

Journal of History

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INDEPENDENCE, MISSOURI

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THE PERIODICAL LITERATURE OF THE LATTER DAY SAINTS

BY WALTER W. SMITH

The Church of Jesus Christ of Latter Day Saints was little more than a year old when by conference action a monthly periodical was provided for, as indicated by the following item from the minutes of a conference held at Hiram, Ohio, September, 1831.

THE EVENING AND MORNING STAR

A conference was held, in which Brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson County, Missouri, to be called the "Evening and Morning Star."—*Times and Seasons*, vol. 5, p. 481.

W. W. Phelps, in harmony with the instructions, went to Cincinnati, Ohio, secured the press and type and proceeded to Independence, Jackson County, Missouri, where he issued a prospectus setting forth his intentions; extracts from which indicate the attitude of Saints relative to the publication of the message of the Restored Gospel.

The Evening and the Morning Star

will be published at

Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the *Star* will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for restoration of the house of Israel. We rejoice much because God hath been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines,

whether they be of God or of man; for there can be but one, as Christ and the Father are one.—

The Book of Mormon, having already gone to the world, being the fullness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns, the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount Zion: for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while Satan is bound.

The Evening and Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with brightness of his coming—will also contain whatever of truth or information that can benefit the Saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God: thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness, reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

Terms.—The *Star* will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson County, &c.) Letters to the Editor must be paid—and subscriptions in specie or United States' bills.

February 23, 1832.

W. W. PHELPS.

The first issue of the *The Evening and Morning Star* appeared in June, 1832. At this time it was the pioneer paper in the United States, being the most westerly paper in the Nation. It was the first paper published in Jackson County, Missouri, in which is now located one of the greatest publication centers of the world. The *Star* was issued monthly, an eight page, quarto sheet, printed in excellent style and form. The publisher's imprint on the last page of the first issue is as follows:

The Evening and The Morning Star.
IS PUBLISHED EVERY MONTH AT
INDEPENDENCE, JACKSON COUNTY, MO.,
BY W. W. PHELPS & CO.

THE PRICE IS ONE DOLLAR FOR A YEAR IN ADVANCE EXCEPT SPECIAL CONTRACTS WITH THE CHURCH. EVERY PERSON THAT SENDS US \$10, (U. S. PAPER) SHALL BE ENTITLED TO A PAPER FOR A YEAR, GRATIS.

ALL LETTERS TO THE EDITOR OR PUBLISHERS, MUST BE POSTPAID.

ADVERTISEMENTS WILL BE INSERTED TO ORDER, IN A SUPPLEMENT AT THE
USUAL RATES

PRINTING

OF MOST KINDS, DONE TO ORDER, AND IN STYLE.

Fourteen numbers were issued from Independence, Missouri, when the printing establishment was destroyed by the mob. The July issue of 1833 was distributed before the destruction of press and type which took place on July 20, 1833. The printing interests were removed to Kirtland, Ohio. The next number of the *Star* bears date of December, 1833, and contains an announcement by the editor, Oliver Cowdery, from which we extract the following:

To the Patrons of the Evening and the Morning Star.

Circumstances having rendered it impossible to issue the present number of the *Star* previously, its former patrons, no doubt, have been furnished with various reports, from various sources, explanatory of its delay, which have been contradicted or exaggerated, equally as often as they have been circulated, until the public mind has despaired of anything authentic on the subject.

It is not our intention to give a minute detail of occurrences which have occasioned a removal of the location of the *Star*, in this address, as

following articles are plain on that subject; but it may be expected, perhaps, that we shall give the outlines of the course which we intend to

THE EVENING AND THE MORNING STAR.

Vol. I.

Independence, Mo. February, 1833.

No. 9.

THE LAST DAYS.

SOMETHING singular attends itself to the planets, the last days. We can take up the bible, and read what took place in the beginning, without our needing, and generally without realizing what did happen; but when we read the prophecies touching the last days, the very soul starts to know what shall be, and then he made the firmament, that the great deep, even the upper deep, was divided he laid the beams of his chambers in it; and that the waters beneath were gathered into one place, so that the fountains of the earth were dry; yea, we can lightly read these grand scenes of the beginning, without ever thinking that the earth has since been divided, and that the deep of great waters, has been spread over the earth to frustrate some of the wicked designs of ungodly man; but when the last days begin to cast their shadows before us, we stop and exclaim, with great earnestness, what is about to come to pass. We see nations rising and falling; we see the power of the pestilence destroying its thousands in our plains, and its tens of thousands in another; the plagues continuing all before us, and we witness the people that refuse to be wakened to the world, and we are ready to exclaim, The Lord is punishing about bringing the wicked to an account of his iniquity. Let us reflect, therefore, the last days, that there was to be great tribulation: for the Savior gave us truth and light against nations, kingdoms against nations, and there shall be earthquakes, and pestilences, and famines, and wars, and theophany has declared that the valleys should rise; that the mountains should be broken; that a great earthquake should be, in which the sun should be made black, and the moon turn into bloody; yea, the Eternal God hath declared that the great deep shall roll back into the north countries, and that the land of Zion and the land of Jerusalem shall be separated together, and the city shall be divided in the days of P. S. No vessel, the ministers at the sound of the last trump! Great things will come to pass in them; sickness, sorrow, pain and death, will come upon the wicked; the righteous will be gathered from all nations, as will as Israel; Zion, and they Jews assemble at Mount Zion, to behold the Lord who will save Zion; and that there may be war, one fold and one flock, should.

We live in a great time, one of the most eventful periods that has ever been; it is not only the time when the captivity of Jacob's tents will return, but it is the time when the wicked and their works shall be destroyed; when the earth shall be restored to its former beauty and goodness, and shall yield its increase; when plagues shall be sent to humble the haughty, and bring them, if they will, to the kingdom of God; yea, it is a time when the wicked can not expect to see the next generation; yea, it is that great time, when none shall live in the second generation unless they are wise in heart.

Deborah, or Ezra the High Priest, we suppose, seems to have had a great view of the last days, and for all that has ever appeared to the contrary, by the wisdom of man, he spoke by the Spirit of God, and says—And I opened my mouth and began to talk before the Most High and said, O Lord, thou that showst thyself unto us, thou that wast absent unto our fathers in the wilderness, in a cloud, and in a pillar of fire, in a burning bush, when they came out of Egypt. And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob. For behold, I saw my law in you, and it shall bring forth fruit in you, and ye shall be honored in it forever. But our fathers, which received the law, kept it not, and they observed not these ordinances; & though the fruit of the law did not perish, neither could it be it was then; yet they that received it perished, because they kept not the thing that was sown in them.

And so, it is a custom, when the ground hath received seed, or the soil a ship, or my vessel most of dross, that, that being perished when it was sown or cast into, that thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us; but with us it hath not happened so.

For we that have received the law parish by sin, and our heart also which received it. Notwithstanding, the law perished not, but remaineth in his force. And when I say so these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and beheld, she mourned and wept with a loud voice; and I was grieved in heart, and her clothes were rent, and she had ashes upon her head.

Then let I my thoughts go that I was in, and turned me unto her, and said unto her, Wherefore thus? and she said unto me, why art thou so grieved in thy mind? and she said unto me, Sir, let me alone, that I may be a witness unto thy seed; for I am so vexed in my mind, and I know a very low. And I said unto her, What ailloth thee? tell me.

She said unto me, I thy husband has been barren, and had no child, though I had a husband thirty years. And these thirty years I did nothing else dry and night, and every hour, but make my prayer to the Highest. After thirty years God heard me, thy husband, looked upon my misery, considered my trouble, and gave me a son; and I was very glad of him, so was my husband also, and all my neighbors: and we gave great honor unto the Almighty.

And I nourished him with great travail. So when he grew up, and came to the time that he should have a wife, I made a feast. And so it came to pass, that when my son was entered into his wedding chamber, he fell down and died. Then we all overthrew the lights, and all my neighbors rose up to comfort me; so I took my rest unto the second day at night.

And it came to pass, when they had left off to comfort me, to the end I might be quiet; then rose I up by night, and flail, and came thither into the field, as thou art. And I do not purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

Then left I the meditations wherein I was, and spoke to her in anger, saying—Thou foolish woman, above all others, seeest thou not our mourning, and what I have done unto thee? how that thou art a woman that art full of heaviness, & such humbled mourning very sore and now, seeing we all mourn and are sad, for we are all in heaviness; and thou grievest for one man? For ask the earth, and she shall tell thee, that it is she that ought to mourn for me; for I am many that grew upon her. For out of her came soil in the first, and out of her shall all others come, and her habitation walk almost all into destruction, and a multitude of them is woe-fully repented out.

Who then should make more mourning than she that hath lost so great a multitude, and not thou, which art sorry but for one? but if thou speakest unto me, thy intention is not like the earth's, because I have lost the fruit of my work, which I brought forth with pains, and here with sorrow; but the earth for the multitude present in it, as owing to the course of the earth, is gone, as it came.

Then say I unto thee, like as thou hast brought forth with labor; even so the earth shall bring forth her fruit, multiply many, ever since the beginning unto him that made her.

Now then do I keep her sorrow to thee, and bear with a good courage that which hath befallen thee. For if thou shalt acknowledge the determination of God to be just, then shall thou receive thy son in time, and shall be commended among men. For if thou shalt say that they that die, then into the city, then shall I come to me; that I will not go: I will not go into the city, but here will I be. So I proceeded to speak further unto her, and said, Do not be grieved by me; for how many are the advocates of Zion? be comforted in regard of the sorrow of Jerusalem.

