

Revelations.

THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

THE rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh; it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April: Which commandments were given to Joseph, who was called of God and ordained an Apostle of Jesus Christ, an Elder of this Church; and also to Oliver, who was called of God an Apostle of Jesus Christ, an Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ to whom be all glory both now and forever. Amen.

For, after that it truly was manifested unto this first Elder, that he had received a remission of his sins, he was entangled again in the vanities of the world; but after truly repenting God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were prepared, that he should translate a Book, which Book contained a record of a fallen people, and also the fulness of the Gospel of Jesus Christ to the Gentiles; and also to the Jews, proving unto them, that the holy Scriptures are true; and also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

Which Book was given by inspiration, and is called The Book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them: Wherefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever. Amen.

Wherefore, by these things we know, that there is a God in Heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of Heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them; and that he gave unto the children of men commandments, that they should love and serve him the only being whom they should worship, but by the transgression of these holy laws, man became sensual and devilish, and became fallen man: Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them; that he was crucified, died, and rose again the third day, and that he ascended into Heaven to sit down on the right hand of the Father, to reign with Almighty power, according to the will of the Father. Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved; yea, even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy Prophets, who were inspired by the gift of the Holy Ghost, which truly testifies of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the Kingdom of God: And we know, that Justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that Sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptation; yea, and even he that is sanctified also: and we know, that these things are true and agreeable to the Revelation of John, neither adding to, nor diminishing from the prophecy of his Book; neither to the holy Scriptures; neither to the Revelations of God which shall come hereafter, by the gift and power of the Holy Ghost; neither by the voice of God; neither by the ministering of angels, and the Lord God hath spoken it; and honor, power, and glory be rendered to his holy name both now and ever. Amen.

And again, by way of commandment to the Church, concerning the manner of baptism: Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the Church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the Church of Christ.

The duty of the Elders, Priests, Teachers, Deacons and members of the Church of Christ. An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers and Deacons, and to administer the flesh and blood of Christ according to the Scriptures, and to teach, expound, exhort, baptize, and watch over the Church, and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings. The Elders are to conduct the meetings as they are led by the Holy Ghost. The Priests' duty is to preach, teach, expound, exhort and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other Priests, Teachers and Deacons, and take the lead in meetings; but none of these offices is he to do when there is an Elder present, but in all cases is to assist the Elder. The Teachers' duty is to watch over the Church always, and be with them, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying nor back-biting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, and in all his duties in the Church by the Deacons; but neither the Teacher nor Deacons, have authority to baptize nor administer the Sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

Every Elder, Priest, Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

The several Elders composing this Church of Christ, are to meet in Conference once in three months, to do Church business whatsoever is necessary. And each Priest or Teacher, who is ordained by a Priest, is to take a certificate from him at the time, which when presented to an Elder, he is to give him a License, which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism. The Elders or Priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy Scriptures, walking in holiness before the Lord. Every member of this Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord, and bless them in the name of Christ. There cannot any one be received into this Church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent: Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse them in the water, and come forth again out of the water. And it is expedient that the Church meet together oft to partake of Bread and Wine, in remembrance of the Lord Jesus; and the Elder or Priest shall administer it, and after this manner shall he do, he shall kneel with the Church, and call upon the Father in mighty prayer saying: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen. The manner of administering the Wine: Behold they shall take the Cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this Wine to the souls of all those who drink of it, that they may do it, in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

Any member of this Church of Christ, transgressing or being overtaken in a fault, shall be dealt with according as the Scriptures direct. It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their Teachers to attend the several Conferences, held by the Elders of this Church, with a list of the names of the several members, uniting themselves to the Church since the last Conference, or send by the hand of some Priest, so that there can be kept a regular list of all the names of the members of the whole Church, in a Book kept by one of the Elders; whosoever the other Elders shall appoint from time to time: and also, if any have been expelled from the Church, so that their names may be blotted out of the general Church Record of names. Any member removing from the Church where he resides, if going to a Church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any Elder or Priest, if the member receiving the letter is personally acquainted with the Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

Behold, I say unto you, that all old Covenants have I caused to be done away in

this thing, and this is a new and an everlasting Covenant: even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for ye cannot enter in at the straight gate by the law of Moses; neither by your dead works; for it is because of your dead works, that I have caused this last Covenant, and this Church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen.

A PROPHECY GIVEN TO THE CHURCH OF CHRIST, MARCH 7, 1831.

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

Hearken O ye people of my church, and ye Elders listen together, and hear my voice while it is called to-day and harden not your hearts; for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world, a light that shineth in darkness and the darkness comprehendeth it not; I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto me, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were reserved unto myself, a city reserved until a day of righteousness shall come, a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh and spake unto them saying: As ye have asked me concerning the signs of my coming, in the day when I shall come in my glory, in the clouds of Heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations, and this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass.

Ye say that ye know, that the end of the world cometh; ye say also that ye know, that the Heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land; but my disciples shall stand in holy places and shall not be moved, but among the wicked, men shall lift up their voices and curse God and die; and there shall be earthquakes, also, in divers places, and desolations, yet men will harden their hearts against me; and they will take up the sword one against another and they will kill one another: and now, when I the Lord had spoken these words unto my disciples, they were troubled, and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled, and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, ye

say that summer is now nigh at hand; even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

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

But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth; then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the Heavens also shall shake and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me, and say what are these wounds in thine hands, and in thy feet, then shall they know that I am the Lord; for I will say unto them, these wounds, are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they which know no law shall have part in the first resurrection, and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any farther than this until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you that great things await you; ye hear of wars in foreign lands, but behold I say unto you they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye Elders of my Church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there. And it shall come to pass, that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy, even so. Amen.

TO THE SAINTS OF CHRIST JESUS, SCATTERED ABROAD.

BRETHREN, As some of you have not been correctly informed, as we understand, respecting the order of the gathering of the saints to Zion: Therefore, for the benefit of the Church of Christ, generally, I subjoin a few extracts from the Revelations on this subject, that all may know and understand, and so conduct themselves, that order and not confusion may be produced; for God is a God of order.

In the love of Christ,

Yours.

Edward.

EXTRACTS.—“Let the privileges of the lands be made known from time to time by the Bishop, or the agent of the Church, and let the work of the gathering be not in haste, nor by flight, but let all be done as it shall be counselled by the Elders of the Church, at the Conference, according to the knowledge which they receive from time to time.” * * * * * “They who are privileged to go up unto Zion, let them carry up unto the Bishop, a certificate from three Elders of the Church, or a certificate from the Bishop, [in Ohio] otherwise he who shall go up unto the land of Zion, shall not be accounted a wise steward, or be accepted of the Bishop in Zion.” * * * * * “Let those therefore who are among the Gentiles flee unto Zion, and let them who be of Judah flee unto Jerusalem.” * * * * * “Go ye out from among the nations even from Babylon, from the midst of wickedness which is spiritual Babylon: but verily thus saith the Lord let not your flight be in haste, but let all things be prepared before you.”

Selected.

THAT the world at large may the better judge, concerning the above prophecy, we add an extract from the Book of Mormon. It will be seen by this that the most plain parts of the New Testament, have been taken from it by the Mother of Harlots while it was confined in that Church,—say, from the year A. D. 460 to 1400: 'This is a sufficient reason for the Lord to give command to have it translated a new: Notwithstanding King James' translators did very well, all knowing that they had only the common faculties of men and literature, without the spirit of Revelation:—[Ed. E. & M. Star.]

And the angel of the Lord said unto me, Thou hast beheld that the Book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after that they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles; behold, after this, thou seest the foundation of a great and abominable church, which is the most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also, many Covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore thou seest that after the Book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the Book, which is the Book of the Lamb of God; and after that these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles; yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; and thou seest because of the many plain and precious things which have been taken out of the Book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; and because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; nevertheless thou beholdest that the Gentiles which have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land which the Lord God hath covenanted with thy father, that his seed should have, for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which is among thy brethren; neither will he suffer that the Gentiles shall destroy the seed of thy brethren; neither will the Lord God suffer that the Gentiles shall forever remain in that state of awful woundedness which thou beholdest that they are in, because of the plain and most precious parts of the Gospel of the Lamb which hath been kept back by that abominable church, whose formation thou hast seen; wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the House of Israel in great judgment.

And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after that I have visited the remnant of the House of Israel, and this remnant of which I speak, is the seed of thy father; wherefore, after that I have visited them in judgment, and smitten them by the hand of the Gentiles; and after that the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb which hath been kept back, by that abominable church, which is the mother of harlots, saith the Lamb; wherefore, I will be merciful unto the Gentiles in that day, saith the Lamb insomuch that I will bring forth unto them in mine own power, much of my Gospel, which shall be plain and precious, saith the Lamb; for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after that thy seed shall be destroyed and dwindle in unbelief, and also, the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my Gospel, saith the Lamb, and my rock and my salvation; and blessed are they which shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; yea, whoso shall publish peace, that shall publish tidings of great joy, how beautiful upon the mountains shall they be.

PERSECUTION.

THE following article has lately appeared in the news papers of the day, and we copy it to show that the religion of Jesus Christ, has always been persecuted. But when a saint lives to God, persecution or applause is all one: the soul is above them.

The first persecution of the Church of Christ under the Heathen Roman Emperors by Domitian Nero the VI., about the year 67, collected out of the lives of Nero, Cæsar, Eusebius, and the Book of Martyrs. The occasion whereof was this, Nero having passed over the first five years of his reign somewhat plausibly, he then began to all manner of prodigious impieties; and among other designs, he had a great desire to consume the stately imperial city of Rome with fire; pronouncing king

Pryamus a happy man, because he beheld the end of his kingdom and country together. Yea, said he, let not all be ruined, when I am dead, but while I am yet alive. And for effecting this villany, he sent divers to kindle the fires in sundry places; yea, some of his own bed chamber were seen to carry flax, tow, torches, &c. to farther it; and when any attempted to quench it, they were threatened for it. Others openly hurled fire-brands: crying they knew what they did, there was one would bear them out. This fire began among the oil-men and druggists; the night watch and Pretorian guards, did openly cherish it; and when it was thoroughly kindled, Nero went up to the top of Mæcenes Tower, which overlooked the whole city, where he fed himself with the sight of the infinite burnings, and sang to his lute the burning of Troy.

Among other stately buildings that were burned down, the Circus or Race yard was one, being about half a mile in length, of an oval form, with rows of seats one above another, capable to receive at least a hundred and fifty thousand spectators, without uncivil shoulderings. But the particulars were innumerable, and the damage inestimable: besides which many thousands of people perished; the flame and smoke smothered some, the weight of ruins crushed others, the fire consumed others; others threw themselves into the fire, out of sorrow and despair, and villains slew many.

But Nero finding that this fire, which continued burning nine days, brought a great odium upon him. To excuse himself, he transferred the fault upon the Christians, as if out of malice, they had done it, and thereupon he raised this first persecution against them. For there was at this present a flourishing church of Christians, in Rome, even before St. Paul's arrival there, and Nero's own court was secretly garnished and enriched with some of those diamonds, whose salutations the apostle remembers in his Epistle to the Philipians. But while Nero with their blood, sought to quench and cover his own infamy, he procured himself new envy; while many that abhorred Christians for their religion, commiserated their sufferings as undeserved. Some he caused to be sewed up in skins of wild beasts, and then worried them to death with dogs; some he crucified, others he burnt in public, to furnish evening sports with bonfires. Many he caused to be packed up in paper stiffened in molten wax, with a coat of searchcloth about their bodies and bound upwards to axletrees, many of which were pitched in the ground, and so set on fire at the bottom, to maintain light for Nero's night sports in his gardens. Some of them were gored in length upon stakes, the one end fastened in the earth, the other thrust into the fundaments, and coming out at their mouths.

Nor did the persecution rage in Rome alone, but it was extended generally over the whole empire, insomuch, that a man might then have seen cities lie full of dead mens' bodies, the old lying there together with the young; and the dead bodies of women cast out naked in the open streets, without any reference to their sex: Yea, his rage and malice was so great, that he endeavored to have rooted out the very name of Christians in all places. Whereupon Tertullian said, that it could be no ordinary goodness which Nero condemned; And, saith he, we glory on the behalf of our sufferings, that they had such a dictator as he. But this persecution, like a blast, spread the religion that it blew, and having continued four years from the first rising, it expired in two most shining blazes, viz: in the martyrdom of the two great apostles, Peter and Paul; Peter was crucified with his head downwards, which manner of death himself made choice of; and while he thus hung upon the cross, he saw his wife going to her martyrdom, whereupon he much rejoiced; and calling her by name, he bade her remember the Lord Jesus Christ. At the same time, also Paul, before Nero, made a confession of his faith, and of the doctrines which he taught; whereupon he was condemned to be beheaded, and the emperor sent two of his esquires, Ferega and Parthemius, to bring him word of his death. They coming to Paul, heard him instruct the people, and thereupon desired him to pray for them, that they might believe; who told them, that shortly after, they should believe and be baptized. Then the soldiers led him out of the city to the place of execution, where he prayed, and so gave his neck to the sword and was beheaded. This was done in the fourteenth, which was the last year of Nero.

THE GREAT WALL OF CHINA.

BUT the most stupendous work of this country is the great wall that divides it from N. Tartary. It is built exactly on the same plan as the wall of Pekin, being a mound of earth cased on each side with brick or stone. [The astonishing magnitude of the fabric consists not so much in the plan of the work, as in the immense distance of fifteen hundred miles over which it is extended, over mountains of two and three thousand feet in height, across deep valleys and rivers.] The materials of all the dwelling houses of England and Scotland, supposing them to amount to one million eight hundred thousand, and to average on the whole, two thousand cubic feet of masonry or brick work, are barely equivalent to the bulk or solid contents of the great wall of China. Nor are projecting massy towers of stone and brick included in this calculation. These alone, supposing them to continue throughout at bow-shot distance, were calculated to contain as much masonry and brick work as all London. To give another idea of the mass of matter in this stupendous fabric, it may be more than sufficient to surround the circumference of the earth on two of its great circuits, with two walls each six feet high and two feet thick! It is to be understood, however, that in this calculation is included the earthy part in the middle of the wall.—[Barrow's Travels in China.]

Evil communications corrupt good manners—saith the Scripture.

Selections.

ON THE GOVERNMENT OF THE THOUGHTS.

IT is necessary that our thoughts should be under regular discipline, in order to the full and successful exertion of our mental powers. What is called a vigorous and active mind seems, after all, to mean only a mind, of which the thoughts are all subjected to the authority of its governing powers, and may therefore all be brought to bear, with their whole force, on the business in which it is occupied.—Attention seems only another name for that state of mind, when all its thoughts are fixed and collected, and bent to a single point; and it is a power of attention, much more than any original and native diversity of talents, which constitutes the intellectual difference among men. Newton was accustomed to declare, that if he differed from his fellow men, he owed it to his power of patient meditation; in other words to his power of fixing his thoughts intently and long on any subject with which he was occupied. We must have all observed the truth of these remarks in the course of our various pursuits. If we examine our minds at those periods when they are most vigorously and successfully exerted, we shall observe that all other objects are excluded from our minds, and that our thoughts are concentrated and engrossed by the task in which we are employed. If on the contrary we observe ourselves when our minds are indisposed, reluctant and inefficient, we shall find that our dominion over our thoughts is lost, that attention is dissipated and distracted by a multitude of unrelated images; which float through the fancy; and that all our powers are weakened, because discordant and divided. The effect of suffering our thoughts to wander without guidance and without object is too obvious to have escaped the most careless observer. It breaks up all our habits of regular inquiry, indisposes us for any thing which requires seriousness and patience, and especially unfits us for meditation on divine things, which from their nature the mind is with so much difficulty brought steadily to contemplate. If then we desire to effect any thing valuable in this short life; if we seek to use our talents according to the purposes of the Giver; if we would improve our own minds for the service of God, and the scenes of eternity; and contribute what we can, to the happiness and improvement of our fellow men, we must learn to control our thoughts, restrain our vain and wandering imaginations, and seek to make the proper business of life in our various callings, and the duties of devotion at their appointed seasons, fill and occupy our minds.

That our thoughts should be brought under discipline, is necessary, in the second place, for our happiness in actual life, and to fit us for its common scenes and duties. A great deal of misery is produced, particularly among those, who have no absorbing occupation, and those in whom the illusions of youth have not been corrected by the experience of actual life, by indulging the imagination in forming schemes and hopes of visionary felicity; or as it is sometimes called, "building castles in the air." It is indeed very delightful to give the reins to the thoughts, to send fancy on the wing from this world of imperfection and pain, and sorrow and sin, to scenes where every thing is perfect, happy, and fair; where nature wears an eternal bloom, where the skies are always blue, and the winds always balmy; where children are always virtuous, friends never faithless, and fortune is never fickle; where the eye knows no tear, and the heart no pang.

But this is not life as we must expect to find it. This is not the world in which we are to live, and in which we are to act. It is not intended that this state of trial should ever realize such dreams of fancy. And the effects of indulging this luxury of vain imagination are neither salutary nor innocent. If we could descend, indeed, from these airy fabrics of unreal felicity, and return as before to the common duties of life, the harshest epithet which we could apply to this employment would be, that it was useless. But both our happiness and our fitness for our duties are lessened by it. When we awake from these delusions, we feel the full force of the contrast between what we see and what we have imagined. The scenes and duties of common life appear tame and insipid, after gazing on the beautiful creations of fancy. The effects on the mind are precisely similar to those produced by works of fiction, except that in this case we read merely the fiction of another, and in that, we make the romance for ourselves; and are therefore more in danger of mistaking it for reality. The realities of life must always fall far short of the pictures of fancy. When we descend from the lofty regions where in imagination we have been dwelling, and are called on to perform the common-place duties of husbands and wives, and fathers, and children, and citizens, which of course can seldom call us to feel much either of rapture or of anguish, we miss the strong stimulus to which our passions have been accustomed. We find that we have been nourishing a sickly and fastidious delicacy, which revolts at the plain and homely, and sometimes coarse and disgusting employments, to which we are destined. A spirit of discontent and unhappiness is apt to spring up. We lose our cheerful acquiescence in the purposes of Providence, and our ready submission to that wisdom which always decides best for us.

I do not say that this is always the effect of any degree of indulgence of these vain thoughts, but it is the tendency of it, and therefore it is that we must seek to banish them. We must refuse ourselves the luxury of solitary musing, and building castles in the air, and let hope and fancy and memory be regulated by reason and religion. Our expectations from life must become accommodated to its true state. We must be contented with the mixture of good and evil as it has been mingled for us, and not expect that we are born, with a peculiar destiny, to a happiness and perfection which is denied to others. If indeed it were nothing more than an unprofitable waste of time, that alone would be reason enough to confine this dissipation of thought, and restrain its irregularities. Enough surely of life is

spent unprofitably, without giving any of the little, which remains, to the delusions of visionary happiness.

But the necessity of regulating our thoughts will appear more serious, when we consider their influence on our moral character. All action has its origin in the mind. The thought is the rudiment of the deed. Meditation produces desire, and desire leads to practice. If then we would have our actions right, we must make our thoughts pure, and learn to forbear to think on what we are forbidden to do.

The manner in which evil thoughts are connected with bad actions is obvious. There is no one, who is yet innocent, who is not shocked by the idea of crime, when they appear in all their magnitude and deformity. No one ever leaped over the limits of virtue, into the confines of confirmed vice, at a single bound. On the contrary, the exclamation, "Is thy servant a dog that he should do this thing?" is the natural impulse of every man's mind, whose conscience is yet unseared, at the very suggestion of atrocious guilt. But by revolving with pleasure the safety, facility, or advantages, of a wicked deed, he finds his constancy waver, his resolution relax, his detestation soften. The idea of some fraudulent stratagem or scene of guilty pleasure, which at first, perhaps was admitted into the mind from curiosity merely, is next regarded with complacency; comes at length to be cherished with fondness; at last assumes the form of desire; and how nearly allied is desire to transgression, there are too many of us, alas, who know! what we allow ourselves to wish, we are soon induced to attempt to gain. He who suffers his thoughts and wishes to dwell too long on the pleasures and advantages which he should derive from what another possesses, will begin to reconcile his mind to some unlawful measure for procuring it. He, who suffers his imagination to be filled with images of guilty and degrading pleasure, will at length find his desire irresistibly stimulated to gratification. Every moment spent in meditation on sin increases its dangerous power over us, till at length the idea of pleasure overcomes the sense of guilt; the last limit of innocence is, though perhaps timidly and reluctantly, past—we enter into the confines of sin—it may be never to return.

We are thus irresistibly led to the conclusion, that he who would govern his actions by the laws of virtue, must regulate his thoughts by those of reason and religion. It is not possible that a man should walk outwardly in the law of God, who is constantly feeding his imagination with the pleasures of sin. The passions will at last act. It is difficult to stop when we have inflamed ourselves with every possible incentive to advance; to abstain when appetite is sharpened to its keenest edge.—Of what therefore we are forbidden to do, we must learn to forbid ourselves to think; and make the propriety of action a test of the propriety of thought. If it is wrong to gratify revenge, it is wrong to dwell on it in imagination. If we must resist the allurements of pleasure, we must refuse to contemplate them. We must not seek to indemnify ourselves for the restraints which we impose on our actions, by the sinful indulgences of imagination. There must be no discordance between the inward and outward man; thought, word, and deed, must constantly and inseparably unite.—[Fletcher]

CULTIVATE THE MIND.

MAN was created to dress the earth, and to cultivate his mind, and glorify God. It, therefore, cannot be amiss for us, at this early period, to urge the disciples of our Lord, to study to shew themselves approved in all things. For, when a disciple, educated, even as Paul, at the feet of Gamaliel, is guided by the Holy Spirit, he not only edifies his fellow beings correctly, but he improves his faculties agreeable to the will of God. We select the following article from the Old Countryman, as worthy of a place under this head:—[Ed. E. & M. Star.]

The venerable and Rev. Dr. Kidd, of Aberdeen, delivered the last Season, a Course of Lectures in Mechanic's Hall. Judging from the specimen before us, these Lectures must be invaluable to the general reader. We understand they have been printed.

In his introductory Lectures he said, in speaking of the advancement of knowledge: "Many a mechanic at the present day was a much greater adept in political economy than many legislators at the beginning of the present century and in the heart of England, where McCulloch had lectured, they would find a journeyman mechanic rise up in any large assembly, and discuss the most abstruse points in this science, with such depth of thought, force and eloquence, that the orations of Pitt and Fox were fairly outshone: No man without careful observations would believe the march of mind which had taken place since the suicide, of Londonderry. Referring to the benefits of the cultivation of intellect, the Doctor said he might quote the beautiful passage of Dr. O. Gregory, and ask what was Arkwright?—a barber. Ferguson?—a peasant. Herschell?—a pipe and tabor player. Watt?—a mathematical instrument maker. Brindley?—a mill wright. Nelson?—a cabin boy. Ramage?—a currier.—These benefits exalted nations as well as individuals. What made William IV, the greatest monarch who now sat on a throne? Not the extent of his territories not his army, not his navy, but because he reigned over a free, educated, thinking and inquisitive people. Ignorance of their rights had once been cried up as the best way to make an obedient people; but the days were gone by for having the book of knowledge sealed, and education now ennobled the lowest in degree of the human race into men! Many a clown who stands in dumb and seemingly stupid gaze at the majesty of a full moon rising through a hazy horizon in an autumnal evening, or at the flash of the forked lightning, or at the fantastic shape of a transient cloud edged with gold by the gleams of a descending sun—who listen with ignorant but keen attention to the rolling thunder through the stupendous vault of the 'overhanging firmament,' or whistle as he returns from his daily task in sympathy with the minstrels of the grove,

would—had he the benefit of education to brighten the rough diamond, and give scope to the genial current of the soul, shine forth a Watt, or an Arkwright, in mechanics—Washington or a Wellington in arms—Nelson or a Cochrane on the wave—a Fox or a Canning in the cabinet—a Sheridan or a Mackintosh in the Senate—Chalmers or a Thompson in the pulpit—a Jaffrey at the bar, or a Brougham on the woollack.”

The Doctor concluded in the following words:—“Most of you are as tall as me; most of you are as strong as me; all of you have as many bones and muscles as me; why is it that you are deficient in capacity?—because of your neglect in cultivating your minds and neglecting the means of raising yourselves by education.”

Worldly Matters.

THE TIMES IN WHICH WE LIVE.

WE have fallen upon other times than the church of God ever saw before; times in which the same amount of religious and moral influence which once availed to advance the cause of Christ will not enable it to hold its own. The intellect of man, awakened up to new activity, has burst the chains that bound it, and the barriers that confined it, and with ten-fold means of influence, is going forth in its mightiness to agitate society. Old foundations are broken, and principles and maxims are undergoing a thorough and perilous revision, and that too upon a mighty scale.

In our colonial state we were few, and poor and feeble. Intercourse was difficult and rare, and moral causes insulated and local. What was said in one colony was not heard in another, and what was done in one state was not felt in another. But now each colony is a state, and each state a nation, and intercourse is rapid, and local causes tell in their results throughout the whole, as every stroke on the body is felt through all the members. Nations compose our confederacy, and nations our religious denominations, and nations the army of the aliens.—[Spirit of the Pilgrims.]

It will be recollected that the reduction of duties on Teas, the second reduction on coffee, and the second reduction on salt, enacted by Congress in 1830, went into operation in Jan'y. The duty on coffee is now only one cent a pound—on salt, ten cents per bushel of 56lbs.—on Teas from China, or any other place east of the Cape of Good Hope, in American vessels, as follows: Bohica, 4 cts. per lb. Black, 10 cts. do. Green, 12 cts. do. Hyson and Y. Hyson, 18 cts. do. Imperial, Gun Powder and Gomee, 25 cts. do.

From any other place, or in vessels other than those of the United States. Bohica, 6 cts. per lb. Black, 18 cts. do. Green, 20 cts. Hyson and Y. Hyson, 27 cts. do. Imperial, Gun Powder and Gomee, 37 cts. do.—[Jour. of Com.]

Mr. Geo. B. Raymond has returned from his mission to Holland relative to the jewels of the Princess of Orange. The value of the diamonds which he recovered on the Continent alone, were estimated to be worth £100,000. The Prince and Princess of Orange have written him a complimentary letter, accompanied by an elegant diamond ring and breast-pin. He has been very successful and dexterous in managing this affair; but in crossing the frontiers between Holland and Belgium, he was severely wounded by a horseman who cut his head open with a sabre—supposing him to be a spy.—[N. Y. Courier & Enquirer.]

The London Evangelical Magazine, for January, contains an address to the pastors and members of churches in the independent denomination, signed by George Redford and J. A. James, on the importance of a day of united prayer, in consequence of the fact, that “public affairs are in a state of extreme agitation; commerce and trade at a low ebb; the fatal pestilence, like a destroying angel, has set its foot upon our shores, and prunes only till the almighty Sovereign shall seal its commission; crimes, unexampled, have been brought to light; the church languishes; fanaticism and speculation, like a wrathful bolt from the skies, have scathed some of the cedars of Lebanon,” &c. &c. These are said to be distinct and imperative calls to humiliation and prayer.—[Christian Watchman.]

The following is found in an ancient History of Connecticut. Soon after the settlement of New-Haven; several persons went over to what is now the town of Milford, where, finding the soil very good, they were desirous to effect a settlement; but the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of deposing and expelling them. To test the case a Church meeting was called, and the matter determined by the solemn vote of that sacred body. After several speeches had been made in relation to the subject, they proceeded to pass votes—the first was the following:—Voted, that the earth is the Lord's and the fullness thereof. This passed in the affirmative, and, “Voted, that the earth is given to the saints.”—This was also determined like the former—men. con.—3d. “Voted, that we are the saints,” which passed without a dissenting voice, the title was considered indisputable, and the Indians were soon compelled to evacuate the place and relinquish the possession to the rightful owners.

The public expenditures of England, during the year ending the 5th of January, 1832, were £7,123,298 2s. 11d. (\$26,227,144) and the income £13,124,410 7s. 11d. showing an excess of expenditure over income of £6,982,807 5s. 11d.]

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A Mr. McFarlane lately died in a mail stage in the western part of Pennsylvania. His pocket book was found to contain \$3,000! We remark this to show the uniform practice which seems to prevail, of connecting every possible casualty, every mortal mischance with the subject of money. Does a man die, the question is asked, how much is he worth? Does he come to his end by drowning or in an apoplectic stroke, the bystanders immediately haul out his pocket-book and begin to count the cash it contains. The more money they find about his person, the more they wonder that he should die! A hundred dollars is thought to be a large sum for a mortal to carry about him; but \$3,000 furnishes a subject of undying astonishment.—[Alb. Daily]

Extract of a letter dated Green Bay February 8:—The small pox is making dreadful ravages among the Indians along the western shore of lake Michigan. As many as sixty had died of this malady at Milwaukee, up to the last accounts.

The commerce of the west, dependent on the river Ohio and its tributary streams, gives employment to 190 steam boats, 5,000 flat boats and arks, and not less than 40,000 men and boys.

It appears by the report of the committee on the manufacture of salt, of the tariff convention, that the fixed capital in Ohio, used in making salt, amounts to \$334,762, and that the quantity of salt annually produced is 448,350 bushels. Four of the states make each a greater quantity than Ohio, viz! Massachusetts, New-York, Pennsylvania and Virginia. The number of bushels annually made in the United States, is 4,444,929. Quantity imported, 5,901,175 bushels.

It has lately been discovered that the best paper for wrappers, writing, and printing, may be produced from wood shavings, boiled in mineral or vegetable alkali. One hundred pounds of wood and twelve pounds of alkali will produce a ream of paper.—[London paper.]

AWFUL AND ALARMING STATISTICS.

THE Rev. Dr. C. pastor of the Presbyterian church in York, Pa. has communicated in the Magazine of the German Reformed church, the result of an account kept during one year, of all the murders that came under his observation in reading various periodicals.—[Evang.]

The account has been kept for one year, commencing on the first day of January 1831, and to his surprise, the number amounts to 109, among which are some of the most appalling kind, such as parents by their children, and children by their parents, husbands by their wives, and wives by their husbands, and several others of the most atrocious kind.

We are disposed to consider ourselves as moral, at least as the British nation and yet in the kingdom of England, whose population is about the same as ours, from a statistical account lately published, of all the crimes committed in that nation for 7 years, ending with that of 1830, the number of murders during that time is 103, averaging 15 each year, while ours amount to more than seven times that number.

As we cannot be supposed to be more wicked by nature than others, and as there is no other nation on earth where the inhabitants enjoy so abundantly, both necessities and even comforts of life, and where there is less temptation for the commission of crimes, it becomes an important inquiry, how this awful increase of murder can be accounted for? Now we think, that it must occur to every serious and impartial observer, that of the 109 murders, a very large proportion was occasioned by the immoderate use of ardent spirits. This is truly an alarming fact, and ought to induce every one, who is a friend to religion and morality, to discourage as far as in his power the use of ardent spirits, which is the cause of many thousand deaths, every year in these United States.

Let even the temperate drinker ponder well, and consider what he is doing; for the greatest drunkard was once a temperate drinker, and could he have been foretold what crime he would one day commit, would he, perhaps, replied in the words of Hazael: “Is thy servant a dog that he should do this great thing?” Yet the crime has been committed, and several executions have taken place during the past year in consequence of it. It ought to be stated that the murders occasioned by the insurrection of the negroes in the southern states, are not included in the above, and there may also have been others in different parts of the United States that did not come under the observation of the subscriber.—[Robert Cathcart.]

The more clearly the truth shines, the more will discordant parties, which are opposed to each other unite to oppose the progress of truth. Herod and Pilot though mortal enemies, united in persecuting Jesus Christ, and became friends in this work.

Whenever a society ceases to be virtuous, it flatters the world: For this reason the world persecutes true religion.

Native simplicity not unfrequently comprises beauty, virtue, and even the height of sublimity.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright. Dost thou love life? Then do not squander time—for that is the stuff life is made of.

At the working man's house hunger looks in but never enters.

THE EVENING AND THE MORNING STAR.

WITH the help of God, the first number of the Evening and the Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the Revelations and Commandments of God which have been, but to publish those that God gives now, as in days of old, for he is the same God yesterday, to-day and forever; and, if, after he was taken up, as mentioned in the first chapter of Acts, he through the Holy Ghost had given commandments unto the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect, (the house of Israel; see Isaiah 45. 4.) and even before John the Revelator must prophesy again before many peoples, and nations, and tongues, and kings? (see Rev. 10.) We know of no reason in the bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first Resurrection, and finally become kings and priests to God, the Father, in the celestial kingdom, where God, and Christ is, and where they will be for eternity; and where will be also, the general assembly of the first born, the Church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God, from those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the saints; that the Savior may reign his thousand years of peace upon the earth, while Satan is bound. That it comes in meekness and mercy to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterward dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set his hand again the second time to restore them to the lands of their inheritance; ready to receive the Savior in the clouds of Heaven. That it comes to show that the ensign is now set up, unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the days of tribulation, spoken of by our Savior, are nigh at hand, even at the doors. That it comes to repeat the great caution of Paul: Beware lest any spoil you, (the disciples of Christ,) through philosophy and vain deceit, after the tradition of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when he comes he may have a holy people ready to receive him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again, and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth, without sin; be changed in the twinkling of an eye, and become a king and a priest to God in eternity—to forsake his sins, and say: Lord, I am thine! The first words of which we have account, that Jesus Christ, spake, concerning the things of eternal life, were: Suffer it to be so now: For thus it becometh us to fulfil all righteousness. Then he was baptized; and truly, if it became the Savior of the world, holy as he was, to be baptized in the meridian of time, to fulfil all righteousness, how much more necessary is it for man, to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavoring by all means, to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. That there may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

June, 1832.

W. W. PHELPS.

TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

IT is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritance &c.; and it behooves the members of this Church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the Churches of Christ, which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It is all-important and the salvation of many souls,

depends upon their faultless example. They will, therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way, by observing the Sabbath-day and keep it holy; by teaching their children the gospel, and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others, as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing, that Michael, the arch angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish.

COMMON SCHOOLS.

THE disciples should lose no time in preparing schools for their children, that they may be brought up as is pleasing unto the Lord, and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject, as soon as more weighty matters are finished. But the parents and guardians, in the Church of Christ need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

THE BOOK OF MORMON.

THERE are not a few honest enquiring persons, who wish to learn the truth of the Book of Mormon. To put them in possession of such testimony as may lead to truth, is our duty, and, after stating that this Book contains a record of that branch of the tribe of Joseph which was separated from his brethren, according to the 49th chapter of Genesis, we say read the 37th chapter of Ezekiel and if the STRICK OF EPHRAIM, therein mentioned does not mean the Book of Mormon, what does it mean? Isaiah has information, which, if rightly understood, ought to wake the world; the Lord says he will proceed to do a marvelous work among this people, a marvelous work and a wonder, and who dare dispute the Lord?

Independent of Bible proof on the subject before us, we have the remains of towns, cities, forts &c., which silently declare to the beholder: We were built by a civilized people.

As man cannot trust in man, we request all that wish the truth on this great subject, to enquire of the Lord, who will always answer the pure in heart.

TO AGENTS AND THE PUBLIC.

EVERY person that will procure ten subscribers for the Star, and transmit to us, free of postage, \$10, (U. S. paper), shall be entitled to a paper per. an. gratis. In all cases, payment must be made to us through the post office, or to an authorized agent, before the Star will be forwarded.

As the public seem somewhat astonished, that we, among all the light of this century, should have "sacred records which have slept for ages" to publish, it is our duty to say, that we shall take an extract from The Prophecy of Enoch, for our second or third number. Jude spake of this prophet in the 14th verse of his epistle. There are too many books mentioned and missing in the Bible, for any one to query about more sacred records.

The Star-office is situated within 12 miles of the west line of the state of Missouri—which at present, is the western limits of the United States, and about 120 miles west of any press in the state—in about 39 degrees of North Latitude, and about 17½ degrees of West Longitude; 2½ miles south of Missouri River; 280 miles by land, or 500 by water west of St. Louis; nearly 1200 west of Washington; 1300 from New-York, and more than 1500 from Boston.

EARLY in May, Capt. Bonaville's Company, (150) under the command of Capt. Walker passed this town, on its way to the Rocky Mountains, to trap and hunt for fur in the vast country of the Black Feet Indians. About the middle of May, Capt. Soublett's Company, (70) passed, for the Rocky Mountains, on the same business. At which time, also, Capt. Wythe of Mass., with a Company of 30, passed for the mouth of Oregon River, to prepare (as it is said) for settling a territory. During the month of May there also passed one Company bound to Santa Fee.

About the 8th or 9th of this month Capt. Blackwell's Company, (60 or 70) passed this place, for the Rocky Mountains, in addition.

UNDER the head of SELECTIONS, we intend to furnish the disciples with well-written articles from celebrated authors, that they may be enabled to judge between right and wrong; between the church of Christ and the church of man, and set an example worthy of imitation.

Under the head, also, of WORLDLY MATTERS, shall be given, as far as our limits may permit, such items of general news, as may enable the saints to know the condition of the world. We, therefore, cannot be responsible for the errors that may be in the articles or items, but shall endeavor, at all times, to give correct information, praying to God continually for his spirit to guide us to all truth.

NEWS.

UNDER this head in addition to Worldly Matters on an other page, we shall furnish such items as may interest the public. We begin by stating, that on the 4th inst. A Mr. Taylor was stabbed to death by A Mr. Socie at Lexington, Mo. Socie is in Jail.

A large six story store in New-York, fell upon its inmates, not long since, and crushed several of them to death. A late arrival from Colombia, states that war has been declared between that place and New Grenada. We learn from Mr. Joseph Sterett, supercargo of the brig Brazon, arrived at this port yesterday from Ponce, Porto Rico, that the town of Guayanna, in that island, was entirely consumed by fire about the 11th of April. The light was distinctly seen at Ponce.—Letters detailing the event were received at the latter place which stated that the warehouses on the beach were injured. The brig Pedlar had sailed from Ponce with a cargo of lumber for the relief of the sufferers.—[Amer.] The steam boats Brandywine, Talisman, and Dolphin, were burnt this spring; some others have been sunk, damaged or injured, we believe, which brings the unwelcome tidings of some deaths. Mina has been found guilty of the murder of Mr. Chapman, at Doyalstown, Pa. It is said that the East India company, in 1838, imported 100-lbs of good tea. In 1830, about 63,000 000!! A treaty has been concluded between our government and the Wyandots, for the cession of 16,000 acres of land in Ohio, at \$1.25 per acre. Robert Dale Owen, the free thinker, who was in favor of free intercourse independent of matrimony, has lately been married.

INDIAN WAR.—Reports have reached us of disturbances having broken out between the Indians, and the frontiers of Illinois. The Indians are undoubtedly the aggressors, and it is said they have murdered several men, women, and children, and made some captives. Gen. Atkinson, and Gen. Whitesides, with a considerable detachment of troops, are already in pursuit of the Indians; these troops in connection with 2,000 Militia of the state, which are called out by Gov. Reynolds, must quiet them as well as the fears of the public. There are but a handful of Indians at any rate, and the United States are strong enough to crush them at one step. In addition, we understand, the Otto passed our landing not long since, for a part of the troops stationed at Cantonment Leavenworth.—[Ed. E. & M. Star.]

The following account of a natural Phenomenon is from the Cosmopolitan, a paper published in Buenos Ayres, dated on the 15th. ult. On Saturday last between one and two o'clock, a dense black cloud was observed approaching from the westward. The haste and apparent terror of street passengers at the time, indicated to us the nature of the coming storm, and we turned to behold an object most terrifically sublime. The cloud at first resembled black smoke rolling onwards with indescribable rapidity, driving before it affrighted birds screaming in terror at seeming approaching destruction. In a moment it was over our heads—the sun was hid from us—we were in darkness—utter darkness. We stood before an open window, but, for the space of nearly a minute, could not perceive that it was one. Then was heard a loud peal of thunder, which was immediately succeeded by a shower of "mud" thick mud,—and there was light?—the dark veil which enveloped us had been wrent, a part falling to the earth; mingled with water. On the reappearance of light, surrounding objects presented themselves in a different color. The fronts of houses which, but a moment before, appeared to our view white as snow, now were a dingy robe. We conversed yesterday with a gentleman just from San Pedro, who states that in the neighborhood of that place there has lately been plentiful rains; and that the lakes are well filled, the cattle, however, had all strayed from Estancias, during the drought, in pursuit of water; but the owners entertained a hope that part of them would return.

CRIMES IN ENGLAND.—An official return has appeared, giving details of the number of persons apprehended by the New Police during the last year. It is true the larger portion were taken up for crimes of minor magnitude; but the whole number reaches a fearful amount, comprising 45,907 males, forming a grand total of no less than 72,824 persons, all of whom have been thus dragged through the hands of justice. Out of this number, committed to take their trial is only 2,955, viz.—2,272 males, and 673 females—including 2,270 for larceny, 227 for picking pockets, and many for minor offences; thus leaving, we are happy to say, comparatively few charged with the heavier crimes—21,843, two-thirds of that number, being males, were summarily convicted by the different Police Magistrates: 24,239 were discharged by the same—while no less a number than 23,787 persons stated to be drunken cases, comprising 14,328 males, and 9,349 females, were apprehended determined in the different police quarters for more or less time, and discharged by the respective Superintendents.

FOREIGN NEWS.

WE select an item or two of foreign news, to give the reader an idea of the world, and its agitations at the present day. We would here remark, in giving the News of the world, we take it as we find it, and will not be responsible for its truth.

PORTUGAL. Our Madrid and Lisbon letters continue to strengthen the impression that, in the approaching struggle between the brothers for the Crown of Portugal, Spain will act neutrally. The latest accounts from Don Pedro state that he took possession of St. Michael's on the 22d, amid the congratulations of the in-

habitants; and an expedition under Admiral Sartorios, was to sail against Maderia upon the 26th, which, it was confidently expected, would also succeed in that important island to the lawful Sovereign of Portugal. The intelligence from Lisbon itself is satisfactory—for Don Miguel, though strong in all the material of defence, was becoming more weak in the fidelity of his troops. Even the tyrant himself, since the refusal which he had met with from Spain, is said to be desponding as to the issue of the coming conflict. The confidence of Don Pedro's friends remained unabated.

IRELAND. Two poor creatures died last week of starvation in the streets of Dublin. Irish poor.—Mr. Sadler has given notice that, on the 10th of May he will apply for leave to bring in a bill "for establishing a permanent provision for the suffering and destitute poor of Ireland, by levy upon real property of that part of the United Kingdom, and more particularly upon that of the absentees.

FRANCE. It is impossible any longer to doubt that there is an organized band in Paris, who poison the wine, the milk and the water, throughout the city and the environs. The people are greatly exasperated, the citizens are in a perfect dread, and cry loudly against so infernal a conspiracy.

THE CHOLERA MORBUS.

IT is with no ordinary feelings, that we select an item or two, in relation to the Cholera Morbus. Its ravages, for the past year, on the Eastern Continent, have been great, so that, if ever the pestilence walked in darkness, or destruction wasted at noon day, now is the time, but the Lord hath declared that it should be so before he came in his glory, and we have only to rely upon him for deliverance, when he sweeps the earth with the besom of destruction.—[Ed. Eve. & Morn. Star.]

According to late accounts from the frontiers of Persia, the plague and cholera had hardly begun to subside in that country. In some provinces those formidable diseases had carried off more than 2-3d of the population. The province of Ghillan appears to have been among the greatest sufferers. Out of a population of 300,000 only 60,000 men and 44,000 Women and children remained. The eggs of the silk-worms have been completely destroyed there, and it was calculated that it would take seven years to produce the same quantity of worms as formerly. Before the arrival of these diseases, the revenue of Ghillan were usually framed at 350 000 tomanas. Since then, no more than 80,000 tomanas could be obtained.

In the East the Cholera frequently falls upon a community like a shower of grape shot. It was decided in the King of Siam's council, on a visitation of this kind, that it might be caused by a monster, who might be scared from the coast by making a terrific noise. His Majesty, in consequence, moved out against the invisible enemy, at the head of 30,000 subjects, all on the stretch to produce sounds of horror. He lost 5,000 in one day; and returned vanquished. A Persian writer says; "We were apprized that the cholera was at Shiraz, by finding one morning when we awoke, that it had carried off two thousand inhabitants during the night."—[London Medical Journal.]

Cholera in France. Ten persons have already been removed to the Hotel Dieu where preparations are made for the reception of many more. Seven persons died, of it yesterday; among whom was the cook of Marshal Lobau. The autopsy of five bodies took place in the presence of 38 medical men and of the Minister of the Public Works, M. d'Argout, by whom no doubt is entertained of the existence of the malady.

The Government, in order to prevent the extension of the alarm necessarily consequent on the report, endeavoured this morning to contradict it, but contradiction was useless. The medical board has been assembled, in order to make all proper regulations.

April 3.—The cholera is increasing in a dreadful manner. The official report states, that since Sunday at one o'clock, up to yesterday, there had been 735 cases, and 267 deaths, principally among the lower class. The King, & the whole of the Royal Family, with their usual benevolence, have sent a donation of 100,000 francs (£4000) to be applied for the alleviation of the sufferings of the poor, and each of the Ministers have sent a donation of 1000 francs. The troops are all in good health. The cholera has manifested itself at Calais, Etampee, Orleans, and other towns. A letter from Calais, dated March 31, says: "The cholera morbus has been at Calais for the last two days, and several individuals have already died from it. It has been remarked that the disorder principally attacks the persons living in habits of filth and drunkenness.

