it unnecessary; the above are sufficient to establish the fact beyond cavil. No such things as are here described by the prophets, have taken place yet. They establish two facts, one is that scattered Israel will be gathered, and that by power as at the first of their deliverance out of Egypt, and all

know that was by prophets, and revelators, signs, and miracles, and such is to be the case at the time of their last gathering, and final rest and deliverance. The facts of the first coming of the Savior was not more plainly spoken by the prophets, than are the facts of this last and final gathering of Israel, with power, by prophets and revelators. We have shown, in the preceding part of this work, how this spirit of inspiration was to come into the world in the last days, to prepare the way for the final disposition which the Lord is going to make of the world. It was by reason of an heavenly messenger, with the everlasting gospel.

Putting the forgoing scripture facts together, and we are forced to believe, that we have arrived at a period in the history of the world, when we are authorised to expect changes, in both the political and religious condition of things: a period when we are authorised to look for those events spoken of by the prophets, which are to make way for the winding up scene of this present state of the world's existence. We have learned from the prophets, that there was a period to arrive, when the world, both Jew and Gentile, should be in a state of apostacy from the living God, and that this would be the condition of the world, at the time the Jewish calamities were closing. We have seen that such are the facts at present. The Jewish calamities, as declared by the prophets, are coming to a close; as all passing events declare. And the whole condition of the world, plainly shews that the whole religious world is, at this time, in a state of apostacy. We are fully authorised to believe, that at the time the Jewish calamities were drawing to a close, that the world would begin to assume a character like that of the anti-deluvian world, in the days of Noah. When all these things are duly considered, who can but see that the age in which we live is the one in which we are to look for these things.

These things being so, we are authorized to believe, that inspired men will make their appearance in the age in which we live, proclaiming the hour of God's judgment, and the destruction which is coming on the world; which destruction is to come so sure as there is truth in the prophecies.

If there is no angel to come with the everlasting gospel; no prophet like Noah; no revelations; no miracles, we should like to know what credit is due to the sayings of the prophets of the old or new testaments? If there is no apostacy of the apostolic church; no triumphs of the corruptions of Babylon; no departure from the living God of the christian kings and rulers, and no overthrow and destruction awaits the earth on account thereof: then indeed there is nothing on which we can rely as revelations from God. All we have called such are false and deceptive.

We call upon all, in the name of our master, Jesus, who say they have a bible, and bible enough, to hear their bible, to believe it, and take warning thereby. It is your bible that de-

clares the things we have here written. It is your bible that declares the whole world to be in a state of apostacy from the living and true God. It is your bible that declares that the Lord will again cause the earth to be visited with angels, revelations, and miracles. It is your bible which declares that destruction is awaiting your kings, your rulers, your priests, your nations, and empires, as well as all your religious sects and parties. It is your bible which says that the whole earth shall mourn, in all the tribes thereof. It is your bible says that men's hearts shall fail them for fear and for looking after those things which are coming on the earth. It is your bible that says the world shall be at the coming of the Son of man, as it was in the days of Noah, and this coming of the Son of man, was to be at the close of the Jewish calamity, which followed after the destruction of their city and their scattering among the nations. All these things your bible declares, and to it I call the attention of the world.

The bible through all its departments, teach us that the post-deluvian world, or the world after the flood, was to suffer a destruction like the world before the flood; and that those who would escape the destruction, would be led by a prophet or prophets, as in the days of Noah. In speaking of this destruction, all the sacred writers speak of the world as in the condition it now is, with kings, rulers, nations, empires, and religions, having forms of godliness but without the power. Such is the condition of the world now, as all know. Paul, in 1st Thess. 1: 5, says:—"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." All agree that the word power in this quotation meant the miraculous power which attended the gospel proclamation, in the days of the primitive apostles. In 2nd Timothy 3: 5, this same apostle uses the word power again thus: "Having a form of godliness, but denying the power thereof; from such turn away." Now is the word power in this instance to be understood as in the former instance? if it is, and no man but a vain cavalier will say it is not, then those who have a religion that deny the power which attended the gospel formerly, are apostates from the truth; and such, according to Paul, was to be the condition of the world before the coming of the Savior, and such is the condition of the world now. All deny that power. All say there are no more, and to be no more gifts of the Holy Ghost: all have ceased in the whole religious world. We have said enough to put the subject forever at rest, and here we leave it.

We close by calling upon all, small and great, rulers and ruled, kings and subjects, clergy and laity, to give ear to the voice of inspiration; to the voice of the apostles and prophets of God; to the words of him who cannot lie neither can he repent; for though heaven and earth pass away, his words cannot pass away; all must be fulfilled.

Be it known to all men, that the generation has come, in the which all these things shall be fulfilled. For Jesus hath said that "this generation shall not pass away till all these things be fulfilled." The Lord our God decreed before the foundation of the world, that he would put down all rule and all authority in this world but his own, and he should turn and return until this

was accomplished, and then, and not till then, should the world rest. The Lord our God has promised rest to this world, and the kings, rulers, and clergy, who will oppose themselves, will the Lord fall upon, and grind them and their kingdoms and institutions to powder.

The Lord has spoken to the people of this world by his prophets, in former days, testifying of these things; and in the meridian of time by his Son, and by the apostles and prophets of Jesus, all declaring the same things; and then, again, has the Lord spoken from the ground, as by one from the dead, notifying the world that the day was at hand, and the period had arrived for him to begin to prepare for the general destruction which was shortly coming; and now again, he sends the warning voice out of the midst of Babylon, calling upon the world to hear and obey the call, lest destruction overtake them as a thief in the night.

Let all the kings and rulers of the earth, know assuredly, that this call is made by the counsel of the same God who inspired the prophets and apostles of old, and by his direction; for verily hath the Lord required this: at our hand, and in obedience to his will we send it forth to the world, as a fore-runner of what is coming on this generation.

The time is at hand when all shall know, whether they believe us now or not, that what we have here written, is the truth of heaven;—for this generation shall not pass till all is fulfilled. Then as Noah did to the old world, so do we to the new world, and proclaim to all the inhabitants thereof, that this world is drawing near its close, the present order of things is shortly to pass away, and the Lord himself is about to take to himself his great power, and get to himself a great name. The Lamb that was slain, but is alive and liveth forevermore, is beginning to prepare for his second advent, not to be slain; but to put down all rule and all authority, but his own. Let those who profess to teach the religion of Christ, beware lest they bring double vengeance on their heads, by attempting to act, in the name of Jesus, when he has not authorised them to do so, and be found blind leaders of the blind; and they and those led by them, all perish together.

We call upon all men, to give glory to God, and worship him, who made heaven, and earth, and all things therein, for the hour of his judgment has come, and all who will not resign their honors into his hand, and repent before him, will be cast down to rise no more; whether they be kings, princes, rulers, bishops, cardinals or popes, we call upon all to hear and obey, for the Lord will not be mocked by men.

Finally, we call upon all of all nations, all climes, whether rulers or ruled, priests, masters or servant, matrons or maids, to stand and attend to this voice of warning, that they may not be destroyed. We say to all who will obey, to leave Babylon, Babylon the great, for the Lord will lay her, her kings, her princes, her nobles, her mighty men, her artificers, her musicians, and all her riches and glories, in ruins, in one hour, even in one generation, and that generation is now on the earth.

This proclamation we send forth, not of man nor by man; neither of any private impulse of our own; but by the revelation of Jesus Christ. To whom, with God the Father, and the Holy Spirit, be glory forever and ever, amen.