Eye thou seest that our sinners have hid waters, our altar broken down, our temple destroyed; our people is light on the ground, our song is not to silence; our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon me, almost forgotten; our children are put to shame, our names are burnt, our liberties are come into captivity, our origins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage; and our strong men are become weak; and, which is the greater of all, the soul of Zion hath now lost her honor; for she is delivered into the hands of them that hate us.

And therefore shake off your great heaviness, and put away the multitude of sorrows, that the mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labor.

And it came to pass, when I was talking with her, behold, her face upon a sudden glowed exceedingly; and her countenance glistered, so that I was afraid of her, and I asked her what it might be. And behold, suddenly she made a great cry, very fearful; so that the earth shook at the noise of the woman.

And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large altar raised thence from the foundations; then was I afraid, and cried with a loud voice, and said, What is this? An angel came unto me at the first? For he hath caused me to fall into many troubles, and mine end is turned into correction, and my prayer to rebuke. And as I was speaking these words, behold, he came unto me, and looked upon me.

And lo, I lay as one that had been dead, and mine understanding was taken from me; and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me, What ailloth thee, and why art thou so disquieted? and why is thy understanding troubled, and the thoughts of thy heart? and I said, Because thou hast forgiven me, and yet I did according to thy words; and I went into the field, and lo, I have sown, and yet see, that I am gettable to express. And he said unto me, Stand up, and I will advise thee.

Then said I, speak on, my lord, in mine; only forsake me not, lest I die frustrated of my hope. For I have seen that I know not, and hear that I do not know. Or is my sense deceived, or my soul in a dream? now therefore, I beseech thee, that thou wilt show thy servant of this vision.

He answered me, and said, Hence, and I shall instruct thee, and tell thee wherefore, thou art afraid; for the Highest will reveal many secret things unto thee. He hath seen that thy way is right; for that thou sorrowest continually for the people, and makest great lamentation for Zion.

This therefore is the meaning of the vision which thou hast lately seen: that thou art a woman mourning, and that thou becomest to comfort her; but now cease thou the likeness of the woman no more, but there appeared unto me a city builded, And whereas she told thee of the death of her son, this is the solution: this woman, whom thou sawest, is Zion; and whereas she said unto thee, even she whom

pursue while we are favored with the privilege of conducting the columns of this paper.

As we previously remarked, we do not design to detail the particulars which have occasioned a removal of the location of this paper; but it may not be improper to offer a few reflections upon the subject, as a part of the scene transpired before our eyes. With propriety we may

say, that, of all subjects on earth who are bound to respect the principles of their government, the people of the United States, certainly, are of that class. The thought that our liberty was purchased with the blood of our fathers, ought to kindle emotions of patriotism in the bosom of every individual, and inspire it with just indignation against those who would in any way, even with the smallest pretext, rise up and disgrace his character as a republican, by violating those feelings which served as a main spring of action for those who achieved our freedom.

The freedom of speech, the liberty of conscience, and the liberty of the press, are three main principles in the constitution of a free government; take from it these, and adieu to the blessings of civil society: deprive a citizen of the enjoyments guaranteed in these, and his life is not worth possessing.

But our limits not allowing us to proceed farther, we submit these few reflections to a candid community, with the following documents, and the proceedings of an innocent people, who have been vilely persecuted and slandered.

O. COWDERY.

KIRTLAND, December, 1833.

The editor and publisher announces in the same issue the conditions of publication of the rest of the volume of the *Star* from Kirtland, Ohio, as follows:

Some of our patrons, perhaps, who forwarded their money to Missouri, for the second volume of the *Star*, expect that we shall fill their subscription from this office. We forward the last number to those whose names were on the Mail Book of W. W. PHELPS & CO. at Missouri, expecting that by so doing we should accommodate our friends at a distance; but they cannot expect that we shall consider ourselves under obligation to furnish any from this place without remuneration, and we presume, that when our patrons consider the loss sustained by our friends in Missouri, in the destruction of their press, that they will feel willing to donate the amount of one paper for a year, to those who have suffered the loss of thousands, beside being driven from their own dwellings, and have now no place to lay their heads.

THE EVENING AND THE MORNING STAR
IS PUBLISHED EVERY MONTH,
At Kirtland, Geauga County, Ohio.
BY OLIVER COWDERY,

The remaining ten numbers of the *Star*, completing the second volume, were published at Kirtland, Ohio, with Oliver Cowdery as editor and publisher; the last number bearing

date of September, 1834. The publisher's announcement contained the following:

ADDRESS
TO THE PATRONS OF "THE
EVENING AND THE MORNING STAR."

As this number closed the second volume of the *Star*, the publishers have thought proper to issue another paper entitled *The Latter Day Saints' Messenger and Advocate*, upon the same size sheet, in octavo form, for the more easy and convenient purpose of binding. Those who have subscribed for the *Star* will receive the *Messenger and Advocate* until their subscriptions are filled. It may be proper to say, here, that the whole numbers of the *Star*, from its commencement in Missouri, will be reprinted in the same form of the *Messenger and Advocate*, as will be seen from a *Prospectus* on the last pages of this paper, and those wishing for the whole numbers can be accommodated with a file as they are published, of both *Star* and *Messenger and Advocate* by sending their names immediately. Our friends will be pleased with this arrangement, no doubt, as the present form of the *Star* is more liable to wear, from constant refolding than a paper folded one size smaller, and will also be more easily read as the columns will be narrower.

The "prospectus" referred to by the editor contains the following:

THE REPRINTED EVENING AND MORNING STAR

PROSPECTUS

For reprinting the first and second volumes of
THE EVENING AND THE MORNING STAR.

F. G. WILLIAMS & Company will reprint the first and second volumes of the *Star*, in octavo form, commencing in the month of November, next, at two dollars for the two volumes, payable in advance. They pledge themselves to furnish their subscribers with, at least, two numbers per month, until the whole are completed, and with their present arrangements they calculate more.

The whole twenty-four numbers when finished, will be in a beautiful form for binding, and will be a book worth the attention of every man, whether candid or not—If candid, it cannot fail of drawing his mind into a train of reflection, which, if pursued, will produce a fruit which will increase in perfection, until it exalts the mind to THAT source of intelligence where truth dwells triumphant, and virtue never loses her sacred charm—If not candid, the spirit which attends it, by which it was indited, though like the wind, unseen, blowing where it lists, may find a place in the heart, and in after years, in some warning providence, spring up, and lead the individual to embrace the path to eternal life!

The first volume, and two numbers of the second, were printed at

Independence, Missouri, commencing, June, 1832. Those who were subscribers and readers of that volume will recollect, that it was enriched with some of the most important, instructing, and sublime revelations which have been given in the last days—full of wisdom, intelligence and beauty—enlightening the mind and increasing the understanding of the saint; and warning all to be on their watch for the great events which are to rush upon the inhabitants of this generation like an overflowing stream—and awaken the slumbering world to *look and live!*

The editorial and selected matter will be interesting to subscribers, as they will find many sketches and items relative to the settling and building up of the church of the Latter Day Saints, in that place—letters from elders and brethren abroad, showing the progress of the work, which, it is presumed, are not extant elsewhere.

The remaining part of the second volume has been published at this place, and contains a large mass of original matter—in fact, the columns are few in the whole ten numbers and it is doubtful whether there can be a sufficient found to fill one of selected matter.

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say, that in the first 14 numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections.

With these few remarks we submit this PROSPECTUS, repeating the request for all who are disposed to make themselves acquainted with important facts, connected with the history of a people striving to be prepared for the great advent of the Son of Man, to obtain it while it is offered; and to our brethren, one and all, we would further urge as our duties thus requires, to subscribe *liberally* for their own benefit now, and hereafter, and for the information and lasting good of their children. Thus “laying up in store” a knowledge on which they can safely rely, as being correct, and principles, which if observed, will lead them in the “way everlasting.”

Subscribers must remember, that all letters or orders for the *Star*, must be free of postage, or they will not receive notice. In short, we will here say, that every individual wishing for this paper, failing to pay his own postage, will not be considered responsible for that amount! Every person from a distance sending us 10 subscribers, and paying for the same, (current money) shall be entitled to a file, gratis. To avoid failures, we recommend to subscribers to furnish their names in a fair, plain hand, with the name of the post office, county, and state, as papers not unfrequently never arrive to the place of destination when the county is not named on the wrapper.

Letters free of postage addressed to O. Cowdery, or F. G. Williams, & Co., Kirtland, Ohio, will receive prompt attention—September 26, 1834.

The *Star* was reprinted as advertised and issued serially. The first number of the reprinted *Star* was published in January, 1835, printed in brevier type, sixteen pages octavo. In connection with the imprint the following editorial comment is found on page sixteen of the first number :

Those who were subscribers for the first volume of the *Star*, will see that we have inserted its original prospectus, which was not published in the first number when issued at Independence, Missouri. We have inserted everything which we deem to be interesting now, except an extract from the Book of Mormon, and at this time *that work* has spread so extensively, that we thought our subscribers would prefer the original prospectus of the *Star*, to that extract. Relative to short extracts of common news, we have inserted that part which we thought the most interesting now, and left the other untouched. To republish the whole, would be like going to our old newspapers, and developing their contents, which contain neither interest nor salvation.

On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensurable. Thus saying we cast no reflections upon those who were entrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to make them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations.—[*Editor of the Latter Day Saints' Messenger and Advocate.*]

The Evening and the Morning Star,
IS REPRINTED AND PUBLISHED BY

F. G. WILLIAMS & CO.

Kirtland, Ohio,

At two dollars for the two volumes, payable in advance. No subscription will be received for any number less than the two volumes. Every person receiving 10 copies, and paying for the same, free of postage, shall be entitled to the eleventh gratis.