The Cholera is in Ireland and England. The amount of deaths by it, in London, for the last week of March, was towards 1000.

To give the reader, a sketch of the above calamity, as well as other common news, is, under the peculiar situation in which we stand before the world, all that we shall aim at: and it might not be amiss for all candid readers, to make some allowances for the agitation of the times, when they read what we publish.—The present age is big with events that concern the world, and we only add: **WARREN.**

Hymns,

Selected and prepared for the Church of Christ, in these last days.

WHAT fair one is this, in the wilderness trav'ling,
Looking for Christ, the belov'd of her heart?
O this is the Church, the fair bride of the Savior,
Which with every idol is willing to part.
While men in contention, are constantly howling,
And Babylon's bells are continually tolling,
As though all the craft of her merchants was failing,
And Jesus was coming to reign on the earth.

There is a sweet sound in the gospel of heaven,
And people are joyful when they understand;
The saints on their way home to glory, are even
Determin'd, by goodness, to reach the blest land.
Old formal professors are crying "delusion,"
And high-minded hypocrites say, "'tis confusion,"
While grace is pour'd out in a blessed effusion,
And saints are rejoicing to see priest-craft fall.

A blessing, a blessing, the Savior is coming,
As prophets and pilgrims of old have declar'd;
And Israel, the favor'd of God, is beginning
To come to the feast for the righteous prepar'd.
In the desert are fountains continually springing,
The heavenly music of Zion is ringing;
The saints all their tithes and offerings are bringing:
They thus prove the Lord and his blessing receive.

The name of Jehovah is worthy of praising,
And so is the Savior an excellent theme:
The Elders of Israel a standard are raising,
And call on all nations to come to the same:
These Elders go forth and the gospel are preaching,
And all that will hear them, they freely are teaching,
And thus is the vision of Daniel fulfilling:
The Stone of the mountain will soon fill the earth.

GLORIOUS things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken,
Chose thee for his own abode:

On the Rock of Enoch founded;
What can shake thy sure repose?
With Salvation's walls surrounded,
Thou may'st smile on all thy foes.

See the stream of living waters,
Springing from Celestial love,
Well supply thy sons and daughters,
And all fear of drought remove:

Who can faint, while such a river,
Ever flows their thirst 'passage?
Grace which like the Lord, the giver,
Never fails from age to age.

Round each habitation hov'ring,
See the cloud and fire appear!
For a glory and a cov'ring,
Showing that the Lord is near:

Thus deriving from their banner,
Light by night and shade by day;
Sweetly they enjoy the spirit,
Which he gives them when they pray.

Bless'd inhabitants of Zion,
Purchase'd with the Savior's blood!
Jesus whom their souls rely on,
Makes them kings and priests to God.

While in love his people raises,
With himself to reign as kings;
All, as priests, his solemn praises,
Each for a thank-offering brings.

Savior, since of Zion's city
I through grace a member am;
Though the world despise and pity,
I will glory in thy name;

Fading are all worldly treasures,
With their boasted pomp and show!
Heav'nly joys and lasting pleasures
None but Zion's children know.

THE time is nigh, that happy time,
That great, expected, blessed day,
When countless thousands of our race,
Shall dwell with Christ and him obey.

The prophecies must be fulfill'd
Though earth and hell should dare oppose;
The stone out of the mountain cut,
Though unobserved, a Kingdom grows.

Soon shall the blended Image fall,
Brass, silver, iron, gold and clay;
And superstition's dreadful reign,
To light and liberty give way.

In one sweet symphony of praise,
The Jews and Gentiles will unite;
And infidelity, o'er come,
Return again to endless night.

From east to west, from north to south,
The Savior's Kingdom shall extend,
And every man in every place,
Shall meet a brother and a friend.

REDEEMER of Israel,
Our only delight,
On whom for a blessing we call;
Our shadow by day,
And our pillar by night,
Our king, our companion, our all.

We know he is coming
To gather his sheep,
And plant them in Zion, in love,
For why in the valley
Of death should they weep,
Or alone in the wilderness rove?

How long we have wandered
As strangers in sin,
And cried in the desert for thee!
Our foes have rejoic'd
When our sorrows they've seen,
But Israel will shortly be free.

As children of Zion
Good tidings for us:
The tokens already appear;
Fear not and be just,
For the Kingdom is ours,
And the hour of Redemption is near.

The secret of Heaven,
The myst'ry below,
That many have sought for so long,
We know that we know,
For the spirit of Christ,
Tells his servants they cannot be wrong.

ON mountain tops the mount of God
In latter days, shall rise
Above the summit of the hills,
And draw the wond'ring eyes.

To this the joyful nations round,
All tribes and tongues shall flow;
Up to the mount of God, they'll say,
And to his house we'll go.

The rays that shine from Zion's hill,
Shall lighten every land;
Her King shall reign a thousand years,
And all the world command.

Among the nations he shall judge,
His judgments truth shall guide;
His sceptre shall protect the meek,
And crush the wicked's pride.

No war shall rage, no hostile band
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruning-hooks their spears.

Come then, O house of Jacob, come,
And worship at his shrine;
And, walking in the light of God,
With holy beauties shine.

[THE PRAYER OF A WISE HEATHEN.]
GREAT JOVE, this one petition grant;
(Thou knowest best what mortals want:)
Ask'd or unask'd, what's good supply;
What's evil, to our pray'rs deny!

The body is but chaff—
The soul may live in glory,
When this Earth's epitaph
Is written in its ashes!

HE died! the great Redeemer died!
And Israel's daughters wept around;
A solemn darkness veil'd the sky;
A sudden trembling shook the ground!

Come saints and drop a tear or two,
For him who groan'd beneath your load:
He shed a thousand drops for you,
A thousand drops of precious blood.

Here's love and grief beyond degree;
The Lord of glory died for men!
But lo! what sudden joys were heard,
Jesus though dead 's reviv'd again!

The rising Lord forsook the tomb,
(In vain the tomb forbid his rise,)
Cherubic legions guard him home,
And shout him welcome to the skies.

Wipe off your tears, ye saints, and tell
How high your great deliverer reigns:
Sing how he triumph'd over hell,
To bind the Dragon fast in chains!

Say, "Live for ever wond'rous King!
Born to redeem and strong to save!"
Then ask the monster—"Where's thy sting?
And where's thy vict'ry boasting grave?"

[From the Book of Mormon.]

HEarken, O ye Gentiles, and hear the words of
Jesus Christ, the Son of the living God, which
he has commanded me that I should speak concerning
you: for behold he commandeth me that I should write,
saying, Turn all ye Gentiles from your wicked ways,
and repent of all your evil doings, of your lyings
and deceivings, and of your whoredoms, and of your se-
cret abominations and your idolatries, and of your mur-
ders, and your priestcrafts, and your envyings, and
your strifes, and from all your wickedness and abom-
inations, and come unto me, and be baptized in my
name, that ye may receive a remission of your sins,
and be filled with the Holy Ghost, that ye may be
numbered with my people, which are of the house of
Israel.

BE always so precisely true, in whatsoever thou re-
latest of thy own knowledge that thou mayest
get an undoubted and settled reputation of ver-
acity; and thou wilt have this advantage, that every body will
believe (without farther proof) whatsoever thou af-
firmest, be it never so strange.

Be a most strict observer of order, method and neat-
ness, in all thy affairs and management. Saturday con-
cludes the week; if thou wouldst set apart that day,
take a view of all thy concerns, to note down what is
wanting, and to put every thing into its place, thou—
wouldest prevent much troublesome confusion, and
save abundance of vexation and pains.—[U. S. Gaz.]

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THE EVENING AND THE MORNING STAR.

Vol. I.

Independence, Mo. July, 1832.

No. 2.

Revelations.

EXTRACT FROM THE LAWS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST.

A GAIN I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the hands of the church. And again, the elders, priests, and teachers of this church, shall teach the Scriptures which are in the Bible, and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the Covenants and church Articles to do them; and this shall be their teachings. And they shall be directed by the Spirit, which shall be given them by the prayer of faith; and if they receive not the Spirit, they shall not teach. And all this they shall observe to do, as I have commanded concerning their teaching, until the fulness of my Scriptures are given. And as they shall lift up their voices by the Comforter, they shall speak and prophesy as seemeth me good; for behold, the Comforter knoweth all things, and beareth record of the Father, and of the Son.

And now behold, I speak unto the church: Thou shalt not kill; and he that killeth, shall not have forgiveness, neither in this world, nor in the world to come. And again, thou shalt not kill; he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; and he that committeth adultery and repenteth with all his heart, and forsaketh and doeth it no more, thou shalt forgive him; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, or do him any harm. Thou knowest my laws, they are given in my Scriptures, he that sinneth and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple: And this I do for the salvation of my people. And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated unto me: For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel. And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer. And whosoever among you that are sick, and have not faith to be healed, but believeth, shall be nourished in all tenderness with herbs and mild food, and that not of the world; and the elders of the church, two or more shall be called, and shall pray for, and lay their hands upon them in my name, and if they die, they shall die unto me; and if they live, they shall live unto me.—Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, wo unto them; for their death is bitter. And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed. He who has faith to see, shall see; he who has faith to hear, shall hear; the lame who have faith to leap, shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons, and inasmuch as they break not my laws, thou shalt bear their infirmities. Thou shalt stand in the place of thy stewardship: Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have spoken. Thou shalt ask and my Scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shalt hold thy peace concerning them, until ye have received them; then I give unto you a commandment that ye shall teach them unto all men; and they also shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue. If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and the peaceable things of the kingdom; that which bringeth joy, that which bringeth life eternal. Thou shalt ask and it shall be revealed unto you in my own due time where the New Jerusalem shall be built. And behold, it shall come to pass, that my servants shall be sent both to the east, and to the west, to the north, and to the south; and even now let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is to come on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward. Thou shalt observe to keep the mysteries of the kingdom unto thyself, for it is not given to the world to know the mysteries. The laws which ye have received, and shall hereafter receive, shall be sufficient for you both here, and in the New Jerusalem. Therefore, he that lacketh knowledge, let him ask of me and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for I give you the kingdom has been given; even so. Amen.

The priests and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best, by the elders & bishop.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

COMMANDMENT FOR KEEPING THE SABBATH, &c.

BEHOLD, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions of my father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength; and they also, shall be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time, they that are faithful and diligent before me. Wherefore I give unto them a commandment, saying thus: thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbour as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit; and that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day, for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the most high: nevertheless thy vows shall be offered up in righteousness on all days, and at all times, but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the most high, confessing thy sins unto thy brethren, and before the Lord; and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer. And in as much as ye do these things with thanksgiving, with cheerful hearts, and countenances, (not with much laughter, for this is sin,) but with a glad heart, and a cheerful countenance: verily I say, that in as much as ye do this the fulness of the earth is yours; the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth, yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste, and for smell, to strengthen the body, and to enliven the soul; and it pleaseth God that he hath given all these things unto men; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments. Behold this is according to the law and the prophets. Wherefore trouble me no more concerning this matter, but learn that he that doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record. Amen.

A VISION.

HEAR, O ye Heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord he is God, and beside him there is none else; and great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same, and his years never fail.

I the Lord am merciful and gracious unto them who fear me, and delight to honor them who serve me in righteousness, and in truth; great shall be their reward, and eternal shall be their glory; and unto them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to Heaven; before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph and Sidney, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty two, and through the power of the Spirit, our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even things which were from the beginning before the world was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, which is in the Son whom we saw and with whom we conversed in the Heavenly Vision; for as we sat doing the work of translation, which the Lord had appointed unto us, we came to the twenty ninth verse of the fifth chapter of John, which was given unto us thus: speaking of the resurrection of the dead who should hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb forever and ever. And now after the many testimonies which have been given of him, this is the testimony, first of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are made, and were created; and the inhabitants thereof are begotten sons and daughters unto God. This we saw also and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, (whom the Father loved, and who was in the bosom of the Father,) and was thrust down from the presence of God and the Son, and was called Perdition; for the Heavens wept over him; for he was Lucifer, even the son of the morning; and we beheld and lo, he is fallen! he is fallen! even the son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the Vision; for behold satan, that old serpent, even the devil, who rebelled against God, and sought to take kingdoms of our God, and of his Christ; wherefore he maketh war with the saints of God, and encompasses them about: And we saw a vision of the eternal sufferings of those with whom he maketh war and overcometh, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and who have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome unto the denying of the truth, and the defying of my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, throughout eternity: concerning whom I have said there is no forgiveness for them in this world nor in the world to come; having denied the Holy Ghost after having received it, and having denied the only begotten Son of the Father, crucifying him unto themselves, and putting him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, who shall be brought forth by the resurrection of the dead, through the triumph & the glory of the Lamb; who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power; and made by him who glorifieth the Father; and saveth all the work of his hands, except those sons of perdition, who denieth the Son after the Father hath revealed him: wherefore he saveth all save them, and these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels throughout eternity, where their worm dieth not and the fire is not quenched, which is their torment, but the end thereof, neither the place thereof, and their torment, no man knoweth, neither was revealed, neither is, neither will be revealed unto man, save to them who are made partakers

thereof: nevertheless I the Lord showeth it by vision unto many, but straightway shutteth it up again: wherefore the end, the width, the height, the depth, and the misery thereof, he understandeth not, neither any man save them who are ordained unto this condemnation. And we heard the voice saying, Write the Vision for lo, this is the end of the vision of the eternal sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheddeth forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, are priests of the most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet: these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in Heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the Son, even of God the highest of all; which glory the Sun of the firmament is written of as being typical.

And again, we saw the Terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differeth from that of the church of the first born, who have received of the fulness of the Father, even as that of the Moon differeth from the Sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of man: these are they who receive of his glory, but not of his fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differeth in glory as the Moon differeth from the Sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdoms of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the Testial, which glory is that of the lesser, even as the glory of the stars differeth from that of the glory of the Moon in the firmament: these are they who receive not the Gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Ghost: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Ghost through the administration of the terrestrial; and the terrestrial through the administration of the celestial; and also the testial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.— And thus we saw in the Heavenly vision, the glory of the testial which surpasseth all understanding; and no man knoweth it except him to whom God hath revealed it. And thus we saw the glory of the terrestrial, which excelleth in all things the glory of the testial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excelleth in all things where God, even the Father, reigneth upon his throne forever and ever: before whose throne all things bow in humble reverence and giveth him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he maketh them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the Sun is one. And the glory of the Terrestrial is one, even as the glory of the Moon is one. And the glory of the Testial is one, even as the glory of the stars is one: for as one star differeth from another star in glory, even so differeth one from another in glory in the testial world: for these are they who are of Paul, and of Apollos, and of Cephus: they are they who say, there are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the Gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all: these are they who will not be gathered with the saints, to be caught up into

the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremungers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto his Father spotless, saying: I have overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the inhabitants of the celestial world, that they were in number as innumerable as the stars in the firmament of Heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sitteth upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared; and they shall be servants of the most High, but where God and Christ dwells they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasseth all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Ghost; which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion, forever and ever. Amen.

Selected.

THE EXCELLENCE OF SCRIPTURE.

THE incomparable excellency which is in the sacred Scriptures, will fully appear, if we consider the matters contained in them under this threefold capacity. 1. As matters of divine revelation. 2. As a rule of life. 3. As containing that covenant of grace which relates to man's eternal happiness.

1. Consider the Scripture generally, as containing in it matters of divine revelation, and therein the excellency of the Scripture appears in two things. 1. The matters which are revealed. 2. The manner in which it is revealed.

1. The matters which are revealed in Scripture, may be considered these three ways. 1. As they are matters of the greatest weight and moment. 2. As matters of the greatest depth and mysteriousness. 3. As matters of the most universal satisfaction to the minds of men.

1. They are matters of the greatest moment and importance for men to know. The wisdom of men is most known by the weight of the things they speak; and therefore that wherein the wisdom of God is discovered, cannot contain any thing that is mean and trivial; they must be matters of the highest importance, which the Supreme Ruler of the world vouchsafes to speak to men concerning: and such we shall find the matters which God hath revealed in his word to be, which either concern the rectifying our apprehensions of his nature, or making known to men their state and condition, or discovering the way whereby to avoid eternal misery. Now which is there of these three, which, supposing God to discover his mind to the world, it doth not highly become him to speak to men of?

1. What is there which doth more highly concern men to know, than God himself? or what more glorious and excellent object could he discover than himself to the world? There is nothing certainly which should more commend the Scriptures to us, than that thereby we may grow more acquainted with God; that we may know more of his nature, and all his perfections, and many of the great reasons of his acting in the world. We may by them understand with safety what the eternal purposes of God were as to the way of man's recovery by the death of his son; we may there see and understand the great wisdom of God; not only in the contrivance of the world, and ordering of it, but in the gradual revelations of himself to his people, by what steps he trained up his church till the fulness of time was come; what his aim was in laying such a load of ceremonies on his people the Jews; by what steps and degrees he made way for the full revelation of his will to the world by speaking in these last days by his son, after he had spoken at sundry times and divers manners by the prophets, &c. unto the fathers. In the Scriptures we read the most rich and admirable discoveries of divine goodness, and all the ways and methods he useth in alluring sinners to himself; with what majesty he commands, with what importunity he woos men's souls to be reconciled to him; with what favor he embraceth, with what tenderness he chastiseth, with what bowels he pitieth those who have chosen him to be their God! With what power he supporteth, with what wisdom he directeth, with what cordials he refresheth the souls of such who are dejected under the sense of his displeasure, and yet their love is sincere towards him! With what profound humility, with what holy boldness, what becoming distance, and yet what restless importunity do we therein find the souls of God's people addressing themselves to him in prayer! With what cheerfulness do they serve him, with what confidence do they trust him, with what resolutions do they adhere to him in all straits and difficulties, with what patience do they submit to his will in their greatest extremities! How fearful are they of sinning against God, how

careful to please him, how regardless of suffering, when they must choose either that or sinning, how little apprehensive of men's displeasure, while they enjoy the favor of God! Now all these things which are so fully and pathetically expressed in Scripture, do abundantly set forth to us the exuberancy and pleonasm of God's grace and goodness towards his people, which makes them delight so much in him, and be so sensible of his displeasure. But above all other discoveries of God's goodness, his sending his son into the world to die for sinners, is that which the Scripture sets forth with the greatest life and eloquence. By eloquence, I mean not an artificial composure of words, but the gravity, weight, and persuasiveness of the matter contained in them. And what can tend more to melt our frozen hearts into a current of thankful obedience to God than the vigorous reflection of the beams of God's love through Jesus Christ upon us? Was there ever so great an expression of love heard of? nay, was it possible to be imagined, that God who perfectly hates sin, should himself offer the pardon of it, and send his son into the world to secure it to the sinner, who doth so heartily repent of his sins, as to deny himself, and take up his cross and follow Christ! Well might the Apostle say, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." How dry and sapless are all the voluminous discourses of philosophers, compared with this sentence! How jejune and unsatisfactory are all the discoveries they had of God and his goodness, in comparison of what we have by the Gospel of Christ! Well might Paul then say, "That he determined to know nothing but Christ and him crucified." Christ crucified is the library which triumphant souls will be studying to all eternity. This is the only library which to commend is the true PATRIBUS RECHUS, [Greek.] that which cures the soul of all its maladies and distempers; other knowledge makes men's minds giddy and flatulent, this settles and composes them; other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety; other knowledge leaves men's hearts as it found them, this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world!

And is not this an inestimable benefit we enjoy by the Scripture, that therein we can read and converse with all these expressions of God's love and goodness, and that in his own language? Shall we admire and praise what we meet with in Heathen philosophers, which is generous and handsome; and shall we not adore the infinite fulness of the Scriptures, which run over with continued expressions of that and a higher nature? What folly is it to magnify those lean kine, the notions of philosophers, and to contemn the fat, the plenty and fulness of the Scriptures?—If there be not more valuable and excellent discoveries of the divine nature and perfections, if there be not far more excellent directions and rules of practice in the Sacred Scriptures, than in the sublimest of all the philosophers, then let us leave our full ears, and feed upon the thin. But certainly no sober and rational spirit, that puts any value upon the knowledge of God, but on the same account, that he doth prize the discourses of any philosophers concerning God, he cannot but set a value of a far higher nature on the word of God. And as the goodness of God is thus discovered in Scripture, so is his justice and holiness: we have therein recorded the most remarkable judgments of God upon contumacious sinners, the severest denunciations of a judgment to come against all that live in sin, the exactest precepts of holiness in the world; and what can be desired more to discover the holiness of God, than we find in Scripture concerning him? If therefore acquaintance with the nature, perfection, designs of so excellent a being as God is, be a thing desirable to human nature, we have the greatest cause to admire the excellency and adore the fulness of the Scriptures, which gives us so large, rational, and complete account of the being and attributes of God. And which tends yet more to commend the Scriptures to us, those things which the Scripture doth most fully discover concerning God, do not at all contradict those prime and common notions which are in our natures concerning him, but do exceedingly advance and improve them, and tend the most to regulate our conceptions and apprehensions of God, that we may not miscarry therein, as otherwise men are apt to do. For it being natural to men so far to love themselves, as to set the greatest value upon those excellencies which they think themselves most master of: thence men come to be exceedingly mistaken in their apprehensions of a deity, some attributing one thing as a perfection, another a different thing, according to their humours and inclinations. Thus imperious self-willed men are apt to cry up God's absolute power and dominion as his greatest perfection; easy and soft spirited men his patience and goodness; severe and ridgid men his justice and severity: every one according to his humour and temper, making his god of his own complexion: and not only so, but in things remote enough from being perfections at all, yet because they are such things as they prize and value, they suppose of necessity they must be in God, as is evident in the Epicureans' ATARAXIA, [Grec k.] by which they exclude providence, as hath already been observed. And vttual considering how very difficult it is for one who really believes that God is of a pure, just, and holy nature, and that he hath grievously offended him by his sins, to believe that this God will pardon him upon true repentance: it is thence necessary that God should make known himself to the world, to prevent our misconceptions of his nature, and to assure a suspicious, because guilty creature, how ready he is to pardon iniquity, transgression, and sin, to such as unfeignedly repent of their follies, and return unto himself. Though the light of nature may dictate much to us of the benignity and goodness of the divine nature, yet it is hard to conceive that that should discover farther than God's general goodness to such as please him: but no foundation can be gathered thence of his readiness to pardon offenders, which being an act of grace, must alone be discovered by his will. I cannot think the sun, moon, and stars are such itinerant

preachers, as to unfold unto us the whole counsel and will of God upon repentance. It is not every star in the firmament can do that which the star once did to the wise men, lead them unto Christ. The sun in the heavens is no Parelius to the sun of righteousness. The best astronomer will never find the day-star from on high in the rest of his number. What St. Austin said of Tully's works, is true of the whole volume of creation. There are admirable things to be found in them: but the name of Christ is not legible there. The work of redemption is not engraven on the works of providence; if it had, a particular divine revelation had been unnecessary, and the apostles were sent on a needless errand, which the world had understood without their preaching, viz. "That God was in Christ reconciling the world unto himself, not imputing to men their trespasses, and hath committed to them the ministry of reconciliation." How was the word of reconciliation committed to them if it were common to them with the whole frame of the world? and the apostle's query elsewhere might have been easily answered, How can men hear without a preacher? for then they might have known the way of salvation, without any special messenger sent to deliver it to them. I grant that God's long suffering and patience is intended to lead men to repentance, and that some general collections might be made from providence of the placability of God's nature, and that God never left himself without a witness of his goodness in the world, being kind to the unthankful, and doing good, in giving rain and fruitful seasons. But though these things might sufficiently discover to such who were apprehensive of the guilt of sin, that God did not act according to his greatest severity, and thereby did give men encouragement to hearken out and enquire after the true way of being reconciled to God; yet all this amounts not to a firm foundation for faith as to the remission of sin, which doth suppose God himself publishing an act of grace and indemnity to the world, wherein he assures the pardon of sin to such as truly repent and unfeignedly believe his holy Gospel. Now is not this an inestimable advantage we enjoy by the Scriptures, that therein we understand what God himself hath discovered of his own nature and perfections, and of his readiness to pardon sin upon those gracious terms of faith and repentance, and that which necessarily follows from these two, hearty and sincere obedience?

2. The Scriptures give the most faithful representation of the state and condition of the soul of man. The world was almost lost in disputes concerning the nature, condition, and immortality of the soul before divine revelation was made known to mankind by the gospel of Christ; but "life and immortality was brought to light by the gospel," and the future state of the soul of man, not discovered in an uncertain Platonical way with the greatest light and evidence from that God who hath the supreme disposal of souls, and therefore best knows and understands them. The Scriptures plainly and fully reveal a judgment to come, in which God will judge the secrets of all hearts, when every one must give an account of himself unto God, and God will call men to give an account of their stewardship here, of all the receipts they have had from him, and the expenses they have been at, and the improvements they have made of the talents he put into their hands. So that the gospel of Christ is the fullest instrument of the discovery of the certainty of the future state of the soul, and the conditions which abide it, upon its being dislodged from the body. But this is not all which the Scripture discovers as to the state of the soul; for it is not only a prospective glass, reaching to its future state, but it is the most faithful looking-glass, to discover all the spots and deformities of the soul; and not only shows where they are, but when they came, what their nature is, and whither they tend. The true original of all that disorder and discomposure which is in the soul of man, is only fully and satisfactorily given us in the Word of God.

The nature and working of this corruption in man had never been so clearly manifested, had not the law and will of God been discovered to the world; that is the glass whereby we see the secret workings of those bees in our hearts, the corruption of our natures; that sets forth the folly of our imaginations, the unruliness of our passions, the distempers of our wills, and the abundant deceitfulness of our hearts.

And it is hard for the most Elephantine sinner (one of the greatest magnitude) so to trouble these waters, as not therein to discover the greatness of his own deformities. But that which tends most to awaken the drowsy, senseless spirits of men, the Scripture doth most fully describe the tendency of corruption, "that the wages of sin is death," and the issue of continuance in sin will be the everlasting misery of the soul, in a perpetual separation from the presence of God, and undergoing the lashes and severities of conscience to all eternity. What a great discovery is this of the faithfulness of God to the world, that he suffers not men to undo themselves without letting them know of it before hand, that they may avoid it! God seeks not to entrap men's souls, nor doth he rejoice in the misery and ruin of his creatures, but fully declares to them what the consequence and issue of their sinful practices will be, assures them of a judgment to come, declares his own future severity against contumacious sinners, that they might not think themselves surprised, and that if they had known there had been so much danger in sin, they would never have been such fools as for the sake of it to run into eternal misery. Now God to prevent this, with the greatest plainness and faithfulness, hath showed men the nature and danger of all their sins, and asks them before hand what they will do in the end thereof; whether they are able to bear his wrath, and wrestle with everlasting burnings? if not, he bids them bethink themselves of what they have done already, and repent and amend their lives, lest iniquity prove their ruin, and destruction overtake them, and that without remedy. Now if men have cause to prize and value a faithful monitor, one that tenders their good, and would prevent their ruin, we have cause exceedingly to prize and value the Scriptures, which gives us the truest representation of the state and condition of our souls.

3. The Scripture discovers to us the only way of pleasing God and enjoying his favour. That clearly reveals the way (which man might have sought for to all eter-

nity without particular revelation) whereby sins may be pardoned, and whatever we do may be acceptable unto God. It shows us the ground of our acceptance with God, is through Christ, whom he hath made "a propitiation for the sins of the world," and who alone is the true and living way, whereby we may "draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Through Christ we understand the terms on which God will show favour and grace to the world, and by him we have ground of a *PARRESIA* [Greek.] access with freedom and boldness unto God. On his account we may hope not only for grace to subdue our sins, resist temptations, conquer the devil and the world; but having "fought this good fight, and finished our course by patient continuance in well doing, we may justly look for glory, honor, and immortality," and that "crown of righteousness which is laid up for those who wait in faith," holiness, and humility, for the appearance of Christ from heaven. Now what things can there be of greater moment and importance for men to know, or God to reveal, than the nature of God and ourselves the state and condition of our souls, the only way to avoid eternal misery and enjoy everlasting bliss!

The Scriptures discover not only matters of importance, but of the greatest depth and mysteriousness. There are many wonderful things in the law of God, things we may admire, but are never able to comprehend. Such are the eternal purposes and decrees of God, the doctrine of the Trinity, the incarnation of the Son of God, and the manner of the operation of the Spirit of God upon the souls of men, which are all things of great weight and moment for us to understand and believe that they are, and yet may be unsearchable to our reason, as to the particular manner of them.—[To be continued.]

THE SIMPLICITY OF THE SACRED WRITERS.

I CANNOT forbear taking notice of one other mark of integrity which appears in all the composition of the sacred writers, and particularly the Evangelists; and that is, the simple, unaffected, unornamental, and unostentatious manner, in which they deliver truths so important and sublime, and facts so magnificent and wonderful, as are capable, one would think, of lighting up a flame of oratory, even in the dullest and coldest breast. They speak of an angel descending from heaven to foretel the miraculous conception of Jesus; of another proclaiming his birth, attended by a multitude of the heavenly host praising God, "and saying, Glory to God in the highest, and on earth peace, good will towards men;" of his star appearing in the East; of angels ministering to him in the wilderness; of his glory in the mount; of a voice twice heard from heaven, saying, "This is my beloved Son;" of innumerable miracles performed by him, & by his disciples in his name; of his knowing the thoughts of men; of his foretelling future events; of prodigies accompanying his crucifixion and death; of an angel descending in terrors, opening his sepulchre, and frightening away the soldiers who were set to guard it; of his rising from the dead, ascending into heaven, and pouring down, according to his promise, the various and miraculous gifts of the Holy Spirit upon his apostles and disciples. All these amazing incidents do these inspired historians relate nakedly and plainly without any of the colourings and heightenings of rhetoric, or so much as a single note of admiration; without making any comment or remark upon them, or drawing from them any conclusion in honor either of their master or themselves, or to the advantage of the religion they preached in his name; but contenting themselves with relating the naked truth, whether it seems to make for them or against them; without either magnifying on the one hand, or palliating on the other, they leave their cause to the unbiased judgment of mankind, seeking, like genuine apostles of the Lord of truth, to convince rather than to persuade; and therefore coming, as St. Paul speaks of his preaching, "not with excellency of speech,—not with enticing words of man's wisdom, but with demonstration of the spirit, and of power, that," adds he, "your faith should not stand in the wisdom of men, but in the power of God." And let it be remembered that he, who speaks this, wanted not learning, art, or eloquence, as is evident from his speeches recorded in the Acts of the Apostles, and from the testimony of that great critic Longinus, who, in reckoning up the Grecian orators, places among them Paul of Tarsus; and surely, had they been left solely to the suggestions and guidance of human wisdom, they would not have failed to lay hold on such topics, as the wonders of their master's life, and the transcendent purity and perfection of the noble, generous, benevolent morality contained in his precepts, furnished them with. These topics, I say, greater than ever Tully, or Demosthenes, or Plato, were possessed of, mere human wisdom would doubtless have prompted them to make use of, in order to recommend, in the strongest manner, the religion of Jesus Christ to mankind, by turning their attention to the divine part of his character, and hiding, as it were in a blaze of heavenly light and glory, his infirmities, his sufferings, and his death. Had they called to their assistance all the arts of composition, rhetoric, and logic, who would have blamed them for it? Not those persons, I presume, who, dazzled and captivated with the glittering ornaments of human wisdom, made a mock at the simplicity of the Gospel, and think it wit to ridicule the style and language of the Holy Scriptures. But the all-wise Spirit of God, by whom these sacred writers were guided into all truth, thought fit to direct or permit them to proceed in a different method; a method, however, very analogous to that in which he has been pleased to reveal himself to us in the great book of nature, the stupendous frame of the universe; all whose wonders he hath judged it sufficient to lay before us in silence, and expects from our observations the proper comments and deductions, which have endued us with reason, he hath enabled us to make. And tho' a careless and superficial spectator

may fancy he perceives even in this fair volume many inconsistencies, defects, and superfluities; yet to a diligent, unprejudiced, and rational inquirer, who will take pains to examine the laws, consider and compare the several parts, and regard their use and tendency, with reference to the whole design of this amazing structure, as far as his short abilities can carry him, there will appear, in those instances which he is capable of knowing, such evident characters of wisdom, goodness and power, as will leave him no room to doubt of their author, or to suspect that in those particulars which he has not examined, or to a thorough knowledge of which he cannot perhaps attain, there is nothing but folly, weakness, and malignity. The same thing might be said of the written book, the second volume, if I may so speak, of the revelations of God, the Holy Scriptures. For as in the first, so also in this are there many passages, that to a cursory, unobserving reader appear idle, unconnected, unaccountable, and inconsistent with those marks of truth, wisdom, justice, mercy, and benevolence, which in others are so visible; that the most careless and inattentive cannot but discern them. And even these, many of them, at least, will often be found, upon a closer and stricter examination, to accord and coincide with the other more plain and more intelligible passages, and to be no heterogeneous parts of one and the same wise and harmonious composition. In both, indeed, in the natural as well as the moral book of God, there are, and ever will be, many difficulties, which the wit of man may never be able to resolve; but will a wise philosopher, because he cannot comprehend every thing he sees, reject for that reason all the truths that lie within his reach, and let a few inexplicable difficulties over-balance the many plain and infallible evidences of the finger of God, which appear in all parts, both of his created and written works? Or will he presume so far upon his own wisdom, as to say, God ought to have expressed himself more clearly? The point and exact degree of clearness, which will equally suit the different capacities of men in different ages and countries, will I believe, be found more difficult to fix than is imagined; since what is clear to one man in a certain situation of mind, time, and place, will inevitably be obscure to another, who views it in other circumstances. How various and even contradictory are the readings and comments, which several men, in the several ages and climates of the world, have made upon nature! And yet her characters are equally legible, and her laws equally intelligible, in all times and in all places: "There is no speech nor language where her voice is not heard: her sound is gone out through all the earth, and her words to the end of the world." All these misrepresentations therefore, and misconstructions, of her works, are chargeable only upon mankind, who have set themselves to study them with various degrees of capacity, application, and impartiality. The question then should be, why hath God given men such various talents? And not, why hath not God expressed himself more clearly? And the answer to this question, as far as it concerns man to know, is, that God will require of him according to what he hath, and not according to what he hath not. If what is necessary for all to know, is knowable by all; those men upon whom God hath been pleased to bestow capacities and faculties superior to the vulgar, have certainly no just reason to complain of his having left them materials for the exercise of those talents, which, if all things were equally plain to all men, would be of no great advantage to the possessors. If therefore, there are in the sacred writings, as well as in the works of nature, many passages hard to be understood, it were to be wished, that the wise and learned, instead of being offended at them, and teaching others to be so too, would be persuaded that both God and man expect that they would set themselves to consider and examine them carefully and impartially, and with a sincere desire of discovering and embracing the truth, not with an arrogant unphilosophical conceit of their being already sufficiently wise and knowing. And then I doubt not but most of these objections to revelation, which are now urged with the greatest confidence, would be cleared up and removed, like those formerly made to Creation, and the Being and Providence of God, by those most ignorant, most absurd, and yet most self-sufficient pretenders to reason and philosophy, the Atheists and Sceptics.—[West.]

Aristotle considers friendship as of three kinds; one arising from virtue, another from pleasure, and another from interest; but justly determines, that there can be no true friendship, which is not founded in virtue.

A deaf and dumb pupil, when asked in writing, what is Eternity? wrote upon his slate with his pencil, THE LIFE-TIME OF THE ALMIGHTY.

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[COMMUNICATED.]

THE ELDERS IN THE LAND OF ZION TO THE CHURCH OF CHRIST SCATTERED ABROAD.

BRETHREN, We think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally adopt the Scriptures of the old and new testament as the only rule of faith and practice, yet we believe, from the Scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true church to receive revelations, containing blessings and cursings, peculiarly adapted to itself as a church. We conclude it is a mistaken notion that the Scriptures of the old and new testament are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us, under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the old and new testament. They speak plainly of great things that shall be accomplished in the last days; such as preaching of the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Savior at his second coming, with all his saints to dwell with them in the millennium reign. And now, who with the Bible in his hand, can suppose that these great and marvelous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning; consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the Bishop or Agent in the land of Zion, to make known, from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the Bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the Bishop in Ohio, or from three elders. The elders therefore, will be careful not to recommend and send up churches to this place, without first receiving information from the Bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the Bishop in Ohio, or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages, which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices, is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three & four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expenses of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great: Therefore, prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops, in this region of country, is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for beside the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed. Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently. Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

* * * Our Elders abroad, may do much good by obtaining subscribers for the Star, and transmit the money by mail, to us, or the Bishop in Ohio.

HOSEA CHAPTER III.

WE select this chapter for a few comments, because it contains some figures of speech, as well as plain prophecy.

Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other Gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley: and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for an other man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Notwithstanding some, or nearly all professing denominations of what are called Christians, have invented a general rule to spiritualize the Scripture, yet these sacred records carry, on almost every page, a very different idea: For instance, when God said, let there be light and there was light, every rational man, that believes the word of God, must know it was temporally so, because the light continues yet. When God told Noah to prepare an Ark, for Behold I even I do bring a flood of waters upon the earth to destroy all flesh, who dare say it was not literally fulfilled? When Moses led the children of Israel out of Egypt, and Pharaoh followed after and was swallowed up in the Red Sea, what spiritual construction will turn this mighty scene, from the power of God naturally displayed to man? When the Lord told Ahaz, Behold a virgin shall conceive and bear a son, and Jesus Christ came in the flesh: not only them that saw him and believed then, but those who have believed and have been baptized, and have received the gift of the Holy Ghost since, know that this prophecy was literally fulfilled as foretold. Using such literal examples for a guide, we shall commence literalizing this Chapter of Hosea, and say the first verse alluded to sending the gospel to the Gentiles, which Peter and Paul afterwards fulfilled.—No one can dispute that the woman means the church, for the Lord has created a new thing in the earth: A woman shall compass a man, and the church of Christ will eventually triumph over the man of sin, and Satan will be bound. The second and third verses may refer to the son of perdition, who sold his master for money.—Then salvation to the Gentiles: which salvation was to continue many days, viz: to the present day. The fourth verse shows the time that the children of Israel were to remain scattered abroad, without the sacred things which God gave unto them when they were in favour with him. They were even to do without the Teraphim, [Urim & Thummim, perhaps] or sacred spectacles or declarers; supposed to be the same called gods and images when Jacob fled, from Laban. For Jacob was a man of God and did not worship idols or images. The original in Hebrew is Teraphim. Moses when blessing the tribes in the 33rd of Deuteronomy, says: Let thy Thummim and thy Urim be with thy Holy one. This brings to mind that important information on the same subject, which is recorded in the second Chapter of II. Macc abees, which the wisdom of man has seen fit to call Apocrypha. It reads thus:

It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it has been signified: And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but could not find it. Which when Jeremy perceived, he blamed them, saying, As for the place, it shall be unknown until the time that God gather his people together, and receive them unto mercy. Then shall the Lord shew these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.

The fifth verse directs to the time of the gathering, and positively promises their return, which our Savior referred to, when he declared that he would send his angels and gather his Elect.—Here let it be known once for all, that Israel, the twelve tribes of Jacob, are the Elect of God. Isa. 45th 4th and Romans 11th 28th which says, as touching the election, they are beloved for the fathers' sakes. Again, it not only promises the return of Israel in the latter days, but it declares that they shall seek the Lord their God, and David their King. Seek David their King! Here remember that David had been dead many years, for Hosea prophesied about 175 years before the Babylonish Captivity: It opens the meaning of the latter part of the 37th Chapter of Ezekiel, which speaking of the gathering of Israel, says that they shall dwell in the land that I have given unto Jacob my servant, and they shall dwell therein, they and their children, and their children's children for ever, and my servant David shall be their prince for ever. David must have had his eye upon the same thing when he said in the 71st Psalm, Thou shalt quicken me again, and shalt bring me up again from the depth of the earth. No man will attempt to say that the children of Israel have lived in the land of Jacob, governed by David as King or Prince, since God by the mouths of Hosea and Ezekiel declared, that such should be the case, in the latter days! The secret of the matter is, that God, in his infinite wisdom prepared the children of promise, the heirs of the Celestial Kingdom, to live twice in the flesh on the earth, once in a state of probation; and once in a state of approbation, and this is the reason why Job exclaimed: For I know my Redeemer liveth, and he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. And again this accounts for the Redeemed out of every kindred, and tongue, and people and nation, which John the Revelator saw [Rev. Chap. 5.] who were made kings and Priests to God, and reigned on earth, or as it is written [Rev. Chapt 20.] They lived and reigned with Christ a thousand years.

ITEMS FOR THE PUBLIC

IN connexion with the star, we publish a weekly paper, entitled "The Upper Missouri Advertiser,"

It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the Great West.

An extract from the Prophecy of Enoch in our next number.

The "Vision," which appears on the second page, is the greatest news that was ever published to man. It shows the economy of God, in preparing mansions for men: Blessed be the name of the Lord.

Notwithstanding the Month of May was wet and cold, the weather, for some time past, has been such, that the prospect of the farmer is fair, and we have hopes of good crops.

The frontier Indian war continues. There have been several killed on both sides. The government of the United States has appropriated \$ 300, 000 for this purpose, and we may calculate, the war will be prosecuted vigorously as far as necessary.

The Cholera Morbus commenced its deadly work at Quebec, Lower Canada about the first of June. It is said to be severer, than in Europe. The will of God must be done whether by pestilence, famine, or the sword.

TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

BRETHREN, As stars of the ensign, which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenant, even them that were from the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, entreating, and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction, by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days, to scare mankind to repentance; no; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they shall be judged according to their works: For, if God is the same yesterday, to-day, and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation, and this time: You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our Heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance.—Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

IT is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events, which astonish mankind: Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world, (as it is called across the Ocean) whispers so loud to the understanding, that he that runs may read the label on the Eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the Cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding Cholera Balls and dancing at the judgments of the almighty. In England, where an anxious multitude have been waiting for Reformation in government for years, disappointment is distraction. The house of Lords has rejected the Reform bill, and the proud hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin! All the Kingdoms of the East seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! so also earthquakes, wars, and rumors of wars, the distress of nations, the constant tide of emigration to the West, the wide spreading ravages of the Cholera Morbus, and the joy of the Saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

Worldly Matters.

DAVID Ritter of New-Haven, with twelve hands, manufactures \$10,000 worth of razor straps a year. And again the said David with five hands, turns off about \$1,000 worth of marble monuments, chimney pieces, &c.

At an election in Montreal, L. C. a dreadful riot took place, which resulted in the death of several men.

ROMANCE OF REAL LIFE.—On Friday April 21, 1832, D. Fabon, one of the coroners of this county, was called to view the bodies of Elizabeth Bird and Abraham Vanduyck, found drowned in Brown's pond, town of Clinton. They were tied together around the waist, and from previous declarations, no doubt remained but that they had deliberately made way with themselves. They were seen going to the Pond on Wednesday preceding, she quite intoxicated, and it was supposed he not much better. They had divested themselves of their upper garments which were carefully deposited near the Lake, together with a bottle containing the remains of a pint of rum which they had purchased that morning, perhaps not an hour before they took their fatal plunge. Both were habitually intemperate.—[Poughkeepsie paper.]

We learn from the Wyoming Republican, that three children were recently scalded to death in Luzerne county. The mother was engaged in boiling soap, when the pot fell from the crane, and the contents were dashed over two children playing on the floor before the fire; and the third, which was on her lap, she dropped into the boiling liquid in her frightful endeavors to rescue the other two.

EMIGRANTS.—On Sunday last, fourteen hundred and forty six emigrants arrived in this city from Europe, and yesterday, four hundred and twenty eight. The number which arrived at Quebec on the 25th, 27th and 28th of May, was two thousand, four hundred and eighty eight.—[N. Y. Com.]

A church bell of glass has been cast in Sweden; its diameter is six feet, and its tone is said to be finer than that of any metal.

Boston, May 18.

Yesterday forenoon Mr. George W. Coombs was at work in the well of Mr. William T. Spear, Prince Street, about 35 feet from the surface, and Mr. William Elm about 8 feet below him, both in the employ of Mr. Isaac Scott, laying lead pipe, and using a furnace with charcoal, for soldering. Coombs complained of faintness and Elm went up to assist him; but, in passing the furnace he was likewise taken faint, yet succeeded in reaching the top, and calling assistance. Before it arrived, however, Mr. C. had fallen to the bottom. He was drawn up, and two physicians attended immediately; but life was extinct. Mr. C. was about 25 years of age, and has left a wife and child. It was the opinion of the physicians that the fumes of the charcoal caused his death.—[Daily Adv.]

Boston, May 18.

A young girl aged about nine years, daughter of Mr. Ezra Palmer, residing at No. 92, Ann street, whilst reclining out of a chamber window in the third story to arrange a bird cage, lost her balance and fell to the ground. In her fall, she struck on the shoulder of a young man who was passing at the moment, and thus, happily, her life was preserved. She has, however, suffered severely from contusions, broken bones, and dislocations.—[Transcript.]

In Augusta, on Wednesday, a squall took place, which blew out the gable end of a brick building near the market, belonging to Mr. Bannock, which, falling on a small adjoining wood house killed two negroes that were in it, a woman, and child of three or four years old, and crippled two others. The wall was only one brick thick.—[Sa. Ga.]

GREAT FRESHET.—In consequence of a heavy rain which commenced on the 10th of May and continued till the 22d, the waters of the Kennebec river in Maine, rose to an unparalleled height. In many places it was 20 feet above low water mark, and has done immense damage, carrying away bridges, mills, houses and large quantities of lumber.

A gentleman, who within the past six months has visited nearly every principal town in the Valley of the Mississippi, has furnished the editor of the Journal of Commerce with a list, by which it appears that twenty four steamboats have been destroyed on the western waters, since the breaking up of the ice last spring.

PHENOMENON.—From the Poughkeepsie Telegraph, we learn that a piece of land, embracing an area of an acre and a half, on the eastern shore, in Dutchess county, three miles above Newburg, has sunk one hundred feet, so that the tops of the highest trees growing upon it, are scarcely level with the surrounding surface. It is supposed that a stream of water, flowing beneath the river, has finally washed away such a quantity of the supporting earth as to render this occurrence inevitable; if this be not a philosophical explanation, we must place the phenomenon to the credit of the theory of Capt. Symmes.—[N. Y. paper.]

THE COMET OF 1832.

On or about the 22d of next August B. A.'s Comet may be seen by means of telescopes somewhere near the direction of the seven stars. On the 19th of September, it will be visible to the naked eye just above the horizon in the North East, about 9 o'clock in the evening. About 10 o'clock in the evening of November 13th it will rise E. N. E., and will about that time appear the brightest. From the middle of October to the middle of November, it may be seen with great distinctness. August 22d its distance from the Earth will be 117,373,096 miles, and 157,179,530 from the Sun.—Its nearest approach to our planet will be on the 23d of October, when its distance from us will be 51,035,913 miles, and from the Sun 98,650,421. It will cross the Earth's orbit about the 1st of October, when it will be several hundred thousand miles farther from us than it will be when it passes its perihelion. Its nearest approach to the Sun will take place on the 28th of November

when its distance from that planet will be 83,444,193 miles, and from us 67,952,845.—[N. E. Review.]

THE POLES.—The heart bleeds when it contemplates the fate of this noble people. What a melancholy picture of prostrate liberty is presented in the following paragraph:

"From the 3d to the 6th of March, the gates of Warsaw were closed, whilst arrests were made of the young Poles said to be implicated in the late insurrection, were sent to Kiow, to be incorporated in the Russian regiments. A private letter states that those young men are sent off in tens of thousands to Siberia, to form colonies to people those dreary regions of perpetual snow and Cimmerian darkness. The pretended discovery of a new plot is the pretext for this wholesale banishment of the Polish race; including it is said not less than 40,000."

CHOLERA MORBUS

WE select an item under this head, which, gives an extensive view of this sweeping disease. The Atlantic cities tremble at the distant destruction of this irreconcilable foe to health and happiness, but the only alternative is, Trust in God. To endeavor to stay the progress of such a calamity by means, is—is what? why, what means would have stayed the angel's visit to the camp of the Assyrians?

The item is from the N. Y. Courier & Enquirer's Paris correspondent:

I find it impossible to procure the exact number of the deaths up to the latest moment with any pretensions to accuracy, but there cannot be the least doubt that they now exceed 10,000, and as the number of cases in the early stages of the disease when its character was more virulent than it has since become bore a proportion to the deaths somewhere between five to two and three to one, the number of persons affected by it may now be stated in round numbers to amount to at least 30,000 or about four per cent. on the whole mass of the population.

Supposing the disease to be suddenly arrested at its present point, which would be inconsistent with the whole of its previous history, the proportional loss which Paris has suffered with the other great cities of Europe which have yet been visited by the disease would be very considerable, as you will at once perceive on casting your eye over the following abstract, in which the 1st column gives the names of places, the second the amount of their population, the third the number of persons effected by cholera and the fourth the number of deaths.

Moscow,	350,000	8,576	4,690
Petersburg,	360,000	9,247	4,757
Vienna,	300,000	3,980	1,899
Berlin,	240,000	2,320	1,401
Humburgh,	100,000	874	455
Prague,	96,000	3,234	1,335
Breslaw,	78,000	1,276	670
Koenigsberg,	70,000	2,188	1,310
Magdebourg,	36,000	576	346
Braun,	33,000	1,540	604
Stettin,	24,000	366	250
Hall,	23,000	303	152
Elberg,	22,000	420	283
Hungry,	8,750,000	435,330	188,000
London,	1,500,000	2,534	1,328
Paris,	750,000	30,000	10,000
Edinburgh,	150,000	127	72
Glasgow,	180,000	782	305
Paisley,	60,000	359	204

HORRORS OF THE CHOLERA MORBUS.

We have witnessed in our days the birth of a new pestilence, which, in the short space of fourteen years, has desolated the fairest portion of the globe, and swept off at least fifty millions of our race. It has mastered every variety of climate, surmounted every natural barrier, conquered every people. It has not, like the simoon blasted life, and then passed away; the cholera, like small-pox or plague, takes root in the soil which it has once possessed. The circumstances under which the individual is attacked are no less appalling than the history of the progress and mortality of the disease. In one man says an eye witness, the prostration of strength was so great that he could hardly move a limb, though he had been but fifteen minutes before in perfect health, and actively employed in his business of a gardener. A Lascar in the service of an officer was seized in the act of picking up his rice, previous to going out to cut grass close to his master's feet, and being unable to call for assistance, he was observed by another person at a distance from him, picking up small stones and pitching them towards him, for the purpose of attracting his notice. This man died in an hour. It is no wonder that the approach of such a pestilence has struck the deepest terror into every community.

The origin of this disease is not known. It broke out at Jessore, about a hundred miles south east of Calcutta, in August, 1817. "Spreading from village to village, and destroying thousands of the inhabitants, it reached Calcutta early in September. It then spread into other parts of the country, taking different places in succession; and at length it appeared in the grand army, and eventually extending over a large portion of Hindostan." In Bassora, which contained 60,000 inhabitants, in fourteen days it destroyed from 15,000 to 18,000 persons. In seven months, it had extended from Caramania to Judea, over a space of not less than a hundred leagues, and reached the shores of the Mediterranean. But it was introduced into Europe at the mouth of the Volga on the Caspian Sea, in 1830.—[London Quarterly Review.]

Hymns,

Selected and prepared for the Church of Christ, in these last days.

THE CELESTIAL HOME.

BEYOND these earthly scenes in sight,
Immortal beings rest,
In realms of infinite delight;
The home of Jesus Christ.
CHORUS. O the home, the glorious home,
Of the beloved Son,
Where the righteous all shall meet
And be forever one!

Celestial home! could our weak eyes
But half its charms explore,
How would our souls desire to rise,
And live on earth no more!
O the home, the glorious home, &c.

There pain and sorrow never come,
No; nothing there is vain;
But perfect peace, and ceaseless bloom,
With endless pleasure reign.
O the home, &c.

No curse those blissful regions know;
Nor fears create despair,
For sin, the source of every woe,
Can never enter there.
O the home, &c.

There changing time is never known,
Nor Sun o'er mountain brow,
But God upon his shining throne
Fills one eternal now.
O the home, &c.

THE PILGRIMS' HYMN.

GO on, dear pilgrims, while below,
In wisdom's paths of peace,
Determin'd nothing else to know,
But Jesus' righteousness.

Do like the Savior, follow him,
He in this world has been,
And oft revil'd, but like a lamb,
Did ne'er revile again.

O take the pattern he has given,
Seek first the things of worth,
And learn the only way to heaven,
Is—worship God on earth.

Remember we must watch and pray
While journeying on the road,
Lest we should fall out by the way
And wound the cause of God.

Go on rejoicing day by day;
Your crown is yet before,
So fear no trials on the way,
The scene will soon be o'er.

Soon we shall reach the promis'd land,
With all the ransom'd race
And meet with Enoch's perfect band,
To sing redeeming grace.

There we shall be when Christ appears,
And all his glory see,
And reign with him a thousand years,
When all the world is free.

Our souls are in his mighty hand,
And he will keep them still;

If faithful, we shall surely stand
With him on Zion's hill.

Him, eye to eye, we there shall see
Our face like his shall shine;
O! what a glorious company,
When saints and angels join!

O! what a joyful meeting there,
In robes of white array!
Palms in our hands we all shall bear,
And crowns that ne'er decay!

We'll hasten to our earthly home,
While Jacob gathers in,
And watch our great Redeemer come,
And make an end of sin.

When we've been there a thousand years,
Bright shining as the Sun,
We've no less days to sing God's praise,
Than when we first begun.

BAD COMPANY, &c.

“EVIL communication,” says the text, “corrupts good manners.” The assertion is general, and no doubt all people suffer from such communication; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals are considered: and he, who associates with such, though they set him the example of breaking every commandment of the decalogue, is still said to keep good company.—I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be their station what it will, as bad company.

The three following classes will perhaps include the greatest part of those, who deserve this appellation.

In the first, I should rank all who endeavor to destroy the principles of Christianity—who jost upon Scripture—talk blasphemy—and treat revelation with contempt.

A second class of bad company are those, who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank gamblers of every denomination; and low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we call bad company, there are others who come under the denomination of ill chosen company: trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are only not vicious—With none of these a serious man would wish his son to keep company.

It may be asked what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true if we were determined never to have any commerce with bad men, we must, as the apostle remarks, “altogether go out of the world.” By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to consort with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the compan-

ions of our choice. Mixing with them occasionally cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having any thing instilled into him, we easily discover from his first actions, and rude attempts at language, the kind of persons with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters farther into life, his behavior, manners, and conversation, all take their cast from the company he keeps. Observe the peasant, and the man of education; the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us.

And as we advance in life, how few of us think for ourselves; How many of us are satisfied with taking our opinions at second hand;

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approaches of vice; this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgusting thing familiar. And this is indeed a kind provision of nature, to render labour, and toil and danger, which are the lot of men, more easy to him.

The raw soldier who trembles at the first encounter becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into a mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured.—[To be continued.]

A correspondent of the Nat. Intelligencer, among the many preventives against the Cholera, says:—God will hear, if man will pray. This we endorse as truth.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

A great man with the Lord, is what the world would call a poor wretch, or he is of no note. Thus the simple confound the wise.

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PRINTING,

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

THIS desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New-York, to July 31, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men, or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value: the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshiped his god in some stately chapel, every sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.

Revelations.

COMMANDMENT, GIVEN MARCH 8, 1831.

HEarken, O ye people of my church, for verily I say unto you, that these things are spoken unto you for your profit and learning; but notwithstanding these things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world: ye are also commanded never to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any has trespassed, let him not partake until he makes reconciliation. And again I say unto you, ye shall not cast any out of your sacrament meetings, who is earnestly seeking the kingdom; I speak this concerning those who are not of the church. And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out, but ye are commanded in all things to ask of God who giveth liberally, and that which the spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils: Wherefore, beware lest ye are deceived? and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited; that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what these gifts are, that are given unto the church, for all have not every gift given unto them, for there are many gifts, and to every man is given a gift by the spirit of God; to some is given one, and to some is given another, that all may be profited thereby; to some is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God or not, so that the manifestations of the spirit may be given to every man to profit with all. And again, verily I say unto you, to some it is given, by the spirit of God, the word of wisdom; to another it is given, the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given, the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from the Lord, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet not be of God. Behold, it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby; he that asketh in spirit asketh according to the will of God, wherefore it is done even as he asketh. And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed

with: and ye must practice virtue and holiness before me continually; even so: Amen.

COMMANDMENT, GIVEN MAY 9, 1831.

HEarken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold verily I say unto you, that there are many spirits, which are false spirits, which have gone forth in the earth, deceiving the world: and also satan hath sought to deceive you, that he might overthrow you: Behold I the Lord have looked upon you and have seen abominations in the church, which profess my name; but blessed are they who are faithful and endure whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold verily I say unto you, there are hypocrites among you, and have deceived some which has given the adversary power: but behold such shall be reclaimed, but the hypocrites shall be detected & shall be cut off, either in life or in death, even as I will, and wo is unto them that is cut off from my church, for the same is overcome of the world: wherefore, let every man be aware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth he is understood of man, because he reasoneth as a man, even so will I the Lord reason with you that you may understand; wherefore I the Lord asketh you this question, unto what was ye ordained: to preach my gospel by the spirit, even the comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, & received them to be of God, & in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way: and if by some other way, it be not of God; and again he that receiveth the word of truth doth he receive it by the spirit of truth, or some other way; if it be some other way it be not of God: Therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth, wherefore he that preacheth and he that receiveth understandeth one another and both are edified and rejoice together; and that which doth not edify is not of God and is darkness; that which is of God is light and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on earth, the like the light the spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you: wherefore it shall come to pass, that if you behold a spirit manifested that ye cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus and if he give not unto you that spirit, then you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation that ye be not overcome; neither with boasting, nor rejoicing, lest you be siezed therewith: he that receiveth of God, let him account it of God, & let him rejoice that he is accounted of God worthily to receive & by giving heed & doing these things which ye have received, and which ye shall hereafter receive, and the kingdom is given unto you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you that hear these words of mine from the mouth of my servant, for your sins are forgiven you. Let my servant Joseph, in whom I am well pleased, and my servant Parley, go forth among the churches and strengthen them by the word of exhortation; and also my servant John, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them which my Father hath given me shall be lost: and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye have received me ye are in me, and I in you: wherefore I am in your midst; and I am the good shepherd; and the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so: Amen.

EXTRACT FROM THE PROPHECY OF ENOCH.

AND it came to pass that Enoch continued his speech saying, Behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, That, as I was journeying and stood upon the place Mahujih, and I cried unto the Lord, there came a voice out of heaven, saying, Turn ye and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talketh one with another face to face; and he saith unto me, Look, and I will shew unto thee the world for the space of many generations. And it came to pass that I beheld in the valley of Shuun, and lo, a great people which dwelt in tents, which were the people of Sium. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shuun, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was a blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I shall come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Ghost, which beareth record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: And so great was the faith of Enoch that he had in the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command; and the rivers of water were turned out of their courses; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there was wars and bloodsheds among them, but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever:— But the Lord said unto Enoch, Zion hath I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold mine abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of man; and behold the power of Satan was upon all the face of the earth! And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven bearing testimony of the Father and Son, and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion: And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying, How is it that the heavens weep and shed forth her tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and so, thou art just; thou art merciful and kind forever; thou hast taken Zion to thine own bosom from all thy creations, from all eternity to all eternity, and nought it peace, justice and truth is the habitation of thy throne; and mercy shall go before thy face and have no end: how is it that thou canst weep? The Lord said

unto Enoch, Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto thy brethren here I said, and also, gave commandment, That they should love one another; and that they should choose me their father, but behold they are without affection; and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them: Behold I am God; Man of holiness is my name; Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them, also; and among all the workmanship of mine hand, there has not been so great wickedness, as among thy brethren, but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these, which thine eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them:— And that which I have chosen hath plead before my face: Wherefore he suffereth for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment: wherefore, for this shall the heavens weep; yea, and all the workmanship of mine hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an Ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look: and it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? when shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain, from the foundation of the world; and through faith I am in the bosom of the father: and behold Zion is with me? And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men? I am pained: I am weary because of the wickedness of my children? When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness, for a season, abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask thee, O Lord, in the name of thy only begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Noah, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: And the Lord said, Blessed is him through whose seed Messiah should come: For he saith, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whose cometh in at the gate and climbeth up by me shall never fall: Wherefore, blessed are they of which I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man cometh in the flesh, shall the earth rest? I pray thee show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent: and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder was reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord again, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord saying, Wilt thou not come again upon the earth, for inasmuch as thou art God, and I know thee, and thou hast sworn unto me and commanded me that I should ask in the name of thine only begotten, thou hast made me, and given unto me a right to thy throne, and not of myself but through thine own grace: wherefore, I ask thee, if thou wilt not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather

er out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also, saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: And all the days of Zion in the days of Enoch, were three hundred and sixty five years: And Enoch and all his people walked with God, and he dwelt in the midst of Zion: And it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

Selected.

THE EXCELLENCE OF SCRIPTURE.

[CONTINUED.]

THE Scripture comprehends matters of the most universal satisfaction to the minds of men; though many things do much exceed our apprehensions, yet others are most suitable to the dictates of our nature, as Origen bid Celsus see, whether it was not the agreeableness of the principles of faith with the common notions of human nature, which prevailed most upon all candid and ingenuous auditors of them. And therefore, as Socrates said of Heraclitus's books, what he understood was excellent, and therefore he supposed that which he did not understand was so too: so ought we to say of the Scriptures: if those things which are within our capacity be so suitable to our natures and reasons, those cannot contradict our reason which yet are above them. There are many things which the minds of men were sufficiently assured that they were, yet were to seek for satisfaction concerning them which they could never have had without divine revelation. As the nature of true happiness, wherein it lay, and how to be obtained, which the philosophers were so much puzzled with, the Scriptures give us full satisfaction concerning it. True contentment under the troubles of life, which the Scripture only acquaints us with the true grounds of; and all the prescriptions of Heathen moralists fill as much short of, as the directions of an empiric do of a wise and skillful physician. Avoiding the fears of death, which can alone be through a grounded expectation of a future state of happiness which death leads men to, which cannot be had but through the right understanding of the word of God. Thus we see the excellency of the matters themselves contained in this revelation of the mind of God to the world.

As the matters themselves are of an excellent nature, so is the manner wherein they are revealed in the Scripture; and that, 1. In a clear and perspicuous manner; not but there may be still some passages which are hard to be understood, as being either prophetic, or consisting of ambiguous phrases, or containing matters above our comprehension; but all those things which concern the terms of man's salvation, are delivered with the greatest evidence and perspicuity. Who cannot understand what these things mean, "what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?"—that "without faith it is impossible to please God?"—that "without holiness none shall see the Lord?"—that "unless we be born again we can never enter into the kingdom of heaven:" these and such like things are so plain and clear, that it is nothing but men's shutting their eyes against the light can keep them from understanding them; God intended these things as directions to men; and is he not able to speak intelligibly when he pleases? Ho that made the tongue, shall he not speak so as to be understood without an inflexible interpreter? especially when it is his design to make known to men the terms of their eternal happiness? Will God judge men at the great day for not believing those things which they could not understand? Strange, that ever man should judge the Scriptures obscure in matters necessary, when the Scripture accounts it so great a judgment for men not to understand them. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." Sure Lot's door was visible enough, if it were a judgment for the men of Sodom not to see it, and the Scriptures then are plain and intelligible enough, if it be so great a judgment not to understand them.

2. In a powerful and authoritative manner; as the things contained in Scripture do not so much beg acceptance as command it; in that the expressions wherein our duty is concerned, are such as awe men's consciences and pierce to their hearts and to their secret thoughts; all things are open and naked before this Word of God; every secret of the mind and thought of the heart lies open to its stroke and force; "it is quick and powerful, sharper than a two edged sword, piercing to the dividing asunder of soul and spirit, and of joints and in marrow, and is a discernor of the thoughts and intents of the heart." The word is a telescope to discover the great luminaries of the world, the truths of highest concernment to the souls of

men, and it is such a microscope as discovers to us the smallest atom of our thoughts, and discerns the most secret intents of the heart. And as far as this light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in its most secret and hidden recesses.

3. In a pure and unmixed manner; in all other writings, how good soever, we have a great mixture of dross and gold together: here is nothing but pure gold, diamonds without flaws, suns without spots. The most current coins of the world have their alloys of baser metals, there is no such mixture in divine truths; as they all come from the same author, so they all have the same purity. There is a Urim and Thummim upon the whole Scripture, light and perfection in every part of it. In the Philosophers we may meet, it may be, with some scattered fragments of purer metal, amidst abundance of dross and impure ore; here we have whole wedges of gold, the same vein of purity and holiness running through the whole book of Scripture. Hence it is called "the form of sound words;" here have been no hucksters to corrupt and mix their own inventions with divine truths.

4. In uniform and agreeable manner. This I grant is not sufficient of itself to prove the Scriptures to be divine, because all men do not contradict themselves in their writings, but yet here are some peculiar circumstances to be considered in the agreeableness of the parts of Scripture to each other, which are not to be found in mere human writings.

1. That this doctrine was delivered by persons who lived in different ages and times from each other. Usually one corrects another's faults, and we are apt to pity the ignorance of our predecessors, when it may be our posterity may think us as ignorant, as we do them. But in the Sacred Scripture we read not one age condemning another; we find light still increasing in the series of times in Scripture, but no reflections in any time upon the ignorance, or weakness of the precedent; the dimmest light was sufficient for its age, and was a step to farther discovery. Quintilian gives it as the reason of the great uncertainty of Grammar rules, "quia non analogia dimissa cœlo formam loquendi dedit;" that which he wanted as to Grammar, we have as to divine truth; they are delivered from heaven, and therefore are always uniform and agreeable to each other.

2. By persons of different interests in the world. God made choice of men of all ranks to be inditers of his oracles, to make it appear it was no matter of state policy, or particular interest, which was contained in his word, which persons, of such different interest, could not have agreed in as they do. We have Moses, David, Solomon, persons of royal rank and quality; and can it be any mean thing, which these think it their glory to be penners of? We have Isaiah, Daniel, and other persons of the highest education and accomplishments, and can it be any trivial thing which these employ themselves in? We have Amos, and other prophets in the Old Testament, and the apostles in the New, of the meaner sort of men in the world, yet all these join in concert together; when God tunes their spirits, all agree in the same strain of divine truths, and give light and harmony to each other.

3. By persons in different places and conditions; some in prosperity in their own country, yet all agreeing in the substance of doctrine; of which no alteration we see was made, either for the flattery of those in power, or for avoiding miseries and calamities. And under all the different dispensations before, under, and after the law, though the management of things was different, yet the doctrine and design was for substance the same in all. All the different dispensations agree in the same common principles of religion; the same ground of acceptance with God, and obligation to duty was common to all, though the peculiar instances wherein God was served might be different according to the ages of growth in the church of God. So that this uniformity considered in these circumstances, is an argument that these things came originally from the same spirit, though conveyed through different instruments to the knowledge of the world.

5. In a persuasive and convincing manner: and that these ways, 1. Bringing divine truth down to our capacity, clothing spiritual matter in familiar expressions and similitudes, that so they might have the easier admission into our minds. 2. Propounding things as our interest, which are our duty; thence God so frequently in Scripture, recommends our duties to us under all those motives which are wont to have the greatest force on the minds of men; and annexeth gracious promises to our performance of them; and those of the most weighty and concerning things. Of grace, favor, protection, deliverance, audience of prayers, and eternal happiness, and if these will not prevail with men, what motives will? 3. Courting us to obedience, when he might not only command us to obey but punish presently for disobedience. Hence are all those most pathetic and affectionate strains we read in Scripture: "O that there were such a heart within them, that they would fear me and keep all my commandments always, that it might go well with them, and with their children after them!"—"Wo unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be? Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? How shall I give thee up, Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zaboun? Mine heart is turned within me, my repentings are kindled together.—O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not?" What majesty and yet what sweetness and condescension is there in these expressions! What obstinacy and rebellion is it in men for them to stand out against God, when he thus comes down from his throne of majesty and woe rebukes sinners to return unto him that they may be pardon of! Such a matchless and unequalled sort of rhetoric is there in the Scripture, far above art and insinuations of the most learned orators. Thus we see the peculiar excellency of the manner wherein the truths contained in Scripture are revealed to us: thus we see the excellency of the Scripture, as it is a discovery of God's mind to the world.

The Scripture may be considered as a rule of life, or as a law of God, which is given for the government of the lives of men, and therein the excellency of it lies in the nature of the duties, and the encouragements to the practice of them.

1. In the nature of the duties required, which are most becoming God to require, men's reasonable for us to perform.

1. Most becoming God to require, as they are most suitable and agreeable to the divine nature, the imitation of which in our actions is the substance of our religion. Imitation of him in his goodness and holiness, by our constant endeavors of mortifying sin and growing in grace and piety. In his grace and mercy, by our kindness to all men, forgiving the injuries men do unto us, doing good unto our greatest enemies. In his justice and equity, by doing as we would be done by, and keeping a conscience void of offence towards God and towards men. The first takes in the duties of the first, the other the duties of the second table. All acts of piety towards God, are a part of justice; for as Tully saith, "Quid aliud est pietas nisi justitia, adversus deos?" And so our loving God with our whole hearts, our entire and sincere obedience to his will, is a part of natural justice; for thereby we do but render unto God that which is his due from us as we are his creatures. We see then the whole duty of man, the fearing God and keeping his commandments, is as necessary a part of justice, as the rendering to every man his own is.

2. They are most reasonable for us to perform, in that 1. Religion is not only a service of the reasonable faculties which are employed the most in it, the commands of the Scripture reaching the heart most, and the service required being a spiritual service, not lying in meats and drinks, or any outward observations, but in a sanctified temper of heart and mind, which discovers itself in the course of a Christian's life: but 2. The service itself is reasonable; the commands of the gospel are such, as no man's reason which considers them, can doubt of the excellency of them.—All natural worship is founded from the dictates of nature, all instituted worship on God's revealed will; and it is one of the prime dictates of nature, that God must be universally obeyed. Besides, God requires nothing but what is apparently man's interest to do; God prohibits nothing but what will destroy him if he doth it; so that the commands of the Scriptures are very just and reasonable.

2. The encouragements are more than proportionable to the difficulty of obedience. God's commands are in themselves easy, and most suitable to our natures. What more rational for a creature than to obey his Maker? All the difficulty of religion ariseth from the corruption of nature. Now God, to encourage men to conquer the difficulty arising thence, hath propounded the strongest motives, and most prevailing arguments to obedience. Such are the considerations of God's love and goodness manifested to the world by sending his son into it to die for sinners, and to give them an example which they are to follow, and by his readiness through him to pardon the sins, and accept the persons of such who so received him as to walk in him; and by his promises of grace to assist them in the wrestling with the enemies of their salvation. And to all these add that glorious and inconceivable reward which God hath promised to all those who sincerely obey him, and by these things we see how much the encouragements overweigh the difficulties, and that none can make the least pretence that there is no motive sufficient to down-weight the troubles which attend the exercise of obedience to the will of God. So that we see what a peculiar excellency there is in the Scriptures as a rule of life, above all the precepts of mere moralists, the foundation of obedience being laid deeper in man's obligation to serve his Maker, the practice of obedience being carried higher in those most holy precepts which are in Scripture, the reward of obedience being incomparably greater than what men are able to conceive, much less to promise or bestow.

The excellency of the Scriptures appear as they contain in them a covenant of grace, or the transactions between God and man in order to his eternal happiness. The more memorable any transactions are, the more valuable are any authentic records of them. The Scriptures contain in them the Magna Charta of heaven, an act of pardon with the royal assent of heaven, a proclamation of good will from God towards men; and can we then set too great a value on that which contains all the remarkable passages between God and the souls of men, in order to their felicity, from the beginning of the world? Can we think, since there is a God in the world of infinite goodness, that he should suffer all mankind to perish inevitably without his propounding any means for escaping of eternal misery? Is God so good to men as to this present life; and can we think, if man's soul be immortal, that he should wholly neglect any offer of good to men as to their eternal welfare? Or is it possible to imagine that man should be happy in another world without God's promising it, and prescribing conditions in order to it? If so, then this happiness is no free gift of God, unless he hath the bestowing and promising of it; and man is no rational agent, unless a reward suppose conditions to be performed in order to the obtaining it; or man may be bound to conditions which were never required of him; or if they must be required, then there must be a revelation of God's will, whereby he doth require them: and if so, then there are some records extant of the transactions between God and man, in order to his eternal happiness: for what reason can we have to imagine that such records, if once extant, should not continue still, especially since the same goodness of God is engaged to preserve such records, which at first did cause them to be indited? Supposing then such records extant some where in the world, of these grand transactions between God and men's souls, our business is brought to a period: for what other records are in the world that can in the least vie with the Scriptures, as to the giving so just an account of all the transactions between God and men from the foundation of the world? which gives us all the steps, methods, and ways whereby God hath made known his mind and will to the world, in order to man's salvation? It remains only then that we adore and magnify the goodness of God in making known his will to us, and that we set a

value and esteem on the Scriptures, as the only authentic instruments of that Grand Charter of peace, which God hath revealed in order to man's eternal happiness. [Stillingfleet.]

THE VALLEY OF THE JORDAN, AND THE DEAD SEA.

WE left the convent at three in the afternoon, ascended the torrent of Cedron, and a length, crossing the ravine, rejoined our route to the east. An opening in the mountain gave us a passing view of Jerusalem. I hardly recognized the city; it seemed a mass of broken rocks; the sudden appearance of that city of desolation in the midst of the wilderness had something in it almost terrifying. She was in truth the Queen of the Desert.

As we advanced, the aspect of the mountains continued constantly the same, that is, a powdery white—without shade, a tree, or even moss. At half past four, we descended from the lofty chain we had hitherto traversed, and wound along another of inferior elevation. At length we arrived at the end of the chain of heights, which close in on the west the Valley of Jordan and the Dead Sea. The sun was nearly setting; we dismounted and I lay down to contemplate at leisure the lake, the valley, and the river.

When you speak in general of a valley, you conceive it either cultivated or uncultivated; if the former, it is filled with villages, cornfields, vineyards, and flocks; if the latter, it presents grass or forests; if it is watered by a river, that river is windings, and the sinuosities or projecting points afford agreeable and varied landscapes. But here there is nothing of the kind. Conceive two long chains of mountains running parallel from north to south, without projections, without recesses, without vegetation. The ridge on the east, called the Mountains of Arabia, is the most elevated; viewed at the distance of eight or ten leagues, it resembles a vast wall, extremely similar to the Jura, as seen from the lake of Geneva, from its form and azure tint. You can perceive neither summits nor the smallest peaks; only here and there slight inequalities, as if the hand of the painter who traced the long lines on the sky had occasionally trembled.

The chain on the eastern side forms part of the mountains of Judea—less elevated and more uneven than the ridge on the west: it differs from it also in its character; it exhibits great masses of rock and sand, which occasionally present all the varieties of ruined fortifications, armed men, and floating banners. On the side of Arabia, on the other hand, black rocks, with perpendicular flanks, spread from far their shadows over the Dead Sea. The smallest bird could not find in those crevices of rock a morsel of food; every thing announces a country which has fallen under the divine wrath; every thing inspires the horror at the insect from whence sprung Ammon and Moab.

The valley which lies between these mountains resembles the bottom of a sea, from which the waves have long ago withdrawn: banks of gravel, a dried bottom—rocks covered with salt, deserts of moving sand—here and there stunted arbutus shrubs grow with difficulty on that arid soil; their leaves are covered with the salt which had nourished their roots, while their bark had the scent and taste of smoke. In stead of villages, nothing but the ruins of towers are to be seen. Through the midst of the valley flows a discolored stream, which seems to drag its lazy course unwillingly towards the lake. Its course is not to be discerned by the water, but by the willows and shrubs which skirt its banks—the Arab conceals himself in these thickets to waylay and rob the pilgrim.

Such are the places rendered famous by the maledictions of heaven: that river is the Jordan; that lake is the Dead Sea. It appears with a serene surface; but the guilty cities which are embosomed in its waves have poisoned its waters. Its solitary abyss can sustain the life of no living thing; no vessel ever ploughed its bottom—its shores are without trees, without birds, without verdure; its water frightfully salt, it is so heavy that the highest wind can hardly raise it.

In travelling in Judea, an extreme feeling of ennui frequently seizes the mind, from the sterile and monotonous aspect of the objects which are presented to the eye: but when journeying through these deserts, the expanse seems to spread out to infinity before you, the ennui disappears, & a secret terror is experienced, which, far from lowering the soul, elevates and inflames the genius. These extraordinary scenes reveal the land desolated by miracles;—that burning sun, the impetuous eagle the barren fig-tree; all the poetry, all the pictures of scripture are there. Every name recalls a mystery; every grotto speaks of the life to come; every peak re-echoes the voice of a prophet. God himself has spoken on these shores: these dried-up torrents, these cleft rocks, these tombs rent asunder, attest his resistless hand, the desert appears mute with terror; and you feel that it has never ventured to break silence since it heard the voice of the Eternal.

I employed two complete hours in wandering on the shores of the Dead Sea, notwithstanding the remonstrances of the Bedouins, who pressed me to quit that dangerous region. I was desirous of seeing the Jordan, at the place where it discharges itself into the lake; but the Arabs refused to lead me thither because the river, near its mouth, makes a detour to the left, and approaches the mountains of Arabia. It was, therefore, necessary to direct our steps toward the curve nearest us. We struck our tents, and travelled for an hour and a half with excessive difficulty, through a fine and silvery sand. We were moving towards a little wood of willows and tamarinds; which, to my great surprise, I perceived growing in the midst of the desert. All of a sudden the Bethlehmites stepped, and pointed to something at the bottom of a ravine, which had not yet attracted my attention.

Without being able to say what it was, I perceived a sort of sand rolling on through the fixed banks which surrounded it. I approached it, and saw a yellow stream

which could hardly be distinguished from the sand of its two banks. It was deeply furrowed through the rocks, and with difficulty rolled on, a stream surcharged with sand: it was the Jordan.

VALLEY OF JEHOSEPHAT.—The aspect of this celebrated valley is desolate the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of the city appear. The eastern side is formed by the Mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon. These two mountains adjoin each other, are almost bare, and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some wild olives some bloughed land, covered with hysop, and a few ruined chapels. At the bottom of the valley, you perceive a torrent, traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins at the foot of the mountain of Scandal, under the village of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. Three ancient monuments are particularly conspicuous: those of Zachariah, Josophat, and Absalom. The sadness of Jerusalem, from which no smoke ascends, and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of those tombs, ruined, sacked, & half exposed to view, would almost induce one to believe, that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.

THE RUINS OF CARTHAGE.—From the summit of Byrsa, the eye embraces the ruins of Carthage; which are more considerable than are generally imagined: they resemble those of Sparta, having nothing well preserved, but embracing a considerable space. I saw them in the middle of February; the olives, the fig-trees, were already bursting into leaf; large bushes of angelica and acanthus formed tufts of verdure, amidst the remains of marble of every color. In the distance I cast my eyes over the Isthmus, the double sea; the distant isles, a cerulean sea, a smiling plain, and azure mountains. I saw forests and vessels, and aqueducts; Moorish villages, and Maltese hermitages; glittering minarels, and the white buildings of Tunis. Surrounded with the most touching recollections, I thought alternately of Dido Sophonisba, and the noble wife of Asdrubal; I contemplated the vast plains where the legions of Annibal, Scipio, and Caesar were buried; my eyes sought for the sight of Utica. Alas! the remains of the palace of Tiberius still remain in the island of Cypri, and you search in vain at Utica for the house of Cato. Finally, the terrible Vandals, the rapid Moors, passed before my recollection which terminated at last on Saint Louis expiring on that inhospitable shore.—[Chateaubriand's Travels, &c.]

RESTORATION OF THE JEWS.

SAYS the Apostle, I would not that ye should be ignorant of this mystery that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved.—Romans xi. 25.

Few commentators extend the time for the restoration or conversion of the Jews beyond the year 1866. Of the fact of their conversion, none who believe the New Testament can doubt. But the precise time, and the way and the manner in which this will be effected, the Lord has reserved to himself, and it must be expected, that the opinion of men in regard to it will be various, and in many instances contradictory. In all probability it will take place near the time of that thousand years of peace and rest, foretold in the Revelation, when satan shall be bound, and not be permitted to deceive the nations any more till the thousand years are finished.

The Lord, and not man, will have the glory of bringing about this event, and all the efforts and undertakings of men to accomplish it will prove unavailing, as heretofore has been the case down to the present time. A Jew once said to me, says Adam Clarke, 'There are some of you christians who are making wonderful efforts to convert the Jews. Ah, there is none but God Almighty that can convert a Jew.' Adam Clarke remarks, 'Truly I believe him. Only God can convert any man: and if there be a peculiar difficulty to convert any soul, that difficulty must be in the nonconversion of the Jew.—[Reformer.]

REMARKS. Neither the house of Joseph in America, nor the Jews among all nations, nor the Ten Tribes which went to that country "where never mankind dwelt," can be converted by ministers, though the Gentiles are: for God has said to his Son, in the Psalms, Thy people [Israel] shall be willing in the day of thy power; (that is, when he comes in the clouds of heaven, and all the tribes mourn, [the whole 12.] they will be ready and willing to receive the Messiah.)—[Star.]

BIBLE PROVERBS.

Wickedness proceedeth from the wicked. What is that proverb, &c. The days are prolonged, and every vision faileth? * * Thus saith the Lord God:—The days are at hand, and the effect of every vision. The fathers have eaten sour grapes, and the children's teeth are set on edge. Physician heal thyself. The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

The Providence (R. L.) American, gives the names, ages and residence of thirty-seven Revolutionary Soldiers, who were present at the recent celebration of our National Independence in that city. The oldest was 94 and the youngest 62. At the celebration in 1830 says the American, 76 Revolutionary Soldiers were present; and in 1831, 53. In a few years more, those last remains of Revolutionary glory will live only in the memories of their countrymen.

THE EVENING AND THE MORNING STAR.

PRESENT AGE OF THE WORLD.

THERE are so many different opinions upon, as well as various periods to the age of the world, that we fear the truth of the matter will be believed by few. Whether by the commentators upon the sacred writings, or by the clergy, the term of four thousand and four years, was put down as the exact time from the beginning till the birth of the Savior, we shall not pretend to say, but content ourselves by stating, that 4004 years, which is the present Christian calculation, added to the current year of our Lord, makes but 5836 years since the commencement of time in this world. But upon collecting the passed periods that the Lord has been pleased to measure out to his servants, by the prophets, we find a very different amount of years from the beginning. We compute thus:

Table with 3 columns: Chapters, Years, and specific time periods. Includes entries for Gen. 5 & 8, 11, 21, 25, 47, Ex. 12, and various calculations for years before Christ and since his birth.

Here we have more than a century and a half difference on a subject of the utmost importance to the human family; and that, too, from the word of the Lord: And how comes this, asks the humble enquirer, I thought the spirit of God taught his disciples alike in all ages, and in all things? Be patient, beloved reader, and you shall know where the error comes from. The different parcels of time, from the creation till Jacob told Pharaoh the days of his pilgrimage were 130 years, are just as explicit as words at full length can make them; and he that will, may add the years of each man from birth to birth, till he comes to Jacob's pilgrimage, when he entered Egypt, and he will find 2238 years. Very well, but notwithstanding the word of the Lord says, in several places, that the children of Israel sojourned in Egypt four hundred and thirty years, in words at full length, yet all christendom reject the account, and declare that the said 430 years commenced when Abram departed from Ur in Chaldea, leaving Israel in Egypt but 220 years; and some have actually had the presumptuous audacity, to endeavor to strengthen this calculation, by quoting Paul's words in the third chapter of Gallatians: 'The covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. Now let us search out the word confirm, and we shall learn that Paul allowed the children of Israel to be in Egypt 430 years, according to the record of the prophets. The 105th Psalm says, O ye seed of Abraham his servant, ye children of Jacob his chosen: He is the Lord our God; his judgments are in all the earth: He hath remembered his covenant to a thousand generations; which he made with Abraham, and his oath unto Isaac, confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. He that believes the bible, knows that God made a covenant with Abraham; and said to Isaac, I will perform the oath which I swore unto Abraham thy father, and when the same God spake to Jacob saying, Fear not to go down into Egypt—I will surely bring you up again, in addition to the promise before, that, in him and his seed should all the families of the earth be blessed, he has the confirmation, that Paul when he used confirm had no reference to the time when God made the covenant with Abraham. Besides the prophetic declaration that the seed of Abraham should be a stranger in a land not theirs; and they should be afflicted 400 years (Gen. 15.) Stephen says, in the 7th chapter of Acts, that they were evil entreated that length of time, which just agrees with the general account, that about 30 years after Jacob went into the land of Goshen a new king rose up, who began to torment Israel and to increase the tale of his labor, which lasted four hundred years!

The objection to this account of time, is, like others against the scripture, made by man upon the supposition, that if Levi begat Kohath, and Kohath begat Amram, and Amram begat Moses, there could not have been 430 years, as the age of man at that day rarely exceeded 120 or 130 years.

As there is but one place, as we recollect, that carries an idea that Moses was the SON of Amram, if the world will furnish us with The Book of the Kings of Israel and Judah, mentioned in the 9th chapter of I Chronicles, wherein the genealogies of the fathers of Israel were regularly kept we will endeavor to explain the secret: so we add 430 years to the last sum, and it makes 2668 years when God brought Israel out of bondage.

From this till the Savior came, are 1491 years: Divided thus: To the commencement of Solomon's Temple, 480, as mentioned in the 6th chapter of the first book of Kings. From thence to the Babylonish captivity of the Jews, are 411 years, drawn from the different reigns of the various Kings. In this account, we think there is a small difference, not to exceed 8 or 10 years; we take the least. From the Babylonish captivity till the birth of the Savior, not only the scripture and commentators, but the Book of Mormon also, agree in 600 years; which three sums, added to 2668, give an aggregate of four thousand one hundred and fifty five years to the commencement of this present era.

We will remark here, that years cannot be calculated by generations: For the 1948 years from Adam to Abraham included 20 generations: 974 years to a generation in all, but before the flood about 165 years. From Abraham to Christ were 42 generations, 2211 years; which would give about 524 years to a generation: But as the sacred writer divided the said 2211 years into three portions of fourteen generations each: We have, from Abraham to David, 1126 years; equal to 80 1/2 years to a generation. From David to the captivity at Babylon, 483 years; equal to 34 1/2 years to a generation: And from the captivity to the birth of Christ, 600 years; equal to 42 1/2 years to a generation. Wherefore, he that is wise will watch the signs, without measuring the length of a generation.

As no serious objections have been made to the current account of time, called the Christian era, we shall not only suppose it correct, but set it down so, at 1832, and, with the old and new eras, we have Five thousand nine hundred and ninety one years; leaving the world NINE years from the beginning of the seven thousandth year, or sabbath of creation: But as all have the privilege of ascertaining such facts for themselves, we ask no man to take our word for the age of the world; the word of the Lord is enough, and whether it be 160, or only 9 years to the morning of the Great Day, is not so much matter, as the solemn reality—Are we ready?

TO THE HONORABLE MEN OF THE WORLD.

TO the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, by every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that despitefully use us, and persecute us, or you and the world may know, that we are not the children of God. Therefore, to be obedient to the precepts of our divine master, we say unto you, Search the Scriptures—search the revelations which we publish, and ask your heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting, he will answer you by the power of his Holy Spirit: You will then know for yourselves and not for another: You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No: for, when men receive their instruction from him that made them, they know how he will save them. Then again we say, Search the Scriptures; search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel, when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you: Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or in the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the Moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, Search the revelations of God: study the prophecies, and rejoice that God grants unto the world seers and prophets: They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth: they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time, to gather his elect; they saw the end of wickedness on earth, & the sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity: And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

THE BOOK OF ETHER.

THE Book of Mormon contains a short history of a race of people, which lived on this continent many generations before the children of Israel came to it. This brief account was written by a prophet of the Lord, named Ether; and his account, embracing a period from the confounding of the language at the building of Babel, to about 600 years before the birth of the Savior is supported by the Bible; for the Lord declares, that he scattered them abroad from thence, upon the face of all the earth: This nation, which, in honor of one of the first families that came over, were called Jaredites, must have had the unmolested control and use of America, near 1500 years. No nation, since then, can boast of so long a national existence; and but few before: the Adamites, or, at least, some Cainites, had the world to themselves about 1600 years before the flood.—As to the Jaredites, no more is known than is contained in The Book of Ether. Perhaps "Dighton writing Rock," in Massachusetts, may hold an unknown tale in relation to these Pioneers of the land of liberty, which can yet be revealed. God is great, and when we look abroad in the earth, and take a glimpse through the long avenue of departed years, we can not only discover the traces in artificial curiosities, and common works, and small hills, mountain caves, and extensive prairies, where the Jaredites filled the measure of their time, but, as they were a very large race of men, whenever we hear that uncommon large bones have been dug up from the earth, we may conclude, That was the skeleton of a Jaredite. The mystery of man in this world, has not been

unfolded to all, yet; and it may not be, in full, till the Savior comes; but enough has come to light, in these last days, to show that man was made to multiply and replenish the earth and subdue it, whether a few branches of Christendom knew it or not. To the point; a beautiful sketch of the Book of Ether is handed down to us, in the Book of Mormon, by Moroni. We give an extract.