KIRTLAND, OHIO, January, 1835.

EVENING AND MORNING STAR.

Vol. I. No. 1.]

INDEPENDENCE, MISSOURI, JUNE, 1852.

[Whole No. 1.]

**The Evening and the Morning Star,
WILL BE PUBLISHED AT**

Independence, Jackson County—State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will throw its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but—more especially in these last days, for the restoration of the house of Israel. We rejoice much because God hath been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man; for there can be but one, as Christ and the Father are one.— All of us know, or ought to, that our heavenly Father, out of all the peoples which he planted on the earth, chose but one people to whom he gave his laws, his revelations, and his commandments, and this was Jacob his chosen and Israel his elect. All know, to or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away into captivity, and scattered among all nations; but promised that he would gather them and bring them again unto their own lands; that the land should yield its increase, and that time they should avoid the sword; that he would give them a new heart and give them a new flesh, and write his law in their hearts; that all might know him from the least of them to the greatest of them; so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time shall no more be said, the Lord hath brought up the children of Israel out of Egypt, but, the Lord hath brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Padrua, and from Cush, and from Sennaar, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled when the earth shall be transferred, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow for ever, to inherit the earth, and the children of Israel become as numerous as the stars in the sky, or the sand upon the sea shore.— Wherefore we beseech all that have ears to hear, or eyes to see, or bow for God, at all times, when he was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood he sent Noah, and Noah before the destruction of the earth; and Gomer, two angels; before he took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in his holy mountain, or will he come to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all the nations that forget him? No; heaven and earth shall pass away but not a jot or tittle of his words shall ever fail. The hour of his day is at hand, and he will send angels, and prophets, and tongues of fire, and will visit the children of men, and will visit the children of Israel, and will visit the children of the world, before he will drive away the wicked, and will make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon having already come to the world, being thefulness of the gospel to the Gentiles

according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his suck, and his horns, the horns of unicorns; with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount Zion; for in that mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while Zion is bound.

We know there are many false prophets abroad in the earth, to withstand the truth and deceive the people, but no cannot be called a disciple of the human teachers, who do not know the language of God from the language of man. The Savior declares: He that will not believe my words, nor shall believe that I am he that will not believe me, will not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the great things which the law had which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you; how great things the Father hath hid up for you from the foundation of the world, and it hath not come unto you, because of unbelief. When ye shall read that ye are unbelief, which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you, when ye shall call upon the Father in my name, with a broken heart and contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my words which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, while ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and that those which are hid up from on high, shall be unfolded by faith, and signs shall follow them that believe, until the Son of man shall come in the clouds of heaven with power and great glory.

To a man of God, who looks upon the world as it now is, with nations against nations, kingdoms against kingdoms, war against war, robber against robber, persecuting against persecutor, sharper against sharper, society against society, sect against sect; and one resisteth another over the face of the earth— the fear of judgment will rest upon him, and while he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from its hinges to the center, he will watch the angels receive the great command— *Go reap down the work!*

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, with must go to all nations, before the Holy One shall stand upon the mount of Olives, and give to the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming— will also contain whatever of truth or information that can benefit the saints of God temporarily as well as spiritually, for these last days, whether in prose or poetry, without intermingling with politics, traits, or the gainingsaying of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for a stranger, and whose maker and supporter is God; thus all may say as they are, inasmuch as they that plow iniquity, and sow wickedness, reap the same— but wisdom is justified of her children.

From this press also, may be expected as follows as various addresses, many sacred records, which have slept for ages.

Terms.—The Star will be issued monthly on a regular sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the arrangements of Jackson county, &c.) Letters to

The last issue of the reprinted *Star* bears editorial date, Kirtland, Ohio, October, 1836.

MESSENGER AND ADVOCATE

The Latter Day Saints' *Messenger and Advocate*, as announced in the last number of the *Star*, September, 1834, was published at Kirtland, Ohio, beginning October, 1834, printed in brevier type, sixteen page octavo. The following from the editorial address, signed by Oliver Cowdery, Kirtland, Ohio, October, 1834, will introduce it.

ADDRESS

As this number commences the Latter Day Saints' *Messenger and Advocate*, it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in its Editorial department.

The closing volume of the *Star*, or the ten last number were published at this place; and for the matter which they contain, or at least the editorial, we are responsible.

The publisher's imprint from page sixteen of this issue is as follows:

The Latter Day Saints'

MESSENGER AND ADVOCATE

IS EDITED BY

OLIVER COWDERY,

and published every month at Kirtland, Geauga Co., Ohio, by

F. G. WILLIAMS & CO.

AT \$1 PER AN., IN ADVANCE. EVERY PERSON PROCURING TEN NEW SUBSCRIBERS, AND FORWARDING \$10, CURRENT MONEY, SHALL BE ENTITLED TO A PAPER ONE YEAR, GRATIS. ALL LETTERS TO THE EDITOR, OR PUBLISHER, MUST BE POSTPAID. NO SUBSCRIPTION WILL BE RECEIVED FOR LESS TERM THAN ONE YEAR, NOR NO PAPER DISCONTINUED TILL ALL ARREARAGES ARE PAID, EXCEPT AT THE OPTION OF THE PUBLISHERS.

Oliver Cowdery retired as the editor of the *Messenger and Advocate* in May, 1835, and in his valedictory address,

**LETTER DAY SAINTS'
MESSENGER AND ADVOCATE.**

Vol. I. No. 1.] KIRTLAND, OHIO, OCTOBER, 1834. [Whole No. 1.

ADDRESS.

As this No. commences the Letter Day-Saints' Messenger and Advocate, it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in its Editorial department.

The closing Vol. of the Star, or the ten last numbers were published at this place; and for the matter which they contain, or at least, the Editorial, we are responsible. If the *principles* are pure, the man who embraces them may be guided in the way of righteousness; but if not, and we have not warned our fellow men of the things of the kingdom of God, or have cried peace and safety, when destruction was near, then, at the great day of retribution, before an impartial Judge, we must answer for the blood of souls! Of these things, no man is more sensible than ourselves. But the reflection is otherwise. To be sure, our opponents have cried an alarm, and used every exertion to hinder the spread of truth; but truth *has* continued its steady course, and the work of the Lord has rolled on: and where darkness once held unbounded sway, and corruption prevailed undisturbed, the fruit of righteousness has sprung up and the children of men been made to rejoice with a joy unspeakable.

That this may continue to be the case we shall continue our exertions. We are aware that the work has just commenced: four years have been insufficient to warn all nations: this, in an ancient day was a work of many years. And though the word has been preached to thousands, and many obeyed, yet many millions are yet in ignorance; yes, many in darkness. The only marvel is, that God should have mercy on a corrupt generation, and

condescend to bring light and truth to light for their salvation. It is no marvel that men should reject it: this was always the case, because their deeds were evil.

Men labor for different objects, with a view to accomplish different purposes—some ambition, some pride, some money, and some power—but the few to save men. Only the few then have we had cause to expect, would show themselves friendly to the truth: only the few labor for that reward which is to be brought at the revelation of Jesus Christ; and of course, from them only could we expect countenance in the arduous undertaking to instruct men in those things which are to concern them hereafter!

In matters of controversy, as we said in the first No. of the Star published in this place, we say now. The saints anciently were exhorted to contend earnestly for that faith once delivered to those before them; but nothing is there said of controversy. It may be doubted by some, whether controversy upon any principle is correct, or ever resulted in good; be this as it may; but above all things, if men must contend upon religious matters, the greatest decorum and propriety ought to be observed! A heated zeal without knowledge may hurl thousands into a vortex ir retrievable, and lay a foundation for future generations, the end of which may bring destruction and death!

With these reflections, then, we cannot but deem it unsafe for men to enter the field of controversy against their opponents in principle, except they are assured of the correctness of their own system; this would be dangerous; and to avoid the evil arising from such an order of things, we shall not attempt

introduced John Whitmer as editor in the following language:

ADDRESS

*To the Patrons of the Latter Day Saints'
Messenger & Advocate.*

It is proper for me to inform you, that in consequence of other business and other duties, in which my services are requisite, my editorial labors on this paper will close with the present number; and as this is the case, I hope to be indulged in a few remarks, as I take leave of this responsibility. And I will take the occasion to add, here, that for a liberal patronage, so gratuitously bestowed upon unmerited talents, you have my heartfelt gratitude, and still hope, that though the *Advocate* is to be transferred into other hands, that it may continue to receive its present support, and as rapid an increase to its subscription list as has been its good fortune to receive, since its commencement.

The *Evening and the Morning Star* was commenced at Independence, Jackson County, Missouri, June, 1832, by W. W. PHELPS, who edited fourteen numbers of that paper. It is known that in July, 1833, that office was demolished by a mob, and that the *Star* was resuscitated in this place in December of the same year. After closing the two first volumes it was deemed advisable to discontinue it and issue the present paper. For eight numbers I have to acknowledge a rapid increase of subscriptions, which has shown, in some degree, the estimation others made of its worth. It will be conducted hereafter by Elder JOHN WHITMER, late from the State of Missouri. It is proper for me to say, that wherever Elder Whitmer is personally known, a commendation from me would be uncalled for and superfluous; and I hardly need to add, that those to whom he is unknown will find him to be a man of piety, uprightness and virtue, such as adorns the walk of the professor of the religion of the Lord Jesus, and one bearing testimony to the truth of the great work of God.