And it came to pass that the days of Ether was in the days of Coriantumr; and Coriantumr was king over all the land. And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be constrained because of the spirit of the Lord which was in him; for he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance, lest they should be destroyed, saying unto them, That by faith all things are fulfilled; wherefore, whose believeth in God, might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glory by God. And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not. And now I, Moroni, would speak somewhat concerning these things: I would shew unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith: for it was by faith that Christ shewed himself unto our fathers, after that he had risen from the dead; and he shewed not himself unto them, until after they had faith in him; wherefore it must needs be that some had faith in him, for he shewed himself not unto the world. But because of the faith of men, he has shewn himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen; wherefore ye may also have hope, and be partakers of the gift, if ye will but have faith. Behold, it was by faith that they of old were called after the holy order of God; wherefore, by faith was the law of Moses given. But in the gift of his Son, hath God prepared a more excellent way; and it is by faith that it hath been fulfilled: for if there be no faith among the children of men, God can do no miracle among them; wherefore he shewed not himself until after their faith. Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth. Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost. Behold, it was the faith of Ammon and his brethren, which wrought so great a miracle among the Lamanites; yea, and even all they which wrought miracles, wrought them by faith, even those which were before Christ, and also them which were after. And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith. And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God. And there were many whose faith was so exceeding strong even before Christ came, which could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad. And behold, we have seen in this record, that one of these was the brother of Jared: for so great was his faith in God, that when God put forth his finger, he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith. And after that the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold any thing from his sight; therefore he shewed him all things, for he could no longer be kept without the veil. And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ. And I said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing: for Lord, thou hast made us mighty in word by faith, whereunto thou hast not made us mighty in writing: for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them. Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.—And when I had said this, the Lord spake unto me saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness: and if men come unto me, I will shew unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me: for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness.

And now I, Moroni, proceed to finish my record concerning the destruction of the people of which I have been writing. For behold, they rejected all the words of Ether: for he truly told them of all things, from the beginning of man; and how that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, which dwelleth upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like

unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they which dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they which are numbered among the remnant of the seed of Joseph, which are of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they which were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the Scripture which saith, There are they which were first, which shall be last; and there are they which were last, which shall be first.

LET every one that queries about mere Revelations from the Lord, take his bible and see if God ever acknowledged a church to be his, unless there was a prophet in it. This is one of the most important points relative to salvation, for, as it is written, not every one that says Lord, Lord, shall enter into the kingdom of heaven.

One of the commandments says, My servants who are abroad in the earth, shall send forth the account of their stewardships to the land of Zion, for Zion shall be a seat, and a place to receive, and to do all these things: Wherefore we would remind the elders at a distance, to send forth, to the Editor of the Star, post paid, all matters connected with their mission, embracing historical facts, the number of seaves the faithful laborers are blessed with, and all else, that may be well-pleasing in the sight of him who said, What thou seest, write in a book.

The prophet told the truth, when, prophesying of the last days, he said, The good is perished out of the earth; for so it is. Christ's disciples were nick-named CHRISTIANS, in the meridian of time; and his disciples, are now called MORMONITES without authority or provocation, by the sectarian papers, as well as the political; not, however, with an intimation to follow the Savior's golden rule, or to teach mankind, to embrace Paul's more excellent way! Let brotherly love continue.

The editor of this paper, husked, of this season's growth, ripe corn on the 28 July last; some of which has been planted for a second crop, and is coming on finely.

Worldly Matters.

CONGRESS has appropriated, for internal improvements this year, more than \$1,000,000. The President of the United States, has put his veto to the bill, rechartering the U. S. Bank. The remains of the celebrated French minister Casimir Perrier, as soon as he died with the cholera, were buried with great pomp, at Paris, in a separate apartment.

According to a report recently made in Congress there have been in the United States 52 steamboat explosions—256 persons killed, and 104 persons wounded.

A London paper states that the Rev. C. C. Colton, the author of Lacon, put a period to his existence on Saturday, at Fontainebleau. The dread of undergoing a surgical operation, is the cause assigned for committing this melancholy act.

We learn that the amount of duties secured to be paid at the Custom House in New York for the quarter ending on the first day of April last, exceeds five millions seven hundred thousand dollars, a sum exceeding by nearly one million of dollars the amount ever before secured in the corresponding quarter of any previous year.

A workman in the employ of Mr. Stevens, one of the tavern keepers in Andover, dug up a root in the field, on Thursday last, and not understanding its nature, bit off and ate a piece of it. He died in consequence, in about one hour and a half. The root, we believe, is called the Sicuta Root.

American Nankeens.—A sample of this article has been shown us, made of the nankeen-colored cotton, raised in Georgia, on the estate of Senator Forsyth. It is sold at \$2 the piece, and is finer than the India nankeen ordinarily worn; still finer samples are intended to be manufactured. It differs advantageously from the India in the important particular of not fading from wear. On the contrary, a sample was shown us which had been in wear two years, and had grown of a darker and richer color. It is made at Patterson, N. J. and persons can see the article, or be supplied with it, by applying to Mr. N. F. Williams, Bowly's wharf, Baltimore.—[Baltimore Patriot.]

The N. Y. Observer contains a letter from Paris, dated April 30th of which the following is an extract:—

"From all I can learn, although there have been many cases of Cholera among the higher classes and those in easy circumstances, the great body of those who have fallen victims to it, are the wretched and the vicious. The drunkard, whether high or low, stands but little chance to escape: and among those wretched, truly wretched beings, the prostitutes of the city, the mortality has been frightful. In one house in which there were sixty of these women, not one escaped! and in a street, the Rue de la Mortellerie, in which there were computed to be 1,300 of them, 1,200 have fallen victims.

THE MINING COUNTRY.

THE situation of this whole country called the lead mines in the state and territory, and the country adjoining the mining district, embracing an extent of about 400 miles long, and 60 or 70 broad, is at this time in a condition of distress, unparalleled in the history of our country.

Travel west, east north, or south, we see nothing but waste, destruction and dilapidation. Fields half plowed for sowing and planting; some just planted; gardens partly made; hogs, cattle, fowls, &c. running wild, houses vacated and left with all the furniture within them, and not an inhabitant within 60 miles, presents an aspect too gloomy for reflection.

Four years of the hardest kind of times for all who continued to reside in this country, have passed leaving no other consolation, than the belief, that they would sometime, come to an end. This spring seemed to open prospects in the most flattering manner, and every man, woman and child seemed to gladden as spring approached. It was a common exclamation here, that our hard times were at an end. The farmers, the miners, the smelters, the mechanics, the merchants, all began their business as if they had been endowed with new life. Their prospects were flattering; they built their hopes on the result of their season's business.

How is the scene changed? Look at our condition now, and the question is solved. The whole country is vacated and its inhabitants driven by our barbarous neighbors, whom we have so long fostered and fed, into forts, blockades, &c. and none dare, without an escort of from 50 to 100 well armed men, go to visit their farms. Our allied enemy have nearly or quite surrounded us; they are now marching their large armies of incendiaries upon our borders. We have not force enough here to compete with them. The Illinois militia are disbanded and has left us to fight our own battles, defend our own country, or fall a sacrifice to the tomahawk and scalping knife.

The United States' troops are too low down to afford any protection to this part of the country. We cannot go out to wage an offensive war against our enemy, without hazarding the safety of women, children, and property at our homes.— Hence we can do but little towards concluding the destructive war, till we get some relief from other sources.

The people are all fortified in different parts of the country, with but a few days provision, and nothing growing in the country. Should this war continue, famine without some relief from the lower country, must be the result. We are willing to fight our battles if our families can be protected.

Our mails are all stopped except some carried by express, and then generally interrupted and cut off by the Indians.

We have only given above a faint picture of the situation of this upper Mississippi region.—[Galenian of M.y.]

PARIS correspondent of the New-York Courier & Enquirer, has the following TABLE OF POPULATION.

The fourth year of scarcity with which France is now threatened gives an additional interest to the statistical table which I now subjoin. It contains a statement of the average price of corn in France and Prussia respectively for the ten years from 1821 to 1830; both inclusive. The other columns indicate the number of deaths and births, and the excess of the births over the deaths, in each year, and it is not a little interesting to see how this excess is affected by the price of corn.— The total population of Prussia is about thirteen millions, while that of France is fully 32, and yet the total excess of births over deaths during the whole ten years is in Prussia 1,603,904, while in France it is not more than 1,829,830, supposing the numbers to be the same for 1830 as for the previous year. The French prices are of course stated in francs and centimes per hectolitre, and the Prussian in thalers and decimal parts of a thaler per bushel—the value of a thaler in French money being 3 francs 71 centimes.

FRANCE.

Table with 5 columns: Years, Mean Price, Deaths, Births, Excess. Rows for years 1821-1830 and totals.

PRUSSIA.

Table with 5 columns: Years, Mean Price, Deaths, Births, Excess. Rows for years 1821-1830 and totals.

3,439,424 5,043,323 1,603,904

CONTINUED.

VIRTUE is soon thought a severe rule; the gospel, an inconvenient restraint a few pangs of conscience now and then interrupt his pleasures; and whisper to him that he once had better thoughts: but even these by degrees die away; and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate leader of vicious pleasures—perhaps into an abandoned tempter to vice.—So carefully should we oppose the first approaches of sin; so vigilant should we be against so insidious an enemy!

Our own bad inclinations form another argument against bad company. We have so many passions and appetites to govern; so many bad propensities of different kinds to watch, that amidst such a variety of enemies within, we ought at least to be on our guard against those without. The breast even of a good man is represented in scripture, and experienced in fact to be in a state of warfare. His vicious inclinations are continually drawing him one way; while his virtue is making efforts another. And if the scriptures represent this as the case even of a good man, whose passions, it may be imagined, are become in some degree cool, and temperate, and who has made some progress in a virtuous course; what may we suppose to be the danger of a raw unexperienced youth, whose passions and appetites are violent and seducing, and whose mind is in a still less confirmed state? It is his part surely to keep out of the way of temptation; and to give his bad inclinations as little room as possible to acquire new strength.—[Gilpin.]

TRUTH.

TRUTH, is the glory of time, and the daughter of eternity; a title of the highest grace, and a note of divine nature; she is the life of religion, the light of love, the grace of wit, and the crown of wisdom; she is the beauty of valor, the brightness of honor, the blessing of reason, and the joy of faith; her truth is pure gold, her time right precious, her word is most glorious; her essence is in God, and her dwelling with his servants; her will in his wisdom, and her work to his glory; she is honored in love, and graced in constancy; in patience admired, and in charity beloved; she is the angel's worship, the virgin's fame, the saint's bliss, and the martyr's crown; she is the king's greatness, and his council's goodness; his subjects' peace and his kingdom's praise: her heart never faints, her tongue never trips, her hand never fails, and her faith never fears: her church is without schism, her city without fraud, her court without vanity, and her kingdom without villany. In sum, so infinite is her excellence in the construction of all sense; that I will thus only conclude in the wonder of her worth; she is the nature of perfection in the perfection of nature, where God in Christ shews the glory of christianity.—[N. Breton, 1616.]

HOPE.

AS the influence of the sun upon the earth; or the light of the moon upon the blackness of night; so is hope to the soul. It is hope that enkindles the spirits when dimmed by disappointments, and chilled by the cold touch of despair. It is the boon of heaven to man, and serves as a faithful pilot to guide him through the dark avenues of life, nor ever shrink from the parts assigned it. Mankind are all inspired by this kind soother of anxious toil—it is coeval with our creation, and as lasting as our existence. In childhood it amuses; in youth it encourages and animates; in manhood it promises greater preferments and more eminent distinctions; and in the declivity of life, it strengthens and supports—it strews roses on our path-

way to the tomb, and although the pleasures and allurements of earth may cheat, hope still clings to us with enthusiastic fondness; nor does it wane with the decline of our existence, 'but travels through nor quits us when we die.' Sweet harbinger of joy! Life without thee, were a world without light—a deathlike song—a frightful dream! Where could we flee in adversity but to thee? When sorrow and sadness pour upon us like a mighty deluge—when grief corrodes within the breast—when cares perplex the mind, and disappointments bring their train of melancholy, or despair fixes her talons deep upon the heart; it is hope alone that can light up the dark paths of life, and bear us up from shrinking under the heavy hand of affliction. A well founded hope presents the future illuminated by its own unfolding radiance; it refers us to a nobler world than this—to the beautiful shores of immortality; and when the last convulsive throb of nature ceases to beat within the breast, hope with radiant finger points to realms of ever lasting felicity and joys unspeakable.—[Ladies Magazine.]

EVENING.

THERE are two periods in the life of man in which the evening hour is peculiarly interesting in youth and in old age. In youth, we love it for its mellow moonlight, its million of stars, its thin rich and soothing shades, its still serenity, amid these we commune with our loves or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbath there, or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen until we can almost see and hear the waving wings and melting songs of other worlds. To youth evening is delightful, it accords with the flow of his light spirits, the fervor of his fancy, and the softness of his heart. Evening is, also, the delight of virtuous age; it affords hours of undisturbed contemplation; it seems an emblem of the tranquil close of busy life, serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its wings over the grave, as if watching for the day star of eternity.

Hymns,

Selected and prepared for the Church of Christ, in these last days.

HAPPY SOULS.

O HAPPY souls who pray
Where God appoints to hear!
O happy saints who pay
Their constant service there!
We praise him still;
And happy we;
We love the way
To Zion's hill

No burning heats by day,
Nor blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun
And he our shade,
To guard the head
By night or noon.

God is the only Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacob's race,
Peculiar grace,
And glory to—

WE SHALL SEE HIM AGAIN.

FROM the regions of glory an angel descended,
And told the strange news how the babe was attended:
Go, shepherds, and visit this heavenly stranger;
Beneath that bright star, there's your Lord in a manger!
Hallelujah to the Lamb,
Whom our souls may rely on;
We shall see him again,
When he brings again Zion.

Glad tidings I bring unto you and each nation;
Glad tidings of joy, now behold your salvation:
Arise all ye pilgrims and raise up your voices,
And shout—The Redeemer! while heaven rejoices!
Hallelujah to the Lamb, &c.

Let glory to God in the highest be given,
And glory to God be re-echo'd in heaven;
Around the whole world let us tell the glad story,
And sing of his love, his salvation, and glory,
Hallelujah to the Lamb, &c.

The kingdom is yours by the will of the Father,
Whose uplifted hand just the righteous will gather,
Before all the wicked will pass as by fire,
And heaven shall shine with the coming Messiah.
Hallelujah to the Lamb, &c.

PRaise TO GOD.

SEE all creation join
To praise th' eternal God;
The heavenly hosts begin the song,
And sound his name abroad.
CHORUS. By all that shines above
His glory is express'd;
But saints that know his endless love,
Should sing his praises best.

The sun with golden beams,
And moon with silver rays,
The starry lights, and twinkling flames,
Shine to their Maker's praise.
By all that shines above, &c.

He built those worlds above,
And fix'd their wondrous frame;
By his command they stand or move,
And always speak his name.
By all that shines above, &c.

The fleecy clouds that rise,
Or falling showers, or snow;
The thunders rolling round the skies,
His power and glory show.
By all that shines above, &c.

The broad expanse on high,
With all the heavens afford;
The crackling fire that streaks the sky,
Unite to praise the Lord.
By all that shines above, &c.

ON folly's lips a string of tattlings dwell,
Wisdom speaks little, but that little well;
So lengthening shades the sun's decline betray,
But shorter shadows mark meridian day.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE

Writing Letters.

THE Art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader! have you ever reflected on this simple, this useful, this heavenly blessing! It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments, which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute: Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth, write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing, to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the saints abide in the faith wherewith they have been called, the Lord shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: Therefore, in the love of him who is altogether lovely, whose yoke is easy, and whose burden is light, who spake as never man spake, let us offer a few ideas on this important subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to friend or foe, unless you have business which can not be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.
2. Never write any thing in a letter to friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yours. If, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clouds of the valley.
3. Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself, without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.
4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds, and to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find a language, written or spoken, on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely to use a simile, blood on old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to be lit. No matter how pure your intentions may be; no matter how high your standing is, you can not touch man's heart when absent as when present. Truly, you do not cast your pearls before swine; but you throw your gold before man, and he rolls you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or, do so to your friend, that should he become your enemy, he can not reproach you: thus you may live, not only unspotted, but unsuspected.
5. Never write what you would be ashamed to have printed; or, what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know, that you are not doing to others, what you would expect others to do to you. The only rule we would give to regulate writing letters, is this: Write what you are willing should

be published in this world, and in the world to come: And would to God, that not only the disciples of the church of Christ, but the whole world, were willing to follow this rule: Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against ought but sin; and then the world would be worth living in, for there would be none to offend.

As to the church, this being a day of warning and not a day of many words, let them that wish to communicate, or instruct, whether high or low, whether male or female, whether parent or child, whether master or servant, whether teacher or member, whether elder or high priest, come to this conclusion, That the eyes of God are upon them, and that what they do is for eternity; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil: and therefore, to obey the commandments, of the Lord, and to set an example in all things, worthy of imitation by the world; knowing that in the midst of counsellors there is safety; with the light of revelation shining around them, as the sun in his strength; while the tidings from heaven to the faithful, is, Peace on earth, and good will to men; while the spirit of Christ directs them to pray for one another, and for their enemies; and while the love of God exalts the heart, to forget and forgive: let them not write a line that they would be ashamed to have printed, for the world to profit by; or, written in the unsullied books of heaven, for the angels to look upon. Begin to think right and your thoughts may be worth saving: begin to speak truth in all things, and your words may be powerful; so much so, that you can exclaim like Job: O that my words were now written! O that they were printed in a book! We can not close this essay without saying, Brethren! live for Jesus, for he lives for you: Sisters! live for Jesus, for he lives for you: Husbands! live for Jesus, for he lives for you: Wives! live for Jesus, for he lives for you: Children! live for Jesus, for he lives for you: And whatever you write, let it be—the truth: in fact and in very deed, let your yea be yea, and your nay be nay, and then, when letters are written by you, from Zion to the world, the spirit of the Lord will bear record, that they are true: and if letters from abroad, are written by the disciples, to Zion, the spirit of the Lord will bear record, that they are true, and the glory of God will be in Zion. Again, should hypocrites or sinners, write, either to or from Zion, and not write the truth, their own words may condemn them: Their own letters can be sent back, either way, as witnesses of their folly now, and remain as testimony against them, when the Lord comes out of his place to punish the inhabitants of the earth for their iniquity. So be it, and the will of the Lord be done: But brethren: Love the Lord and keep his commandments, that righteousness may abound. Serve the Lord and pray earnestly, that the Spirit may be with you. Fear the Lord and be humble, that faith may increase. Trust in the Lord and be holy, that the world may be overcome. And finally, walk in the valley of humility, and remember the world of mankind which lies in darkness and sin, and pray for them; and if necessary, that you die for Christ,—glorify for he died for you. Beloved, there was a time so perfect, and the union so pure, that the morning stars sang together, and all the sons of God shouted for joy! and we do beseech you, to purify yourselves that your names may be written in heaven, for the company of angels to look upon, that they may come down and teach us to purify ourselves for the presence of Jesus, that he may dwell with us, while his glory covers the heavens, and the earth is full of his praise, that we may be one with all the redeemed of the Lamb, and them that are changed in the twinkling of an eye as the heaven and the earth are made new, that the tabernacle of God may be with men, and he with them, that we may hear the songs of Zion from all the creations he hath made, shouting glory and power and honor, to God and the Lamb throughout eternity.

The Cholera.

NOT since the flood, if we think right, has the Lord sent the same pestilence, or destruction, over the whole earth at once: But the Cholera, which has swept its thousands in Asia, Africa, Europe and America, gives a solemn token to a wondering world, that it will do so. Let the reader remember that all flesh is grass, but, that amidst all the judgments of the Lord, the righteous have never been forsaken. The spread of the Cholera, may be likened unto the ripple or wave, formed by casting a stone into a pond of water: ring flows ring till they meet the shore: It is said to be in nearly all the eastern cities. Well has it said, When the overflowing scourge shall pass through, then ye shall be trodden down by it.—From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

EXCHANGE.—Those persons wishing to exchange with the Star, must remember that it requires four weeks to accomplish the distance; and that their papers must be put up in strong wrappers, and well-tied, or they will rarely reach us.

Revelations.

A REVELATION, GIVEN SEPTEMBER, 1830.

LISTEN to the voice of Jesus Christ, your Redeemer, the great I am, whose arm of mercy hath atoned for your sins; who will gather his people even as a man gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer.— Behold, verily, verily I say unto you at this time your sins are forgiven you; therefore ye receive these things; but remember to sin no more, lest perils shall come upon you. Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet: lift up your hearts and be glad for I am in your minds; and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whosoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and heed not their hearts: Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day is soon at hand, when the earth will be ripe; and all the proud, and they that do wickedly, shall be as stubble; and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trumpet shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth, ye, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one. But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be great signs in the heavens above, and in the earth beneath; and there shall be weeping and wailing among the inhabitants of the earth; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they repent not: wherefore, I will send forth fires upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forests, and the fowls of the air, shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it was spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass as yet, but surely must, as I live, for abominations shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and then the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things become new, even the heaven and the earth, and all the fulness thereof, both men and beasts; the fowls of the air, and the fishes of the sea, and not one hair, neither moat, shall be lost, for it is the workmanship of mine hand. But verily I say unto you, before the earth shall pass away, Michael, mine arch-angel, shall sound his trumpet, and then shall all the dead awake, for the graves shall be opened, and they shall come forth, ye, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. And now, behold I say unto you, never, at any time, have I declared from mine own mouth, that they should return, for where I am they can not come, for they have no power; but remember, that all my judgments are not given unto men, and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my spirit, for by the power of my spirit created I them, ye, all things both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work: and again, firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that ye may naturally understand, but unto myself my work hath no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me, and are agreed: wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold I gave unto him that he should be an agent unto himself; and I gave unto him a commandment, but no temporal commandment give I unto him, for my commandments are spiritual; they are not natural, nor temporal, nei-

ther carnal nor sensual; and it came to pass, that Adam, being tempted of the Devil, for behold the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power, and also a third part of the host of heaven turned he away from me because of their agency: and they were thrust down, and thus came the Devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; & it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet: Wherefore, it came to pass, that the Devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation: wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed. But behold I say unto you, that I the Lord God gave unto Adam, and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I the Lord God appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe on my name, and they that believe not, unto eternal damnation, for they can not be redeemed from their spiritual fall, because they repent not, for they love darkness more than light, and their deeds are evil, and they receive their wages of whom they list to obey. But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine only begotten: Wherefore they can not sin, for power is not given to Satan to tempt little children until they begin to be accountable before me, for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, that whoso, having knowledge, have not I commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, behold, I declare no more unto you at this time. Amen.

A REVELATION ON PRAYER, GIVEN OCTOBER 30, 1831.

HEARKEN, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; ye, whose voice is unto man, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God, are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is hewn from the mountain without hands shall roll forth, until it has filled the whole earth; ye, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; call upon the Lord; that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth: Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come; that thou O God may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

THE BOOK OF JACOB.

ONE of the greatest figures, one of the plainest parables, and sublimest prophecies, that we know of, is found in the book of Jacob in the book of Mormon. It is as simple as the accents of a child, and as sublime as the language of an angel. The words are from the mouth of an ancient prophet named Zenos, and would to God we had all his prophetic book, for he that caused Isaiah's lips to be touched with sacred fire, filled Zenos with the word of wisdom. The vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant, and Zenos adorned it with the tame olive tree for the children of Israel, and grafts in the wild olive, for the Gentiles; and marvel not that the Lord is now sending his servants to prune this vineyard for the last time; he hath already had laborers in it at the sixth and ninth hour, and those that work for the Lord at this eleventh hour, will receive their penny as much as those that have labored all day. The captivity of Jacob will return, and the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Whoso readeth let him understand, for thus it is:

BEHOOLD, my brethren, do ye not remember to have read the words of the prophet Zenos, which spoke unto the house of Israel, saying: Hearken O ye house of Israel, and hear the words of me, a prophet of the Lord; for behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay. And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said, I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it, according to his word. And it came to pass that after many days, it began

to put forth somewhat a little, young and tender branches; but behold, the main sort thereof began to perish. And it came to pass that the master of the vineyard saw it, and he saith unto his servant, It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will cast them into the fire, that they may be burned. And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

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

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard saith unto his servant, Come, let us go down into the vineyard, that we may labor in the vineyard.

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

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

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

And it came to pass that the Lord of the vineyard saith unto his servant, Look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up, against the season, that I may preserve it unto mine own self.

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

And it came to pass that the Lord of the vineyard saith unto the servant, Pluck off the branches that have not brought forth good fruit, and cast them into the fire. But behold, the servant saith unto him, Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou mayest lay it up against the season. And it came to pass that the Lord of the vineyard, and the servant of the Lord of the vineyard, did nourish all the fruit of the vineyard.

And it came to pass that a long time passed away, and the Lord of the vineyard saith unto the servant, Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh: water for, I must lay up fruit, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard, and the servant, went down

into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard saith, Behold, this long time have we nourished this tree, and I have laid up unto myself against the season, much fruit. But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit. And it profiteth me nothing, notwithstanding all our labor; and now, it grieveth me that I should lose this tree. And the Lord of the vineyard saith unto the servant, What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self? And the servant saith unto his master, Behold, because thou didst graft in the branches of the wild olive tree, they have nourished the roots, that they are alive, and they have not perished; wherefore, thou beholdest that they are yet good.

And it came to pass that the Lord of the vineyard saith unto his servant, The tree profiteth me nothing; and the roots thereof profiteth me nothing, so long as it shall bring forth evil fruit. Nevertheless, I know that the roots are good; and for mine own purpose I have preserved them; and because of their much strength, they have hitherto brought forth from the wild branches, good fruit. But behold, the wild branches have grown, and have overran the roots thereof; and because that the wild branches have overcome the roots thereof, it hath brought forth much evil fruit; and because that it hath brought forth much evil fruit, thou beholdest that it beginneth to perish: & it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

And it came to pass that the Lord of the vineyard saith unto his servant, Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit. And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first, and the second, and also the last; and they had all become corrupt. And the wild fruit of the last, had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

And it came to pass that the Lord of the vineyard wept, and saith unto the servant, What could I have done more for my vineyard? Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now, these which have once brought forth good fruit, have also become corrupted. And now all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire. And behold, this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard. And thou beholdest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof. And thou beholdest that a part thereof, brought forth good fruit; and a part thereof, brought forth wild fruit. And because that I plucked not the branches thereof, and cast them into the fire, behold they have overcome the good branch, that it hath withered away. And now behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof hath become corrupted, that they bring forth no good fruit; and these I had hope to preserve, to have laid up fruit thereof, against the season, unto mine own self. But behold, they have become like unto the wild olive tree; and they are of no worth, but to be hewn down and cast into the fire: and it grieveth me that I should lose them. But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay; I have nourished it, and I have digged it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long; and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire, that they should be burned. Who is it that hath corrupted my vineyard?

And it came to pass that the servant, saith unto his master, Is it not the loftiness of thy vineyard? Hath not the branches thereof overcome the roots, which are good? And because that the branches have overcome the roots thereof. For behold, they grow faster than the strength of the roots thereof, taking strength unto themselves. Behold, I say, Is not this the cause that the trees of thy vineyard hath become corrupted?

And it came to pass that the Lord of the vineyard saith unto the servant, Let us go to, and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard; for I have done all: what could I have done more for my vineyard? But behold, the servant saith unto the Lord of the vineyard, Spare it a little longer. And the Lord saith, Yea, I will spare it a little longer: for it grieveth me that I should lose the trees of my vineyard. Wherefore, let us take of the branches of these which I have planted in the nethermost parts of the vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree, those branches whose fruit is most bitter, and graft in the natural branches of the tree, in the stead thereof. And this will I do, that the tree may not perish, that perhaps I may preserve unto myself the roots thereof, for mine own purpose. And behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive; wherefore, that I may preserve them also, for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots: also unto mine own self, that when they shall be sufficiently strong, that perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild;

and they also took of the natural trees which had become wild, and grafted into their mother tree. And the Lord of the vineyard saith unto the servant, Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft, according to that which I have said. And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. And this I do, that perhaps the roots thereof may take strength, because of their goodness; and because of the change of the branches, that the good may overcome the evil; and because that I have preserved the natural branches, and the roots thereof; and that I have grafted in the natural branches again, into their mother tree; and have preserved the roots of their mother tree, that perhaps the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard; and perhaps that I may rejoice exceedingly, that I have preserved the roots and branches of the first fruit; wherefore, go to, and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to, and labor with our mights, this last time, for behold, the end draweth nigh; and this is for the last time that I shall prune my vineyard.— Graft in the branches: begin at the first, that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, that all may be nourished once again for the last time. Wherefore, dig about them, and prune & dung them once more, for the last time: for the end draweth nigh. And if it so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare for them, that they may grow; and as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof, all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I loose the trees of my vineyard. For it grieveth me that I should lose the trees of my vineyard; wherefore, ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. And the branches of the natural tree, will I graft in again, into the natural tree; and the branches of the natural tree, will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit; and they shall be one. And the bad shall be cast away; yea, even out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. And the Lord of the vineyard saith unto them, Go to, and labor in the vineyard, with your mights. For behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

And it came to pass that the servants did go to it, and labor with their mights; and the Lord of the vineyard labored also with them: and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit; and they become like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he calleth up his servants and saith unto them, Behold, for this last time have we nourished my vineyard; & though behold, that I have done according to my will; and I have preserved the natural fruit that it is good, even like as it was in the beginning; and blessed art thou.— For because that ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and hath brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold, ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time will I lay up of the fruit of my vineyard unto mine ownself, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it, wherefore I will lay up unto mine ownself of the fruit, for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself; and the bad will I cast away into its own place. And thus cometh the season and the end; and my vineyard will I cause to be burned with fire.

and since it was impossible that their speculations should obtain the true knowledge of God; God took another way to instruct them; he revealed by preaching of the gospel what the light of nature could not discover, so that the system of Jesus Christ and his apostles supplied all that was wanting in the systems of the ancient philosophers.

But it is not in relation to ancient philosophers only, that we mean to consider the proposition in our text; we will examine it also in reference to modern philosophy. Our philosophers know more than all those of Greece knew; but their science which is of unspeakable advantage, while it contains itself within its proper sphere, becomes a source of errors, when it is extended beyond it. Human reason now lodges itself in new intrenchments, when it refuseth to submit to the faith.— It even puts on new armor to attack it, for it hath invented new methods of self-defence. Under pretence that natural science hath made greater progress, revelation is despised. Under pretence that modern notions of God the Creator are purer than those of the ancients, the yoke of God the Redeemer is broken off.— We are going to employ the remaining part of this discourse in justifying the proposition of St. Paul, in the sense that we have given it: we are going to endeavor to prove that revealed religion hath advantages infinitely superior to natural religion: that the greatest genius is incapable of discovering by their own reason all the truths necessary to salvation: and that it displays the goodness of God, not to abandon us to the uncertainties of our own wisdom, but to make us the rich present of revelation.

We will enter into this discussion, by placing on the one side a philosopher contemplating the works of nature: on the other, a disciple of Jesus Christ receiving the doctrines of revelation. To each we will give four subjects to examine: the attributes of God; the nature of man; the means of appeasing the remorse of conscience; and a future state. From their judgments on each of these subjects, evidence will arise of the superior worth of that revelation, which some minute philosophers affect to despise, and above which they prefer that rough draught, which they sketch out by their own learned speculations.

1. Let us consider a disciple of natural religion, and a disciple of revealed religion meditating on the attributes of God. When the disciple of natural religion considers the symmetry of this universe; when he observes that admirable uniformity, which appears in the succession of seasons, and in the constant rotation of night and day; when he remarks the exact motions of the heavenly bodies: the flux, and reflux of the sea, so ordered the billows, which swell into mountains, and seem to threaten the world with an universal deluge, break away on the shore; and respect on the beach the command of the Creator, who said to the sea, "hitherto shalt thou come, but no further; and here shall thy proud waves be staid;" when he attends to all these marvellous works, he will readily conclude, that the Author of nature is a being powerful and wise. But when he observes winds, tempests, and earthquakes, which seem to threaten the reduction of nature to its primitive chaos; when he sees the sea overflow its banks, and burst the enormous mountains, that the industry of mankind had raised; his speculations will be perplexed, he will imagine he sees characters of infirmity among so many proofs of creative perfection and power.

When he thinks that God, having enriched the habitable world with innumerable productions of infinite worth to the inhabitant, hath placed man here as a sovereign in a superb palace; when he considers how admirably God hath proportioned the divers parts of the creation to the construction of the human body, the air to the lungs, aliments to the different humors of the body, the medium by which objects are rendered to the eyes, that by which sounds are communicated to the ears; when he remarks how God hath connected man with his own species, and not with animals of another kind; how he hath distributed talents, so that some requiring the assistance of others, all should be mutually united together; how he hath bound men together by invisible ties, so that one cannot see another in pain without a sympathy, that inclineth him to relieve him: when the disciple of natural religion meditates on these grand subjects, he concludes that the Author of nature is a beneficent being. But when he sees the innumerable miseries to which men are subject; when he finds, that every creature, which contributes to support, contributes at the same time to destroy us; when he thinks, that the air, which assists respiration, conveys epidemical diseases, and imperceptible poisons; that aliments, which nourish us, are often our bane; that the animals, &c. &c., when he observes the profiduousness of society, the mutual industry of mankind in tormenting each other; the arts which they invent to deprive one another of life; when he attempts to reckon up the innumerable maladies that consume us; when he considers death, which bows the loftiest heads, dissolves the firmest cements, and subverts the best-founded fortunes; when he makes these reflections, he will be apt to doubt whether it be goodness, or the contrary attribute, that inclineth the Author of our being to give us existence. When the disciple of natural religion reads those reverses of fortune, of which history furnisheth a great many examples: when he seeth tyrants fall from a pinnacle of grandeur; wicked men often punished by their own wickedness, the avicious punished by their avrice, the ambitious by those of their ambition, the voluptuous by those of their voluptuousness: when he perceives that the laws of virtue are so essential to public happiness, that without them society would become a banditti, at least, that society is more or less happy, or miserable, according to its looser or closer attachment to virtue; when he considers all these cases, he will probably conclude that the Author of this universe is a just and holy being. But when he seeth tyranny established, vice enthroned, humility in confusion, pride wearing a crown, and love to holiness sometimes exposing people to many and intolerable calamities; he will not be able to justify God, amidst the darkness in which his equity is involved in the government of the world.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

THE apostle saith, "After the world by wisdom knew not God, it pleased God to save believers by the foolishness of preaching." That is to say, since the mere systems of reason were eventually insufficient for the salvation of mankind;

But, of all these mysteries, can one be proposed, which the gospel doth not unfold; or, at least, is there one, on which it doth not give us some principles that are sufficient to conciliate it with the perfections of the Creator, how opposite soever it may seem?

Do the disorders of the world puzzle the disciple of natural religion, and prudence difficulties in his mind? With the principles of the gospel, I can solve them all.—When it is remembered that this world hath been defiled by the sin of man, and that he is, therefore, an object of divine displeasure; when the principle is admitted, that the world is not what it was, when it came out of the hands of God; and that, in comparison with its pristine state, it is only a heap of ruins, the truly magnificent, but cruelly ruinous heap of an edifice of incomparable beauty, the rubbish of which is far more proper to excite our grief for the loss of its primitive grandeur, than to suit our present wants. When these reflections are made, can we find any objections, in the disorders of the world, against the wisdom of our Creator?

Are the miseries of man, and the fatal necessity of death, in contemplation? With the principles of the gospel, I solve the difficulties, which these said objects produce in the mind of the disciple of natural religion. If the principles of Christianity be admitted, if we allow that the afflictions of good men are profitable to them, and that, in many cases, prosperity would be fatal to them; if we grant, that the present is a transitory state, and that this momentary life will be succeeded by an eternal state; if we recollect the many similar truths, which the gospel abundantly declares; can we find in human miseries, and in the necessity of dying, objections against the goodness of the Creator?

Do the prosperities of bad men, and adversities of the good, confuse our ideas of God? With the principles of the gospel, I can remove all the difficulties, which these different conditions produce in the mind of the disciple of natural religion.—If the principles of the gospel be admitted, if we be persuaded that the tyrant, whose prosperity soviars us, fulfils the counsel of God; if ecclesiastical history assures us, that Herods, and Pilatus, transgressions contributed to the establishment of the very Christianity, which they meant to destroy; especially, if we admit a state of future rewards and punishments; can the obscurity, in which providence hath been pleased to wrap up some of its designs, raise doubts about the justice of the Creator?

In regard then, to the first object of contemplation, the perfection of the nature of God, revealed religion is infinitely superior to natural religion; the disciple of the first religion is infinitely wiser than the pupil of the last.

II. Let us consider these two disciples examining the nature of man, and endeavoring to know themselves. The disciple of natural religion cannot know mankind; he cannot perfectly understand the nature, the obligations, the duration of man.

The disciple of natural religion can only imperfectly know the nature of man, the difference of the two substances, of which he is composed. His reason, indeed, may speculate the matter, and he may perceive no relation between motion and thought, between the dissolution of a few fibres and violent sensations of pain, between agitation of humors and profound reflections; he may infer from two different effects, that there ought to be two different causes, a cause of motion, and a cause of sensation, a cause of agitating humors, and a cause of reflecting, that there is body, and that there is spirit.

But, in my opinion, those philosophers, who are best acquainted with the nature of man, cannot account for two difficulties, that are proposed to them, when, on the mere principles of reason, they affirm, that man is composed of the substances of matter and mind. I ask, first, Do ye so well understand matter, are your ideas of it so complete, that ye can affirm, for certain, it is insensible of nothing more than this or that? Are ye sure that it implies a contradiction to affirm, it hath one property, which hath escap'd your observation? And consequently, can ye actually demonstrate, that the essence of matter is compatible with thought? Since, when ye cannot discover the union of an attribute with a subject, ye instantly conclude, that two attributes, which seem to you to have no relation, suppose two different subjects: and since ye conclude that extent and thought compose two different subjects, body and soul, because ye can discover no natural relation between extent and thought; if I discover a third attribute, which appears to me entirely unconnected with both extent and thought, I shall have a right, in my turn, to admit three subjects in man; matter, which is the subject of extent; mind, which is the subject of thought; and a third subject, which belongs to the attribute, that seems to me to have no relation to either matter or mind. Now I do know such an attribute: but I do not know to which of your two subjects I ought to refer it: 'I mean sensation. I find it in my nature, and experience it every hour. But I am altogether at a loss, whether I ought to attribute it to body, or spirit. I perceive no more natural and necessary relation between sensation and motion, than between sensation and thought.

There are, then, on your principle, three substances in man, one the substratum, which is the subject of extension; another, which is the subject of thought; and a third, which is the subject of sensation: or rather, I suspect, there is only one substance in man, which is known to me very imperfectly, to which all these attributes belong, and which are united together, although I am not able to discover their relation.—[To be continued.]

A wise man hath his foibles as well as a fool. But the difference between them is, that the foibles of the one are known to himself, and concealed from the world; the foibles of the other are known to the world, and concealed from himself. The wise man sees those foibles in himself, which others cannot; but the fool is blind to those blemishes in his character, which are conspicuous to every body else.

THE OLD AND NEW REVELATIONS.

WHAT a source of happiness our heavenly Father has placed before us, if we will believe his word! But say thousands, we do believe his word, we have the old and new testaments and they are enough; they were given to the world that every body might be saved. But my friends, reflect a moment: Was the law which was given to the children of Israel, given also to the world? was the revelation, that prophetic blessing and cursing and the gathering, as recorded by Moses, in the 8, 29, 30, 31, 32 and 33rd chapters of Deuteronomy, meant for any other people than Israel? what nation but Israel had the blessing, or prophets to foretel it? what nation but Israel, received the curse, and what nation but Israel was scattered to be gathered again? Be it remembered also, that while Israel endeavored to keep the law, they had prophets to tell them when they were right, and when they were wrong. The revelations of the old and new testaments, were given from Adam in the garden of Eden, till John on the isle of Patmo, during which time, holy men, moved by the Holy Ghost, spak to the Lord's anointed, his elect, his chosen, and church, what the Lord commanded. Each prophet revealed what was expedient for his own time, and the people he spoke to: foretelling just what the Lord pleased to communicate to that people. When the Savior came, he gave his own revelations, and used the old to support them. If the many things which Jesus did, were written, we suppose, as John did, that even the world itself could not contain the books that should be written; and yet, John, many years after, brings forth some new revelations, which must shortly come to pass.

The world should not be ignorant of this fact: when Paul wrote an epistle to the Romans, it was not to the Corinthians; when he wrote to the Corinthians, it was not to the Ephesians; when he wrote to the Hebrews, it was not to the Gentiles: So, also, when James directed his epistle to the twelve tribes scattered abroad, it was not intended for the Corinthians, Galatians, Ephesians nor any Gentile church, but for the covenant people of the Lord. We do entreat all men to consider, before they offer an opinion upon the word of the Lord. The covenant with Noah was very different from the covenant with Abraham, and the last covenant with Israel, which is to be written in the heart, when the Lord gathers in Jacob, from all countries where they have been driven, will undoubtedly be different from the creeds or articles of every church on earth, not established by immediate revelation from heaven. The spirit of God is a spirit of revelation, and when the following chapter is fulfilled, there must be some new revelations:—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, to the years of many generations. A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and if they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

Therefore also now, saith the Lord, Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; yea, even a meat-offering and a drink-offering unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elder, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savor shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall

see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Beloved reader! when the Lord pours out his Spirit upon all flesh, which will not be until the wicked are consumed, for every soul that will not hear the Lord at his second coming, must be cut off, there will be marvelous things revealed which will cause the children of God to rejoice. But before this great work is finished, John the Revelator, [Rev. 10] comes to prophesy again before many peoples, and nations, and tongues, and kings, which the Lord [not man] will see fit to add to the words of his other prophecy: For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that wait for him.

THE SECOND COMING OF THE SAVIOR, NO. I.

ONE of the first duties of man is, to assist his fellow beings in all things appertaining to their happiness, and, for this purpose, we have a desire, not only to labor for the benefit of the saints; but that the world may know, that the second coming of our Savior is near. Notwithstanding there exists, and that too, among those who profess to have a form of godliness, a great difference of opinion when and how the Lord will come, yet we shall endeavor to bring such passages of sacred writ, as will make this subject clear to them that look for him the second time without sin unto salvation, and remind them that doubt, that the time is at hand. Firstly, Peter, who had the keys of the kingdom, wrote thus: This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that they shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation.

It is a good thing to be reminded of the words which were spoken before by the holy prophets, for without them the world would be a wilderness; men could not tell from whence they sprang, or to where they would go after death. But to the subject, according to Jude, Enoch said, Behold the Lord cometh with ten thousand of his saints; and by reading the extract of his prophecy in the last Star, it will be seen that Enoch was shown all things from the beginning to the end, and he thus inquires about the sabbath of creation and second coming of the Lord: When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: And he called unto the Lord saying, Wilt thou not come again upon the earth, for inasmuch as thou art God, and I know thee, and thou hast sworn unto me and commanded me that I should ask in the name of thine only begotten, thou hast made me, and given unto me a right to thy throne, and not of myself but through thine own grace: wherefore, I ask thee, if thou wilt not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem.

David seems to have understood this prophecy when he composed the 83th Psalm; for besides saying, that the Lord had brought back the captivity of Jacob, (meaning the twelve tribes, and ten of them have been lost ever since the reign of Hoshea,) he said, Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give good, and our land shall yield her increase. Passing the promises to Abraham, Isaac, and Jacob, we next observe that the Lord said, by Moses, I will raise them up a Prophet from among their brethren, like unto thee, which Peter, while preaching, thus adds to his own words on the same subject: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people, Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. We will remark here, that notwithstanding many prophecies have been fulfilled, yet the time when every soul was destroyed, who refused to hear a prophet, from Moses till this day, has not come to pass, but there can be no doubt, it will be so when Malachi's words are fulfilled: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Job, who is supposed to have lived while the children of Israel sojourned in Egypt, he knew his Redeemer lived, and that he should stand at the latter day, (not the meridian of time,) upon the earth, at which time the stone that Daniel saw cut out of the mountain, will fill the whole earth: Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. It is said, that the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. Paul while speaking of the salvation of Israel, in the 11th chapter of Romans, says, There shall come out of Zion [Zion] a Deliverer, and shall turn away ungodliness from Jacob. And again Isaiah said, O Zion, that

bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong power, and his arm shall rule for him: behold, his reward is with him, and his work before him. And Zechariah says when the day of the Lord cometh, his feet shall stand in that day upon the mount of Olives; and the Lord my God shall come, and all the saints with him. But to remove all doubt, let us take the Savior's own words, when he was asked by his disciples when and what should be the sign of his coming? Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.— Ye also I say unto you, This generation [in the which these things shall be shewn forth,] shall not pass, till all these things be fulfilled. Again it is written, he said, Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. We need not quote every passage that alludes to the second coming of the Savior, for it is so plainly foretold by almost all the prophets, that a child can not mistake, even the generation when the Lord may be looked for. For as it is written: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven: So also, when you hear of wars and rumors of wars; when pestilence begins to spread over the whole earth; when famine and other troubles try men's souls, and when, as the Book of Mormon says, the fullness of the gospel goes to the Gentiles, and the remnants of Joseph begin to know that they are the covenant people of the Lord, watch, for the hour is near, when Jesus will drink of the fruit of the vine, new with his disciples in his Father's kingdom.

The only caution we give on this subject, is, be careful and blend not the Day of Judgment, which comes at least, more than a thousand years after the Son of man comes in the clouds of heaven, with the first resurrection! When the earthquake begins to shake this broken globe, and the mountains begin to flow down at his presence, and every valley is exalted, all them that have escaped the desolations, will soon see the Son of man coming in his glory with Zion, or the general assembly and church of the first-born, with him, to reign on earth while satan is bound: Their peace and righteousness, like the noon-sun, will enlighten the world.

HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD.

AND Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him. Moses ordained Joshua that he might receive the Holy Ghost and lead Israel into the promised land. And the apostles laid on hands, that the person might receive the Holy Ghost, if he was contrite before the Lord; for, every one that hungers after righteousness shall be filled, and God gives him that repents and is baptized, the gift of the Holy Ghost, that the words which were spoken by the Savior, may be fulfilled, namely: And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The Lord our God is one Lord, and the Holy One of Israel is one Savior, that spake and the world was, and he never had a church unless the Holy Spirit was in it, because no one can be born into his church without water and the Spirit, for the Spirit is the gift of God, which is so plainly illustrated by Paul, in the 12th chapter to his Corinthian brethren, that we quote it: No man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom: to another, the word of knowledge by the same Spirit. To another, faith by the same Spirit: to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, all kinds of tongues; to another, the interpretation of tongues.

As the Lord is one God that never changes, where are the signs following them that believe in the sectarian churches? Has God ever said, These signs should cease? No. These signs were in the beginning: Hence, as a sign, that Abel had faith and works to please God, his offering was accepted; as a sign that Noah was a righteous man before the Lord, he was saved when the wicked were destroyed by the flood; as a sign that Moses was a man of God, his rod swallowed up the magicians' rods; as a sign that Joshua had received the Spirit of God, the waters of Jordan were cut off while Israel passed over; and also, the walls of Jericho fell when compassed according to the commandment of the Lord; as a sign that followed them that believe, Hannah brought forth a son in answer to her prayer, who was a prophet; as a sign that Elijah had faith in God, he called down fire from heaven; as a sign that Elisha was favored of God, the widow's oil was increased; as a sign that all were subject to God, Shadrach, Meshach, and Abednego, were unscorched in Nebuchadnezzar's furnace; as a sign that God was a revelator of all mysteries, Daniel interpreted the hand-writing upon the wall: as signs that these signs followed them that believed, the apostles spake with tongues on the day of Pentecost; as a sign that the Lord never changes, John brought forth a new revelation on the Isle of Patmos; and as a sign that the words of Isaiah are true, the Lord hath again begun to give precept upon precept, precept upon precept, line upon line, line upon line, in these last days: and, where faith is exercised, and holiness practised before the Lord, these signs will follow them that believe, until the Savior comes.

In Matthew, the last words of Jesus were: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT.—PAUL.

AMONG all denominations in the world, that serve, or, at least, worship God to be saved, it may be worth while for the humble disciple of the meek and lowly Jesus, to notice how the rich, the great, and the noble, are flattered and honored, and even excused from acts of sin; nor would it be wrong for the children of the living God, to observe how the Christians, as they style themselves, follow the changing fashions of the day, to the most extravagant extremes; and watch how greedily they seek the world and all things in it, while the poor are forgotten by their neighbors. Truly did the Saviour say, For that which is highly esteemed among men, is an abomination in the sight of God. Great names are clung to, good or bad, and rich men are courted, saints or sinners, though it may be easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. As in the days of the Saviour, all sects are striving for the uppermost rooms at feasts, and for the chief seats in the synagogues, and as Paul said should be the case in the last days, they have a form of godliness, but deny the power thereof. Well might James exclaim: Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

THE POWER OF GOD.

HOW little does man know of the power of God. The prophets who exercised this power, never left a trace of it upon the earth, nor a line upon the scroll which would convince the world what it was. The earthquake, the whirlwind, and the flaming flame, might terrify and astonish, but when Elijah heard the still small voice, he wrapped his face in his mantle, and went out, and stood in the entering in of the cave, for the Lord was there! When the Lord said to Moses, Lo, I come unto thee in a thick cloud, and all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; standing back, afar off, beseeching Moses to speak with God, that he might not speak to them, lest they die, we may know that a man must be pure in heart, to see God: When we read that God is not a man, that he should lie, we learn that he always does as he says, and when we see, by the revelation on the second page of this paper, that the power of God is his honor, then may we exclaim like Lehi of old, Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth!

Worldly Matters.

AN ourang-outang which lately arrived at Philadelphia, has died with a disorder resembling that of cholera. More than \$91,000 in specie, arrived lately in New-York, from foreign parts. Five hundred buildings, with most of their contents, were burnt at Port au Prince, on the 8th of July 1st. From appearances, the Indian war in the Upper Mississippi region, is about closed, and the Illinois militia have been disbanded. The carpet-manufacture of Fairville, Conn. has a capital of \$123,000. Since the cholera appeared on this continent, \$14,000 have been collected in New-York for the benefit of the poor and needy. It seems that, at the Union celebration of the 4th of July, in Bishopsvill, S. C. the cooks poisoned the victuals which sickened all that eat, and one died. On the 7th of July, a raft of Pine boards and staves, with thirteen persons upon it, landing at Quebec, was driven back in a storm and eleven of the thirteen, were drowned.—On the 10th of July, a schooner was sunk in Lake Erie, containing 500 barrels of salt and ten tons of merchandize. On Sunday the 22nd of July two daughters of Mr. Woodworth, of Fenner, New-York, were killed by lightning; one aged 1, the other 5 years. It is said that more than 40,000 emigrants had arrived at Quebec up to July, this season.

We learn, says the Lexington Observer, that a man named Coleman, was murdered near Harrisburg on Friday night last. The particulars, we have not been able to learn, further than that the person deceased, left Harrisburg late on the evening of Friday, for his residence, a short distance in the country, and was waylaid, cut and mangled in a most shocking manner. He had about him, when he left Harrisburg, about 3000 dollars, which was also taken from his pockets. His body was discovered on Saturday morning. The perpetrators of the crime have not been discovered, nor suspicion, as yet, fixed upon them.

Murder.—On Thursday of last week, an Indian by the name of John Steeproch, beat his squaw with his fist, until she died. The outrage was committed near the Tonnewanda Reservation, while they were both drunk. Steeproch was accused by his squaw with having stolen pork, upon which he fell to mauling her, and she fell down, and, to use his own emphatic language, when explaining the act afterwards, "stopped breathing."—[Batavia Advocate.]

Wanted—A wet nurse to take charge of a basket of children left at this office a short time since.—[Miners Journ.]

How to be saved.—When the bishop of Exeter, who preached a sermon at St. James's church last, he gave out his text, 'What shall I do to be saved?' a wag in the side gallery called out, to the evident discomfiture of the right Rev. preacher, but to the no small amusement of a great portion of the congregation, 'vote for the Reform Bill!' The baidle immediately busied towards the place where the sound proceeded but no further notice was taken of the occurrence.

We observe in the Quebec Mercury of the 21st instant, that the benificent soci-

ety of that city has resolved "to send back to Europe, with their families, the widowers and widows, who may be desirous of returning thither."

A statesman of the Tung dynasty recommended the Emperor Kaou-Tsoo to put away all sycophants from the Court. His Majesty asked, 'who are the sycophants?' To find them out, his advisers suggested this notable expedient:—'At your next levee, when your courtiers are all about you, consulting on national affairs, affect to be angry, in order to try them. Those that pertinaciously reason the point, and won't submit to you, are upright statesmen: those who are awed by your Majesty, and submit to your will, are sycophants.' The Emperor replied, 'the Sovereign is the fountain; statesmen are the streams; from a turbid fountain clear streams cannot be obtained. If the Sovereign act a deceitful part how can he expect upright Ministers? I must rule with perfect sincerity. Your device, sir may be a good one, but I cannot adopt it.'—[Canton Register.]

LABOR.—The idea that labor degrades the mind, is one of the most mischievous errors of which poor human nature was ever guilty. It enables the idle and vicious to rob the honest and laborious of a large portion of their earnings; it is a most serious obstacle in the way of all improvement, and ought to be discountenanced by every sensible man.—Says Governor Morris, on this subject, 'I have met with mechanics, in the first societies in Europe, from which idlers of high rank were excluded; and was once introduced by a coppersmith to the intimacy of a Duke.'

It is mentioned in the Niagara Gleaner, that several of the deserters from Gen. Scott's forces had arrived at that place from Fort Gaitor. Out of a party of forty that deserted at one time, fifteen had either died or were left on the route unable to proceed. Before they came to the inhabited part of the Upper Province, the deserters were plundered by the Indians.

REMEDY FOR VOMITING.—Common Coffee.—Prepare it in the following manner.—Roast half a pint of Indian corn in an iron pan or kettle, free from any grease; stir it steadily until it is so brown as to be nearly black; grind or powder it. To one tea cup of the corn powder, pour a pint of boiling water—let it boil five minutes in a clean tin vessel, then strain it, and give half a tea-cup full without milk; and if it is vomited once, give the other half cup which is usually sufficient.

This receipt cures nine times out of ten, and is valuable as it enables the stomach to retain medicine.—[Alb. Jour.]

Bogota papers to the 10th of June, received at Baltimore, contain intelligence of the cholera having made its appearance in Chili.

"This fatal news," says the Bulletin de Popayan, "has just reached us, and we consider ourselves under obligation to give it immediate publicity. A letter from Santiago de Chili, from unquestionable source, dated 12 February, says, "An epidemic called Scharlein, or Cholera Morbus, has made its appearance in this country, with so much violence, that people die in the streets in a few minutes after leaving their houses. By the mail just arrived from Valparaiso, we learn, that 263 persons have died in that city in the space of eight days; and during the present week 591 have died in this capital."

POPULATION OF THE UNITED STATES IN 1830.

Maine,	399,432	Ohio,	937,679
New Hampshire,	253,333	Kentucky,	688,844
Vermont,	280,355	Indiana,	341,585
Massachusetts,	610,100	Illinois,	157,575
Connecticut,	297,711	Missouri,	137,127
Rhode Island,	97,311	Tennessee,	684,522
New York,	1,934,496	Louisiana,	215,275
New Jersey,	320,770	Alabama,	309,216
Pennsylvania,	1,336,134	Mississippi,	97,965
Delaware,	76,737	Dis. Col.,	39,558
Maryland,	446,513	Michigan,	31,686
Virginia,	1,186,287	Arkansas,	35,350
N. Carolina,	738,470	Florida,	34,725
S. Carolina,	581,478		
Georgia,	516,567	Total,	12,796,619

FOREIGN STATISTICS.

Inhabitants of Sicily,	1,780,000
Ecclesiastics,	300,000
Monks,	1,117
Income of the clergy in Spain,	\$71,040,000
Government Tax, in 1799,	\$2,420,000
Clergy loaned government in 16 years,	£1,890,000
It received from the people in the same time,	£155,000,000
Extraordinary exactions, same time,	£56,000,000
Number of Priests,	200,000
Number of beggars—nearly,	300,000
Ignorance among the lower classes keeps Spain bound with the fetters of a tyrannic Priesthood.	

REMARKABLE FULFILMENT OF INDIAN PROPHECY.

FORTY or fifty years ago, while living in their ancient rudeness, and practicing customs which now remain only as vestiges, the Cherokees were accustomed to be addressed, when assembled in their town houses, by certain individuals who were to be found in every village.

It is a fact, however, which many living eye witnesses can testify, in addition to many very interesting particulars (with which, perhaps, we may hereafter entertain our readers) related of these men, that they actually foretold the events which are now taking place in relation to the south western Indians.

The language they employed was somewhat different from the one in common use, many words and phrases being interspersed in their speeches which were not understood by the mass of their hearers, especially when mentioning the names of places where the Cherokees had formerly resided.

In speaking of the future destiny of their nation, they foretold with a remarkable exactness the principal events which have since taken place in its history.

Our elder brother [meaning the white people—using the singular for the plural] has become our neighbor: he is now near us, and already occupies our ancient habitations—But this is as our forefathers told us—They said my [our] feet are turned towards the west—they are never to turn round.

Such in substance was a portion of their speeches and it is that which we have denominated prophecy, and as for the fulfilment, we leave it to the reader to judge for himself.

It is, perhaps, difficult to say upon what ground the forebodings of untutored men were predicated. It will hardly do to say that they judged from the past conduct of the whites towards other Indian tribes, because they were in a great measure ignorant of the behavior of whites, except towards the Cherokees themselves.

REMARKS.—Notwithstanding the Indians may doubt, or even fear the policy of the government of the United States, in gathering and planting them in one place, &c.—they may be assured, that the object is good, and they will soon be convinced that it is the best thing that has come to pass among them for many generations.—[Star.]

PERSECUTION OF THE QUAKERS.

ALTHOUGH the government of New England was restrained from putting the Quakers to death, and granted them liberty for a while, it lasted not long.—The dispositions of the magistrates was still the same.

In 1662, Mary Tomkins, Alice Ambrose, and Ann Coleman, came under a religious concern to visit their friends about Piscataqua river. They had not been long there, before Rayner, a priest of Dover, excited the magistrates to persecute them.

"To the Constables of Dover, Hampton, Salisbury, Newbury, Rowly, Ipswich, Wenham, Linn, Boston, Roxbury, Dedham, and until these several bound Quakers are carried out of this jurisdiction.

"You and every of you are required in the King's majesty's name, to take these vagabond Quakers, Anne Coleman, Mary Tomkins, and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whi-

them on their backs, not exceeding ten stripes a piece on each of them, in each town, and so convey them from constable to constable, till they come out of this jurisdiction, as you will answer it at your peril: and this shall be your warrant.

Dated at Dover, Dec. 22, 1662.

This order was executed at Dover, while the priest stood by and laughed; for which cruel levity Eliakim Wardel and William Fourbush reproved him; when the magistrate caused them to be put into the stocks. They were then conveyed to Hampton, and then again whipped, and also at Salisbury; but the constable of that town, deputing a person to convey them further, he, moved with compassion, determined to run the hazard of breaking the law, and set them at liberty, whereby the priest was disappointed of his aim, which seemed to be to take away their lives, which in all likelihood had been the case, if the constables of these eleven townships had executed the warrant with such severity as he had excited the constable of Dover to do, the distance from Dover, to the end of the jurisdiction, being about eighty miles.

After a little time they returned again to Dover, where, being met together with other friends on the first day of the week, whilst A. Ambrose was at prayer, 2 Constables, Thomas Roberts and John his brother, came into the meeting, and taking her each by an arm, dragged her out of doors, and then through the snow, which was knee-deep, over stumps and old trees, near a mile; when they had wearied themselves, they commanded two others to help them; then they fetched Mary Tomkins, and treated her in like manner. The next morning, which was excessive cold, they forced them into a canoe, together with Ann Coleman, (who had in love accompanied them) and carried them to the harbour's mouth, threatening that they would now dispose of them so, as that they would be troubled with them no more.

SELECT POETRY.

GOD IS LOVE.

EARTH with her ten thousand flowers, Air, with all its beams and showers; heaven's infinite expanse; Ocean's resplendent countenance— All around, and all above, Hath this record—God is love.

Sounds among the vales and hills, In the woods, and by the rills, Of the breeze and of the bird, By the gentle murmur stirred— Sacred songs, beneath, above, Have one chorus—God is love.

All the hopes that sweetly start, From the fountain of the heart; All the bliss that ever comes, To our earthly—human homes— All the voices from above, Sweetly whisper—God is love.

Bounteous source of every joy, Let thy praise our tongues employ;

For the blessings of the field, For the stores the gardens yield, For the vine's exalted juice, For the generous olive's use;

Flocks that whiten all the plain, Yellow sheaves of ripen'd grain, Clouds that drop their fatt'ning dews, Suns that temperate warmth diffuse;

All that spring with bounteous hand Catters o'er the smiling land; All that liberal autumn pours From her rich o'ersflowing stores;

These to thee, our God we owe, Source where all our blessings flow; And for these our souls shall raise Grateful vows and solemn praise.

HYMN

PRAISE to God, immortal praise, For the love that crowns our days;

This solemn pledge the Scriptures give— The wicked die: The righteous live.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE TEN TRIBES.

PERHAPS some might think, that we ought to embrace the scattering of the twelve tribes in this article, but a moment's reflection will show the propriety of taking the ten lost tribes first. We have a sufficient foundation for the scattering and gathering of Israel in the 28, 29, 30, 31, 32, and 33rd chapters of Deuteronomy: That glorious blessing, The Lord shall open unto thee his good treasures, if thou shalt hearken unto the commandments to do them; that solemn curse, But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, that thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee, and that sacred promise: And it shall come to pass, when all these things are come upon thee, the blessing and the curse, that the Lord will have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God hath scattered thee,—when traced through the bible and fully explained, would be more than the world would believe at once, or do believe now, and so we take the ten tribes as the subject of this essay, allowing all men their own privilege of searching the scriptures for themselves, to know whether these things are so or not; and how much of the blessing fall to the lot of Israel, from the day it was pronounced till Solomon showed the queen of Sheba his glory; and how much of the curse came upon this elect nation, when it went into captivity and was scattered to the four winds: that they may the better judge whether the Lord will return according to his sacred promise, and gather his elect from every country where they were scattered in a dark and cloudy day.

The division of Israel was foretold by Ahijah the prophet, in the days of Solomon, when he tore the new garment of Jeroboam into twelve pieces, saying, 'Take these ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Some time after this, the destiny of the ten tribes was made known, for Jeroboam's wife went to the same prophet to inquire concerning the life of her sick child, and received for answer that it should die, For the Lord shall smite Israel, as a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. Some where about 250 years after this prophecy was given, it was fulfilled: Shalmaneser king of Assyria made Hoshea, king of Israel, tributary, and soon after, finding conspiracy in him, he took Samaria, and carried Israel away into Assyria, For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets.—So was Israel carried away out of their own land to Assyria unto this day. 'This is the captivity of Jacob or Israel, and it happened 124 years before the Babylonish captivity of the tribe of Judah. Ezekiel speaking of the whole captivity, says, Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant upon a high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

The highest branch of the high cedar, is Israel, for Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure: For they are gone up to Assyria, a wild ass alone by himself. Having thus traced Israel to Assyria, where he is figuratively declared by Hoshea, to be a wild ass alone by himself, and where he has remained in complete obscurity from the world, 2550 years, let us consider what else is to become of him. The Savior declares that he was sent to the lost sheep of the house of Israel, and in another place he says: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. These words admit of no cavil or supposition; if the Savior came to the lost sheep of the house of Israel, and declared that he had other sheep besides the Jews at Jerusalem, we believe him; let us then take his words to the Nephites as recorded in the Book of Mormon:

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, which are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, which the Father hath led away out of the land. This much did the Father command me that I should tell unto them, That other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father con-

cerning this thing unto them. But, verily I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, That the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, That ye are they of which I said, Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles: for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said, They shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among them which the Father hath given me. And verily, verily I say unto you, That I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of which I speak, are they which have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept; and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer.

While quoting the Book of Mormon let us take a small extract from the parable of the Lord's vineyard, where it is likened unto a tame olive tree, viz:

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

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

Here we have a clue to the place where Israel is; for while standing upon the centre of the earth, it would be perfectly natural to call the north, south, east, and west, nethermost, or lowest; and as this branch was the first that the Lord had hid, it would evidently mean the ten tribes as they were the first carried away. Again, when the Lord begins to call home his branches that were hid about in the lower parts of his vineyard, he says to the north first, [because first planted] Give up.—The world has been troubled a good deal to find Israel and to get to the north pole, and to search out the Northern Lights, but when the Lord shall utter his voice out of Zion, and shall speak from Jerusalem; and his voice shall be heard among all people; and it shall be as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided,—the saints will know how much further the wisdom of God extends on earth, than the knowledge of men. The time must soon come, as the prophet Jeremiah hath said, when they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, for the Lord hath said: Go and proclaim these words toward the north, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. And they shall come with weeping, and they shall

come and sing in the height of Zion, for it shall come to pass, as the Lord hath watched over them to pluck them up for their iniquity, so also will the Lord watch over them to build them up and to plant them, for good.

We have already brought evidence enough to convince an unprejudiced mind how the ten tribes were scattered; where they went to, and how they will be gathered, but to make the subject still plainer, we add a few more extracts. Firstly, Esdras, (who it may be perceived, by comparing the first chapter of his second book, with the 7th chapter of Ezra, was Ezra, as near as the Hebrew and Greek languages can be defined,) gives this full, and, fair account of the ten tribes.

But he shall stand upon the top of mount Zion. [Zion]. And Zion shall come, and shall be shewn to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest: and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peccable multitude unto him: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osee the king, whom Salmanassar the king of Assyria had away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arseneth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

This plain unvarnished history of the ten tribes, shows itself to be true as much as the account of the creation in the first chapter of Genesis, and for all that has as yet appeared to the contrary, is as much the word of the Lord. Not to quote a tenth part of the prophets in relation to this subject, (for the last paragraph ought to convince the world where Israel went, and when he will return,) we turn to the Savior's parable of the Gentiles and Jacob, which, while it alludes to the whole house of Israel, is so plain that it makes one's heart leap for joy, when he reads it in the spirit of God.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them their living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Here we have a plain parable of the Gentiles for the elder son, and Israel for the younger son; or, in other words, Esau, and Jacob: For it is written, that Esau is the end of the world, and Jacob is the beginning of it that follows, for when they were born, Jacob's hand held first the heel of Esau. It has been often remarked, that the Two Sons was one of the greatest parables of our Savior, and true it was: For when the younger son came to himself, and said, How many hired servants of my father's have bread enough and to spare, who can mistake our day? who, with the love of Jesus Christ in his heart, can view the thousands of meeting houses, chapels, temples and churches, thronged with men, eager to preach; and witness the missionaries sending some to India, some to Africa, some to New Holland, some to one place and some to another; printing the bible in every tongue and language, and blending almost every means on earth with religion,—can mistake the day in which this parable is fulfilled? No one that is led by the spirit of the Lord. Pardon us, beloved reader! for quoting the parable of the Two Sons, as touching the ten tribes: the allusion is so great; the figure so strong; the reality so true;

the language so melting; and the application so merciful, so heavenly and so tender, that we could not omit it, when the Lord left us welcome to it.

Elijah was translated to paradise in a chariot of fire, and Malachi says he shall return before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. Now the Savior said he is come already, but the Jews knew it not, so he did not turn the hearts of the fathers to the children, and the following extract from Ecclesiasticus, chap. 49th, shows that Elijah, as he is called in Hebrew, and Elias in Greek, will yet come and restore the tribes of Jacob:

Then stood up Elias the prophet as fire, and his word burned like a lamp. He brought a sore famine upon them, and by his zeal he diminished their number.—By the word of the Lord he shut up the heaven, and also three times brought down fire. O Elias, how wast thou honored in thy wondrous deeds! and who may glory like unto thee! Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High: who broughtest kings to destruction, and honorable men from their bed: who heardest the rebuke of the Lord in Sural, and in Horeb the judgment of vengeance: who anointedst kings to take revenge, and prophets to succeed after him: who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and slept in love; for we shall surely live.

We have said enough on so plain a subject, and will therefore leave the reader to search for himself, and know for himself: The word of God is free; the Spirit of God is free, and the children of God will soon be free. Let us then, close, by saying that suppositions never go before facts: that man's wisdom soon fails, but the word of the Lord endures forever, and his purposes never fail: For I am with thee, [Israel] saith the Lord, to save thee: though I make a full end of all nations whither I have driven thee, I will not make a full end of thee.

Revelations.

ITEMS OF LAW FOR THE GOVERNMENT OF THE CHURCH OF CHRIST, GIVEN FEBRUARY 23, 1831.

EVERY person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church; and it shall come to pass, that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land. But if any man shall commit adultery, he shall be tried before two elders of the church or more; and every word shall be established against him by two witnesses of the church, and not of the world; but if there are more than two witnesses it is better; but he shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against them, that they may be dealt with according to the law; and if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.

And if any man shall rob, he shall be delivered up unto the law; and if he shall steal, he shall be delivered up unto the law; and if he shall lie, he shall be delivered up unto the law; if he do any manner of iniquity, he shall be delivered up unto the law, even that of God. And if thy brother offend thee, thou shalt take him between him & thee alone, and if he confess thou shalt be reconciled, and if he confess not, thou shalt deliver him up unto the church, not to the members, but to the elders; and it shall be done in a meeting and that not before the world. And if thy brother offend many, he shall be chastened before many; and if any one offend openly, he shall be rebuked openly, that he may be ashamed, and if he confess not, he shall be delivered up unto the law. If any shall offend in secret, he shall be rebuked in secret, that he may have opportunity to confess in secret to him whom he has offended, and to God; that the brethren may not speak reproachfully of him. And thus shall ye conduct in all things.

EXTRACT OF A REVELATION GIVEN FEBRUARY, 1831.

AGAIN, I say hearken, ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands, by the power of my spirit; and ye are to be taught from on high; sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken: Hearken-ye, for behold, the great day of the Lord is nigh at hand; for the day cometh that the Lord shall utter his voice out of heaven, the heavens shall shake and the earth shall tremble, and the trump of God shall sound, both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again. Wherefore, gird up your loins, lest ye are found among the wicked; lift up your voices and spare not, call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord, for I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will you say when the day cometh, when the thunders shall utter their voices from the ends of the earth, speaking in the ears of all that live, saying, Repent, and prepare

for the great day of the Lord; yea and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear; saying these words, Repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you; O ye nations of the earth, how often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not; how oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famine and pestilence of every kind, and by the great sound of a trumpet, and by the voice of judgments, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not; behold, the day is come when the cup of the wrath of mine indignation is full. Behold verily, I say unto you, that these are the words of the Lord your God. Wherefore labor ye, labor ye, in my vineyard for the last time, for the last time call ye upon the inhabitants of the earth; for in mine own due time will I come upon the earth in judgment, and my people shall be redeemed, and shall reign with me on earth, for the great millennial which I have spoken by the mouth of my servants, shall come; for satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth. And he that liveth in righteousness, shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know until they come before me in judgment.—Hearken ye to these words, behold I am Jesus Christ, the Savior of the world; treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds, be sober, keep all the commandments, even so: Amen.

A REVELATION, GIVEN NOVEMBER, 1831.

MY servant, Orson, was called, by his ordinance, to proclaim the everlasting gospel, by the spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: And behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak, when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; Behold this is the promise of the Lord unto you, O ye my servants: wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was; that I am; and that I am to come. This is the word of the Lord unto you my servant, Orson; and also unto my servant, Luke, and unto my servant, Lyman, and unto my servant William; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost; and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: And unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life: Amen.

And now, concerning the items in addition to the Laws and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first; wherefore it shall be an high priest who is worthy; and he shall be appointed by a conference of high priests. And again, no bishop or judge, which shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before a conference of high priests; and in as much as he is found guilty before a conference of high priests, by testimony that cannot be impeached, he shall be condemned or forgiven, according to the laws of the church. And again, in as much as parents have children in Zion, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old: the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they also shall teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, in as much as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him,

be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

Selected.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

CONTINUED.

REVEALED religion removes these difficulties, and decides the question. It tells us, that there are two beings in man, & if I may express myself so, two different men, the material man, & the immaterial man. The Scriptures spake on these principles, thus; "The dust shall return to the earth as it was," this is the material man: "The spirit shall return to God who gave it," this is the immaterial man. "Fear not them which kill the body," that is to say, the material man: "fear him, which is able to destroy the soul," that is, the immaterial man. "We are willing to be absent from the body," that is from the material man: "and to be present with the Lord," that is to say, to have the immaterial man disembodied. "They stoned Stephen," that is, the material man: "calling upon God, and saying, Lord Jesus, receive my spirit," that is to say, receive the immaterial man.

2. The disciple of natural religion can obtain only an imperfect knowledge of the obligations, or duties of man. Natural religion may indeed conduct him to a certain point, and tell him, that he ought to love his benefactor, and various similar maxims. But is natural religion, think ye, sufficient to account for that contrariety, of which every man is conscious, that opposition between inclination and obligation? A very solid argument, I grant, in favor of moral rectitude ariseth from observing, that, to whatever degree a man may carry his sin, whatever efforts he may make to eradicate those seeds of virtue from his heart, which nature has sown there, he cannot forbear venerating virtue, and recoiling at vice. This is certainly a proof, that the Author of our being meant to forbid vice, and to enjoin virtue. But is there no room for complaint? Is there nothing specious in the following objection? As, in spite of all my endeavors to destroy virtuous dispositions, I cannot help respecting virtue, ye infer, that the Author of my being intended I should be virtuous; so as, in spite of all my endeavors to eradicate vice, I cannot help loving vice, have I not reason for inferring, in my turn, that, the Author of my being designed I should be vicious; or, at least, that he cannot justly impute guilt to me for performing those actions, which proceed from some principles, that were born with me? Is there no show of reason in this famous sophism? Reconcile the God of nature with the God of religion. Explain how the God of religion can forbid what the God of nature inspires; and how he, who follows those dictates, which the God of nature inspires, can be punished for so doing by the God of religion.

The Gospel unfolds this mystery. It attributes this seed of corruption to the depravity of nature. It attributeth the respect, that we feel for virtue, to the remains of the image of God, in which we were formed, and which can never be entirely effaced. Because we were born in sin, the Gospel concludes, that we ought to apply all our attentive endeavours to eradicate the seeds of corruption. And, because the image of the Creator is partly erased from our hearts, the Gospel concludes, that we ought to give ourselves wholly to the retracing of it, and so to answer the excellence of our extraction.

3. A disciple of natural religion can obtain only an imperfect knowledge of the duration of man, whether his soul be immortal, or whether it be involved in the ruin of matter. Reason, I allow, advanceth some solid arguments in proof of the doctrine of the immortality of the soul. For what necessity is there for supposing, that the soul, which is a spiritual, indivisible, and immaterial being, that constitutes a whole, and is a distinct being, although united to a portion of matter, should cease to exist, when its union with the body is dissolved? A positive act of the Creator is necessary to the annihilation of a substance. The annihilating of a being, that subsists, requireth an act of power similar to that which gave it existence at first. Now far from having any ground to believe that God will cause his power to intervene to annihilate our souls, every thing, that we know, persuadeth us, that he himself hath engraven characters of immortality on them, and that he will preserve them forever. Enter into thy heart frail creature! see, feel, consider those grand ideas, those immortal designs, that thirst for existing, which a thousand ages cannot quench, and in these lines and points behold the finger of thy Creator wrighting a promise of immortality to thee. But how solid soever these arguments may be, however evident in themselves, and striking to a philosopher, they are objectionable, because they are not popular, but above vulgar minds, to whom the bare terms, spirituality and existence, are entirely barbarous, and convey no meaning at all.

Moreover, the union between the operations of the soul, and those of the body, is so close that all the philosophers in the world cannot certainly determine, whether the operations of the body ceasing, the operation of the soul do not cease with them. I see a body in perfect health, the mind, therefore, is sound. The same body is disordered, and the mind is disconcerted with it. The brain is filled, and the soul is instantly confused. The brisker the circulation of the blood is, the quicker the ideas of the mind are, and the more extensive its knowledge. At length death comes and dissolves all the parts of the body; and how difficult is it to persuade one's self, that the soul, which was effected by every former motion of the body, will not be dissipated by its entire dissolution!

Are they the vulgar only, to whom philosophical arguments for the immortality of the soul appear deficient in evidence? Do not geniuses require, at least, an ex-

planation of what rank ye assign to beasts, on the principle, that nothing capable of ideas and conceptions, can be involved in a dissolution of matter? Nobody would venture to affirm now, in an assembly of philosophers, what was some time ago maintained with great warmth, that beasts are near self-moving machines. Experience seems to demonstrate the falsity of the metaphysical reasonings, that have, been proposed in favor of this opinion; and we cannot observe the actions of beasts, without being inclined to infer one of these two consequences: either the spirit of man is mortal, like his body; or the souls of beasts are immortal, like those of mankind.

Revelation dissipates all our obscurities, and teaches us clearly, and without a may be, that God willeth our immortality. It carries our thoughts forward to a future state, as to a fixed period, whither the greatest part of the promises of God tend. It commandeth us indeed, to consider all the blessings of this life, the ailments that nourish us, the rays which enlighten us, the air that we breathe, sceptres, crowns, and kingdoms, as effects of the liberality of God, and as grounds of our gratitude. But, at the same time, it requireth us to surmount the most magnificent earthly objects. It commandeth us to consider light, air and aliments, crowns, sceptres, and kingdoms, as unfit to constitute the felicity of a soul created in the image of the blessed God and with whom the blessed God hath formed a close and intimate union. It assureth us that an age of life cannot fill the wish of duration which it is the noble prerogative of an immortal soul to form. It doth not ground the doctrine of immortality on metaphysical speculations, nor on complex arguments, uninvestigable by the greatest part of mankind, and which always leave some doubts in the minds of the ablest philosophers. The gospel grounds the doctrine on the only principle that can support the weight, with which it is encumbered. The principle, which I mean, is the will of the Creator, who, having created our souls at first by an act of his will, can either eternally preserve them, or absolutely annihilate them whether they be material, or spiritual, mortal, or immortal, by nature. Thus the disciple of revealed religion doth not float between doubt and assurance, hope and fear, as the disciple of nature doth. He is not obliged to leave the most interesting question, that poor mortals can agitate, undecided; whether their souls perish with their bodies or survive their ruins. He does not say, as Cyrus said to his children; I know not how to persuade myself, that the soul lives in this mortal body and ceaseth to be when the body expires. I am more inclined to think, that it requires after death more penetration and purity. He doth not say, as Socrates said to his judges; And now we are going, I to suffer death, and ye to enjoy life. God only knows which is the best. He doth not say as Cicero said, speaking on this important article; I do not pretend to say, that what I affirm is as infallible as the Pythian oracle, I speak only by conjecture. The disciple of revelation, authorized by the testimony of Jesus Christ, "who hath brought life and immortality to light through the gospel," boldly affirms, "though our outward man perish, yet the inward man is renewed day by day. We, that are in this tabernacle, do grow, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, against that day."

III. We are next to consider the disciple of natural religion, and the disciple of revealed religion, at the tribunal of God as penitents soliciting for pardon. The former cannot find even by feeling after it in natural religion, according to the language of St. Paul, the grand mean of reconciliation, which God hath given to the church; I mean the sacrifice of the cross. Reason, indeed, discovers that man is guilty as the confessions, and acknowledgements, which the Heathens made of their crimes, prove. It discerns that a sinner deserves punishment, as the remorse and fear, with which their consciences were often excruciated, demonstrate. It presumes, indeed, that God will yield to the entreaties of his creatures, as their prayers, and temples, and alters testify. It even goes so far as to perceive the necessity of satisfying divine justice, this their sacrifices, this their burnt offerings, this their human victims, this the rivers of blood, that flowed on their alters, show.

But, how likely soever all these speculations may be, they form only a systematic body without a head; for no positive promise of pardon from God himself belongs to them. The mystery of the cross is invisible; for only God could reveal that, because only God could plan, and only he could execute that profound relief. How could human reason, alone and unassisted have discovered the mystery of redemption, when, alas! after an inflexible God hath revealed it, reason is absorbed in its depth, and needs all its submission to receive it, as an article of faith?

But that, which natural religion cannot attain, revealed religion clearly discovers. Revelation exhibits a God-Man, dying for the sins of mankind and setting grace before every penitent sinner: grace for all mankind. The schools have often agitated the questions, and sometimes indiscreetly, whether Jesus Christ died for all mankind, or only for a small number? Whether his blood were shed for all, who hear the gospel, or for those only, who believe it? We will not dispute these points now: but we will venture to affirm, that there is not an individual of all our hearers, who hath not a right to say to himself, if I believe, I shall be saved; I shall believe if I endeavor to believe. Consequently, every individual hath a right to apply the benefits of the death of Christ to himself. The gospel reveals grace, that pardons the most atrocious crimes, those that have the most fatal influences. Al though ye have denied Christ with Peter, betrayed him with Judas, persecuted him with Saul; yet the blood of a God-Man is sufficient to obtain your pardon, if ye be in the covenant of redemption. Grace, which is accessible at all times, at every instant of life. Woe be to you, my brethren; woe be to you if, abusing this reflection, ye delay your return to God till the last moments of your lives, when your repentance will be difficult, not to say impracticable and impossible! But it is always certain, that God every instant opens the treasures of his mercy, when sinners

return to him by sincere repentance. Grace, capable of terminating all the melancholy thoughts that are produced by the fear of being abandoned by God in the midst of our race, and of having the work of salvation left imperfect. For, after he hath given us a present so magnificent, what can he refuse?

[To be continued.]

COX'S TRAVELS.

ANY thing relating to travelling is directly within our province: and were it not so our interest would scarcely be diminished, in the following, Mr. Ross-Cox in his six years peregrinations, and singular adventures, and painful sufferings, among various tribes of Indians on the Columbia river, hitherto unknown; all of which have been thrown before the public in the shape of a goodly octavo, by the Messrs. Harpers. Numerous extracts had previously come to us, and been published from the London magazines, and our minds were prepared for a work of entire originality and commanding interest. In this we have not been disappointed. Mr. Cox, on his voyage out, in 1811—12, stopped at the Sandwich Islands, of which, and of the manners and customs of the inhabitants, he presents some highly amusing sketches. He next proceeds to the northwest coast, reaches the Columbia river, ascends it for some distance, and enters upon a course of adventures in that remote region, that are not only extremely curious, but in some instances almost marvellous. He then journeys through the interior, and arrives at Montreal in 1817.

"In general appearance, and in certain characteristics, the American savage is the same from Chili to Athabasca, and from Nootka to Labrador. There is an indescribable coldness about him, that checks familiarity; he is a stranger to our hopes and fears, our joys and our sorrows. His eyes are seldom moistened by a tear, or his feelings relaxed by a smile; and whether he basks beneath the vertical sun on the burning plains of the Amazon, or freezes in eternal winter on the ice bound shores of the Arctic Ocean, the same piercing black eyes, and stern immobility of countenance, equally set at nought the skill of the physiognomist. But in moral character and personal habits, the various tribes, even living adjacent to each other, differ almost as much as do civilized communities. Most of the tribes at the mouth of the Columbia, for instance, are a treacherous, misshapen, thievish set, who smear themselves with fish-oil, and live in filthy hovels, while, as an exception, there are bands which, like the Chinooks, are well formed, frank in their manners, cleanly in their persons, and every way trustworthy. These ingenious people have houses of wood eighty feet in length, by forty feet broad, divided by partitions 18 feet high; they construct canoes 50 feet in length, which will carry 30 persons; and besides the usual offensive arms of the Indians, they wear armor of elk skin, with leather helmets, so prepared as to be arrow proof, and frequently even turn a ball. Again, in advancing into the interior, some miserable, squalid looking, skulking tribes, who live by trapping, are to be found in the immediate vicinity of a thriving race of men, whose habits and appearance are totally the reverse. The last are generally, those who hunt the buffalo on horseback, and with frames invigorated by the chase and spirits nerved by the constant encounter of peril, are equally fearless in character and noble in their carriage. Both on the coast and in the interior, some tribes are entirely absolved from the restraints of chastity, while others punish incontinency with death; many clans again are addicted to stealing and lying, while these vices are held in such abhorrence by others that those who commit them are driven from their communities. Cruelty to their enemies and fortitude under the infliction of pain, seems to be the only qualities which are common to all.

TRANSMIGRATION OF SOULS—HINDOOISM.

THE Hindoo creed derives its peculiar character from the tenet, so generally different throughout the east, respecting the transmigration of souls. According to this belief, the spirit of man, after death, is not conveyed into a different state of existence, but goes to animate some other mortal body, or even one belonging to the brute creation. The receptacle into which it then enters is decided by the course of action followed during the present life. The virtuous man may rise from an humble cast to the rank of a prince or even of a Brant, while the depraved not only sink into degradation of human beings, but even have their souls enclosed in the bodies of animals. With this view, the Hindoo oracles endeavor to establish a certain conformity between the offences committed and the condition under which they are expiated. The thief is converted into some animal addicted to steal the article which were the wonted object of his owned depredation. The pilferer of grain is metamorphosed into a rat; while he who stole roots or fruit becomes an ape. The person thus lowered in the scale of being, must pass through a long succession of degraded births ere he re-assumes the human form and endowments.— This belief is so familiar with the Hindoo, that his conversation is filled with allusions to it. If he sees any one suffering under evils that seem unmerited, he at once pronounces them the penalty of sin committed in a previous stage and form of existence. Even on seeing a cow or dog receive a severe beating, he infers that the soul which animates them must, under its human shape, have committed some offence worthy of such castigation. Wives who consider themselves injuriously treated by their husbands, or servants by their masters, indulge the earnest hope, that in some future state of being they shall exchange conditions, and obtain the opportunity of a signal retaliation.—[Edinburg Cabinet Library.]

THE EVENING AND THE MORNING STAR.

THE FAR WEST.

THE far west, as the section of country from the Mississippi to the Rocky Mountains may justly be styled, is not only distant from the Atlantic States, but different. Its principal river, running rapidly from the 48th to the 39th degree of north latitude, is always rily, always wearing away its banks and always making new channels: It is rightly named Missouri; for in plain English, it looks like the waters of misery, or troubled water:—even as the sea which the prophet said, Casts up mire and dirt. With the exception of the skirts of timber upon the streams of water, this region of country is one continued field, or prairie, (as the French have it, meaning meadows,) and there is something ancient as well as grand about it, too; for while the eye takes in a large scope of clear field, or extensive plains, decorated with here and there a patch of timber, like the orchards which beautify the farms in the east, the mind goes back to the day, when the Jaredites were in their glory upon this choice land above all others, and comes on till they, and even the Nephites, were destroyed for their wickedness: Here pause and look to the east, and read the words of the prophet: Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.—The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

To return: this beautiful region of country is now mostly, excepting Arkansas and Missouri, the land of Joseph or the Indians, as they are called, and embraces three fine climates: First, like that of New-York; second, like Missouri, neither northern nor southern; and third, like the Carolinas. This place may be called the centre of America; it being about an equal distance from Maine, to Nootka sound; and from the gulf of St. Lawrence to the gulf of California; yea, and about the middle of the continent from cape Horn, south, to the head land at Baffin's Bay, north. The world will never value the land of Desolation, as it is called in the book of Mormon, for any thing more than hunting ground, for want of timber and mill-seats: The Lord to the contrary notwithstanding, declares it to be the land of Zion which is the land of Joseph, blessed by him, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together from the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

When we consider that the land of Missouri is the land where the saints of the living God are to be gathered together and sanctified for the second coming of the Lord Jesus, we cannot help exclaiming with the prophet, O land be glad! and O earth, earth, earth, hear the word of the Lord: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou [Jerusalem] shalt no more be termed Forsaken; neither shall thy land [Zion] any more be termed Desolate; but thou shalt be called Hepzibah, and thy land Beulah: for the Lord deliveth in thee, and thy land shall be married, [joined together] so that the land of Zion, and the land of Jerusalem will be one, as they were before the days of Peleg: For in his days the earth was divided or separated to receive the oceans, on account of wickedness. Peleg died 305 years after Noah's flood: Abram's father was born 210 years after the flood, and Abram 288 after, which brings to mind Joshua's words unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor, and they served other gods. The building of Babel was wickedness, and serving other gods was wickedness: so that dividing, or opening the earth to let in the waters, which were in the beginning gathered unto one place, is one of the Lord's great miracles, and shows to the world that them that look for signs among the wicked, have them to their own condemnation in all ages.

But, reader, stop and pause at the greatness of God; and remember that even Moses, when on the top of Pisgah, lifted up his eyes and looked westward first, to view the promised land.

TO THE SAINTS IN THE LAND OF ZION, AND ABROAD.

THE Lord chastens them that he loves, and blesses such as keep his commandments. Let us, then, entreat the disciples of the Lord and Savior, to beware of breaking his commandments: Keep them that the world may profit by example. Bring not a reproach upon your Redeemer's cause and kingdom. When vain members transgress, the world stigmatises the whole body, and the innocent suffer wrongfully. Illegal acts and foolish moves pain the sincere. God judges the righteous, and he is angry with the foolish virgins among them, every day.

Brethren in the Lord, good advise is like springs in the wilderness; you may drink at one and drink at another, and pure water always tastes agreeable. Never plan your business on Saturday so that it might interfere with the solemn duties of the Sabbath, for the Lord will not hold you gentle if you do. His sacred command is: Observe the Sabbath day to keep it holy. The Lord is not well pleased with a disciple that does any thing on that holy day that should be done on a laboring day. Nor should a disciple go to meeting one Sabbath here, and another there; let

all that can, be strict to attend meeting in their own place, (and let those elders who are faithful, visit the several churches from time to time, instructing them in the knowledge of the truth and in the peaceable things of the kingdom,) that they may surround the sacrament table of the Lord, with a pure heart, as an earnest, that they are at peace with their brethren, and in favor with him whose still, small voice, whispers: Thy sins are forgiven thee. Neither should the children be allowed to slip off and play, rather than meet where they may be trained up in the way they should go to be saved. We are the children of God, and let us not put off his law. When a saint works on the Sabbath, the world can reply: So do we. When the saints travel to do business on the Sabbath, the world can reply: So do we. When the saints go from one meeting to another to see and be seen, the world can reply: So do we. When the children of the saints play on the Sabbath, the world can reply: So do ours. Brethren, watch, that you may enter into the Lord's sacred rest.