It is with no ordinary feeling that I take leave of the editorial department of this paper. There is such a complicated mass of reflection crowding itself upon the mind that no common phraseology can express. To realize that one year and eight months' labor is now before the public; that whether truth or untruth has been disseminated in the same, it must remain, calls for the serious consideration of a candid heart, full with the expectation and assurance, that before the Judge of all, and an assembled universe I must answer for the same. Some may say that these reflections ought to have been pondered previously—before stepping forward to give my views to the public—to which I conscientiously reply, that they were; and were I now sensible that I had erred from the strict principles of righteousness, in the main, it should be my first object, and business, to retract.

John Whitmer, in assuming the editorial responsibility, says in the same issue:

The principles of my predecessor have been faithfully written and ably defended; and it is only necessary to add, that the patrons of this paper will find mine to correspond with his.

John Whitmer retired as editor in March, 1836, and Oliver Cowdery assumed the responsibility as editor again and continued until February 1, 1837. The following notice from the *Messenger and Advocate*, February, 1837, indicates the change.

NOTICE

The late firm of O. Cowdery & Co. is this day dissolved by mutual consent. The entire establishment is now owned by Joseph Smith, Jr., and Sidney Rigdon.

W. A. Cowdery takes the editorial chair, and in matters of business relative to the *Messenger and Advocate*, or any other pertaining to their printing office or book bindery, acts as their agent.

William Marks became the proprietor of the *Messenger and Advocate* June, 1837. W. A. Cowdery continued as editor until the suspension of the paper, which occurred with the close of the third volume in September, 1837.

THE ELDERS' JOURNAL

In the last issue of the *Messenger and Advocate*, the prospectus of a new paper to take the place of the *Messenger and Advocate*, was published. From this we extract the following:

PROSPECTUS

For a *new paper*, to be published at Kirtland, Geauga Co., Ohio, called the

ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS

As the Latter Day Saints *Messenger and Advocate*, published at the above place, is to be closed with the present volume which closes in the month of September, and as the publishers of that paper have declined publishing any more for the present, at least. A large body of the Elders of the church of Latter Day Saints have united and rented the printing establishment, for the purpose of publishing a paper with the above title.

ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS.

Vol. I. No. 1.] KIRTLAND, OHIO, OCTOBER, 1837. [Whole No. 1.]

North Lat., 44. Long. 69, 10. Vinalhaven, Fox Islands, Monday, Sept. 18th, 1837.

TO JOSEPH SMITH JR. AND THE CHURCH OF LATTER DAY SAINTS IN KIRTLAND GREETING:

Dear Saints of God, whom we love of a truth for the truth's sake that dwelleth in you, and we pray God that it may abide with you forever: As we are called to stand upon the Islands of the sea, in defence of the truth and for the word of God and the testimony of Jesus Christ. We are under the necessity of making use of our pen, to give you an account of our labors in the ministry since we left Kirtland, as we cannot at present speak to you face to face. We left Kirtland May 31st, and took Steamboat at Fairport in company with Elder Milton Holmes, to go forth to labor in the vineyard as the Lord should direct.— After calling on the Saints in Jefferson Co. N. Y. we arrived at Sackett's Harbour and took Steamboat on the 6th of June for Upper Canada and on the 8th arrived at Brother Artemus Judd's. And on the 10th, had the happy privilege of setting in conference with John E. Page, James Blakelley, and a number other elders, and a large congregation of Saints: And we were blessed with a very interesting time. After spending several days with them we took the parting hand with these beloved friends and proceeded on our journey for the East in company with elder John Goodson, and others bound for England. We took the parting hand with them at Schenectady, and arrived at the Canaan church in Connecticut, visited the church a few days. Here elder M. Holmes took his departure for Mass. and we went to Colebrook, visited different parts of the town and held eight meetings, from thence to Canton and held a meeting in the village hall in Collinsville.— As we commenced speaking several began to beat their drums at the doors which made much confusion. This is the only disturbance we have had since we left Kirtland. We next visited Avon, where we held four meetings and many came out to hear and manifested a spirit of inquiry. And elder

Woodruff had the privilege of leading three of his kinfolk into the waters of baptism. And had not the Spirit called us away to perform a greater work, we should have had no difficulty in establishing a branch of the church in that place. A family where we tarried but one night, and taught them the things of the kingdom, believed our testimony, and after our departure, two of the household followed us 15 miles to receive baptism at our hands, but we were gone, and they truly believed it to be a day of warning and not of many words. We also visited Farmington and held one meeting in the Methodist meeting house, and preached to an attentive congregation who wished to hear more concerning the great work of God. We left Farmington on the 29 of July, for Mass. and after visiting the Bradford church, and after preaching several times with them, we proceeded on our journey to Saco, Maine, where we spent several days with the church and friends. But duty urging us forward to lift the warning voice to those that had not heard the sound of the gospel, we then went to the city of Portland. We there took the Steamer Bangor on the 19 of August, to speed us on our way to the Islands of the sea, they landed us at Owls head at the setting of the sun: But how to get conveyance to the Islands we knew not, we retired to a grove and offered up our thanks unto God for his mercies and asked him to open our way before us; we returned to the Inn and soon found some men that were going near the Islands that night, they said they would land us if we chose to take passage with them. We accordingly went on board, they hoisted sail and landed us on North Fox Island, Vinalhaven, at 2 o'clock Sunday morning, August 20th. It was with peculiar feelings and sensations that we began to walk forth upon one of the Islands of the sea which was wrapped in the sable shades of night, whose waters had never covered a soul for the remission of their sins after the order of the gospel, and which soil had never before been pressed by the foot steps of an elder of Israel. We were strangers, pilgrims, and almost pennyless. But we had

The JOURNAL will be edited by Joseph Smith, Jr., and printed once a month on a superroyal sheet, and folded in form for binding, at one dollar a year in *advance*: and should the subscription list justify, it will soon be published semi-monthly at two dollars a year.

The first number will be issued in October next, and will be forwarded to the subscribers of the *Messenger and Advocate*, unless they say to the contrary.

All letters whether for publication or other purposes, sent to the office must be directed to DON C. SMITH, and the postage PAID, or they will not be attended to.

Done by the request and in behalf of the elders.

SIDNEY RIGDON.

The first number of the *Elders' Journal* was issued from Kirtland, Ohio, October, 1837. The publishers' imprint is as follows:

THE ELDERS' JOURNAL

of the Church of Latter Day Saints

EDITED BY

JOSEPH SMITH, Jr.

Is printed and published every month at Kirtland, Geauga Co., Ohio, by

THOMAS B. MARSH

PROPRIETOR

At \$1, per an. in advance. Every person procuring ten new subscribers, and forwarding \$10, current money, shall be entitled to a paper one year, gratis.

All letters whether for publication or other purposes, must be directed to DON C. SMITH, and the postage PAID.

No subscription will be received for a less term than one year, and no paper discontinued till all arrearages are paid, except at the option of the publisher.

Only two numbers were issued at Kirtland, October and November, 1837, when the printing interests were moved to Far West, in Caldwell County, Missouri, following the burning of the publishing house at Kirtland, Ohio, where two numbers were issued in July and August, 1838, before the Saints were expelled from Missouri. Joseph Smith's name was carried as editor, but the editorial work was largely done by Sidney Rigdon, for the elders.

TIMES AND SEASONS

Scarcely were the Saints settled in Illinois, when the prospectus of the *Times and Seasons* was issued by E. Robinson and D. C. Smith, bearing date of July, 1839, from Commerce, Hancock County, Illinois, from which we select the following:

The subscribers being acquainted with the scattered condition of the Church of Jesus Christ of Latter Day Saints, and realizing the anxiety which rests in the bosoms of all the Saints who are scattered abroad, to learn of the condition and welfare of the church, have procured a printing press and materials and will publish a monthly periodical, at this place, containing all general information respecting the church; as also, a history of the unparalleled persecution, which we, as a people, received in Missouri by order of the Executive of that State.

In the editorial address of the first number they announce their purpose as follows:

As this number commences the *Times and Seasons*, is it but proper that we should lay before its readers, the course we intend to pursue, with regard to the editorial department of the same.

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

The first number was set in type in the month of July and a few copies printed, but illness prevented the publication of the issue at that time so the date was changed and the first number of the *Times and Seasons* was issued in November, 1839. The publisher's imprint on the second number is as follows:

THE TIMES AND SEASONS

Is printed and published every month, at Commerce, Hancock Co., Ill., by

E. ROBINSON AND D. C. SMITH,

EDITORS AND PROPRIETORS

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

TIMES AND SEASONS.*"TRUTH WILL PTEVAIL."*

Vol. I. No. 1.]

COMMERCE, ILLINOIS, NOV. 1839.

[Whole No. 1

ADDRESS.

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

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

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

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

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

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

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

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

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

The *Times and Seasons* continued to be issued under the general direction of these brethren until December, 1840, when E. Robinson retired, leaving D. C. Smith in sole charge. In the following language from his valedictory address in the December 15 issue of 1840, these arrangements were announced:

. . . Under these circumstances, then, I take leave of the *Times and Seasons*, committing it to abler and better hands—to Elder D. C. Smith, my former partner, who, I am confident, will spare no pains to make it useful, and meet the highest anticipations of its patrons: I therefore respectfully solicit a continuance of the liberal patronage, heretofore, bestowed to the press, wishing all who seek to build up Zion, to bear in mind, that the press cannot be sustained without a liberal support.