THE JUDGMENTS OF GOD.

ONE of the holy men of old says, When the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness, and we sincerely hope and pray that they may; for, if the judgments of God were ever in the earth, now is the time: To say nothing of cholera, that goes from continent to continent; from nation to nation; from kingdom to kingdom; from city to city, and from house to house, taking and sparing and none can find out his coming or going, to stop his dreadful career, let us select the following:

In looking over the English papers received by the last arrival, we have met with the following singular paragraph.

THE PLAGUE OF FIERY SERPENTS.

The following is an extract of a letter dated, Bassorah, the 25 of August, 1831, and received in Calcutta by an Armenian gentleman:—"Almost every country in these regions of the globe has been visited by a dreadful visitor of Providence.—You must have been, long before this, informed of the many calamities that have befallen the devoted city of Bagdad, and the places adjacent to it. News had also been received from Hanadan, or the ancient Ecbatana, of the occurrence of another natural calamity in that place. The city is described to be literally infested with a species of fiery serpents, the bite of which is followed by immediate madness, which in the course of a very short time terminates in the death of the sufferer.—The streets of the town are said to be choked with dead bodies, which are fed upon by dogs and jackals! The inhabitants are seized with consternation and trepidation, not knowing where to fly from the anger of the Almighty."—[India Gazette, December 23rd.]

EARTHQUAKE.—A letter from Smyrna says, "The earthquake which we felt here on the 9th of March, has been very destructive at some places in the interior of Antolia, a few days' journey to the coast of Smyrna. At Ballagda, a town about forty leagues from Smyrna, four minarets and twenty houses were overturned. The small village of Eldrick, one hour's journey from Ballagda, consisting of 40 or 50 houses, was entirely destroyed. A large village called Ienidje, in which there were 2 or 300 houses, also suffered a great deal, as did two other villages within two hours distance of Ballagda. At Degniztu, five or six leagues distant from that town, half the houses and the walls of the ancient fortress tumbled down. In fine, the calamity was general along a line of from 8 to ten leagues, and in addition to an extensive destruction of property, a great number of persons lost their lives.

FOREIGN NEWS.

MANY of our readers, especially in the land of Zion, may be disappointed because we present them with very little foreign news. Should any thing transpire abroad, more than ordinary, it shall be noticed, but, as we are calculating to make our weekly paper worthy of patronage, and a vehicle of the news of the day, in the course of next year, permit us to say, that the Star, hereafter, will contain more matter for the edification and benefit of the soul, to obtain a glorious resurrection; the gathering of Israel, and whomsoever wishes for godliness, than any thing else:—Therefore, let Cæsar have his own, and the Lord his own, for we cannot serve God and mammon, although we make friends with the mammon of unrighteousness.

SHORT SENTENCES.

- LOVE the Lord and keep his commandments, without being reminded of it every day. Love your neighbor as yourself, and make his welfare your welfare, and the Lord will reward you for it. Love labor, and whatever you do, remember the poor and needy. Love goodness because it is good, not because philosophers praise it. Thank the Lord for the blessings you daily enjoy from his holy hand. Thank the Lord for the light of revelation, whereby men can know his will. Thank the Lord for all things for his goodness is endless. Ask the Lord for what you want to sustain life, and not for wealth, for the love of money is the root of all evil. Ask the Lord to bless your enemies as well as yourself, for they are the workmanship of his hand as well as yourself. Remember you were born to die, and to live again. Remember that God requires you to be holy to him, and just to man continually, to be in his favor. Put away light conversation, and vanity and lies. Put away every habit that might make a spot on a good name. And finally: Be wise; be humble; be industrious; be sober-minded; be prudent, patient, and charitable.

THE BOOK OF MORONI.

EVERY well-wisher to the cause of religion, every soul that is possessed of the least spark of divine love, and every disciple that ever had the Spirit of Christ move him to do good, must bear record of the truth of Moroni's last epistle to the Lamanites. He touches the continuation of the gifts according to the promise of the Savior, so truly; and of their being done away for want of faith, so exactly, according to the unbelief of the world now, that we copy it into the Star, as a fair sample of purity: yea, as a guide by which the world may inquire of the Lord and know of a truth, that these things are so.

Now I Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years has passed away, since the sign was given of the coming of Christ. And I seal up these records, after that I have spoken a few words by way of exhortation unto you. Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye ask God, the Eternal Father, in the name of Christ if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, and he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God: for he worketh by power, according to the faith of the children of men, the same to-day, and to-morrow, and forever. And again I exhort you my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God which worketh all in all: and they are given by the manifestations of the spirit of God unto men, to profit them. For behold, to one is given by the spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same spirit.—And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of diverse kinds of tongues. And all these gifts comes by the spirit of Christ; and they come unto every man severally according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, If ye have faith, ye can do all things which is expedient unto me.

And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And we be unto the children of men, if this be the case: for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.—And we unto them which shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not. And I exhort you to remember these things: for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God: and the Lord God will say unto you, Did I not declare my words unto you, which was written by this man, like as one crying from the dead? yea, even as one speaking out of the dust, I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.—And God shall shew unto you, that that which I have written is true. And again I would exhort you, that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. And awake and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father, which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot. And now I bid unto all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead.—Amen.

SIGNS OF THE TIMES.

OUR readers will expect from us, some of the signs of the times; and, as watchmen that would strive to be approved in all things before the Lord, we will try to collect a few of the many, and lay them before the world. It is a day of strange appearances to them that are without the true knowledge of God. That the watchful might not be deceived, the Lord while speaking of wickedness, which is spiritual Babylon, by the mouth of Jeremiah, says, My people, go ye out of the

midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.

To begin: An eastern paper thus speaks of Europe:—Austria has an immense army in the field, Russia an immense force ready to march upon the Rhine, and a fleet of 42 sail ready for sea! Belgium and Holland are both armed for battle. England has a large squadron, for practice, in the north seas. A large number of National Guards has been called out in France, to form a new army. The Emperor of Russia says Christmas dinners will be eaten by some people with long faces. A Napoleonite has said there will be another march to Paris. Lord Durham has gone to Copenhagen to gain the Alliance of the Danes. The Dutch ambassador has very unexpectedly left England, and Joseph Bonaparte as suddenly departed for that country; the Grey ministry are evidently out of favor with the court, and the French ministry are about adopting Soult's project of moving the French army towards the frontiers.

Such is the prospect of affairs in the East, upon rumor, and our own country is not exactly in a state of peace; for besides the Indian war, which has been a source of considerable trouble upon the frontiers of Illinois, there is raging, to an alarming extent, a war of opinion for political power and party continuance. Our politics are wild. Mark that, our politics are wild! The extremes to which men resort to obtain office, in any present party, is certainly barren of that honor and honesty which produced the exalted privilege. It is said to be an enlightened day and age, but the depravity of the times would argue a state of wickedness similar to that which brought the flood. The United States boasts of the freest constitution, and the happiest government, in the world, but if the county prisons and state penitentiaries, may number their citizens of affliction and crime, especially for the last four or five years, without reference to the many murderers that have filled a large share of the chapter of atrocities, and the keen revenge that has been practiced between freemasons and their opponents:—they might as well fall to the dust, with the other crumbling nations of the earth, and cry, unclean! unclean!

Again: Are they free from censure, that pretend to worship God? Is there not something strange, or, at least, a falling away from the ancient order of divine things? In the days of Christ and the apostles, religion was preached and practiced for the sake of eternal life in the world to come: But now religion is preached and practiced for the sake of this present world and the things that are in it. Christ said: Follow me, but now the language is: Follow me! [man] Christ asked no aid of the governments of the earth to spread the gospel. He rendered to Cæsar his own, and to God his own. Now nearly all denominations are eager to obtain converts for temperance societies, and bible societies, when a large portion of these proselytes are unbelieving, and probably die so, with a full knowledge that Christ said, except a man be born again he can not enter into the kingdom of God. When no such societies existed, we were at war for our liberty and the blessings that have resulted from it, and it has been told us that our ancestors prayed to the Lord, for assistance, and he granted it, and we believe it, for it is thus recorded in the Book of Mormon:

And it came to pass that I beheld many multitudes of the Gentiles, upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and they were smitten. And I beheld the spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land of their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before that they were slain.

And it came to pass that I Nephi, beheld that the Gentiles which had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also, that the wrath of God was upon them that were gathered together against them to battle. And I Nephi, beheld that the Gentiles which had gone out of captivity, were delivered by the power of God out of the hands of all other nations.

As to so many appendaged societies to the gospel, we must say, that neither the Savior, nor his apostles, nor the Scriptures, have taught any thing more necessary, than to repent and believe on the Lord Jesus, and be baptized for the remission of sins; to receive the gift of the Holy Ghost; and continue faithful to the end, to inherit eternal life. Camp-meetings and protracted meetings, like the wind that blows before a storm, seem to increase, as the judgments of the Almighty are sent forth to purify the world. As ye clean that bear the vessels of the Lord, is a command from the most High, out when we observe, ministers and members, among almost every sect upon the globe, not only mingling in all the political rancor, and crowding themselves into the contentions and broils of the day; not only engaged in nearly every speculation that the love of money urges the avaricious into, but, as often as the world that lays no claim to goodness, found guilty of every crime that disgraces the human family, they might, with all them that pestilence is hurrying to their long home, shrink from their greatness, and cry: God be merciful to us sinners!

Such are the signs of the times, from the king upon the throne to the beggar upon his knees.—Such is the commotion of the world; her pain has begun, and trouble succeeds trouble, as wave follows wave upon the ocean. Instead of the good old times, when men would inquire of the Lord on all great matters, and pray to the Lord when trials come, the faithless days have arrived. When the majority of men seek for Public Opinion, whether it comes from wise men or fools; from the moral or wicked. All flesh in the world seems to trust in an arm of flesh, even while the Lord is feeding the inhabitants with judgments. From the east comes a rumor; from the west comes a rumor; from the north comes a rumor, from the south comes a rumor, while the Lord is sending forth judgment unto victory, among the nations, great are the times with events, for this generation: And while the solemnities of eternity are thus bursting upon our minds, we do humbly beseech the disciples, the wicked, yea, all flesh, to watch, for the signs in heaven, and the signs on earth, like the hand writing upon the wall of Belshazzar, declare that the world has been weighed in the balances, and is found wanting.

The set time to favor Zion, is come; and when the righteous are gathered, the wicked will be cut off, for the earth must rest from sin.

Worldly Matters.

ON the 19th of September Capt. Sublett's Fur company returned from the Rocky mountains with 163 packs of fur, valued at about \$30,000. The company was attacked in Piers Hole, on the 12th of July last, by the Black feet Indians, and lost in killed of their own men, 6, & 4 wounded, among whom was Capt. S; and of the friendly Nopsee Indians, 7 killed, and 5 wounded. On the 17th, five were again attacked by these Indians at Jackson's hole, near the Three Tootons, and 3 of them were killed. We learn that the Black feet Indians, said to be numerous, are becoming more and more war-like towards the mountain hunters; so much so, that some of the hunters returned, say, they will hardly be able to hunt 100 years longer. In the engagement in Piers Hole, there were, of Capt. S's Fur company, Capt. Wythe's Oregon company, &c. about 250; of the Nopsee Indians 50, making a force of 300 against from 50 to 100 of the Black feet Indians, and yet the action lasted some time. In about a year, 29 trappers have been killed, the remainder is said to be healthy.

Washington Irving (and a couple of foreign gentlemen,) upon a literary expedition, and H. L. Ellsworth and others, as commissioners to settle the location of the western Indians, were in this town the last of September, on their way to Cantonment Gibson, Arkansas Territory.

The season for crops has ended. A frost visited this section of country, the first of October, and we are happy to say the corn crops in general are good.

THE ISLAND OF MADERIA.

The first view of this island is the most striking ever beheld; a large white town on the beach, with immense mountains rising close at the back of it, sprinkled with the villas of the merchants, amidst vineyards and orange groves, pleiad terraces above terraces, like steps, up the steep ascent, and clouds almost constantly resting on its summit; such is the picture. After being here two or three days, we made a visit into the interior, twelve or thirteen miles off, to view the greatest curiosity in the island, and perhaps a more stupendous scene is not to be found among the Alps; it is a precipice, from which you may look down three quarters of a mile perpendicularly. When we reached it the abyss was filled with clouds; but these gradually dispersed, and discovered to us a new world beneath us, hills and valleys, vineyards, houses, and a village church, all of course in miniature, and glowing with softer tints than I had supposed to exist in nature.—[Bishop Middleton.]

THE PLAGUE.

The prevalence of the plague, says the B. Itmore Gazette, has always been marked by licentiousness and depravity. Thucydides thus speaks of the manners of the people during the plague at Athens. For people now dared to do many things openly which they were heretofore compelled by shame to conceal; and they calculated on their sudden change of fortune, seeing that many of the rich perished, while those who formerly were destitute became rich with their property.—They therefore deemed it right to set about the immediate enjoyment of it, and gave up all their mind to pleasures, considering they might, in turn, be deprived of their treasures and life itself in a few days. Nor was any individual disposed to undertake any labor for an honorable reward, because he was not certain he might not die before he could obtain it.—Whatever each person deemed agreeable or lucrative to himself he considered as expedient and honorable; and he did not allow himself to be restrained in the pursuit by the fear of God or human laws."

The plague at Marseilles was as fruitful in horrors. M. Bertrand says, "While the arm of the Lord was yet extended over us, a general license was seen to reign among the people and depravity of morals frightful to think on. Some seized on houses left vacant by the mortality; others forced open those which were shut up or guarded by persons incapable of resistance. They entered those where perhaps there remained only one person languishing with the malady, forced open the drawers and closets, and took away whatever they found most precious, often carrying their guilt to the length of delivering themselves from an opportune witness who otherwise had but a few moments to live.

Intelligence was received at Falmouth on the 24th July that a battle had been fought on the 23d, near Oporto, which terminated in the total defeat of Don Miguel's forces. Letters from Oporto to the 24th July confirm the account of the victory of Donna Maria's army headed by her father, Don Pedro. It was stated in these letters, that the Don had made 2000 prisoners, and captured all the enemy's artillery, baggage, &c. with little loss on his own side. The fighting lasted two days.

The merchants of Oporto, who had been in great alarm, had regained their confidence after the battle.

The Duke of Richstedt (Young Napoleon) died at Vienna on the 22d July. He died at 5 o'clock in the morning. On the 16th the symptoms of the last stages of consumption became manifest, and his physicians gave over all hopes of saving him. He died very tranquilly. His grandfather of Austria directed his funeral to be attended with the same forms and honors as those paid to a deceased Archduke.

It is stated that Gen. Lafayette declined an invitation of the French King to review the troops assembled in Paris.

Ireland was in a state of great ferment and disorder.

CHEROKEE PHENIX.

Mr. Elias Boudinot has resigned his situation as editor of this paper, and recommends that it be discontinued, on account of the pecuniary embarrassments of the

Cherokee nation. Mr. Ross, the principal chief, in communicating the resignation to the Committee and Council, says:

I deem it to be essentially important that the paper should be kept up. It is an incontrovertible fact, that the circulation of that paper has been greatly instrumental in the diffusion of science and general knowledge among our own citizens.—The pecuniary embarrassments of the nation by no means ought to influence you to discontinue the paper, if a suitable person can be found to conduct it.

We sincerely hope the paper will not be discontinued; and we cannot refrain from expressing our surprise at the recommendation of Mr. Boudinot. "Knowledge is power,"—and the publication of a weekly paper among the Cherokees, in which the subject of their rights shall be freely discussed, and containing such other articles as shall be calculated to instruct and reform the people, and afford them necessary information of passing events, will be of incalculable benefit. We say to them, "Don't give up the snip;" maintain the paper, if possible; it may be that God will yet send you deliverance.—[C. Soldier.]

THE COTTON CROP.—So frequently have we been deceived respecting the Cotton Crop, that we had almost determined not to trouble our friends again on this subject, but we are induced to change this determination, from the extraordinary appearance of the cotton fields at this time. A general gloom pervades the planting interest of this state.—Many planters, who, with only ordinary seasons, would have made 200 bales of cotton, cannot now, under any circumstances, make 50.—Many fields have already been abandoned, and stocks turned into them.

In many counties, the drought and the rust have destroyed entire fields of cotton. We have cried Wolf, Wolf, Wolf, again and again, when there was no Wolf, but rely on it, there is now no mistake. We have just returned from a tour through the counties of Wilkes, Green, Morgan, Oglethorpe, Clarke, Walton, Newton, Henry, Batts, Monroe, Crawford, Upson, Pike, Jones, Jasper, Talbot, Troup, Fayette, Harris, Baldwin, Warren, &c. &c. &c. and hesitate not to say, that in the aggregate, a half a crop of cotton, under the most favorable circumstances, cannot be made this year.

ASTRONOMY.—He who can look upon the firmament in a cloudless night, with a soul untouched, must be wholly incapable of relishing any intellectual food. If there be any safe criterion to prove the depth of the mind, it may unhesitatingly be said, Astronomy. It may be set down as indisputable, if the mind of a child cannot be excited to inquiry, by explaining the dimensions, distances, and revolutions of the planets, there is a vacuum that can never be filled. The remark of an experienced teacher is, "Many a dunce and many a truant has been put into my hands, and pronounced nearly hopeless, who has approximated to first rate scholarship, by a faithful elucidation of this sublime science, and where this has failed, all other expedients are unavailing. What a pity, then that this important study should be so much neglected in the early education of children, that Orin and his belt, Pleiades and Arcturus, are not as familiar to the child, as the marble and ball he tosses.

SINGULAR FACT.—Among the applicants for pensions before the Vice Chancellor's Court, in this county, a few days since, were two men, a father and his son!—the former aged 94 years, and the latter 70. They both served two years or more in the Revolutionary War; and the father had been through the old French war. While the son was giving in his declaration to the court, the father caused much laughter by occasionally correcting him, with "Tut, boy, you are mistaken."—"You are wrong, boy!" The term "boy" applied to a war worn veteran of '76, whose whitened locks and wrinkled visage evinced extreme old age, was irresistibly amusing. It may well be doubted whether a similar case exists in the state.—[Chenango Tel.]

The cold weather of Friday and Saturday, 24 and 25 of August, was unusual and extreme. In the vicinity of this city there was frost more or less severe. The Kingston U. C. Chronicle of the 25th says:—"The oldest resident in this country does not remember to have experienced, at this season of the year any thing equal to the cold of last night; it actually froze and froze hard. A slight coating of ice was seen on the bay at an early hour."—[Albany Argus.]

A very sick infant was lately found in Philadelphia, whose mother had died of cholera, and the father was "bringing it up on apples and whisky." The latter article was doubtless the favorite of the father.

A letter from Cincinnati states that fifty new steam boats are building to be used upon the western waters! and that in the fall, there will probably be 50,000 tons in active employment, at a cost of between three and four million of dollars.

The first impression of a drunkard is a grin, the last a gasp; sizzled, he imagines himself a prince; sober, he finds he is only a pauper.

It has been estimated, says the Massachusetts Spy, that the number of applications for pensions under the late law, in the county of Worcester alone, will be from 300 to 500.

The Spanish slave vessels, bound to Cuba, with 989 slaves, have been lately captured by British cruisers and carried into Nassau.

At the shanties, near Albany the following persons are congregated. viz.: 71 men 30 women, 220 children 30 men working on the railroad, 23 at other places, 18 sick, 31 widows with small children, and 52 families receiving assistance.

The measles have made great and fearful ravages in Marblehead, having occasioned a mortality equal relatively to that arising from the cholera in New-York.—No less than 60 children have died the last two months.

The port of Tobasco has been declared to be in a state of blockade by a Mexican vessel of war.

The Ship Corinthian, arrived at Baltimore from Calcutta, brings intelligence of the plague having broken out at Bussarah.

The present season has been remarkable for the abundance of venomous reptiles, which are to be found in the pastures and fields in many towns in the vicinity of Salem, Massachusetts.

TWILIGHT.

Of all the myriad sources of enjoyment which nature unfolds to man, I know few equal to those elicited by a balmy summer sunset. The idea is old, but the reflections it excites are perpetually varying. There is something in this hour, so tender so truly fraught with simple, yet sublime associations that it belongs rather to heaven than to earth. The curtain that drops down on the physical, also descends on the moral world. The day with its selfish interest, its common-place distractions, has gone by, and the season of intelligence, of imagination, of spirituality, is dawning. Yes, twilight unlocks the blandusian fountain of fancy; there, as in a mirror, reflecting all things in added loveliness, the heart surveys the past; the dead, the absent, the estranged, come thronging back on memory; the paradise of inexperience, from which the flaming sword of truth has long since exiled us, rises again in all the pristine beauty of its flowers and verdure; the very spot where we breathed our first vows of love; the slender girlish figure, that, gliding like a sylph beside us, listened entranced to that avowal, made in the face of heaven, beneath the listening evening star; the home that witnessed her decline; the church yard that received her ashes; the grave wherein she now sleeps, dreamless and happy, deaf alike to the syren voice of praise, and the withering sneers of envy—such sweet but solem recollections, sweep in shadowy pomp across the mind, conjured up by the spells of twilight, as he waves his enchanted wand over the earth.

NATURE.

THE contemplation of the works of nature, affords some of the noblest & purest pleasures of the human mind. Gazed upon as the workmanship of a great, & wise, and good Being, who can consider them without feelings of mingled admiration and awe. Even in the inferior parts of creation, among the little things of our own earth, how much do we find to call forth wonder and inspire delight. Animate & inanimate nature is full of beauty & astonishing displays of superior wisdom. How surprising the order and regularity of the crystal. So exact, that amidst a million of the same species, no difference in angle and form can be detected. How beautiful the little vernal flower! Its leaves seem touched by the pencil of an angel.

But let us rise still higher and take a wider survey. Let us gaze some commanding eminence and look off upon hill and dale, and field, and forest; and stream.—What a boundless variety, and yet all beautiful! Whose eye is so dull—whose soul so insensible that he cannot gaze and admire with almost insatiable delight? Whose heart is not enlarged, whose feelings are not refined, whose pleasures are not multiplied, by mingling with, & contemplating the beauties of creation. It is here we seem to commune with ourselves and with our Creator in his works. It is here that is placed the first impress of our Maker's character. The mysteries of nature we should study, the loveliness of nature we should admire, as the work of the Almighty. And how easy thus would become our pathway from nature up to nature's God. Let me say with Dr. Beattie,

Oh, how canst thou renounce the boundless store
Of charms, which nature to her votary yields?
The warbling wood-lark, the resounding shore,
The pomp of groves and garniture of fields,
All that the genial ray of morning gilds,
And all the echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the grand magnificence of heaven—
Oh how canst thou renounce and hope to be forgiven?

Who does not retire from the contemplation of nature with feelings of a tender relation to his Father in heaven? He can say "in wisdom hast thou made them all." But when he turns to the region of animal life, he finds still more to gratify and delight, than in mere inanimate matter. Here is superior wisdom and greater goodness. Look at the diminutive insect that crosses your path. Learn his mode of existence, his habits of life, the nice adaptation of his size and form, to all the circumstances of his being, to all the necessities and means of individual happiness. Examine the little fly that buzzes about in all the sportiveness of youth, and all the bliss of conscious being and overflowing joy. Admire his gossamer wing, his fixed but bright and animated eye! The sun sheds upon him as cheering a ray, and the summer air breathes as mildly around him, as the bosted Lord of creation. How true is the declaration of the Psalmist "The Lord is good unto all and his tender mercies are over all his works."

But when we have travelled over our little earth and witnessed all it possesses of the beautiful & the sublime, when we have listened to the roar of ocean, & the song of birds, when we have looked upon the forest's gorgeousness and the flower's beauty, when we have seen the limpid, and purling rill, and the majestic river, when we have turned our eye upon the vine-clad hills and towering mountains; when we have seen and heard all this, we have but entered the vestibule of the great temple of nature.

There are other worlds around us to which probably our earth with all its grandeur is but as dust in the balance. The eye wanders off enraptured with its discoveries amidst the bright orbs of heaven. Infinity of space is before it. Unnumbered spheres are above, and below, and around us. And when the eye is tired of gazing, and when its spirit flying vision has reached its utmost goal, it calls to its aid the benefits of scientific discovery, and stretches out into still more distant space, and there enjoys the new pleasure of seeing other worlds and beholding other wonders. [Christian Messenger.]

DESCRIPTION OF LAKE SUPERIOR.

LAKE Superior, without the aid of any great effort of imagination, may be considered as the inexhaustible spring from whence, through ages, the St. Lawrence has continued to derive its ample stream. This immense lake, unequalled in magnitude by any collection of fresh water upon the globe, is situated between the parallels of 56 deg. 25 min. and 49 deg. 1 min. north latitude, and the meridians of 84 deg. 34 min. and 92 deg. 14 min. west longitude. Its length, measured on a curved line through the center, is about 350 geographical miles, its extreme breadth 140, and its circumference, in following the sinuosities of the coast, about 1500. Its surface is about 627 feet above the tide water of the Atlantic; but the shore exhibits almost conclusive indications of its having been, in former ages, as much, perhaps, as 40 or 50 feet above its present level. Various soundings have been taken from 80 to 150 fathoms, but its greatest depth probably exceeds 200 fathoms; thus demonstrating the bottom of the lake to be nearly 600 feet below the level of the ocean. The chrystaline transparency of its waters is unrivalled, and such as to render rocks at an extraordinary depth distinctly visible.—The bottom of the lake chiefly consists of a very adhesive clay, which speedily indurates by atmospheric exposure, and contains small shells of the species at present existing in the lake. A sea almost of itself, this lake is subject to many vicissitudes of that element, for here the storm rages, and the billows break, with a violence scarcely surpassed by the tempests of the ocean, but is not subject to the oceanic phenomena displayed by an unerring and periodical flux and reflux. Its expansive surface, however, yields to the influence of heavy winds; so that, when these blow strong from one quarter, they produce a very perceptible rise of the lake in an opposite direction. The spring freshets are also known to have occasioned a rapid swelling of the waters, which has been especially conspicuous after a rigorous winter. That its waters were once salt is by no means unlikely, and the supposition stands, in some degree, supported by the nature of the fish that inhabit them, and the marine shells that are found along the beaches or imbedded in the shores.—[Bouchette's British Dominions in North America.]

SELECTED HYMNS.

God our guide.

New Jerusalem.

GUIDE us, O thou great Jehovah,
Sustain upon the promised land;
We are weak but thou art able,
Hold us with thy powerful hand:
Holy Spirit,
Feed us till the Savior comes.

WERE not ashamed to own our Lord,
And worship him on earth;
We love to learn his holy word,
And know what souls are worth.

Open, Jesus, Zion's fountains;
Let her richest blessings come;
Let the fiery, cloudy pillar
Guard us in this holy home;
Great Redeemer,
Bring, O bring the welcome day!

When Jesus comes as flaming flame,
For to reward the just,
The world will know the only name,
In which the saints can trust.

When the earth begins to tremble,
Bid our fearful thoughts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill,
Singing praises,
Songs of glory, unto thee.

When he comes down in heav'n on earth,
With all his holy band,
Before creation's second birth,
We hope with him to stand.

Then he will give us a new name,
With robes of righteousness,
And in the New Jerusalem,
Eternal happiness.

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No. 6.

THE TRIBE OF JOSEPH.

HAVING given a sketch of the history of the ten tribes, in our last, the next subject which presents itself, is the tribe of Joseph. The Lord was with Joseph in his youth and not only his dreams, one of which says, that the sun and moon, and the eleven stars made obeisance to him, but much of his life was a type of future events in relation to his seed. His being sold unto the Egyptians, was a wise plan of the Lord to show his power to Israel, and to convince the world, that he is merciful to such as keep his commandments, and seek the path of endless virtue; yea, all the workmanship of his hands. The history of Joseph, in full, cannot at present be given; but in part, it will occupy a great place in the hearts of such as seek diligently the kingdom of God and the welfare of scattered Israel. It is so well known that Joseph was the beloved of his father, that we can quote the words of the good old man pronounced upon him, as what should befall him, or come to pass among his seed, in the last days, without the fear of contradiction, and with a great deal of pleasure, as well as satisfaction, knowing that the very days have arrived for the fulfilment of that prophecy: Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, & the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd the Stone of Israel:.) Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the earth; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

This is one of the greatest prophecies in the bible, and contains more of the economy of the Lord than will be seen till the Redeemer comes to dwell on the earth. What an admirable expression is that; the branches run over the wall; as plain as to have said, some of his seed shall cross the ocean. But the most profound is, From thence is the Shepherd, the Stone of Israel. It could not mean the birth of the Savior, for Paul says, it is evident our Lord sprang from the tribe of Judah: But when Paul said to the Romans, There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob, he must have meant the Deliverer, which is to come and gather his sheep into his fold, and becomes the good Shepherd: and according to the blessing of Moses, Joseph is the firstling of his bullock. Let us read it: And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountings, and for the precious things of the lying hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together from the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

The beauty, the wisdom, and the extent of this blessing upon the seed of Joseph, have never yet been found out by the world, nor fully understood by all the saints.—In the first place, Moses says, Blessed of the Lord be his land, &c. And why?—Because it is the land on which the saints of the living God shall gather in the last days, to receive the Savior at his second coming. It is blessed of the Lord, too, for the precious things of heaven: the fulness of the gospel in the Book of Mormon: for instance, I am a descendant of Joseph, which was carried captive into Egypt.—And great was the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying: A seer shall the Lord my God raise up, which shall be a choice seer unto the fruit of my loins. Ye, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.—And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver my people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of my loins shall write; and the fruit

of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying:—Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise.—And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph. I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which is expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust: for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even that after many generations have gone by them.—And it shall come to pass that their cry shall go, even according to the simplicity of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, which are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

Thus spake Lethi to his son Joseph, and who is there that can not rejoice when he reads such a glorious and sacred promise? When we look abroad in the earth and view the extent of the Lord's dominions in this world; when we reflect upon the space of time that the Lord has allowed the sons of men to set these dominions in order, by giving them the privilege of the gospel; and when we consider how much the Lord has promised to such as build up his kingdom on the earth, we are astonished! When Jacob, or as he was named, Israel, blessed the children of Joseph, he crossed his hands and put Ephraim the youngest first, saying his seed shall become a multitude of nations; and Lethi says, repeating the words of Joseph of Egypt, the fruit of my loins shall write; and the fruit of the loins of Judah shall write, &c. and the writings shall grow together. Let us now compare these great sayings with the prophecy of Ezekiel: Moreover thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And the sticks whereon they writest shall be one in thy hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be King over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they; and their children, and their children's children for ever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever more. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

So, then, it appears, that Ephraim, besides becoming a multitude of nations, writes and keeps one of the sticks or books of the Lord. The stick of Judah, the bible, is about as much acknowledged and received as the Savior was, when he came to fulfil the words of the prophets, who all testified of his future work. But there

is another light, which presents itself to us, which ought not to be omitted. Say, our Savior came through the tribe of Judah, and the Jews kept the record or the bible, as it is called, for the scepter was not to depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and then, that the Redeemer, shall come the second time, to the tribe of Joseph; and they have also written and kept a record, called the book of Mormon, for, from thence is the Shepherd the Stone of Israel: who can mistake what Ezekiel meant by the Two Sticks? They are the Lord's reading sticks [or records] for the benefit of Israel. The circumstance of Jacob's serving seven years for Rachel, and his great disappointment when finding himself wedded to Leah, may with propriety be connected with the history of Joseph, as one of the great similes of the Lord to show great things to some, according to their faith, and nothing to others agreeable to the blindness of their minds. Passing, however, this with many other circumstances, which are connected with the well-being and final glory of Joseph, but, which can be sought out and read by the humble searcher for truth, with pleasure, in the bible and book of Mormon, we proceed to quote the word of the Lord, in relation to saving of the House of Joseph: for Joseph may now be considered as bearing the ensign of the Lord to the nations. As the Lord hath written unto Ephraim the great things of his law, and they are counted as a strange thing: so also, is the Lord preparing to show unto him the glory of the last days; for his horns are the horns of Unicorns, with them he shall push the people together from the ends of the earth. Now what a sublime figure this is! The sons of Joseph among the nations, to come forth as the servants of the Lord, in the last days and push the people to Zion; for at the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.— For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a strait way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them their joy from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke:— turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote on my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him saith the Lord.

Now mark, Ephraim is the first born; the Lord's dear son, and a pleasant child, and the Lord will have compassion upon him, notwithstanding it is said by the prophet Hosea, that they, (the seed of Ephraim) shall be wanderers among the nations; notwithstanding Ephraim is joined to idols; let him alone; notwithstanding Ephraim hath mixed himself among the people; notwithstanding Ephraim is a cake not turned; notwithstanding Ephraim is like a silly dove without a heart, and notwithstanding Ephraim is a heifer taught, and loves to tread out the grain, Ephraim shall ride, for the Lord hath spoken it. Half the tribe of Manasseh, being absent near the lost tribes in the region of Arsareth, we shall not pretend to say as much in relation to Manasseh as Ephraim.

But to make all things plain let us remember, what the Lord has said in relation to Joseph as a house, or particular portion of Israel; that he would save it. The words of Zechariah are in point: I will save the house of Joseph, and I will bring them again and place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man and their heart shall rejoice as through wine; yea their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they

shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

How plain the Lord has told the world, that he would do great things for the house of Joseph, and well might the Eschivist exclaim: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasse stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The bear out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine: And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

Here let us pause. The Lord is great and his words fail not. The shepherd of Israel, which comes leading Joseph like a flock, stir up thy strength before Ephraim, and Benjamin, and Manasseh. Ah what precious words! Judah is to be gathered at old Jerusalem; the lost tribes, with the half tribe of Manasseh, will be restored by Elijah, which leaves Ephraim, the remaining half tribe of Manasseh, and Benjamin to be stirred up by the good shepherd. What a consolation! No wonder Ephraim was likened unto a green fir tree, for says the Lord: From me is thy fruit found. When the Savior was on the Earth, he spake this parable: There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Now, beloved reader, when the Son of man comes shall he find faith on the earth? He will find some with Ephraim, if Hosea's words are true, that—From me is thy fruit found. Again, taking this parable for a sample, will he come to those that pray in fine houses and fast by states and nations, as it were, giving bountifully of their wealth, to Bible societies, and temperance societies, while the poor, are forgotten by them, or will he come to them that humble themselves and cry mightily, Not our will but thine, O God be done?

Joseph was a type of coming events unto his seed; Ephraim was to become a great many nations, and all those things were to be fulfilled in the last days.— The land of Joseph was to be blessed above all others, and Joseph was to be honored by his parents and brethren, according to his dream of the shining hosts of heaven. Joseph was sold into Egypt to save his father's household from famine, as a type of what should be afterwards. It is thus said in the Book of Mormon, by Moroni the chief captain of the Nephites, who lived about seventy years before the birth of the Savior: Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren, into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain; yea, let us preserve our liberty, as a remnant of Joseph; yea, let us remember the words of Jacob, before his death; for behold, he saw that a part of the remnant of the coat of Joseph was preserved, and had not decayed.— And he saith, Even as this remnant of garment of my sons hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment: And again: Moroni the son of Mormon, who sealed and hid up this record, says in the book of Ether: Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land: and he

spake also concerning the house of Israel, and the Jerusalem from whence Leli should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.

Now as Joseph caused all the Egyptians to leave the room when he made himself known to his brethren: So the branch of his seed, which was lead to this continent by the hand of the Lord, to prepare the land of their inheritance, and the other branches which are wandering among the nations, may be brought from the east, and gathered from the west, ready to meet the Redeemer when he brings again Zion.

In the view of this coming scene is a joy, which can not be known by them that are without the hope of a glorious resurrection. Before Joseph went into Egypt the great day of a thousand years' holiness on earth, was better known among some men than now. What started a party of high-minded men to build a Tower to go to heaven? The world had just been immersed with water: Zion had previously been taken to paradise, and for fear that it might again be destroyed, as they had again begun to trust in themselves, this evil generation, sat out to force themselves into heaven, without coming in as the Lord had appointed. Now, it is well known that Abraham, Isaac, and Jacob, were so much in favor with the Lord, that he talked with them and gave them commandments, and they were filled with the Holy Ghost, and knew many things in relation to the last days, which they taught, to their posterity.

Although Joseph, or Ephraim, may be mixed among the nations, so that feet have scarce trod where he hath not been, & good and evil have not come to the lot of any on earth, more than him, still as the blessing to him was the greatest, and as he was lord over all Egypt, so shall he become a multitude of nations, reaching from sea to sea, and from the river to the ends of the earth, among the rest of the saints. For it shall come to pass, that many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsel perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

To close: what can be said more than the Lord hath said? Judah would not receive the Savior at his first coming, and he was crucified. He then manifested himself to the other tribes and remnants. The word was, whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. The Jews fell upon that stone and were broken: and, O ye inhabitants of the earth, beware! for if that stone falls upon you, it will grind you to powder. Remember that Joseph's glory, is the firstling of his bullock, & also, that with his horns, he is to push the people together from the ends of the earth.

God made the world in six days, and rested on the seventh, and blessed and sanctified it: and thus will he do with creation, for the creation of the spiritual world was in the likeness of the temporal; the temporal a preparation for man to enter into the Sacred Rest: The Lord has now begun to feed the flock of his heritage with the rod, for word of truth is in, days of old, and according to the days of his coming out of the land of Egypt, will he show marvelous things. The oceans have to roll back into one place; the valleys have to be exalted; the mountains have to flow down at his presence, the sun has to be darkened, and the moon turned into blood, and the stars have to fall, then behold, he will come to reign on the

earth with power and great glory, and all the holy angels with him; yea, with the church of the first born, even Zion which was received up to the bosom of the Father, in the days of Enoch, before the flood; that the righteous that died in the hope of a glorious resurrection, may arise and meet the Lord in the air, and live again, in the flesh, on the earth.

Selected.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

CONCLUDED.

“HE that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?” Grace, so clearly revealed in our Scriptures, that the most accurate reasoning, heresy the most extravagant, and infidelity the most obstinate, cannot enervate his declarations. For, the death of Christ may be considered in different views: it is a sufficient confirmation of his doctrine; it is a perfect pattern of patience, it is the most magnanimous degree of extraordinary excellencies, that can be imagined: but the gospel very seldom presents it to us in any of these views, it leaves them to our own perception; but when it speaks of his death, it usually speaks of it as an expiatory sacrifice.— Need we repeat here a number of former texts, and express decisions on this matter? Thanks be to God, we are preaching to a christian auditory, who make the death of the Redeemer the foundation of faith! The gospel, then, assureth the penitent sinner of pardon. Zeno, Epicurus, Pythagoras, Socrates, Porch, Academy, Lyceum, what have ye to offer to your disciples equal to this promise of the gospel?

IV. But that, which principally displays the prerogatives of the Christian above those of the philosopher, is an all-sufficient provision against the fear of death. A comparison between a dying Pagan and a dying Christian will show this I consider a Pagan, in his dying-bed, speaking to himself what follows. On which side soever I consider my state, I perceive nothing but trouble and despair. If I observe the fore-runners of death, I see awful symptoms, violent sickness, and intolerable pain, which surround my sick-bed, and are the first scenes of the bloody tragedy.— As to the world, my dearest objects disappear; my closest connexions are dissolving; my most specious titles are effacing; my noblest privileges are vanishing away; a dismal curtain falls between my eyes and all the decorations of the universe.— In regard to my body, it is a mass without motion; and life: my tongue is about to be condemned to eternal silence; my eyes to perpetual darkness; all the organs of my body to entire dissolution; and the miserable remains of my carcass to lodge in the grave, and to become food for the worms. If I consider my soul, I scarcely know whether it be immortal; and could I demonstrate its natural immortality, I should not be able to say, whether my Creator would display his attributes in preserving, or in destroying it; whether my wishes for immortality be the dictates of nature, or the language of sin. If I consider my past life, I have a witness within me, attesting that my practice hath been less than my knowledge, how small soever the latter hath been; and that the abundant depravity of my heart hath thickened the darkness of my mind. If I consider futurity, I think I discover through many thick clouds a future state; my reason suggests, that the Author of nature hath not given me a soul so sublime in thought, and so expansive in desire, merely to move in this little orb for a moment: but this is nothing but conjecture; and, if there be another economy after this, should I be less miserable than I am here?— One moment I hope for annihilation, the next I shudder with fear of being annihilated: my thoughts and desires are at war with each other, they rise, they resist, they destroy one another. Such is the dying Heathen. If a few examples of those, who have died otherwise, be adduced, they ought not to be urged in evidence against what we have advanced; for they are rare, and very probably deceptive, their outward tranquillity being only a concealment of trouble within. Trouble is the greater for confinement within; and for an affected appearance without. As we ought not to believe, that philosophy hath rendered men insensible of pain, because some philosophers have maintained that pain is no evil, and have seemed to triumph over it: so neither ought we to believe, that it hath disarmed death in regard to the disciples of natural religion, because some have affirmed, that death is not an object of fear. After all; if some Pagans enjoyed a real tranquillity at death, it was a groundless tranquillity, to which reason contributed nothing at all.

O! how different do Christians die! How doth revealed religion triumph over the religion of nature in this respect! May each of our hearers be a new evidence of this article! The whole that troubles an expiring Heathen, revives a Christian in his dying bed.

Thus speaks the dying Christian. When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations, sharp, but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me. Beside, I shall not be abandoned to my own frailty; but my patience and constancy will be proportional to my sufferings, and that powerful arm, which hath supported me through life, will uphold me under the pressure of death. If I consider my sins, many as they are, I am invulnerable; for I go to a tribunal of mercy, where God is reconciled, and justice is satisfied. If I consider my body, I perceive, I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall, ye imperfect senses, ye frail organs, fall, house of clay, into your original dust; ye will be “sown in corruption, but raised in incorruption; sown in dishonor, but raised in glory; sown in weakness, but raised in power.” If I consider my soul, it is passing, I see, from slave-

ry to freedom. I shall carry with me that which thinks and reflects. I shall carry with me the delicacy of taste, the harmony of sounds, the beauty of colors, the fragrance of odoriferous smells. I shall surmount heaven and earth, nature and all terrestrial things, and my ideas of all their beauties will multiply and expand. If I consider the future economy, to which I go, I have, I own, very inadequate notions of it: but my incapacity is the ground of my expectation. Could I perfectly comprehend it, it would argue its resemblance to some of the present objects of my senses, or its minute proportion to the present operations of my mind. If worldly dignities and grandeurs, if accumulated treasures, if the enjoyments of the most refined voluptuousness, were to represent to me celestial felicity, I should suppose, that, partaking of their nature, they partook of their vanity. But, if nothing here can represent the future state, it is because that state surpasseth every other. My ardor is increased by my imperfect knowledge of it. My knowledge, and virtue I know will be perfected; I know I shall comprehend truth, and obey order; I know I shall be free from all evils, and in possession of all good; I shall be present with God, I know, and with all the happy spirits, who surround his throne; and this perfect state, I am sure, will continue for ever and ever.

Such are the all-sufficient supports which revealed religion affords against the fear of death. Such are the meditations of a dying Christian; not of one, whose whole Christianity consists of dry speculations, which have no influence over his practice; but of one, who applies his knowledge to relieve the real wants of his life.

Christianity, then, we have seen, is superior to natural religion, in these four respects. To these we will add a few more reflections in further evidence of the superiority of revealed religion to the religion of nature.

1. The ideas of the ancient philosophers concerning natural religion were not collected into a body of doctrine. One philosopher had one idea, another studious man had another idea; ideas of truth and virtue, therefore, lay dispersed. Who doth not see the pre-eminence of revelation, on this article? No human capacity either hath been, or would ever have been equal to the noble conception of a perfect body of truth. There is no genius so narrow, as not to be capable of proposing some clear truth, some excellent maxim: but to lay down principles, and to perceive at once a chain of consequences, these are the efforts of great geniuses; this capability is philosophical perfection. If this axiom be incontestable, what a fount of wisdom does the system of Christianity argue! It represents us, in one lovely body, of perfect symmetry, all the ideas that we have enumerated. One idea supposeth another idea; and the whole is united in a manner so compact, that it is impossible to alter one article without defacing the beauty of all.

2 Pagan philosophers never had a system of natural religion comparable with that of modern philosophers, although the latter glory in their contempt of revelation. Modern philosophers have derived the clearest and best parts of their systems from the very revelation which they affect to despise. We grant, the doctrines of the perfections of God, of providence, and of a future state, are perfectly conformable to the light of reason. A man, who should pursue rational tracks of knowledge to his utmost power, would discover, we own, all these doctrines; but it is one thing to grant, that these doctrines are conformable to reason; and it is another to affirm, that reason actually discovered them. It is one thing to allow, that a man, who should pursue rational tracks of knowledge to his utmost power, would discover all these doctrines: and it is another to pretend, that any man hath pursued these tracks to the utmost, and hath actually discovered them. It was the gospel that taught mankind the use of their reason. It was the gospel, that assisted men to form a body of natural religion. Modern philosophers avail themselves of these aids; they form a body of natural religion by the light of the gospel, and then they attribute to their own penetration what they derive from foreign aid.