D. C. Smith continued the sole editor and proprietor until May 1, 1841, when announcement of addition to the staff was made in editorial address as follows:

NEW ARRANGEMENT—It is with much pleasure that I have to announce to the patrons of the *Times and Seasons*, that the very desirable consociation of Bro. R. B. Thompson with myself in the editorial department. A multiplicity of cares, together with some bodily affliction, has rendered some such arrangement necessary on my part, in order that our paper may continue to merit the respectable standing which it has in some measure hitherto sustained. In selecting Bro. Thompson as an associate, regard was had to his talents as a scholar, to his wisdom as a man of extensive acquaintance with business, to his candor, prudence, and skill in composing, selecting, and compiling, as also his connection with the First Presidency of the Church; he being the clerk of the church, and consequently having a better acquaintance with the subjects, doctrines, etc., which comes before them, than any other person. To those acquainted with him, commendation is unnecessary; and I have no doubt he will meet with favorable reception in coming before the patrons of our paper.

The publisher's imprint of the *Times and Seasons* for this issue is as follows:

The Times and Seasons,

IS EDITED BY

D. C. Smith, & R. B. Thompson,

And published on the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith.

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

This arrangement continued until the death of D. C. Smith, which occurred on August 7, 1841. E. Robinson, under date of August 15, 1841, addressed the patrons of the *Times and Seasons*: “The lamented death of my much esteemed friend D. C. Smith, has again called me to take a part in the management of this paper.”

Just twenty days after the death of D. C. Smith, R. B. Thompson died, leaving the entire care of the *Times and Seasons* to E. Robinson once more, as the publisher’s imprint of the issue of September 1 shows.

The *Times and Seasons*,
Is printed and published semimonthly, by
 E. ROBINSON,
 EDITOR AND PUBLISHER

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

E. Robinson in an address to his patrons in the January 15 issue of 1842 announces the addition of an assistant editor in the following language:

TO OUR FRIENDS.

I announce, with pleasure, the fact that I have secured the services of Elder Gustavus Hills, as assistant editor to the *Times and Seasons*. Having entered into the printing business, in its various branches, and upon an extensive scale—also, having successfully established the stereotyping and book-binding business, all to be conducted under my own supervision, has rendered it highly necessary that some such arrangement should be made, as it is almost impossible for one person to do justice to this paper, and attend to all the varied duties consequent to an establishment of this kind.

I feel to congratulate our patrons upon the new arrangement, as I can assure them that Br. Hills is a scholar and a gentleman, and no pains will be spared, on his part, to make this a useful and interesting sheet, such as will prove a benefit to the church. E. ROBINSON.

In the February issue for the same year, he takes his farewell in a valedictory address to the patrons of the *Times and Seasons* which had been purchased by the Quorum of Twelve. The following is an extract from same.

. . . I now take leave of the editorial department of the *Times and Seasons*, having disposed of my entire interest in the printing establishment, book-bindery, and stereotype foundry, and they are transferred into other hands. The editorial chair will be filled by our esteemed brother, President Joseph Smith, assisted by Elder John Taylor, of the Quorum of the Twelve, under whose able and talented guidance, this will become the most interesting and useful religious journal of the day.

With these considerations, I feel confident that the agents and friends of the *Times and Seasons* will exert themselves to support the press; knowing that while it is under the supervision of him whom God has chosen to lead his people in the last days, all things will go right.

With these brief remarks, and a bosom filled with kind and grateful feelings towards all my friends, I will say to the patrons of the *Times*, Farewell.

E. ROBINSON.

NAUVOO, Feb. 15, 1842.

The following editorial notice in the next issue of the paper indicates editorial responsibility on the part of Joseph Smith.

TO SUBSCRIBERS.

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

JOSEPH SMITH.

President Joseph Smith relinquished the editorial charge with the first number of the fourth volume, November 15, 1842. The following valedictory address indicates the editorial arrangement.

VALEDICTORY.

I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfill the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves upon me, renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satis-

faction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career. JOSEPH SMITH.

The publisher's imprint is as follows:

The Times and Seasons,
is edited by
JOHN TAYLOR
Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by
JOHN TAYLOR & WILFORD WOODRUFF.

The issue of February 1, 1844, announces John Taylor as editor and proprietor, in which capacity he issued the *Times and Seasons* until February 15, 1846, when the last number of the paper was published. It was issued monthly during first volume and after that, twice a month, sixteen page octavo, and furnishes six volumes of valuable historical matters covering the period of the church at Nauvoo.

MILLENNIAL STAR

The Latter Day Saints' *Millennial Star* was founded at Manchester, England, in 1840, with Parley P. Pratt as editor. The first number was issued in May. From the prospectus we select the following:

THE MILLENNIAL STAR will stand aloof from the common political and commercial news of the day.—Its columns will be devoted to the spread of the fullness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfillment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth “blood, fire, or vapour of smoke”—in short, whatever is shown forth indicative of the coming of the “Son of Man,” and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering and blessings of the glorious gospel.

This paper will also contain extracts from some remarkable visions and revelations which have been given to the saints in this age, un-

folding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shown to us, even the things of many generations.

The editor's address bears date of Manchester, May, 1840, and contains the following announcement of policy:

Friends and Fellow Travelers to Eternity

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the *Millennial Star*—that luminary, which rightly conducted, may be a means in the hands of God, of breaking the slumber and silence of midnight darkness. . . .

In matters of doctrine, we shall contend for *one Lord, one faith, one baptism, one Holy Spirit, one God and Father of all*; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

It was issued a twenty-four page octavo monthly. The imprint was as follows:

MANCHESTER:

Printed by W. R. THOMAS, Spring Gardens.

The twelfth number of volume one, April, 1841, contains a prospectus for volume two from which we quote:

PROSPECTUS,

For the Second Volume of the Star

We would inform our agents and patrons that we purpose, if God will, to continue another volume of the *Star*, in monthly numbers, of 16 pages each, instead of 24; and each page to be much larger than those of the present volume, and on paper much finer and better, but without covers; and the price reduced to three pence.

W. Shackelton and Son, Printer.

The first number of volume two, May, 1841, announced the *Star* was edited and published by P. P. Pratt, 47 Oxford Street, Manchester.

In the March number for 1842 the following publisher's notice appeared.

REMOVAL

Our agents and others will please to take notice, that on and after

THE
LATTER-DAY SAINTS
MILLENNIAL STAR.

EDITED BY PARLEY P. PRATT.

No. 1. VOL. I.

MAY, 1840.

Price 6d.

PROSPECTUS.

THE long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them “the faith which was once delivered to the saints,” and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-day Saints (being first organized in 1830) has spread throughout many parts of America and Europe, and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths, they have thought proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that man may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

THE MILLENNIAL STAR will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth “blood, fire, or vapour of smoke”—in short, whatever is shown forth indicative of the coming of the “Son of Man,” and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetic, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world

the 15th of this month all Letters and Communications for the STAR must be addressed to our Office at 36, Chapel Street, Liverpool.

From the April number of 1842 we select the following editorial comment:

The present number closes the second volume of the *Millennial Star*, and with it we acknowledge our gratitude to God and to the saints for having been enabled thus far to conduct the work. We have by the assistance of the Spirit of the Lord used our utmost exertions to make it useful to his people, that they may be like him at his coming. We did announce it as our intention that the present number would conclude the work, but from the proceedings of the Glasgow conference and the earnest solicitations of other churches, we have been induced to continue its publication on the same terms as the last volume, save that it may contain more matter. In order to effect the continuance of the work, we have associated Elder Ward, of Burnley, as joint editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us, at the Star Office, 36 Chapel Street, Liverpool. We trust that our exertions in future will keep pace with the increasing light and growing energy of the word of God, until the gleamings of our humble *Star* be lost in the blaze of millennial glory, and to enable us to be instrumental in this great purpose, we sincerely desire an interest in the prayers of all saints.

The June number bears the caption, "Edited and published by P. P. Pratt and T. Ward, 36 Chapel Street, Liverpool."

October 10, 1842, P. P. Pratt, taking leave of the *Star* office, said in the editorial column:

Brethren and Friends.—As I am about to take leave of the *Star*, and give it to the management of others, I feel it necessary to make a few remarks suited to the occasion.

This publication was undertaken two years and six months since, by the appointment and sanction of the Saints in this country. Since that time I have labored diligently, as far as a pressure of other duties would admit, to render it a useful and interesting periodical. I have published the principles of the Latter-day Saints, together with a choice selection of the most interesting items of news in relation to the progress of these principles among men. . . .

May the blessings of God abundantly rest upon my successor, Elder Thomas Ward, and upon his labors; and I now take leave of my readers and patrons with an earnest request that I may be remembered in their prayers, and that they will render every assistance to Brother Ward, and all who shall hereafter be appointed to edit or publish the *Star*.

Under date of November 1, 1842, Thomas Ward announces his assumption of the duties of editor in chief of the *Star*, from which we select a paragraph.

ADDRESS TO OUR READERS AND PATRONS

Brethren and Friends.—In taking entirely upon myself the editorship of the *Star*, I feel deeply the responsibility of my engagement, and the necessity of a constant dependence on the assistance of the Spirit of the Lord God, to enable me to be instrumental in the dissemination of the principles of eternal truth.

Thomas Ward remained in editorial charge of the *Star* until October, 1846, though assisted by Wilford Woodruff during 1845.

After the death of Joseph Smith the *Millennial Star* passed into the hands of those who favored the claims of the "Twelve" for leadership of the church, and became one of their chief organs of expression and support. After the close of the *Times and Seasons* office at Nauvoo, February, 1846, it was for years the official publishing house of this faction of the church. After January 1, 1852, it was issued weekly and continues to be published at the present time.

Following Thomas Ward: Orson Hyde, Orson Spencer, Orson Pratt, Franklin D. Richards, Samuel W. Richards, Asa Calkin, N. V. Jones, Amasa Lyman, George Q. Cannon, Daniel H. Wells, Brigham Young, jr., Albert Carrington, Horace S. Eldridge, Lester J. Herrick, Joseph F. Smith, William Budge, John Henry Smith, George Teasdale, Anthon H. Lund, Rulon S. Wells, Platte D. Lyman, Francis M. Lyman, Heber J. Grant, Charles W. Penrose, Rudger Clawson, Hyrum M. Smith, George F. Richards, George Albert Smith, and Orson F. Whitney have served as editors of the *Millennial Star*.

OTHER PUBLICATIONS OF THE EARLY CHURCH

The Upper Missouri Advertiser, a weekly newspaper, was published by W. W. Phelps & Company at Independence, from the office of the *Evening and Morning Star*, 1832-33.

The Northern Times, a weekly newspaper, was edited and published by F. G. Williams at Kirtland, Ohio, (probably later by O. Cowdery) from the office of the *Messenger and Advocate*, begun February, 1835.

The Wasp, a weekly newspaper, four-column folio, was published at Nauvoo, Illinois. The first issue bearing date of April 16, 1842; William Smith, editor. It bears the motto, "Truth crushed to earth will rise again." Thirty-one numbers were issued by William Smith and twenty-one numbers by John Taylor, when it was enlarged and the name changed to "*The Nauvoo Neighbor*."

The Nauvoo Neighbor continued from May 3, 1843, until the close of the printing office at Nauvoo, in February, 1846, John Taylor, editor.

The Gospel Reflector, a twenty-four page royal octavo journal, published semimonthly by B. Winchester, pastor of the Church of Jesus Christ of Latter Day Saints in Philadelphia, Pennsylvania. Motto: "When God works, who can hinder?" This ran twelve numbers, making a volume of three hundred fourteen pages. The first number bears date of January 1, 1841; the last, June 15, 1841.

The Prophet, a weekly five-column folio newspaper devoted to the interests of the church, was published at 7 Spruce Street, New York, every Saturday. S. Branon and Company publishers; William Smith, editor. The first number bears date of June 1, 1844. At the conclusion of the first year *The Prophet* was changed in size to a three-column eight-page quarto, published at 7 Spruce Street, but distributed from New York, Boston, and Philadelphia as *The Messenger*; S. Branon, publisher; and P. P. Pratt, editor. It was discontinued when the New York Saints, with others under the leadership of S. Branon, sailed in the ship *Brooklyn*, for California, in January, 1846.

The Nauvoo Expositor, published at Nauvoo, Illinois, Friday, June 7, 1844; by William and Wilson Law, Charles Ivins, Francis M. and Chauncy Higbee, and Robert D. and Charles Foster. Silvester Emons, Editor. It was a six-column folio; only one number issued. Published by a group of dissenters from the church.

The Ensign, published at Buffalo, Scott County, Iowa, by G. M. Hinkle, in 1844, in the interest of "The Bride, the Lamb's Wife," an organization effected by Hinkle and William E. McLellin.

FACTIONAL PUBLICATIONS

The Latter Day Saints' Messenger and Advocate, published at Pittsburgh, Pennsylvania, in the interest of the organization established by Sidney Rigdon. The first number bears date of October 15, 1844. It was a sixteen-page octavo journal, issued semimonthly on the first and fifteenth of the month. Sidney Rigdon, editor, and E. Robinson, printer. The first volume of twenty-four numbers was published at Pittsburgh, Pennsylvania, and the second up to May, 1846, when it was removed to Greencastle in Franklin County, Pennsylvania, where the second volume was finished. Only two volumes were published.

The Voree Herald, published in defense of the claims of James J. Strang to the leadership of the church. Published at Voree, Wisconsin Territory, beginning June, 1846. A three-column folio, issued monthly; James J. Strang, editor and publisher. At the close of the first year the name was changed to *Zion's Reveille*, and issued weekly. At the end of the second volume, in 1848, the name was again changed to *Gospel Herald*. During the summer of 1849 the publication passed into the hands of Francis Cooper, who continued the publication as late as June, 1850. The latter part of April,

1856, Cooper and Chidester published the *Daily Northern Islander*, at Saint James, on Beaver Island in Lake Michigan; devoted to Beaver Island news and the interests of Strang's faction of the church. The paper was issued weekly during the closed season and daily during open season.

The Star in the East, published at Boston, Massachusetts, by H. L. Southwait, and edited by George J. Adams, in the interest of James J. Strang. First issue, November, 1846.

Prophwyd Y Jubili (Jubilee Prophet), a monthly periodical published in the Welsh language, by Dan Jones, at Merthyr-Tydfil, Wales, beginning July, 1846, and continuing until December, 1848.

Udgorn Seion (Trumpet of Zion), a continuation of the former. Published at Merthyr-Tydfil, beginning January, 1849, by John Davis, and continued as late as 1854.

The Melchisedek and Aaronic Herald, a three-column folio, published monthly at Covington, Kentucky, by Isaac Sheen, in the interest of William Smith's claim as guardian to the legal heir to the priesthood. Began early in 1849 and continued through most of the year.

Frontier Guardian, a semimonthly newspaper, printed on superroyal sheet, at Council Bluffs, Iowa. Orson Hyde, editor and publisher. Devoted to the interest of the followers of the "Twelve." The first issue bears date of February 7, 1849; continued until early in 1852, when the paper passed into the hands of Jacob Dawson and Company. March 4, 1852, the paper appeared as *Frontier Guardian and Iowa Sentinel*.

The Ensign of Liberty, published at Kirtland, Ohio, by W. E. McLellan in defense of his organization, 1849.

Ensign to the Nations, published at Kirtland, Ohio, April, 1851, by M. R. Norris.

The Olive Branch, published monthly at Kirtland, in the interest of those who followed James C. Brewster. Edited

by Austin Cowles and published by Hazen Aldrich. Removed to Springfield, Illinois, July, 1849, and returned to Kirtland, August, 1850.

Deseret News, a weekly newspaper devoted to the interests of the Utah Church and general news; published at Salt Lake City, beginning June 15, 1850, with W. Richards as editor. On April 5, 1858, the *News* was removed to Fillmore City, where it was published until September 22, when it was returned to Salt Lake City. The *News* was first issued as a semiweekly October 8, 1865, and as daily in 1867. It continues to date.

Zion's Harbinger and Baneemy's Organ, an eight-page monthly journal published at Saint Louis, Missouri, beginning January, 1851, by Charles B. Thompson, in defense of his organizations and claims of leadership. The last number issued in Saint Louis was August, 1853, when it was removed to Preparation, Iowa, and the volume finished.

Preparation News, a five-column weekly newspaper, was established at Preparation, Iowa, January, 1855. Charles B. Thompson and Andrew G. Jackson, editors; David W. Butts, printer. The name was changed during the year to *Preparation News and Ephraim's Messenger*, and continued under the same management.

The Western Nucleus and Democratic Echo, was begun in January, 1857, at Preparation, Iowa. Published weekly by Thompson and Butts; A. G. Jackson, corresponding editor. This paper was continued as late as April, 1858.

Etaile Du Deseret (Star of Deseret), published in French, at Paris, France, by John Taylor, beginning May, 1851.

Skandinavian's Stierme (Scandinavian Star), Copenhagen, Denmark, published by Erastus Snow, beginning October, 1851.

Zion's Pannier (Zion's Banner), published at Hamburg in

the German language, by John Taylor, beginning December, 1851.

The Seer, a sixteen-page monthly journal, published at Washington, District of Columbia; Orson Pratt, editor and publisher. The first number appeared January, 1853, the last number (volume 2, number 6,) was issued in June, 1854. The remaining six numbers were announced to be published from England. The eighteen numbers published at Washington, District of Columbia, were reprinted and the second volume completed from the *Millennial Star* office. *The Seer* was devoted to the defense of polygamy as a religious doctrine.

Le Reflecteur (The Reflector), published at Luzerne, Switzerland, in the French language, by T. B. H. Stenhouse, beginning 1853. ”

Zion's Watchman, published monthly at Sydney, Australia, in the interest of the Utah Church and the doctrine of polygamy, first issue bears date of August 13, 1853. Augustus Farnham, editor.

Journal of Discourses, was issued serially, published semi-monthly from the *Millennial Star* office in England; the first issue bearing date of November 15, 1853. Contains sermons by Brigham Young, his counselors, the Twelve Apostles, and others of the Utah Church; reported by G. D. Watt. These were bound in volumes of 376 pages annually, and was continued until 1886.

Saint Louis Luminary, a weekly newspaper, published at Saint Louis, Missouri. Erastus Snow, editor and publisher. First number appeared November 22, 1854.

The Latter Day Saints' Millennial Star and Monthly Visitor, an eight-page octavo journal, published monthly at Madras, India, by Richard Balentyne, 1854.

The Mormon, a weekly newspaper published in the interests of the Utah Church, at New York; John Taylor, editor

and publisher. The first number bears date, February 17, 1855, and it was discontinued in 1857. It bears the motto: "It is better to represent ourselves than to be represented by others."

Der Darsteller, Der Heiligen Der Letzen Tag, a monthly journal published in Geneva, Switzerland, by Daniel Tyler, for the European mission of Utah Church, beginning May, 1855.

The Western Standard, a twenty-four column weekly newspaper devoted to the interests of the Utah Church, published at San Francisco, California, by George Q. Cannon, the first number bearing date of February 23, 1856, and the last September 18, 1857.