3. What was most rational in the natural religion of the pagan philosophers was mixed with fancies and dreams. There was not a single philosopher, who did not adopt some absurdity, and communicate it to his disciples. One taught, that every being was animated with a particular soul, and on this absurd hypothesis he pretended to account for all the phenomena of nature. Another took every star for a God, and thought the soul a vapour, that passed from one body to another, expiating in the body of a beast the sins that were committed in that of man. One attributed the creation of the world to a blind chance, and the government of all events in it to an inviolable fate. Another affirmed the eternity of the world, and said, there was no period in eternity in which heaven and earth, nature and elements, were not visible. One said, every thing is uncertain; we are not sure of our own existence; the distinction between just and unjust, virtue and vice, is fanciful, and hath no real foundation in the nature of things. Another made matter equal to God; and maintained, that it concurred with the Supreme Being in the formation of the universe. One took the world for a prodigious body, of which he thought God was the soul. Another affirmed the materiality of the soul, and attributed to matter the faculties of thinking and reasoning. Some denied the immortality of the soul, and the intervention of providence; and pretend, that an infinite number of particles of matter, invisible, and indestructible, revolve in the universe; that from their fortuitous concurrence arose the present world; that in all this there was no design; that the feet were not formed for walking, the eyes for seeing, nor the hands for handling. The gospel is light without darkness. It hath nothing mean; nothing false; nothing that doth not bear the characters of that wisdom, from which it proceeds.

4. What was pure in the natural religion of the Heathens was not known, nor could be known to any but philosophers. The common people were incapable of that penetration and labor, which the investigating of truth, and the distinguishing of it from that falsehood, in which passion and prejudice have enveloped it, required. A mediocrity of genius, I allow, is sufficient for the purpose of inferring a part of those consequences from the works of nature, of which we form the body of natur-

al religion; but none but geniuses of the first order are capable of kenning those distant consequences, which are enfolded in darkness. The bulk of mankind wanted a short way proportional to every mind. They wanted an authority, the infallibility of which all mankind might easily see. They wanted a revelation founded on evidence plain and obvious to all the world. Philosophers could not show the world such a short way: but revelation hath showed it. No philosopher could assume the authority, necessary to establish such a way; it became God alone to dictate in such a manner, and in revelation he hath done it.—[Saurin.]

AUTUMN.

AUTUMN comes. The spring with her flowers; the summer with her heat and thunder, is past; and autumn—sear, fruitful autumn, appears at last.—Well so it is—and so it has been—and so it will be, while the seasons come and go over our earth. Autumn is pleasant; autumn is sweet. True, in it there is a shade—a more sober aspect thrown around us. But it is as the soft twilight of eve, closing over the theatre of mirth, of bustle and confusion. Like the youth, who has been, by the flight of time, brought to the sedateness of manhood—so is autumn. Along the horizon, the dark hills stretch away, bearing the heavy forest; the vales are no more an ocean of living green, but they are wide and naked; the hand of the reaper has been there, and nought but the short, yellow stubble, and the fresh, tender growth which followed the swing of the sythe, lays before the eye. Plenty—the harvest of the year—the toil of the husbandman, is here. Bending to the earth and loaded to profusion, stands a group of yonder trees, whose fruit one by one, as the breeze stirs through its branches, strikes the earth, ripened and delicious, by the sun and rains of the by-gone summer. The song of the bird wakes not the echoes of autumn—but in its stead the crickets, beneath the soft, blind beams of a meridian moon, join in one solemn song, which throws over the listener, a shroud of thought, pointing backward to the things which have been; which now are past, and which shall be no more. Autumn—autumn; there is a thousand recollections connected with the season. I love the social few, who have with me passed over the flowers of spring; who have laughed away the sultry hours of summer beneath the projecting arms of the oak, or took the cool draught at the bursting spring—I say, I love to meet them again, when the heat of summer is tempered away, and autumn reigns over the wide earth. I love to repeat the sweet communion which we have had together. I love to catch the tear which glistens in their eyes, as they bend along the world below, and catch the expression, which doubly saith, “All things must fade.” It seems to me that feeling grows stronger at this season. It seems as if we, to, with the departing year, were hastening to a close, and that now, even now, we were treading the threshold of eternity. And again, the rich banquet which is spread over the earth, inspires us with a noble gratitude to its Giver and Benefactor. We see pictured out in “bold relief” the certainty of a Supreme Being, and cannot refrain from adoring him for his goodness!

REMARKS.—The above essay on autumn, is extracted from one of the literary papers of the day, and it is not unworthy of a place with us. Autumn is a season for reflection. It seems indicative of the end or close of something. The glory of the earth passes. The birds that filled the woods with their melody, have flown away with the falling leaves, and the beautiful bloom of summer, is fading into a holy gloom, that carries on its very brow, the everlasting promise of God:—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. But there is another idea attaches itself to autumn, of more consequence, than all the rest; it is this; it is the season to gather and secure the fruits of summer before winter: An emblem that the fruit of man must be gathered and secured before the great day: For when John the Revelator, looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. Yes, beloved reader, and behold the time draws nigh, when not only the autumn of the year, but the autumn of our lives, and of the world, shall come, and there shall be time no longer.

WE accidentally came across the following sketch:—“NEW ZEALANDERS.—The natives are cast in beauty’s perfect mould: the children are so fine and powerfully made, that each might serve for a model of the statue of the Infant Hercules; nothing can excel the graceful and athletic forms of the men, or the rounded limbs of their young women. These possess eyes beautiful and eloquent, and a profusion of long, silky, curling hair; while the intellects of both sexes seem of a superior order. All appear eager for improvement, full of energy, and indefatigably industrious.” And it really affords consolation to think that such a people exists upon the Islands of the sea, for the Lord will not forget them. The Isles are to wait for his law, and the gospel of the kingdom, is to be preached to every nation on the globe so that some may be gathered out of every kindred, tongue and people, and be brought to Zion.

LETTERS.

Letters have been received, at the office of the Evening and the Morning Star since our last, from Eden, (Maine), and answered; from Frattsburgh, (N. Y.) from Mount Eden, (Ky.) and answered; from Spafford, (N. Y.) and answered; 2 from Kirtland Mills, (O.) answered; and from New-York City.

Unpaid letters remaining in the Post office: Calais, (Me.) Hickory Swale, (N. Y.) Wooster, (O.) Chillicothe, (O.) Elyria (O.) Martin, (N. J.) Winchester, (Con.)

THE EVENING AND THE MORNING STAR.

SACRED POETRY.

EVERY thing that comes from the Lord, is sublime; this sublimity clothing the prophecies, and giving the Psalms a glory and sweetness, touching the saint's heart with thoughts that whisper like the still small voice to Elijah, and delighting the soul with words that moisten, as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more; yea, this sublimity, which may be called the beauty of holiness, common writers have never touched: no; never; for that flight of mind which caused the Psalmist to exclaim: Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? if I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day, the darkness and the light are both alike to thee. For thou hast possessed my reins, thou hast covered me in my mother's womb: I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well: Yes, that peace of mind; that love of divine things; that confidence in the Lord; that faith in the world to come; that dependence upon Jesus Christ; and that joy of heart that gladdens the soul, and happiness the body in every place, and under all the trials and troubles of this present life, can not be found in common books: comfort and satisfaction, like light and truth, come from God. One reason, perhaps, that the sacred poets came nearer the standard of truth, or, in fact, came up to it, with less fancy, and more beauty, than common poets, is because the Hebrew, in which they wrote, was nearer the pure language, with which Adam gave names, than any other since used by man. Another reason, and one, too, that never fails, is that those holy men wrote as they were moved by the Holy Ghost. One of the greatest specimens of Prophetic poetry, is found in the song of Moses. Nothing but the Spirit of the living God could have directed such sublime ideas: the first line is not spoken to earth, or heaven, alone, but is addressed to the heavens; and who can read it without being almost led within the veil: let us read: Give ear O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise! is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stretch up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rans of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them.— They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make them the remembrance of them to cease from among men; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their Rock is not as our Rock, even our enemies themselves being judges: for their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence: their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up, or left. And he shall say, where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings! let them rise up and help you, and be your protection. See now that I,

even I am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people:— for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

What a prophecy is contained in the last verse! He will be merciful unto his land, and to his people: so he will; and we can exclaim: O that the Lord were come to Zion, that his saints might see eye to eye, and might speak a pure language! But the time is short, for Zephaniah says, the determination of the Lord is, to gather the nations, that he may assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy. For then will he turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia his suppliants, even the daughter of his dispersal, shall bring his offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against him: for then he will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of his holy mountain. He will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. He will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time he will undo all that afflict thee: and he will save her that hath, and gather her that was driven out; and he will get them praise and fame in every land where they have been put to shame. At that time will he bring you again, even in the time that he gathers you: for he will make you a name and a praise among all people of the earth, when he turns back your captivity before your eyes, saith the Lord.

THE following sketch of a NIGHT SCENE IN THE DESERT, is extracted from Fuller's Tour in the Turkish Empire, and is really a beautiful description. It would be somewhat gratifying to the eastern citizens of our country, if some experienced one of the Santa Fee Traders, would give a prospect of their Caravan. To see twenty or thirty wagons drawn by six or eight mules each two or three pounders well mounted, with 80, or 100 men, part mounted riflemen, passing across a naked prairie, with little or no timber for nearly 900 miles, and making a virtue of necessity, by living on Buffalo meat fortifying themselves with their wagons every night, against the attacks of the Indians, would almost equal a figure, to that of the company of Ishmaelites that carried Joseph into Egypt. But to the subject:

A CARAVAN presents in the evening a very active and cheerful scene. The camels, which had been turned out to graze as soon as they had halted and been unloaded, now return in separate groups, each of which, following the bell of its leader, proceeds directly to the spot where its master's tents are pitched. When arrived there the docile animals lie down of their own accord in a row, and their heads are attached by halter to a rope, which is fastened to a range of stakes about four feet high, extending along the front of the camp. They are then fed with large balls composed of barley-meal and lentils, mixed up with water, which they swallow whole, and are left to ruminate till morning. As soon as the night closes in, fires begin to blaze in every direction.— They are made with dry thorns and stunted shrubs, collected round the camp, and their flames throw a bright light on the different groups of travellers who are seen squatted on the ground in front of their tents, or beside their piles of merchandize, some occupied with their pipes and coffee, and others enjoying their frugal evening's meal. In an oriental company, of whatever class it is composed, the harsh sounds of vulgar utterance are never to be heard; a low hum of conversation spreads through the camp, and as the evening advances, this gradually sinks into a silence, disturbed only by the occasional lowing of the camels. All those persons who have once tried it, and who understand the eastern languages, speak of a caravan as a very agreeable mode of travelling. The wild and solitary scenery through which it generally passes, the order and tranquillity with which it is conducted, the facility of conveying baggage, and the feeling of security which prevails, amply compensate for the slowness of its movements; and among hundreds of persons collected from the most distant parts of the Turkish empire and the neighboring states, many of whom have spent their lives in travelling, there is to be found a never-failing variety of associates and of anecdotes.

THE GATHERING.

THERE is a great anxiety manifested to learn how the church of Christ prospers, since it commenced settling in the western part of the state of Missouri. To satisfy this inquiry, and more especially to publish the truth upon this great subject, that none may be deceived by flying reports, we shall endeavor to give all the information in our possession. Since the gathering commenced, which is a little over a year, the number of the disciples which have come from the east, and which have been baptized in this region, is

Children and those not members, about	465
Total	345
	810

This little flock, which is now enjoying the glorious privileges and blessings of the everlasting gospel, preparatory to the second coming of the Savior, have, as it were, almost simultaneously

come together from New England, New York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee and Missouri, to worship God and keep his commandments, on the land of their inheritance.—So far, the disciples have been highly favored; coming, as most of them have, from different climates, and changing, as is necessarily the case, their modes of living, undergoing the troubles and hardships of a long and tedious journey, and planting themselves down without the conveniences and even necessities, which most of them have been used to, it is certainly a matter of great joy, if not a miracle, that they are generally so healthy, so industrious, so thriving, and more than all, so contented to love the Lord and their neighbors as themselves. Reports, to be sure, have been circulated, that so many were moving in, that a famine must succeed, and some starve to death; perhaps a few believed so, but in the joyful language of the Psalmist we can exclaim: We have been young, and now are old; yet have we not seen the righteous forsaken, nor his seed begging bread. The great consolation is, the promises of the Lord never fail; nor is his store-house ever empty. Virtue, honesty, diligence, industry, economy, and patience, added to that pure religion, and undefiled before God and the Father: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, bring about the purposes of God, in their eternal salvation, and blesses the contrite soul with a sweet consolation and a prospect before it, that the world, with all its alluring, but vanishing appearances, can neither give nor take. We admit that the flowing together of so many saints has the appearance of a meeting of strangers; but as they already begin to grow in grace and in the knowledge of the Lord, the world may witness that it is the preparation of Israel to meet his God. As the prophet said, Zion is a wilderness, but with faithful hearts raised to God, the wilderness will soon blossom as the rose, and, as the prospect brightens, we look forward with joy to the day when Zion shall arise and put on her beautiful garments and become the joy of the world.

Amid all things, for it is appointed for all once to die, twelve persons have died since the emigration commenced to this land: that is, nine here, and three upon the way. There have been solemnized six marriages.

Our news from abroad is cheering. The harvest is truly abundant, but the laborers are few.—New churches have been built up in Missouri; in Illinois; at Fulton, near Cincinnati, Ohio; at Guyandotte, Virginia; in Spafford, Onondaga Co. at Tompkins, Delaware Co. and at Essex Co. N. York; at Benson, North Troy, and Charleston, Vermont; at Bath, New Hampshire; in N. Rowley and Boston, Massachusetts, and how many in other places we can not say: while we look at the distress of nations, and hear how the judgments of God sweep off the inhabitants of the earth, we must exclaim, The Lord is making a short work. It was but two years last April, since the church of Christ was organized, by special revelation; now branches are rising up in almost every state in the Union, which, willing to overcome the world for the sake of Christ, the Redeemer, will come to Zion, and assist in enlarging her borders; and stretching forth the curtains of her habitations: No weapon that is forged against thee shall prosper; and every tongue which shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

To continue: It gives us pleasure, knowing that these are the last days, and making it our duty, as faithful servants of the Lord, in the hope that the example will cause the elders generally to go and do likewise, to lay before the disciples, all the news that will benefit Zion, or cheer the inquiring soul abroad: For this purpose we give the following extract of a letter, from one of the elders of this church, to a brother of this place,—Dated Benson, (Vt.) September 20, 1832.

BROTHER SIDNEY:—Through the mercy of God, I have the pleasing moments of time to redeem that promise I made you while in Buffalo, N. Y. I can assure you that the Lord has been merciful and kind towards me ever since I left you; he has protected me on the right hand and on the left; his blessings have been given me, health I have enjoyed all the day, and my sleep has been sweet to me all the night, and my food has been nourishment unto me: and his blessed Spirit has been my joy and comforter, director, instructor, teacher and guide, and it has not suffered me to be confounded by the high-minded pharisee or priest; but truth has cut its way and pierced the hearts of many; and the Lord has blessed me with many sheaves; even sons and daughters for Zion.

I took passage in the boat you saw me on board of, and went to Palmyra; from thence to Benson, where I found a company of dear brethren and sisters very much persecuted; but they are firm in the faith of the everlasting gospel; the number was about thirty, but is now about forty. When I arrived I found them in meeting; I spoke the word of the Lord unto them and it was an affecting scene to them and me. I visited my old neighbors, many of whom I found very unbelieving. I went to visit my wife's brother David, I heard that himself and family were opposed to the work of the Lord; but I went in faith, and when I came there I found two young women on a visit; they were about to go away, but David's wife went out with them and said they had better stay, for she had heard that the Mormons could cast out devils, and that brother Sim. was a Mormon, and she thought she had a devil in her and they had better stay and see him cast out. Brother David soon came in and I began to converse with them, and the devils were cast out, for the word cut them to the heart, and it fastened like a nail in a sure place; and they wept like little children, and their minds were opened to receive the truth, and their hearts ready to embrace it; and in a few days the Lord blessed me with the opportunity of leading them into the waters of baptism, and the Lord blessed them with the Comforter; and they are firm and unshaken in the faith. The Lord has prepared brother David to do much good if faithful; he has been ordained an elder under my hands; he is meek, humble, bold, firm and persevering.

We met in conference the tenth of August: There were fourteen elders and several priests and teachers present. Great union dwelt among us; two were ordained to the priesthood; two others were ordained, one an elder, and the other a priest. Brethren, O. Pratt and L. Johnson, were there; they have planted three or four churches since last February, and have baptized in all about seventy.—Brother Collins and others from Essex county N. Y., (where there are about forty disciples,) were also present. Brother Jared has labored there also, and has been

a partner in baptizing about seventy souls since April. I have baptized forty two since the first of July. I have been laboring west of the Lakes in Bolton, and br. Jared has been with me a part of the time, and we expect to continue together for a while. Some powerful manifestations of healing have been wrought through our ministry; but the people are generally very unbelieving in this region of country, and ready to rail at us and to persecute us; and the hirelings make their bitter cries, for fear they will loose their wages, and are rallying their forces to bind their flocks or bundles of tares to be burned, or ready for the destroying angel.

O that the Lord would save his people from Babylon! O Lord, speed on the gathering of thy people that Babylon may linger! O Lord, who hath believed our report since thou hast sent us to Babylon to make known thy coming? O Lord, rend the heavens and come down, and let the mountains flow down at thy presence, that thy sons and daughters may see thy glory and speak of thy mysteries: And make known thy power to thine enemies!

Surely the earth is ripe in iniquity, and it does seem to me that the priests are the most corrupt of all the branches, for they are binding thousands with their strong cords; but the Judge of all the earth will do right. And I rejoice much, that the time will soon come, and that the day is near at hand when the earth will rest, and when it will be cleansed from its wicked polluters. I still feel resolved to continue my labor in the vineyard of the Lord, and pray without ceasing unto him, that his kingdom may roll forth, and that he will bring out sons and daughters for Zion, O that God would arm me for the battle and prepare me for the war;—

“For I will fight until I conquer, though I die.”—

Then arm me with thy strength, O God, that I may count my victories over when the war is ended, and thou takest me to thyself and crownest me thy son in thy kingdom. When I look forth upon the broad field and see the thick veil that satan has spread over all nations, I am ready to cry out in the language of Jesus, that it will be as it was in the days of Noah. And when I look round and see how few the faithful laborers are, and that the destroying angel has already begun to reap down the tares that they cumber not the vineyard, I cry unto the Lord of the harvest to send more laborers into the field. And that he will not keep any idle servants at home, (the same I fear is the case,) let me exhort such to look a little forward of them, to the day when the good master of the vineyard shall call unto him his servants, and say, Bring forward your sheaves: and each at his bidding presents himself and his sheaves at his right hand. And what if you instead of sheaves, should present your dear wife and little children, and one of your fellow servants should claim them to be the fruit of his labors; and you should look down into the pit and see your sheaves in the gulf of black despair; would the Lord say, well done thou good and faithful servant, thou hast gathered me many sheaves; therefore thou shalt be crowned over a great dominion in the kingdom of my Father, and your dear companion who has suffered tribulation and privation, shall be crowned with you, and shall partake with me and her husband my faithful servant in all the fruit of my vineyard? O then brethren, be gathering sheaves, for the time of harvest is short and the laborers are very few. Go out and labor with me, for the harvest will soon be over; then we will return, laden with sheaves, to sit down in the kingdom of Jesus with wives and children to rest forevermore.

Be faithful brethren and sisters, keep your hearts pure before the Lord, press on, run in the strait way that leads to life; for the just shall live by faith. And remember Simeon in all your petitions before the Lord. Remember God's promise to Abraham as possessor of heaven and earth: and you are his children if you are of his faith; and the day is not far distant when Abraham is to receive the end of his faith; and bless the Lord, so will all his children. And I thank the Lord that I have found some of his children in this country, and I hope to find some more of them the Lord being willing. Give my love to my dear wife and my dear children, and to all that love the Lord.

SIMEON CARTER.

CHOLERA.

We make an extract of a letter from a mercantile house in St. Louis, to Br. A. S. Gilbert Dated October 26, 1832.

“We have the painful duty to perform of communicating the melancholy death of your brother, William L. who died in this place on Wednesday night, the 24th inst. of the Cholera, after a few hours illness. Every thing was done that medical skill could devise to save him, but the attack was so severe, that all remedies failed.

The cholera has raged here for the last few days, with unprecedented violence, but we think it is abating.”

TO THE SAINTS.

THE Lord has said, Blessed are they who have come up to this land with an eye single to my glory, according to my commandments. Brethren, have you all done so? Have you fulfilled the commandment, which saith: Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: That after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way? Have you all fulfilled the law of the church, which saith: Behold thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and deed that cannot be broken; and thy shall be hid before the bishop of my church? And also the commandment which saith: It is wisdom in me, that my servant Martin should be an example unto the church, in laying his money before the bishop of the church; and also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs. Brethren, have you all kept the commandments thus far? If you have the Lord will keep you from danger. Let each look to these great queries, and ask himself the question, HAVE

Revelations.

REVELATION, GIVEN MAY, 1831.

HEarken unto my word, my servant Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent; wherefore I send you, my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: Thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed, that he that receiveth him shall be saved, and he that receiveth him not, shall be damned: and they have done unto the son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he come: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again: I say unto you, that whoso forbideth to marry is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twin shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbideth to abstain from meats, that man should not eat, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another: wherefore the world lieth in sin; and we be unto man that sheddeth blood, or that wasteth flesh and hath no need. And again: verily I say unto you, that the son of Man cometh not in the form of a woman, neither of a man travelling on the earth: wherefore he be not deceived but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet, but before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lemnites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, Go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: Behold I will go before you, and be your rereward; and I will be in your midst, and you shall not be confounded: Behold I am Jesus Christ, and I come quickly; even so: Amen.

HE THAT WILL NOT WORK, IS NOT A DISCIPLE OF THE LORD.

PURPOSING to do the will of God in all things, every disciple must do with his might, whatsoever his hand finds to do, knowing that the idler is to be had in remembrance before the Lord. There is no respect of persons; every one ought to do his best to be approved in the sight of God. The old command is: Six days shalt thou labor and doo all thy work, and no one will pretend that this commandment has been revoked or made void; on the contrary, Paul, at least 1500 years after this commandment came from the Lord, says, in his second epistle to the Thessalonian church, Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

It is no more than reasonable or right, to say, that he that will not work, should not eat, for as saith Alma, Thus saith the Lord: ye shall not esteem one flesh above another, or one man shall not think himself above another. All men are after the

sample of their father Adam. He was put into the garden to dress it; or, in other words, man was made to be fruitful, and multiply, and replenish the earth, and subdue it. All men, then, to live according to the will of the Lord, must labor.— And what can be more just? for there is no specimen of idleness in the creation, or works of the Lord. When the morning dawns, the invisible hand that drew the curtains of night around us for sleep and repose, opens the windows of day for the labor and refreshment of them that live upon the earth: And who can view the busy multitudes of created beings, and things, from the mite to the mammoth; from the spring to the ocean; from the mole-hill to the mountain; from the garden to the globe, and from man to his Maker, and not exclaim like Lehi of old: Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth.

Who can fail to see industry in the fly that furbishes her wings in the window? or among the cattle grazing upon a thousand hills? or with the bees culling the flowers of the landscape for their sweets? or in the river running with all its glassy majesty? or in the green growing race of earth, from the grass to the trees, each with every blade, and every limb pointing to heaven? yes, who can look upon so much industry, and suppose that man was made to live without labor? Not the disciple of Jesus Christ.

Since the heaven was stretched out as a curtain between this world and the worlds beyond, neither the sun, nor the moon, nor the planets, nor the stars, have ceased for a moment, (except when Joshua commanded otherwise,) from performing their daily labors, and why does man, while he lives, shrink from what the Lord meant he should do? why not fill the measure of his days in helping himself and assisting others, that, when he appears before the bar of God, to give an account of his stewardship, he may hear the pleasing acceptance of his Lord and Master:— Well done, good and faithful servant, you have been faithful over a few things, now be lord over many.

THE BOOK OF JOB.

MEN of moral characters, as well as the disciples of Jesus Christ, generally venerate sacred or sublime writings. Faultless rules, pure principles, and the truth, coming from man, or through the Spirit of the living God, have ever found friends, and while virtue has a mansion in the heart of man, we fear no change. Dr. Blair, who lived up to such good opinions of good things, when reviewing the bible, thus speaks of the book of Job: It is known to be extremely ancient; generally reputed the most ancient of all the poetical books; the author uncertain.— It is remarkable, that this book has no connexion with the affairs or manners of the Jews, or Hebrews. The scene is laid in the land of Uz, or Idumæa, which is a part of Arabia; and the imagery employed is generally of a different kind, from what I before showed to be peculiar to the Hebrew poets. We meet with no allusion to the sacred history, to the religious rites of the Jews, to Lebanon or to Carmel, or any of the peculiarities of the climate of Judæa. We find few comparisons founded on rivers or torrents; these were not familiar objects in Arabia. But the longest comparison that occurs in the book, is to an object frequent and well known in that region, a brook that fails in the season of heat, and disappoints the expectation of the traveller.

The poetry, however, of the book of Job, is not only equal to that of any other of the sacred writings, but is superior to them all, except those of Isaiah alone. As Isaiah is the most sublime, David the most pleasing and tender, so Job is the most descriptive, of all the inspired poets. A peculiar glow of fancy, and strength of description, characterize the author. No writer whatever abounds so much in metaphors. He may be said, not to describe, but to render visible, whatever he treats of. A variety of instances might be given. Let us remark only those strong and lively colours, with which, in the following passages, taken from the 18th and 20th chapters of his book, he paints the condition of the wicked; observe how rapidly his figures rise before us; and what a deep impression, at the same time, they leave on the imagination. "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach the clouds, yet he shall perish forever. He shall fly away as a dream, and shall not be found; yea, he shall be chased away, as a vision of the night. The eye also which saw him, shall see him no more; they which have seen him, shall say, where is he? He shall suck the poison of asps, the viper's tongue shall slay him.— In the fullness of his sufficiency, he shall be in straits; every hand shall come upon him. He shall flee from the iron weapon, and the bow of steel shall strike him through. All darkness shall be hid in his secret places. A fire not blown shall consume him. The heaven shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall depart. His goods shall flow away in the day of wrath. The light of the wicked shall be put out; the light shall be dark in his tabernacle. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net, by his own feet. He walleth upon a snare. Terrors shall make him afraid on every side; and the robber shall prevail against him. Brimstone shall be scattered upon his habitation. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness. They that come after him shall be astonished at his day. He shall drink of the wrath of the Almighty."

Again: Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen, and lead in the rock for ever!— For I know my Redeemer liveth, and he will stand at the latter day upon the earth.

Worldly Matters.

INDIAN CORN.

SINGULAR FACT.

IN the course of some experiments made by the editor of the American Farmer, for the purpose of improving Indian corn last year, he impregnated the pistils (silk) of the large white Tuscarora with the pollen from the tassels of the golden Sioux. The result was a perfect hybrid between the two. The grain being of a pure brimstone color, of the size and form of the Tuscarora, and like that with eight rows on the cob. It was a most beautiful variety of corn; partaking of all the good qualities of both, without the disadvantage of the large cob and small grain of the golden Sioux. We planted this corn last spring; the stalks were very dwarfish, resembling those of the Sioux, and the corn very early fit for use. It is now ripe, however, and on examining it a day or two since we find that the two original colors have separated, and instead of the brimstone color, we have on every ear grains of the bright yellow Sioux, and the pure white Tuscarora; but the quality of the corn is evidently superior to either of the original parents, although the colors have resumed their original tints. This is, to us, a singular circumstance, and one which we are unable to account for. The only thing analogous to it we have read of, is the proposition advanced by an able writer some time since in the columns of the Farmer, that the offspring of cross breeds of animals, would instead of partaking of the mixt character of their immediate parents, assume that of one or the other of their original progenitors. How far this proposition may hold good with animals we do not know, but it certainly appears to be the case in the vegetable world, at least so far as the fact above stated warrants the formation of an opinion.

There is a good deal of difficulty in reconciling the above fact with the law of nature, which requires two parents for the production of every organized being, animal or vegetable. If the two kinds of corn which were combined in the hybrid have become again distinct varieties, they are each of them the produce of but one parent—the Tuscarora is the produce of a female parent exclusively, and the Sioux that of a male parent; for it must be recollected there was no male Tuscarora nor female Sioux present, either during the origin of the hybrid, last year or the subsequent culture and separation of varieties this year. Yet we know, that if we deprive the corn of either the male or female flowers, (tassel or silk,) there will be no corn formed on the cob. How then are we to account for the present fact of the separation of the two varieties? It was this difficulty that made us doubt the correctness of the proposition relative to cross breeds of animals above referred to, and although we have the fact before us in the case of the corn, we are still compelled to doubt its general application. We do not think that each variety has resumed all its original characters; one of them we know it has not—the size of the Sioux grain is larger than the original, and there are but eight rows on the cob; in these respects retaining the hybrid character derived from the Tuscarora; but then the original color and flintiness of the grain is resumed; the Tuscarora has resumed its original character entirely, with the exception of the soft flowery quality of the grain, the flintiness of the hybrid derived from the Sioux parent is retained. As the Tuscarora was the female parent of the hybrid, the number of rows and the size of the grain would of course be like those of that variety, and hence the presence of those characters in the present separated varieties. We should be glad to receive an explanation of this circumstance from some of our practiced naturalists.

PEARL FISHERIES.—The Pearl Fisheries of Ceylon are among the most noted. The most skilful divers come from Collesh on the coast of Malabar, and some of these are alleged to have occasionally remained under water for the lapse of seven minutes. According to the testimony of Mr. Le Beck, this feat was also performed by a Gaffre boy at Carrical. The following is the usual mode of diving for pearls:

By means of two cords, a diving stone and a net are connected with the boat. The diver putting the toes of his right foot on the car rope of the diving stone and those of his left on the net, seizes the two cords with one hand, and shutting his nostrils with the other, plunges into the water. On gaining the bottom he hangs the net around his neck and throws into it as many pearl shells as he can collect while he is able to remain beneath the surface, which is generally about two minutes. He then resumes his former posture, and making a signal by pulling the cords, he is instantly hauled up into the boat. On emerging from the sea he discharges a quantity of water from his mouth and nose. There are generally ten divers to each boat, and while five respire, the other five descend with the same stones. Each brings up about 100 oysters in his net at a time, and if not interrupted by any accident will make 50 trips in the course of a forenoon.—The most frequent and fatal of the catastrophes to which they are subject, arises from sharks, which by biting the diver in two, prevent his reascending to the surface.—[History of British Italy.]

FROM CANTON.—We are indebted to the politeness of Mr. James F. Thorndike for the Chinese Courier of April 14th. Mr. T. came passenger in the ship Hamilton. The Courier states that the insurrection against the reigning Emperor was assuming a very serious aspect.—[Boston Paper.]

It is said that great difficulties are experienced in getting the imperial troops to face the enemy, and that better provisions, and even the forbidden opium were given to the forces, to induce them to perform their duty. Several large bodies of his Majesty's troops have been sent to the scene of action, where they were in several affairs worsted by the rebels, and in one instance, it is said that of 3000 men

but seven escaped to tell the story of their defeat. There are many tales in circulation relative to these mountaineers and their success, which are evidently exaggerated. Two large towns, several villages and military posts have fallen into their hands.

The rebels have communication with the mountaineers in their neighborhood, and the hill-people of Kwag-se; and the Chinese say that very judicious measures have been adopted by the rebels for carrying on the campaign, they being well furnished with provisions and war-like stores. Many of the officers commanding the forces sent against them have been taken and destroyed, and after a serious defeat, in which his troops were entirely routed, the Foo yuen of Hou-Kwag was made prisoner.

The temper of the Chinese people, generally, in regard to the present imperial government, is far from loyal, and there is little question that should the new self-nominated Emperor of China carry his success much farther, thousands who want but favorable opportunity to proceed to open rebellion, will join his standard.

The amount of property brought from Santa Fee, this year, is, about \$150,000; consisting of coin, gold and silver bullion, peltry and mules.

Supposing the earth to contain 800,000,000 of inhabitants, the cholera has already swept off more than a 16th of them.

COMMERCE OF THE UNITED STATES.—We have received a copy of the detailed report of the Secretary of the Treasury, of the Commerce and Navigation of the United States, for the year ending on the 30th Sept. 1831. The following is a statement of the value of the Imports and Exports of that year into the several States and Territories.

Table with columns for IMPORTS and EXPORTS, listing values for various states like Maine, New Hampshire, Vermont, etc.

SELECTED HYMN.

The younger son.

BEHOLD the son that went away, And waded his estate! The feign would beg among the swine, To taste the husks they eat.

I die with hunger here, he cries, I starve in foreign lands; While father's house hath bread enough, And many hired hands.

Will go, and to my father say, For follies I have done; O father, father, I have sinned, And hardly am thy son!

He said, and hasten'd on his way, To seek his father's love; The father saw his Israel come, And all his bowels move.

He ran, and fell upon his neck, Embrac'd and kiss'd his son; The son exclaim'd, I've sinned, I've sinned, And how can we be one?

But O the joy that Israel has! The father gives command: Dress him in garments white and clean, With rings adorn his hand.

A day of feasting let there be; Let mirth and joy abound; My son was dead and lives again, Was lost and now is found.

'Tis meet that we be merry now; Let endless peace abound; For Israel died, and lives again, Was lost and now is found.

The Evening and the Morning Star

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ADVERTISEMENTS WILL BE INSERTED TO ORDER, IF THE ADVERTISER AT THE USUAL RATES.

PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE RESURRECTION OF THE JUST.

THE resurrection of the just, though one of the greatest promises of the Lord, in the gospel, is, we think, less understood, by the world at large, than many other things revealed to man, by his holy prophets. At present, exalting the church of Christ, which the world calls Mormonites, we do not know of a single sect that holds to, or has faith in the resurrection of the just in the flesh; or, in other words, a church or society that mean and hope, by obeying the commands of God in all things; by repentance and baptism for the remission of sins, to receive the gift of the Holy Ghost by the laying on of the hands; hold out faithful to the end, and after death, rise, when the Redeemer comes in the clouds of heaven with power and great glory, and live in the flesh, on earth, and reign with him a thousand years. It is a solemn fact that the right meaning of scripture, has been perverted, and the light of the gospel darkened, by the wisdom or cunning of man. Enoch, who walked with God, and built up Zion, in the latter part of the first thousand years of this world, preached the resurrection, and confirmed the doctrine by being translated, with Zion, to the bosom of God. The promise of the resurrection, to Enoch, as published in the third number of the Star, is: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a new Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

This promise to Enoch, and many others to others, have been withheld from man, for many generations, on account of wickedness, and for want of faith:— Still the bible has ever contained the blessed promise, though not as plain as the Lord has revealed in these last days. In fact the redemption of the bodies of the righteous, is one of the glorious mysteries of the Lord, unfolded unto them in the gospel: that they, by obeying the commandments of the Lord, in all things, may live again in the flesh, on earth. Thus Job, who was a man perfect and upright, and one that feared God and eschewed evil, came so near to his privilege that he knew that these things are so, and exclaimed: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.— And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the words: for wrath bringeth the punishments of the sword, that ye may know there is a judgment. This is a positive declaration, and leaves no room for doubt or cavil. It is to the point: I shall see God in the flesh, for myself and not for another, and that, too, in the last days, when he shall stand upon the earth. No wonder the two men that stood by when the Savior ascended up to heaven, after the crucifixion, could say: ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Truly, he went in a cloud and shall come in a cloud; he went in the flesh and shall come in the flesh: For, as saith the Lord, But before the arm of the Lord shall fall an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth. And the language of the Psalmist is very plain on this subject: The righteous shall inherit the land. David rested on this promise when he said:— One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Let it be remembered that David desired this thing, before the temple of Solomon was built: Knowing as he says in the 71st Psalm, Thou, which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth.

The prophets knew what the resurrection meant, having had the eyes of their and spirits opened, in some instances, by the power of God, to behold the just rise from the dust, at the morning of the resurrection to meet Christ in the air: and live again in the flesh, on earth, a thousand years, while satan is bound. The apostles preached this doctrine with great power, showing that Christ had

actually risen from the tomb, in the flesh, as a sample of what should follow.— The 15th Chapter of first Corinthians, contains many important things on the resurrection of the just, at the second coming of the Savior as well as hints and instructions, on the resurrection of all: Paul says: Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was in me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

Again: after Zion was taken up to heaven; yea, after the world had been, as it were, baptized for its former sins, the Lord revealed himself to Abraham, Isaac, and Jacob, wherefore, the children of Jacob, or Israel, as the Lord named him, became the elect nation to receive the Savior, and heirs of the promise, to rise in the first resurrection, and live again, in the flesh, on earth, if they walked in all the commandments of the Lord blameless: and there is something great promised to that nation, yet, notwithstanding it was scattered abroad for transgressing the commandment. It is the powerful word of the Lord, by the mouth of Ezekiel, which brings flesh upon the dry bones of Israel, and they are alive again. Ezekiel says:—The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone: And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.— Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

This promise alone, to the house of Israel, is enough to establish the resurrection of the righteous, in the flesh; and the remainder of the chapter goes to confirm it, so that Israel may dwell in the land of his fathers; but to make the matter plainer, let us quote Paul's words to the Thessalonians: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. In this Paul does not say the righteous rise in the flesh, but he says, we which are alive, and remain, shall be caught up together with them, (the rising dead, such as the pure members of the Lord's church in the days of the apostles, &c., that died in the hope of a glorious resurrection) to meet the Lord in the air, which is just as plain as to have said, we which remain when the Lord comes the second time, shall be caught up in the body to meet him.

To the saints that trust in the Lord, the whole bible, seemingly, has a reference, in a greater or less degree, to the resurrection of the just. The Psalmist said the righteous shall inherit the land, and Christ said the meek shall inherit the earth, and so we might go on, and make quotations, till we had brought all that relates to the gospel, from Genesis to Revelations, but, to shorten the matter, and, we may say, to unfold the subject, and bring it to the common understanding of such as seek the truth, let us take a paragraph or two from the book of Mormon. In that, Alma says: Behold, I say unto you, that there is no resurrection; or I would say, in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ. Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now I unfold unto you a mystery; nevertheless, there are many mysteries, which are kept, that no one knoweth them, save God himself. But I shew unto you one thing, which I have inquired diligently of God, that I might know; that is, concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time of the resurrection. And now I would inquire what becometh of the souls of men, from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once; and this mattereth not; all is as one day, with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it hath been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those which are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c.— And then shall it come to pass, that the spirits of the wicked, yea, which are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works, rather than good; therefore the spirit of the Devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the Devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful looking for of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignment to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those which have been, or which are, or which shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you Nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of which have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those which die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say: That there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to its proper and perfect frame. And now my son, this is the restoration of which has been

spoken by the mouths of the prophets: And then shall the righteous shine forth in the Kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the Kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have arrested the Scriptures, and have gone far astray, because of this thing. And I perceive that thy mind hath been worried also, concerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil; therefore, all things shall be restored to their proper order; every thing to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the Kingdom of God, or to endless misery, to inherit the kingdom of the Devil; the one on one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness. These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil. Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved. And now behold, my son, do not risk one more offence against your God upon those points of doctrine, which ye hath hitherto risked to commit sin. Do not suppose because it hath been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold I say unto you, Wickedness never was happiness. And now my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish, for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward, yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again: for that which ye doth send out, shall return unto you again, and be restored; therefore the word restoration, more fully condemneth the sinner, and justifieth him not at all.

And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning the justice of God, in the punishment of the sinner: for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence he was taken; yea, he drew out the man, and he placed at the east end of the garden of Eden, Cherubims and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat, and live forever, that the Lord God placed Cherubims and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man, to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die; therefore as they were cut off from the tree of life, therefore they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man. And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death; therefore as they had become carnal, sensual and devilish by nature, this probationary state became a state for them to prepare: it became a preparatory state. And now remember my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable being cut off from the presence of the Lord. And now there was no means to re-

claim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul, should be affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either, for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which was prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day, it shall be restored unto him according to his deeds. If he hath desired to do evil, and hath not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

Our extract from Alma is somewhat long, but it is so full of instruction, that it needs no apology. What greater object can there be of the gospel, which was sent from heaven to Adam, and which has been preached at sundry times from his days until now, than that men might be prepared for the kingdom of God, that the kingdom of heaven might come down, and the righteous rise from the dead, and live again, in the flesh, on earth, a thousand years, before they go into eternity to dwell in the celestial kingdom? This subject is made very plain by the following extract from one of our late commandments from the blessed Redeemer: He that is faithful and endureth, shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from hence forth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he, nevertheless, it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old; old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye: wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that time, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; & in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

Not to go beyond our knowledge, there are at least two resurrections yet: one of the just, at the second coming of the Savior, and another at the day of judgment, after the thousand years of peace, when the books are opened, and all men judged according to their works. Concerning the first resurrection the Vision, published in the second number of the Star, says thus: And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheddeth forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fullness, and of his glory, are priests of the most High, after the order of Melchisedek,

which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the Son, even of God the highest of all; which glory the sun of the firmament is written of as being typical.

The above paragraph is so plain, that we might leave the subject here, but lest any should be left in doubt, or blend the second coming of the Savior with the day of judgment, we continue. In the first resurrection, Christ comes to the righteous, but at the last day, the wicked stand before God and are judged according to their works: let us read the 20th chapter of Revelations: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:—and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

THE JEWS.

[From the Columbian Register.]

IN Palestine of late years, the Jews have greatly increased. It is said that not fewer than 10,000 inhabit Saphet and Jerusalem. At this time the Jews are nearly as numerous as when David swayed the sceptre of the twelve tribes; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers and the holy city where they worshiped. Though rejected by God, and persecuted by man, they have not once during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole earth.

REMARKS.—The scripture shows two places of gathering: one at Zion, and the other at Jerusalem, for the law shall go forth out of Zion and the word of the Lord from Jerusalem. To make the subject plainer, let us read the 18th chapter of Isa.: Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For after the harvest, when the bud is perfect,

and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, & all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. Again in the 24th chapter is the following: From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in mount Zion & in Jerusalem, & before his ancients gloriously. Again, in the 62d chap. we read: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. Jeremiah says, in the 23rd chapter and 3rd verse: And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And again, in the 31st chapter, 4th, 5th, and 6th verses: Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Joel says in the last verse of his second chapter, that it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.— And the book of Mormon says, in the sixth chapter of Ether: Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not, wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.

This being the case, the above article gives us some joy: the word of the Lord has gone out in righteousness, and will not return void: Israel will now be gathered from all the countries where he was scattered, ready to enter into the sacred rest with all that have part in the first resurrection. It is not scripture, however, that Jerusalem is to become "the glory of the whole earth" but the Lord says, a praise; and beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

The command of the Lord to restore, has gone forth, that Israel may prepare to meet his God; and how easy it would be for the world to know it, if they would search the words of the Lord, and watch the signs of the times: for the Holy One of Israel, the Savior, while ministering to the Nephites, which dwelt on this continent, and who were a branch of Israel, and of the tribe of Joseph, thus said:— "Verily, verily, I say unto you, All these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people: and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, & shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily, I say unto you, That when these things which I declare unto you, & which I shall declare unto you hereafter of myself, & by the power of the Holy Ghost, which shall be given unto you

of the Father, shall be made known unto the world, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it becometh the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause; that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things shall come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; & there shall be among them which will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will hear him, for I will shew unto them that my wisdom is greater than the cunning of the Devil. Therefore it shall come to pass, that whosoever will not believe in my words, which am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people which are of the covenant; and my people which are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, I, who be unto the Gentiles, except they repent: for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities, and it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel: and I will execute vengeance and fury upon them, even as upon the heathen such as they have not heard."

Thus said the Lord unto the Nephites, upon this land, and it will come to pass. But this is not all, for Zechariah says, by the power of the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him: Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all the people: and all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

Thus spake Zechariah unto Israel, and it will come to pass, for Jacob while telling his sons what should befall them in the last days, says of Judah, and unto him

shall the gathering of the people be. And Moses said: Hear, Lord, the voice of Judah, and bring him unto his people. Well may the Jews look for the Lord, and well may Israel begin to lift up his head, for the hour of his redemption is nigh.

THE EVENING AND THE MORNING STAR.

THE WAY OF JOURNEYING FOR THE SAINTS OF THE CHURCH OF CHRIST.

FEELING a great anxiety for the welfare of the disciples of our coming Lord, that they may keep his commandments blameless, at all times, and in all things relative to their salvation, it is thought proper to give some instruction upon the subject of journeying to the land of Zion. Fulfilling the commandment, and experience, have already shown, that, to come by land, especially from the state of Ohio, and this side, is the safest, and generally the quickest, and cheapest. Besides the saving of time and money, you save risks and many dangers: Firstly, of disasters upon the waters, and secondly, in some degree, the fear and trouble of the Cholera, which the Lord has sent into the world, and which may, without repentance, ravage the large towns near the waters, many years, or, at least, till other judgments come.