Juvenile Instructor, an organ of the Desert Sunday School Union, published monthly at Salt Lake City, Utah. Began in 1866.

Der Stern, a monthly journal published by the Utah Mission at Zurich, Switzerland, by Carl G. Moeser, editor and publisher. The first number bearing date of January 1, 1869.

The Mormon Tribune, a weekly newspaper issued in the interests of the Godbeite movement, Salt Lake City, Utah, from January, 1870, to April 15, 1871, when it was changed to the *Salt Lake Daily Tribune*, and continues.

Women's Exponent, the Exponent of the Latter Day Saint Women's Relief Society, began in the early '70s. Published monthly at Salt Lake City, Utah. Continued as *Relief Society Magazine*.

The Historical Record, a monthly periodical, devoted exclusively to historical, biographical, chronological, and statistical matters. Edited and published by Andrew Jenson, Assistant Historian of the Utah Church. It was begun in the Scandinavian language. The first number appeared as *Morgenstjernen*, March 16, 1882. At the close of the fourth vol-

ume the title, *Historical Journal*, was assumed, and the publication issued in English, the first number bearing date of January, 1886. The last number was issued December, 1890.

Young Women's Journal, an organ of the Young Ladies' Mutual Improvement Association; published monthly at Salt Lake City, Utah. Began 1897.

Improvement Era, an organ of the Young Men's Mutual Improvement Association; published monthly by the general board at Salt Lake City, Utah. Began 1897.

The Return, a monthly sixteen-page octavo journal, published at Davis City, Iowa, by E. Robinson, editor and proprietor. Devoted to the defense of the claims and beliefs of David Whitmer and his followers. First number bears date of January, 1889. The last number issued by E. Robinson was February, 1891. *The Return* was removed to Richmond, Missouri, after the death of E. Robinson and published by George W. L. Schweich for a year. The first issue bearing date of November, 1892, the last issue being for October, 1893. *The Return* was resuscitated at Davis City, Iowa, by C. A. Wickes, editor and proprietor, and numbered consecutively from the last issue by E. Robinson, bearing date of March 1, 1895. The last number issued bears date of December, 1896, but was not issued until some time in April, 1897.

The Utah Genealogical and Historical Magazine, published quarterly by the Genealogical Society of Utah, at Salt Lake City, Utah, beginning January, 1910.

The Truth Teller, a sixteen-page monthly journal, published by Adna C. Haldeman, at Bloomington, Illinois. Edited by Granville Hedrick in defense of his organization. Beginning July, 1864, one volume of twelve numbers was published. Resuscitated at Independence, Missouri, June, 1868. Granville Hedrick, editor. Only two numbers of volume two were published. The second number and last, bears date December, 1868.

The Searchlight, published monthly at Independence, Missouri, by the Church of Christ in Zion (Hedrickites). Published by board of publication, edited by John R. Haldeman. The first number bears date February 1, 1896. Four volumes were published; the last, a double number, bears date January, 1900.

The Evening and Morning Star, published by the Church of Christ (Hedrickites), monthly, at Independence, Missouri. Discontinued some time since.

The Latter Day Precept, published monthly at Kansas City, Missouri, in the interest of the claims of James J. Strang; beginning August, 1919; John Flanders, editor.

The Elders' Journal, published monthly at Atlanta, Georgia, by Ben E. Rich for the Southern States Mission of the Utah Church. Began August, 1903. Removed to Chattanooga, Tennessee, 1904. Removed to Independence, Missouri, and issued as *The Liahona, the Elders' Journal*, beginning April 6, 1907, and continued as a bimonthly in the interest of the Missions of the Utah Church throughout the United States.

PUBLICATIONS OF THE REORGANIZATION

The Saints' Herald came into existence as the result of the following action taken at the conference of the Reorganized Church held at Sandwich, Illinois, October, 1859.

"Resolved, That this church publish a monthly paper, devoted solely to the interests of the church."

Zenos H. Gurley, William Marks, sr., and William W. Blair were appointed a publishing committee.

The first number of the *Saints' Herald*, a twenty-eight page octavo, monthly journal, was published in January, 1860, from the press of L. Americus Warren, 168 Vine Street, Cincinnati, Ohio; Isaac Sheen, editor and manager. The *Herald* continued to be published from Cincinnati until



Showing the appearance of the Herald from the first issue until the change in size in 1877.

March, 1863. The April issue of that year was printed and distributed from Plano, Illinois.

The April General Conference of 1865 directed as follows:

Resolved, That President Joseph Smith be appointed to take charge of the publishing and editorial departments of the *Herald*. . . .

Resolved, That a vote of thanks be tendered to Brother Sheen for his unceasing efforts in the editorial department of the *Herald*.

Joseph Smith announces his policy in the *Herald* for May 1, 1865, as follows:

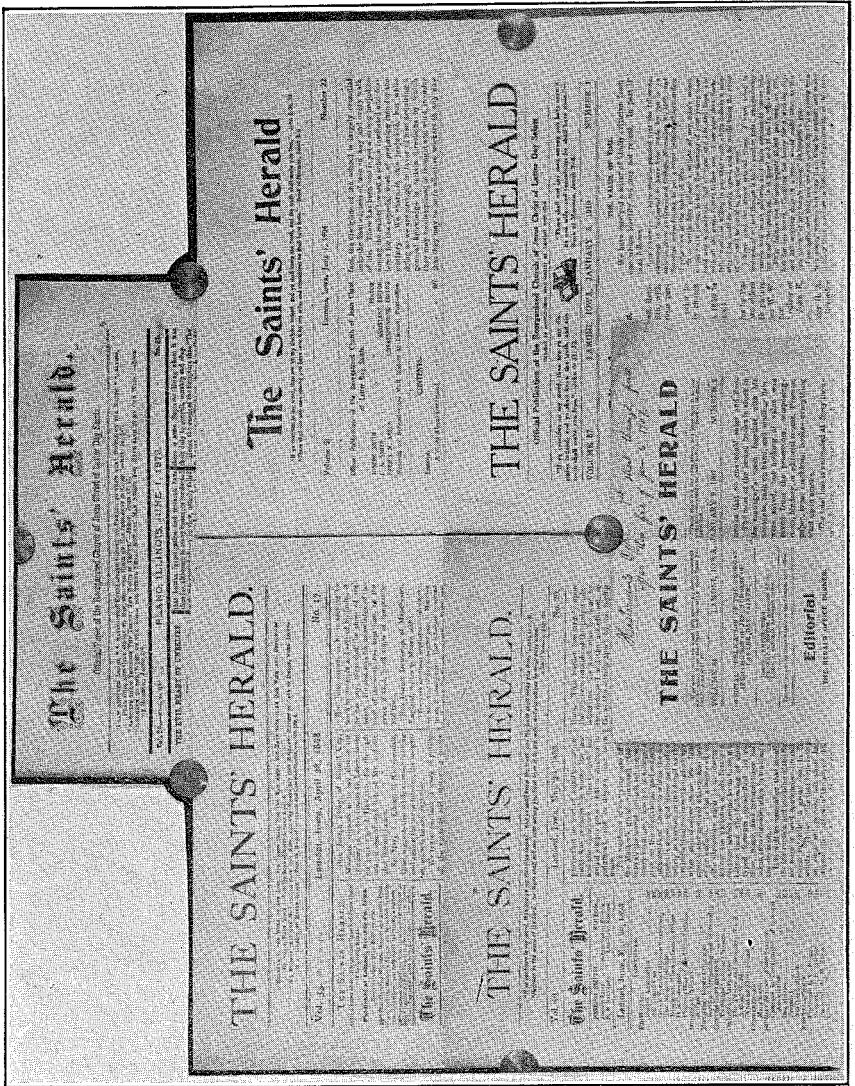
SALUTATORY

In taking charge of the editorial department of the *Herald*, I am acting in accordance with the expressed wish of the Saints, and in so doing am entitled to their faith, their prayers, and their upholding in righteousness, in love and in peace.

President Joseph Smith continued as senior editor of the *Herald* until his death, which occurred at Independence, Missouri, December 10, 1914, when editorial responsibility was assumed by Elbert A. Smith, who served as senior editor until July 11, 1915, when Frederick M. Smith and Elbert A. Smith were chosen joint editors and continue at the present time.

In December, 1863, the *Herald* was reduced to sixteen pages and in March, 1864, it was issued twice a month. January, 1869, it was doubled in size. January, 1877, the *Herald* was issued in quarto size, sixteen pages. January, 1883, it was issued weekly and continues to be so to date.

The *Herald* was published at Plano, Illinois, until October, 1881. The November 1 issue of that year was published at Lamoni, Iowa, where it was published until May, 1921. The issue for May 24, 1921, was published at Independence, Missouri, at the new publishing plant at the corner of Osage and West Lexington Streets; only about seventy-five feet from the building in which the *Evening and Morning Star* was pub-



Showing the appearance of the Herald from 1877 to the present.

lished in 1832. The publishing house has completed its cycle in eighty-nine years and returned to the same block in Zion where the first periodical was published by the church.

The Restorer, published monthly by the British Mission of the Reorganized Church. Began at Aberdor, Wales, 1865. Removed to Birmingham. Edited by Thomas E. Jenkins, Jason W. Briggs, and Josiah Ells. Continued until 1869.

Zion's Hope, a publication for the young people and children of the Reorganized Church, published weekly. Founded at Plano, Illinois, by Joseph Smith, who served as the editor from 1869 to 1887. The first number bears date of July, 1869. Mrs. Marietta Walker succeeded President Joseph Smith as editor, 1887, and continued until 1913. Miss Estella Wight served as managing editor from 1910 till 1913. In July, 1913, the *Hope* was made the little people's paper, with Ethel I. Skank and Estella Wight, editors. The *Hope* was removed to Lamoni, Iowa, in 1881, and to Independence, Missouri, 1921.

The Messenger, a three-column monthly paper, published at Salt Lake City, Utah, in the interests of the Reorganized Church. Jason W. Briggs, editor. From the editorial announcement in the first number, which bears date November, 1874, the following paragraph indicates its purpose and aims. The paper was discontinued February, 1877.

OUR MISSION.

The Messenger has tidings for the inhabitants of these valleys, even all who have ears to hear, but especially for the Latter Day Saints; and these tidings relate to the dispensation of the fullness of times; to the establishment of the church, by the command of God, on the 6th of April, A. D. 1830; of its disorganization, (or rejection), beginning with June 27, A. D. 1844; of the darkness that arose as a *mist* at that time; of its causes; of the scattering that followed; and of the returning light and reorganization, or setting in order the church by the commandment of God, beginning with April 6, A. D. 1853, and of its progress and aim.

The Saints' Advocate, an eight-page octavo journal, published monthly at Plano, Illinois, beginning July, 1878, W. W. Blair and Z. H. Gurley, editors. "Devoted to the promulgation and defense of the religion of Jesus Christ, as understood and taught by the Reorganized Church of Jesus Christ of Latter Day Saints."

With the fourth number, October, 1878, Z. H. Gurley retired as editor; W. W. Blair continued until number two of volume eight, August, 1885. In the September number he transfers the *Advocate* to Joseph Luff, who edited the rest of volume eight. The last issue of the *Advocate* bears date of June, 1886.

Sandhedens Banner, a monthly journal published in the Scandinavian tongue in the interests of the Reorganized Church, at Independence, Missouri. Founded by Peter Anderson, at Lamoni, Iowa, October, 1884; removed to Independence, 1921. Now edited by Peter Muceus.

The Expositor, a monthly four-column newspaper, published at Oakland, California, by a board of publishers of the Pacific Coast Mission of the Reorganized Church of Jesus Christ of Latter Day Saints. H. P. Brown, editor. The first number bears date of January, 1885; four volumes were issued, closing with December, 1888.

Autumn Leaves, a monthly journal, published at Independence, Missouri; "For the youth of the Reorganized Church of Jesus Christ of Latter Day Saints." Founded by Mrs. Marietta Walker, first number bears date of January, 1888, and published at Lamoni, Iowa. Mrs. Walker continued as editor of *Autumn Leaves* until June, 1904, when Eibert A. Smith succeeded her as editor. He retired September, 1919, and E. D. Moore was chosen editor and continues at present. *Autumn Leaves* was removed to Independence, Missouri, July, 1921.

Zion's Ensign, a weekly newspaper, published in Independence, Missouri, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints. This publication was issued first on Saturday, January 3, 1891, by Robinson and Pitt, publishers, with John A. Robinson and Frederick G. Pitt, editors. It was a four-page six-column newspaper, devoted to the interest of the Reorganized Church. With the issue of January 25, 1891, J. A. Robinson withdrew and F. G. Pitt assumed entire responsibility as editor, and Elias Etzenhouser became the manager of the business department, and the *Ensign* was enlarged to eight pages.

The issue of January 2, 1892, announces Frederick G. Pitt and E. Etzenhouser editors, and William Crick, manager. May 7, 1892, Frederick G. Pitt retired and Elias Etzenhouser continued the *Ensign* as managing editor, with William Crick, business manager. In the issues of July 23, 1892, notice is given of the dissolution of the firm of "Etzenhouser and Crick, doing newspaper, book, and job printing." The *Ensign* was continued by E. Etzenhouser, editor and publisher, until January 20, 1894, when on account of illness E. Etzenhouser disposed of the *Ensign* to William Crick, F. G. Pitt, R. May, and W. H. Williamson who continued the *Ensign* with William Crick managing editor. November 3, 1894, Pitt, May, and Williamson disposed of their interests to Joseph Luff, and the paper was continued with Joseph Luff as editor and William Crick assistant editor and manager.

William Crick retired from the management of the paper February 3, 1896, leaving Joseph Luff editor and publisher. June 13, 1896, William Crick again became manager on account of Joseph Luff's ill health, and W. H. Garrett was added as assistant editor. The issue of January 28, 1897, announces Joseph Luff and W. H. Garrett editors.

Zion's Ensign

OUR CREED "ALL TRUTH"

VOL. 31

INDEPENDENCE, MISSOURI, JANUARY 22, 1920

NO. 4

President Frederick M. Smith's Views on Revelation

It is of first importance to the church that communion with God be maintained at all times. The ideals of the church in this matter are clearly set forth in the following words of President Smith at the Independence Stake Conference, October 6, 1918

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to this question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he should reveal his will. But I passed this point and have been able to say, If thou, oh God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me, quickened by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.

And strange to say, at times the very last of the ones that I would have believed probable, in trying to express

his will through me to this people is the one he has chosen to use; for I have felt that quickening of spiritual vision until my spiritual eyes were enabled to see almost as a panoramic vision extending over the years yet to come, not in detail, but in one grand, general ensemble, the work to be accomplished by this people. And when I have thus seen the work yet to be done spread out before me, I have been at times suddenly turned from contemplation of these splendid things, and with my own natural eyes and powers have looked upon the work already done, I could not but exclaim, "How long, oh Lord, how long!"

And so, when there arise persons claiming that they have had the will of the Lord revealed to them, that such and such is wrong in the church, and that such and such would be right, the safeguard that God himself has placed before you is always available for your protection, and you have the right, and not only the right, but the duty to weigh that which shall come, and be alert to the fact that God will reveal himself in the way that pleaseth him best; but always and at all times shall that will be in harmony and consistent with his revelations in the past, however they may have come.

And so we still stand for one of the fundamental ideals of the church, and that is not only belief in God, but a sure and secure belief that God will reveal his will to us, and speak to us in our own language and in his own way.

On November 7, 1898, William Crick transferred the title to the entire *Ensign* plant to the Reorganized Church, and the paper was continued with W. H. Garrett, editor. June 24, 1909, W. H. Garrett retired as editor and Heman Hale Smith took up the work of editing the *Ensign*. He retired on September 2, 1909, and W. H. Deam conducted the paper as managing editor, with a staff of corresponding editors. May 5, 1910, H. O. Smith assumed editorial responsibility, with W. H. Deam as assistant editor. May 11, 1911, Mark H. Siegfried became editor and continued until July 11, 1912, when Charles Fry became editor.

The issue of September 7, 1916, announces Walter W. Smith and Israel A. Smith editors. Israel A. Smith subsequently retired and a staff of contributing editors assisted in the work until July 10, 1919, when Walter W. Smith retired and the editorial responsibility was assumed by R. J. Lambert, upon whom the responsibility of editing the *Ensign* still rests. The *Ensign* was changed in size with the first issue of January, 1917, when it was made a 16-page paper and folded one size smaller, making a suitable size for binding.

Glad Tidings, a semimonthly newspaper published at Grand Rapids, Michigan, devoted to the interest of the Reorganized Church, E. K. Evans, editor and publisher. First number issued April 15, 1891; continued until 1894; began again December 18, 1897; now published as a twelve-page monthly.

The Gospel Quarterlies, containing Sunday school lessons for the Sunday schools of the Reorganized Church, published by the Sunday School Department, began at Lamoni, Iowa, and removed in early summer of 1921 to Independence, Missouri. Senior Grade began September, 1892; Intermediate and Primary Grades began September, 1892; Primary Grade began separately February, 1895; First Primary Grade began July,

1894; Junior Grade began January, 1913; Beginner Grade began January, 1913.

The Gospel Banner, a 16 mo. quarterly published by the *Ensign* publishing house, a series of tracts in the interest of the Reorganized Church. Began 1894 and continued until 1906. Many extra numbers were issued.

Te Orometua (The Instructor), a monthly journal published by the Society Island Mission of the Reorganized Church in the language of natives of the Society Islands, at Papeete, Tahiti, began by Joseph F. Burton in May, 1897. Destroyed by the storm of 1906. Began again January, 1909, by Charles Lake, jr. Is issued to date.

The Gospel Standard, official mission paper for the Australian Mission, published monthly at Rozelle, New South Wales, by the Australian Board of Publication for the Reorganized Church. Walter J. Haworth, Editor. First issued at Wallsend, January, 1902; moved to Rozelle, 1906.

Religio Quarterlies, lessons for study in the Religio Classes, began October, 1902. Published by the General Society of Religio of the Reorganized Church.

Canadian Messenger, published monthly in the interest of the Reorganized Church, at Stratford, Ontario, beginning January, 1903. Fred Gregory and Maggie Macgregor, editors. It continued until 1908.

The Sunday School Exponent, issued monthly by the General Sunday School Association of the Reorganized Church, beginning with January, 1906; changed to a quarterly for officers and teachers September, 1912, and discontinued December, 1914.

The Canadian Mirror, published monthly in the interest of the Reorganized Church, at London, Ontario, Robert Farthing, editor, began April, 1909.

Stepping Stones, a paper for the older children, began at Lamoni, Iowa, July, 1913, Mrs. Marietta Walker and Estella Wight, editors; in May, 1914, Sister Walker retired and Miss Estella Wight continued the editor. *Stepping Stones* was removed to Independence with the *Herald* in 1921.

The Arimat, published monthly at Lincoln, Nebraska, by the Southern Nebraska District, of the Reorganized Church. H. A. Higgins and E. E. Long, editors.