Again: When a number of disciples are crowded together upon a boat, they can not attend to their prayers before the Lord, in the season thereof, that they may enjoy the influence of the Holy Spirit: Wherefore, they can not set that example before the world, which will be seen among them that journey like the children of Israel, pitching their tents by the way; preaching to the inhabitants as much by deeds, as by words; walking so worthily before the Lord; keeping his commandments so strictly, in very deed, and bearing their fatigue so patiently, that the most careless people, about things of eternity, will be constrained to say: They act like the children of God. Brethren, great things are required at your hands: you have the immediate commandments of the Lord to walk by, and if you do not keep them, in every point, how do you suppose that the unbelieving can be made to believe them? or how can you expect the blessings of heaven? If you would persuade the people to keep the commandments, you must first keep them yourselves. If you would entice men to flee from the wrath to come, you must go yourselves: If you would urge men to leave the houses they now live in, you must show them better ones. Evil must be overcome with good.

In the commandment which follows, the Lord points out the way for his saints to journey. In others there are necessary cautions and hints: For instance:—The bishop, or his agent, is to make known the privileges of the land from time to time, &c., that the gathering be not in haste, or by flight. Again: Every disciple that comes to Zion, as a faithful servant that would be approved, must bring with him, a certificate from the bishop in the east, or from three elders; and let not your flight be in haste, but let all things be prepared before you. And now, behold, this is the will of the Lord your God, concerning his saints: That they should assemble themselves together unto the land of Zion, not in haste, lest there shall be confusion, which bringeth pestilence. Now brethren, you behold for yourselves, that the language of the Lord is plain, and positive, and, if you should act contrary to his commandments, you may not only be sorely chastened, but even consumed by the pestilence, for as sure as the Lord lives, he will not be mocked with the pretensions of any in these last days: The Lord requires of all men to fulfil their vows unto him: Therefore, if you promise to keep his commandments, do so, and the blessings of heaven are yours.

A REVELATION GIVEN AUGUST, 1831.

BEHOOLD, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgive all sins, and am merciful unto those who confess their sins with humble hearts:

But verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief: nevertheless, I suffered it that ye might bear record: behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters: nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney (G.) and my servant William (P.) be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth

me that ye should part: wherefore let them my servants, Sidney and William, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them.

And let the residue take that which is needful for clothing; let my servant Sidney take that which is not needful with him, as you shall agree.

And now behold, for your good I gave unto you a commandment concerning these things: and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: Wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart.

And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, & the Destroyer rideth upon the face thereof, and I revoke not the decree:

I the Lord was angry with you yesterday, but today mine anger is turned away: wherefore let those concerning whom I have spoken, that should take their journey in haste: again I say unto you, let them take their journey in haste, and it mattereth not to me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments, hereafter.

And now, concerning my servants Sidney, and Joseph, and Oliver, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words they shall not come upon the waters to journey, save upon the canal.

Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: That after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment, you shall give unto all your brethren: nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit, to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

And again: verily I say unto you, my servants Sidney, and Joseph, and Oliver, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people; yea, unto him whose anger is kindled against their wickedness; a people which is well ripened for destruction; and from thence let them journey with the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds, and my servant Samuel, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours: gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

A REVELATION GIVEN DECEMBER 4, 1831.

HEARKEN and listen to the voice of the Lord, O ye people who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power have been given.

For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity.

For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father.

Verily I say unto you, the elders of the church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard.

These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel is the man who shall be ap-

pointed, and ordained unto this power: This is the will of the Lord your God, your Redeemer; even so: Amen

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this:

To keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pry for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy:

And he who hath not wherewith to pay, an account shall be taken and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands:

And the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion:

Thus it cometh out of the church, for according to the law, every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.

And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

And again; let my servants who are appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards.

And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

A FEW words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion.

Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This also is an ensample: Amen.

THE INDIANS.

IT is not only gratifying, but almost marvelous, to witness the gathering of the Indians. The work has been going on for some time, and these remnants of Joseph gather by hundreds and settle west of the Missouri, and Arkansas. And is not this scripture fulfilling: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, through the instrument-ty of the government of the United States? For it is written, Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Thus said the prophet and so it is; and there is reason to rejoice that the great purposes of the Lord are fulfilling before our eyes, and that the time is approaching when his people will be willing in the day of his power. Last week about 400, out of 700 of the Shawnees from Ohio, passed this place for their inheritance a few miles west, and the scene was at once calculated to refer the mind to the prophecies concerning the gathering of Israel in the last days. For the instruction of our readers, we make a quotation from the Book of Mormon: And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a

sign: for verily, I say unto you, That when these things which I declare unto you, & which I shall declare unto you hereafter of myself, & by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they consider.—For in that day, for my sake shall the Father work a work, which shall be a great and a marvellous work among them; and there shall be among them which will not believe it although a man shall declare it unto them.

ZION.

IT was said, when the righteous gathered together, in the days of Enoch, that the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and such must be the case in these last days, when the Lord is pruning his vineyard for the last time, and gathering his elect from the four quarters of the earth. One can not be above another in wealth, nor below another for want of means, for the earth is the Lord's and the fulness thereof. Neither shall men labor for the Lord for wages. As it is written in the Book of Mormon: Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.

Men have no right to trust in an arm of flesh, and for this reason, that Zion may again be built up on earth, that faith may increase, and the saints rely upon the mercies of God, and as the Lord hath said in the preface to his commandments: Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets: The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers.

THE book of Mormon declares that the land which is now called America, is a choice land above all others, and we believe it, because the Lord has said it, and we have seen it. At present, the world thinks much of America because it is trying the experiment of a free government; and the people of the Lord are beginning to lift up their heads and rejoice, because Jesus the Redeemer is setting up his kingdom upon this choice land above all others, and it is no more to be confounded.

We came across the following, which brought to mind, the above reflections:—

A LEAF FROM AN OLD ALMANAC.

[FROM THE NEW ENGLAND MAGAZINE FOR SEPTEMBER.]

The father of the late Fisher Ames, it is generally known, published an Almanac for a long series of years, which in its day was highly appreciated and extensively circulated. A mutilated file of this annual was lately found among a bundle of rags, and rescued from the devouring maw of the paper-mill. It affords, if not a feast, a comfortable luncheon or tit-bit to an antiquarian appetite. The contents of one leaf are worthy of preservation. It has already escaped the "conflagration" dreaded by its publisher, for almost three quarters of a century; and should it be republished, verbatim et literatim, some future antiquarian may be pleased to find it, as long hence, and pass it on to still future generations. According to all

present appearances, the dream of the almanac-maker seems likely, in every respect, "to come to pass."

"America is a subject which daily becomes more and more interesting:—I shall therefore fill these pages with a word upon its past, present and future state.

"I. First, of its past state: Time has cast a shade upon this scene.—Since the creation innumerable accidents have happened here, the bare mention of which would create wonder and surprise; but they are all lost in oblivion: the ignorant natives for want of letters have forgotten their stock; and know not from whence they came, or how, or when they arrived here, or what has happened since. Who can tell what wonderful changes have happened by the mighty operations of nature, such as deluges, volcanoes, earthquakes, &c.—Or whether great tracts of land were not absorbed into those vast lakes or inland seas which occupy so much space to the west of us.—But to leave the natural, and come to the political state: we know how the French have erected a line of forts from the Ohio to Nova Scotia, including all the inestimable country to the west of us, into their exorbitant claim. This, with infinite justice, the English resented; and in this cause our blood has been spilled: which brings to our consideration,

"II. Secondly, The present state of NORTH AMERICA. A writer upon this present time says, 'The parts of North America which may be claimed by Great Britain or France are of as much worth as either kingdom.—That fertile country to the west of the Appalachian mountains (a string of 8 or 900 miles in length) between Canada & the Mississippi, is of larger extent than all France, Germany & Poland; & well provided with rivers, a very fine wholesome air, a rich soil, capable of producing food and physick and all things necessary for the conveniency of life: in fine, the garden of the world?'—Time was, we might have been possessed of it: at this time two mighty kings contend for this inestimable prize:—their respective claims are to be measured by the length of their swords.—The poet says, the gods and opportunity ride post; that you must take her by the forelock being bald behind.—Have we not too fondly depended upon our numbers?—Sir Francis Brown says, the wolf careth not how many the sheep be: but numbers will spirited, with the blessing of heaven will do wonders, when by military skill and discipline, the commanders can actuate (as by one soul) the most numerous bodies of armed people:—our numbers will not avail till the colonies are united; for whilst divided, the strength of the inhabitants is broken like the petty kingdoms in Africa.—If we do not join heart and hand in the common cause against our exulting foes, but fall to disputing among ourselves, it may really happen as the governor of Pennsylvania told his assembly, 'we shall have no privilege to dispute about, nor country to dispute in.'—

"III. Thirdly, of the future state of NORTH AMERICA. Here we find a vast stock of proper materials for the art and ingenuity of man to work upon:—treasures of immense worth; concealed from the poor ignorant aboriginal natives! The curious have observed that the progress of human literature (like the sun) is from east to west; thus has it travelled through Asia and Europe, and now is arrived at the eastern shore of America. As the celestial light of the gospel was directed here by the finger of GOD, it will doubtless, finally drive the long! long! night of heathenish darkness from America:—so arts and sciences will change the face of nature in their tour from hence over the Appalachian mountains to the western ocean; and as they march through the vast desert, the residence of wild beasts will be broken up, and their obscene howl cease forever;—instead of which, the stones and trees shall dance together at the music of Orpheus,—the rocks will disclose their hidden gems,—and the inestimable treasures of gold and silver be broken up.—Huge mountains of iron ore are already discovered; and vast stores are reserved for future generations: this metal more useful than gold or silver, will employ millions of hands, not only to form the martial sword, and peaceful share, alternately; but an infinity of utensils improved in the exercise of art, and handicraft amongst men. Nature through all her works has stamped authority on this law, namely, 'that all fit matter shall be improved to its best purposes.' Shall not then those vast quarries, that teem with mechanic stone,—those for structure be piled into great cities, and those for sculpture into statues to perpetuate the honor of renowned heroes; even those who shall now save their country.

O! ye unborn inhabitants of America! should this page escape its destined conflagration at the year's end, and these alphabetical letters remain legible,—when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in ANNO DOMINI 1758, we dreamed of your times. NATH. AMES."

GREAT DROUGHT.

THE following account of a great drought, is taken from Niles' Register; and, while we read, we cannot help exclaiming: The judgments of God are in all the earth! All flesh is grass, and the wicked shall be cut off, for the Lord will cleanse the world of its corruption.

THE CAPE DE VERD ISLANDS.—No considerable quantity of rain has fallen on these islands for three years—and the land has become parched, and unfit for cultivation; the seed that was sown in the present year remains without the appearance of vitality. Most of the animals had died of starvation, and the people were hardly able to keep up a miserable existence—their means of purchasing provisions being exhausted by the long duration of the drought—and 12 or 14 were dying daily at Port Praya, only. These islands were inhabited by 60 or 70,000 persons; and it is thought that the greater part must perish, if charitable relief be not speedily obtained.

Again: the same paper has an account, also of the following "NEW DISCOVERED

ISLANDS! Capt. Hiram Covell, of the barque Alliance, has just returned to Newport, R. I. from the Pacific ocean, and states that on the 7th May, 1831, in latitude 4 deg. 30 min. N. longitude 168 deg. 40 min. E. he discovered a group of 14 islands not laid down on any chart. They were all inhabited, and the natives spoke the Spanish language. He called them the Covell Group."

So the great purposes of the Lord are unfolding to the view of the inhabitants of the earth: for he has some choice souls among every nation, kindred, tongue, and people; and they must hear his voice and be gathered to Zion, for he hath said the isles shall wait for his law.

IT is the will of God that the truth should be known by all men, and it is also, according to the order of the Lord, that the church of Christ should have the gifts as in the days of the apostles and prophets: The following letter, which appeared in the N. Y. Evangelist, makes a disciple of the Savior, think that the Lord will pour out his Spirit upon all flesh that will serve him in truth, in the last days. Bradford county, Pa. August, 1832.

"Sir—The prayer of my heart to God is, that you may believe the scriptures of the old and new Testament, if you do not believe what I write. But I now tell you what has taken place since I arrived here. On the 30th of July, there was an appointment for preaching, at 4 o'clock P. M. by a Methodist. We went to the place but he did not attend; and we occupied the time by prayer and exhortation. The company were methodists, and a class of people called Mormonites. After the meeting was over, notice was given that there would be a meeting in the evening at my brother's house. Some of the Mormonites, together with others, collected, and the meeting commenced and went on the same as your meetings do, until about 10 o'clock, when I should say, by what I saw and felt, of a truth the Lord was present with us. The spirit seemed to rest and clothe upon a Mrs. Conkling, and I thought, and think yet, that I heard a few words of a language that I could not understand. You must know that my mind was on the look out. And not long after, perhaps forty-five minutes, she broke forth in prayer to God, in a language that I could not understand, and continued two or three minutes, and then in our language, she gave an interpretation of what she had said. Then she broke out again, in the same language and was more lengthy than the first time. This last prayer or exhortation she did not interpret. I am credibly informed that they have these gifts and all the gifts of the gospel. I trust that I shall see and hear more yet; when I do I will write. I leave all to God whether you believe or disbelieve."

THE Lord says, in these last days, that his voice is to all men; yea, verily he says, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; there is none to escape; there is no eye that shall not see neither ear that shall not hear, neither heart that shall not be penetrated. In solemn view of these things, we select the following item from a late New York paper:—

SANDWICH ISLANDS.—The population of these Islands is estimated at 185,000 souls; more than one quarter of whom are under instruction. The number of schools and scholars in the islands is as follows:

	Schools.	Scholars.
Hawaii	338	20,396
Mau	274	11,170
Molakai	31	1,426
Lanai	9	522
Kahoolawe	1	32
Oahu	250	10,330
Kau	200	9,000
	1,103	52,882

The greater part of the New Testament, and a considerable portion of the Old, have been translated and published in the language of the Islands. Also a Hymn Book, and various elementary and other books. The whole number of copies printed is about 556,000, comprising 21,031,380 pages. Numerous churches have been erected in different parts of the Islands, some of which are generally attended on the Sabbath by congregations of more than 3000 persons. Of course they must be immensely large, tho' constructed of light materials, and we suppose not very expensive. The whole number of native church members is about 550, nearly 400 of whom were added during the year embraced in this Report. A vast improvement has taken place in the social condition of the people, as well as in every thing else which distinguishes civilized man from the savage.

BOMBAY.—At Bombay and vicinity, there are 34 schools under direction of the missionaries, containing 1940 scholars, of which 455 are girls; a fact which Americans will hardly appreciate as they ought. Until very recently, the idea of a female learning to read, would have been regarded by the native population as the height of absurdity. The Mission Press is very active, having printed during the year 1831, 1,481,300 pages, and since the first establishment of the mission 11-481,000 pages.

CEYLON.—This mission has been, in many respects, far more successful than that at Bombay. The number of native children and youth in the Schools, is 3,650, of whom 617 are females. There is a sort of High School at Batticotta, to which students of promise in the lower schools are transferred, after they have

advanced to a certain stage of progress, containing 83 native young men, 38 of whom are members of the Mission Church. The whole number of native church members connected with the mission, is 170.

CHINA AND SIAM.—The only missionary which the Society has in China, is Rev. Elijah C. Bridgeman. He has not been long there, and has been engaged, so far mainly in acquiring a knowledge of the language. A printing press has been sent out to his aid, and a printer, Mr. S. W. Wells of Utica, is expected to go out in the course of a few months. The missionary at Siam is Rev. David Abeel formerly of this city.

To all these inhabitants of the Islands of the sea, the gospel of the kingdom has to be preached, before the Son of man comes in the clouds of heaven, that some may be gathered to Zion.

MEN in general, feast upon the errors of their fellow beings, rather than teach them how to unlearn them. Nation watches nation, state watches state, society watches society, sect watches sect, family watches family, and man watches man for iniquity. Such is the condition of the world now. The only way that many seem to take to become popular, is to paint the vices of others. A Paris correspondent of the New York Courier and Enquirer, while speaking of the American politics, says:—Let me add however, that there are among us those who congratulate themselves on the prospect of the spirit of rivalry excited by the question of the tariff being converted into hatred and of local discontents being fanned into open war. The admirers of what is called the strong form of government, are delighted at the prospect which your differences afford them, of the destruction of that model to which the people of the old world look forward as an object of study and imitation. They do not scruple to assert that the cause of all this angry discussion is to be found in a defect inherent and inseparable from the republican form of government. They tell us that the constitution of the United States would be infinitely improved if that very spirit of centralization could be infused into it which in the provinces of France is so bitterly complained of. In the mean time your dissensions are held up to our young republicans as a lesson that ought to teach them, that the mere forms of democracy are not an infallible cure for all political evils.

Without venturing to express any personal opinion on this interesting and important subject, I shall think it my duty to report to you from time to time the views which I hear expressed on it in general society, in order that you may have the benefit as far as my opportunities of observation extend, of that sort of reaction which is naturally produced by the reflections of distant and disinterested observers.

By this short extract, we see there are men feasting upon the errors of our republic: and we might bring forward something, to show how many are watching for iniquity, among the various denominations that profess to serve the Lord, to be saved, but we forbear, beseeching our brethren to set a better example, knowing that all that watch for iniquity shall be cut off. We have said, and we repeat it, that evil must be overcome with good. Our Lord said:—Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Such are the blessings which are promised to all who keep the commandments of the Lord, for the sake of eternal life; but if there are any disciples, in Zion or abroad, that watch for iniquity; or, in other words, that wait until their brethren become perfect, before they themselves strive with honest hearts to become pure, will the Lord hold them guiltless? The world watches for iniquity, because satan is spreading his dominions over the face of the earth, and is reigning in the hearts of the children of men; but you who are instructed by the revelations of the Lord, if humble, and guided by his Holy Spirit, have no excuse to watch for iniquity, or be jealous of your brethren. Every soul is to be saved for itself.—Watch, therefore, that you may stand in your lot, O disciple of the living God!—Watch, we do onteast, and do your duty.

THE CHOLERA.

OUR exchange papers, generally carry the idea, that the cholera has left the northern states: in the southern, however, its desolating ravages continue. Notices, is said to be afflicted to a very great extent. As to New-Orleans, the following will suffice:—The Argus of the 29th of October says:—The cholera and yellow fever continue to send great numbers to the grave. The Protestant cemetery last week amounted to 71, and in the Catholic to 121,—total 192.—We have been unable to find out the number of victims of each malady. The cholera, as far as we have been able to learn, has principally attacked the slaves, and persons of intemperate and unclean habits.

It is added by the Courier that some of the physicians designate the prevailing disease as the Asiatic cholera, whilst others pronounce it the cold plague. The same paper complains much of inattention to the immediate burial of those who have died, and alleges that corpses are taken to the cemetery at night and allowed

to remain until the next day unburied. "Last evening," says the editor, "at six o'clock, no one was employed in digging graves, and 10 bodies remained all night unburied. We understand that this morning there were twenty!"

ANCIENT.

THE following is given as an exact copy of the thirteenth, chapter of first Corinthians, from an ancient manuscript, and which is the oldest English translation of the New Testament, at present known to exist. The precise date is not known; but supposed to be about the year 1350, or about twenty years before the introduction of printing into England.

It is taken from a copy given by Dr. Adam Clark, the only alteration being the substitution of Roman print for the old black letter English.

"Gif I speke with tungis of men and aungels sotheli I have not charitee: I am maad as brasse soundyng or a symbale tynking. And gif I schal have prophecie and have knowen alle mysteries and alle kunnyng or science. And gif I scha have al feithe so that I over bere hills fro on place to an other, forsothe gif I schal not have charitee: I am nought. And gif I schal departe al my goodis into metis of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not have chatitee, it profiteth to me no thing. Charitee is pacient or sufferinge. It is benyng or of good will. Charitee envyeth not. It doth not gyle. It is not inflowen with pride it is not ambycious or covetouse of wirschippis. It seekyth not the thingis that ben her own. It is not stirred to wrath it thinketh not vyll. It joyeth not on wickedness. Forsothe it joyeth to gydre treuthe. It suffereth alle thingis. It bilieveth alle thingis. It hopith alle thingis. It susteeneth alle thingis. Charitee fallith not down. Whether prophecies schuln be doid eythes langagis schulen ceese: eyther science schal be destroyed. Forsothe of party we han knowen: and of partye prophecien. Forsothe whanne that schal cum to that is perfit: that thing that is of partye schal be avoyded. When I was a litil childe: I spake as a litil childe. I understode as a litil childe. I thoughte as a litil childe. Forsothe when I was maad a man: I avoyded the thingis that weren of a litil childe. Forsothe we seen now bi a mirror in darcness: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know as I am knowea. Now forsothe dwellen feith hoopie charitee. These three: forsothe the more of hem is charitee.

REMARKS. Notwithstanding the bad spelling in this chapter, there is an air of solemnity, full as striking, and touching, to the heart of the saint, as there is in the learned translation, where many words are supplied with Italics. What a blessing it would be to man, if he had the bible in its original purity! even as in the days of the apostles.

ONE good rule to live by, is to talk little: hear much, and reflect upon every thing you have done during the day, and then ask the Lord to forgive your trespasses as you forgive those that trespass against you.

The second coming of the Savior.

LETTERS.

JOY to the world! the Lord will come!
And earth receive her King;
Let every heart prepare him room,
And saints and angels sing.

Rejoice! rejoice! when Jesus reigns,
And saints their songs employ:
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

No more will sin and sorrow grow,
Nor thorns infest the ground;
He'll come and make the blessing flow
Far as the curse was found.

Rejoice! Rejoice! in the Most High,
While Israel spreads abroad,
Like stars that glitter in the sky,
And ever worship God.

LETTERS have been received, since our last, from Liberty, and Walnut farm Missouri; Ewington, Illinois; Canton, and Pittsburg, Pennsylvania; Hollis, Maine; and Kirtland Mills, Ohio.

Unpaid, remaining in the Post-office, from Schenectady, New-York; and from Cincinnati, Ohio.

We again request the elders, abroad, to send up to the land of Zion, an account of their doings in the world: And also, to receive subscriptions for the Star, as heretofore directed:

And for the Book of Commandments, now Printing, which will be published as soon as the Lord will.

ERRATUM.—For after the harvest, &c., in the last line of the third page, read AFORE.

The Evening and the Morning Star

IS PUBLISHED EVERY MONTH AT
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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 \$1. (U. S. PAPER,) SHALL BE ENTITLED TO A PAPER FOR A YEAR, GRATIS: ALL LETTERS TO THE EDITOR, OR PUBLISHERS, MUST BE POST PAID.

ADVERTISEMENTS WILL BE INSERTED TO ORDER, IN THE ADVERTISER AT THE USUAL RATES.

PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE BOOK OF MORMON.

WHEN darkness covered the earth, and gross darkness the people; when no man did walk in the old paths, nor did search out the everlasting gospel; when the church of Christ, and the gifts which he left in it, could not be found; when men built up churches in the glory of the world; and when all flesh had become so corrupt, that a few more years might have left the cities of the world, like Sodom and Gomorrah, the Lord our Savior, saw fit in his great goodness, endless mercy, and infinite wisdom, to send an angel and signify unto man, that there was a sacred record to be unfolded in the eyes of all the nations, containing the fulness of the gospel. It was the book of Mormon: An account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the record of the people of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether, also, which is a record of the people of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the house of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

This was welcome news to them that looked for the gathering of the righteous, in the last days. They, from a perusal of this book, aided by the Spirit of God, began to see eye to eye in some things, and to lift up their heads and rejoice.— But before the glorious and happy results of this book are set forth, it seems necessary to go back to the time it was brought forth. In the year one thousand eight hundred and twenty seven, the plates came forth from the hill Cumorah, which is in the county of Ontario, and state of New-York, by the power of God. In less than three years after, it was translated by the gift and power of God, and then published; and on the 6th of April, 1830, the church of Christ was organized, with six members. It may be just to remark, that this church was established by revelation, as the church of Christ always has been, since the world began, to be acknowledged by him. As in days of old, so now, the keys of the mysteries of the kingdom of God, were committed unto man, and, by a few commandments, in connexion with the book before us, the contrite and humble secker of eternal life, had opened to the eyes of his understanding, that happy view, and bright reversion of latter day glory, which shows the nations gathering round the standard of the Lord, which was to be raised upon mount Zion, preparatory to his second coming. That veil which had been cast over the prophecies of the old Testament, or, at least, over the reading of many of them, since the day that Moses veiled his face before the children of Israel, was removed by the plainness of the book of Mormon. The doubtful points of doctrine, in the bible, which left one sect to immerse for baptism; a second to sprinkle; a third to pour, and a fourth to do without either, were cleared up by the book of Mormon. That embarrassment under which thousands had labored for years, to learn how the saints would know where to gather, that all nations might come to Zion, with songs of everlasting joy, and prepare a house, that the Lord might suddenly come to his temple, so that the mountain of the Lord's house might be established in the top of the mountains, and be exalted above the hills, and the law go forth out of Zion, in the last days, was obviated by the book of Mormon. That wonderful conjecture, which left a blank as to the origin, or forefathers of the American Indians, was done away by the book of Mormon. To use the language of one of its opposers, it opened a flood of light and might justly be called a wonderful volume.

But as there are thousands yet to receive this good book, and learn the true points of the Savior's doctrine, it may be well enough to refer them to some of the allusions to it in the bible. In the 85th Psalm, David said, Truth shall spring out of the earth; and righteousness shall look down from heaven. All that have been blessed with the Spirit of God, when reading this book, for the sake of truth and salvation, can bear witness to the truth of this quotation. The 29th chapter of Isa. is still plainer and much of it has been fulfilled in the eyes of this generation. It reads:—Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.— And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited by the Lord of hosts with thunder, and with earthquake, and great

noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.— Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise shall perish, and the understanding of their prudent shall be hid. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, he made me not? or shall the thing framed say of him that framed it, he had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

He that cannot see that the prophet, in this chapter, spoke of a book that should come out of the ground, would scarcely be convinced if a man should rise from the dead. In addition to the above, however, Isa. says, Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Ezek. also says: Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim; and all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thy hand. The bible for the stick of Judah, and the book of Mormon for the stick of Joseph, in the hand of Ephraim, is all that need be said, upon these words, for no man ever pretended to know, (till the book of Mormon came,) any thing about the tribe of Joseph, or his history, notwithstanding God had declared by the mouth of Hosea, That he had written the great things of his law to Ephraim; and they are counted a strange thing. The ancient and modern practice of reading sticks, wants but little elucidation. The common school-boy ought to know, that anciently, they wrote on parchment for common use, and rolled it round a stick; and, latterly, newspapers are put into a stick for public utility.

But let us turn again to the book. The simplicity of the language, and the purity of the ideas, carry a holy spirit, as well as breathe an air of religion, that soothes the heart and feeds the soul of every son and daughter of God. Read the following:—And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world; and I saw numberless concourses of people; many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.

And it came to pass that they did come forth, and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they which had commenced in the path, did lose their way, that they wandered off, and were lost.

And it came to pass that I beheld others pressing forward; and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree. And after that they had partaken of the fruit of the tree, they did cast their eyes about as if they were ashamed. And I also cast my eyes round about, and beheld, on the other side of the river of water, a

great and spacious building; and it stood as it were in the air, high above the earth; and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those which had come at, and were partaking of the fruit. And after that they had tasted of the fruit, they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths, and were lost.

And now I, Nephi, do not speak all the words of my father. But, to be short in writing: Behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down, and partook of the fruit of the tree. And he also saw other multitudes, feeling their way towards that great and spacious building.

And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads. And great was the multitude that did enter into that strange building. And after that they did enter into that building, they did point the finger of scorn at me, and those who were partaking of the fruit also; but we heeded them not.

Again, that perfect accordance with the wisdom of God, after he had said, while manifesting himself to his people, in the flesh, at Jerusalem, Other sheep have I that are not of this fold, and they shall hear my voice; that he should minister to the Nephites, on this continent, is such heavenly evidence of the divinity & propriety of the book of Mormon, that all doubts, cavils, surmises, and even worldly reasons, which have been brought against its purity, shrink into little nothings.—Says Jesus my sheep know my voice. Now read:—And now it came to pass that when Jesus had ended these sayings, he cast his eyes round about on the multitude, and saith unto them, Behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words, he perceived that there were some among them which marvelled, and wondered what he would concerning the law of Moses: for they understood not the saying, That old things had passed away, and that all things had become new. And he saith unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, That the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he which covenanted with my people Israel; therefore, the law in me is fulfilled: for I have come to fulfil the law; therefore, it hath an end. Behold, I do not destroy the prophets: for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, That old things had passed away, I do not destroy that which hath been spoken concerning things which is to come. For behold, the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me. Behold I am the law, and the light: Look unto me, and endure to the end and ye shall live: for unto him that endureth to the end, will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets: for they truly testified of me.

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, which are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, which the Father hath led away out of the land. This much did the Father command me, That I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity. Therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of which I said, other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. And they understood me not, for they supposed it had been the Gentiles: for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among them which the Father hath given me. And verily, verily, I say unto you, That I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of which I speak, are they which have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, That I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one Shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and heard with me in my ministry, do not ask the Father in my name,

that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of; that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But Wo, saith the Father, unto the unbelieving of the Gentiles: for notwithstanding that they have come forth upon the face of this land, and have scattered my people, which are of the house of Israel; and my people which are of the house of Israel, have been cast out from among them, & have been trodden under foot by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people, which are of the house of Israel, verily, verily, I say unto you, That after all this, and I have caused my people which are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them. And thus commandeth the Father that I should say unto you. At that day, when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all these things, and shall reject the fulness of my gospel, behold saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people O house of Israel, and I will bring my gospel unto them; and I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and turn unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, which are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost his savor, which is thenceforth good for nothing, but to be cast out, & to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, Thus hath the Father commanded me, that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which saith, Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of God.

The word of the Lord carries its own evidence with it. In vain have men attempted to counterfeit it. They may compass the earth with their knowledge, and look through the regions of space by their inventions, but death teaches them their frailty, and time covers their glory. The book of Mormon, as a revelation from God, possesses some advantage over the old scripture: it has not been tinctured by the wisdom of man, with here and there an Italian word to supply deficiencies.—It was translated by the gift and power of God, by an unlearned man, through the aid of a pair of Interpreters, or spectacles—(known, perhaps, in ancient days as Teraphim, or Urim and Thummim) and while it unfolds the history of the first inhabitants that settled this continent, it, at the same time, brings a oneness to scripture, like the days of the apostles; and opens and explains the prophecies, that a child may understand the meaning of many of them; and shows how the Lord will gather his saints, even the children of Israel, that have been scattered over the face of the earth, more than two thousand years, in these last days, to the place of the name of the Lord of hosts, the mount Zion.

It may be well to state, that the people of God, in ancient days, according to the accounts of men, kept their sacred records on plates of gold, and those of less consequence on plates of brass, copper, wood, &c. see Jahn's biblical archeology, Josephus, and others. These plates were generally made from the sixteenth to the thirty second part of an inch thick (of metal) and something like six by eight inches square, and fastened at the back with three rings through which a rod was put to carry them, or hang them. The word of the Lord, the history of the doings of the children of God, and their genealogy was engraved in a nice workmanlike manner, upon them, in Hebrew, reformed Egyptian, &c. Such was the condition of the plates, from which came the book of Mormon. As may be seen by an allusion in the book of Ether, all that was on them is not translated; wherefore, as they are sacred, when the book of Mormon was translated from them, they were again hid up to the Lord, to come forth again in his own due time. The Ark of the covenant containing the sacred stone tables, was hid up to the Lord, in the cave where Moses climbed up to view the heritage of God, and was not to come forth till God received his people again unto mercy, when all these things and the eldud shall return, and the glory of God shall rest upon his temple. The present generation is great with events.

The people of God ought to lift up their hearts and rejoice that they live in this

age; that they have been permitted through the mercy of the Lord, to have a foreknowledge of what is about to happen on earth; and that they, if faithful, whether in life or in death, will come forth in the first resurrection, and always be with the Lord. O that the world would learn wisdom and reflect, that no man can be too good to be saved! That no people ever had too much revelation to make them happy!

The object of the book of Mormon, is the salvation of men, being good tidings, the fulness of the gospel, and manifesting the new covenant, that Israel may be gathered, and as many of all nations as will, that there may be one fold and one Shepherd. Its examples are pure; its precepts simple, and its encouragement happiness to all that love God and keep his commandments. It was not written to swell the fame of an emperor, nor published to prove the heirship of a prince, but it came to man, as the voice of God, for the living to hear from the dead. Like the gospel of the Savior, it was not proclaimed to the world by the authority of the government; nor was it received as a revelation from God, by the wise and the learned; the rich and the noble: but the poor accepted of it, and while they would, that it might go to all nations, kindreds, tongues, and people, they began to rejoice in the Holy One of Israel.

Although many have attempted to ridicule the word of God, yet no man has been able to speak out of the whirlwind and palm his word upon the righteous as a revelation. When the ingenuity of man has invented a novel, the rich and the noble; the wise and the prudent; the strong and the weak; the minister and the churchman; yea, the king and the infidel, are ready to laud it to the clouds, though every page is fiction and every line a lie. O blindness to goodness! When a revelation from God comes, the same persons are afraid of deception, and cry, beware of delusion! We again say, O blindness to goodness!

When the Savior came to the Jews; they were so wise in their own wisdom, and so eager for the glory of the world, and for power, that, with the inspired words of the prophets, to guide them to all truth, they did not know their Lord; and though they could have furnished beds to lodge a nation, the Son of God was laid in a manger! So when the book of Mormon had come, containing the fulness of the gospel, to complete the salvation of man for the Lord's rest, even his fulness and glory; had come to call home the children of Israel from their long dispersion, to join the feast which is preparing for the righteous; had come to warn the inhabitants of the earth of judgments to come; had come to prepare the way for the second coming of the Savior, that he might meet his elect at the resurrection, and live with them in the flesh on earth, a thousand years; yea, when this book had come by the gift and power of God, that man might be brought back into the presence of his Maker, when he brought again Zion, men, poor weak men, instead of learning wisdom from the experience of eighteen hundred years, and shunning the gulf of imprudence, into which the Jews fell, echoed the folly of bigots—Blasphemy! Blasphemy!!

By the book of Mormon was made known, that Zion, even the New Jerusalem, where all nations should come up to the house of the Lord, to worship the God of Jacob, in the last days, should be built on this continent; and thanks to him who rules all things after the counsel of his own will, and whose words never fail, the people of the United States, are already witnesses of the fulfilling of this prophecy, for they daily behold the children of God, gathering into his kingdom, ready to meet the Lord when he comes in his glory. The Savior said while ministering to the Nephites, that when the remnant of Joseph began to know that they were the covenant people of the Lord, the work had begun among all nations, and when we see Indians gathered home by the government, we must exclaim; the hand of the Lord is too plain in all this, not to be noticed, and the agitation of the whole globe is too evident, not to cause wonder. While the rumors of war, and war, shake one kingdom to the centre, the pestilence and its horrors spread despair and death in another. All flesh is grass, and when the meek and the humble wish to be saved, and learn the will of the Lord, while they look upon the events, convulsions, and signs of the times, witnessing in a language which he that runs may read, that the end is nigh at hand, even at the doors, they are ready to come out of Babylon and shun her plagues.

Men generally believe upon testimony, and the rule is good. Now, as to the evidence of the truth of the bible, we have no eye witnesses to prove it, for they have been dead many hundred years, and the fashion of saying you believe it is true, because your father said so, will not amount to proof, but the testimony of the Spirit of God, is, that it is true. The book of Mormon, besides the evidence of the Holy Spirit, showing that God is the same yesterday, today, and forever, has the living witnesses to bear testimony that it is true:—

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower, of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true.—And we also testify that we have seen the engravings which are on the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are

true; and it is marvelous in our eyes: Nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless at the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God: Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith Jr. the Author and Proprietor of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen: and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, Jr.
JOHN WHITMER,

HIRAM PAGE,
JOSEPH SMITH, Sen.
HYRUM SMITH,
SAMUEL H. SMITH.

So much for the benefit of enquirers in the world. To the church that knows for a surety, that this book has come forth, in these last days, as a light to them that sat in darkness, by the good will of Jesus Christ, the Savior of the world, we say: Fear not little flock, for it was the Father's good pleasure to give you the kingdom. Stand fast in the faith that has been delivered to you in these last days, and while the servants of the living God are preaching the everlasting gospel to the inhabitants of the world, and are gathering sons and daughters to Zion, keep the commandments and learn the peaceable things of the kingdom, that, as wise virgins, when the Lord comes to the supper, yea, the feast of fat things, prepared for the righteous, your lamps may be trimmed and burning, and you ready to meet him. Remember your first love for the glory that will soon be revealed, was kindled into a sacred flame, by the good tidings contained in the book of Mormon. Remember, that the veil of darkness which still envelopes the minds of thousands in the world, was taken away from you, when, by the book of Mormon, you learned, that the Lord was about building up Zion again on the earth, as an everlasting home for the righteous.

Well may you lift up your hearts and rejoice; of all the beings beneath the Celestial kingdom, you are the most blessed! While the judgments of God, are poured out upon the wicked; yea, while the pestilence sweeps them away, as a mighty wind drives the clouds from your sight, if you love the Lord and keep his commandments, you shall be safe in mount Zion. While the treasures of snow and hail are opened, and sent forth upon the ungodly, if you love the Lord and keep his commandments, you shall be safe in mount Zion. While the mountains flow down at his presence, and every valley is exalted, and the mighty ocean rolls back to its ancient habitation, if you love the Lord and keep his commandments, you shall be safe in mount Zion. And when the Lord has come in his glory, you shall lift up your voices and sing this new song of the Lord, saying:—

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And satan is bound; and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength,
And truth is established in her bowels;
And the heavens hath smiled upon her;
And she is clothed with the glory of her God:
For he standeth in the midst of his people:
Glory, and honor, and power, and might, be ascribed to our God,
For he is full of mercy, justice, grace and truth,
And peace, for ever and ever: Amen.

THE WEST.

WHEN Moses climbed up to view the heritage of God, he lifted up his eyes westward. Isaiah says, So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. And by an article in our next No. it will be seen, that the Jews continue to pray to God upon the ruins of the west wall of Jerusalem:

KNOWING that truth, goodness and glory are eternal, and desiring that the disciples may obtain one by the aid of the other till they come to the third through diligence, patience, long-suffering and faith to the end, we select a paragraph or two from the teachings of Mormon. Notwithstanding some may suppose that they can read the same things in the book of Mormon, still, to stir up the pure minds, by way of remembrance, that they may be mindful of the words of the prophets, and of the commandments, is pleasing in the sight of God, and needful to keep them growing in grace. When the extract that we are about to make has been read once, read it again, and so on till the Lord grants you a portion of his Spirit sufficient to write as well as Mormon.

The inhabitants of Zion are brought under condemnation for neglecting the book of Mormon, from which they not only received the new covenant, but the fullness of the gospel. Has this been done for the sake of hunting mysteries in the prophecies? or has it come to pass by carelessness? O brethren, walk circumspectly before the Lord and bring fruits meet for repentance, that you pollute not the heritage of God. You cannot serve God and mammon; be good, for the just shall live by faith. But to the extract: And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope and charity: for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship. And now I, Mormon, speak unto you my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time; wherefore I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time hence forth, until ye shall rest with him in heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men: for I remember the word of God, which saith, By their works ye shall know them: for if their works be good, then they are good also. For behold, God hath said, A man being evil, cannot do that which is good: for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil, giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing: for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift. For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil. Wherefore, all things which are good cometh of God; and that which is evil, cometh of the devil: for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work: for he persuadeth no man to do good, no not one; neither doth his angels; neither do they which subject themselves unto him.

And now my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully: for with that same judgment which ye judge, ye shall also be judged. Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ. And now, my brethren, how is it possible that ye can lay hold upon every good thing? And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing. For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. And God also declared unto prophets by his own mouth, that Christ should come. And behold there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good, cometh of Christ, otherwise men were fallen, and there could no good thing come unto them. Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing: and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name; and by faith they become the sons of God. And assuredly as Christ liveth, he spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that

ye shall receive, behold, it shall be done unto you. Wherefore, my beloved brethren, hath miracles ceased, because that Christ hath ascended into heaven, and hath set down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men? for he hath answered the ends of the law, and he claimeth all those that hath faith in him; and they that have faith in him, will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens. And because that he hath done this, my beloved brethren, hath miracles ceased? Behold I say unto you, Nay; neither hath angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind, in every form of godliness. And the office of their ministry is, to call men unto repentance, and to fulfil and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof: and after this manner bringeth to pass the Father the covenants which he hath made unto the children of men. And Christ hath said, If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me.— And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved.

And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they are true, hath the day of miracles ceased? or hath angels ceased to appear unto the children of men? or hath he withheld the power of the Holy Ghost from them? or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, we be unto the children of men, for it is because of unbelief, and all is vain: for no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man: for they are as though there had been no redemption made. But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ, because of your meekness: for if ye have not faith in him, then ye are not fit to be numbered among the people of his church. And again my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope? And what is it that ye shall hope for? Behold I say unto you, that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise; wherefore, if a man have faith, he must needs have hope: for without faith there cannot be any hope.— And again: Behold I say unto you, that he cannot have faith and hope, save he shall be meek, and lowly of heart: if so, his faith and hope are vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity: for if he have not charity, he is nothing; wherefore he must needs have charity. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him: for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure: Amen.

THE CHILDREN OF THE KINGDOM.

WHILE we witness the gathering of the children of the kingdom, there is a joy flows through the heart, unknown to the world; a prospect before us, that the unbelieving will be strangers to, till, perhaps they are taken out of the world by the pestilential arrows of the Almighty. The time is near when the Savior will appear in the clouds of heaven, with power and great glory, and we rejoice to see his sons and daughters brought home, by his power, where parting will be no more, if they remain faithful. The day has come when a great light has burst upon the understandings of them that sat in darkness, and we thank the Lord, that he is opening eyes to behold it, and unstopping ears to hear it; for verily, it is the news of salvation, opening the mysteries of eternity.

It is not long since we gave the number, that had come up to Zion since the gathering commenced, and we need not, in this article, give the information again, but suffice it to say, that the work goes on, and from our knowledge of the subject, it will continue to do so, and even increase till the Lord has made a short work of it. There is a day of reckoning at hand, and a time of glory near; yea, truly this generation shall not pass away till the Lord's house shall be built in mount Zion, and the cloud of his glory shall rest upon it. Let the inhabitants of the earth remember, that the word of the Lord, of old was, that, out of Zion should go forth the law, and the word of the Lord from Jerusalem, in the last days.

THE EVENING AND THE MORNING STAR.

LET EVERY MAN LEARN HIS DUTY.

EVERY man ought to know his duty to God and man; especially the saint that has the benefit of revelation to guide him: he ought to know his duty, not only to say, but to do in all things. He ought to practice holiness before the Lord, that he may be counted worthy of an inheritance in Zion, and meet his Savior in peace.

Every soul that comes up to Zion for an inheritance, for the present, must prepare temporally and spiritually. He should settle all his concerns with the world, and owe no man: he should overcome the world, and be ready, when he arrives at the place of gathering, to consecrate all to the Lord, through whom the Lord has appointed for that purpose, that he may be prepared to keep the commandments, and do the will of his heavenly Father: otherwise he may not hold communion with the brethren: nor can he expect an inheritance, according to the regulations and order of the church.

While the gathering is sounded, that Israel may come in from his long dispersion, and also, as many of the Gentiles as will, the invitation is free, but unless the articles and covenants, the law and regulation; yea, verily all the commandments, are kept, all is vain. The Lord has order, and many that may come to the land of Zion, for an inheritance, without obeying all the requirements of the Lord, will be weighed in the balances and found wanting. It is not every one that says Lord, Lord, that shall abide the day of tithing. Every soul that is saved in the celestial kingdom, will be saved by its own faith and works: therefore, how necessary it is, that the saints should keep all the commandments, that others seeing a good example, may go and do likewise. If any should ask what is my duty? Let him read: To love the Lord supremely: To love his neighbor as himself: To consecrate all to the Lord: To be faithful to the end, and, above all, to have charity. A saint must be holy, or he cannot have a portion in the holy city.

Again: Let all things be in order. Let every one that quits the world for the sake of eternal life, act consistent in every thing: by obeying the commandments; by paying his just debts; by taking care of his property, if any, if not, by assisting others to do so: not hurrying up to Zion with some and leaving some to whet the appetite of an over anxious world. The Lord is never in a hurry, but gives every thing its proper proportion of time. Be cleanly; no matter what condition yours may be, cleanliness is a virtue, that will be required in Zion. Heaven shines with glory, and the Lord clothes his angels with white robes: How necessary, then, that his saints should be decent.

In relation to consecrating, and continuing worthy, and faithful to the end, we make the following extract of a letter:—

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things, that transpire in Zion, and of all those who consecrate properties and receive inheritances, legally from the bishop; and also, their manner of life, and their faith and works: and also, of all the apostates, who apostatize after receiving their inheritance.

It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may title his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records, or histories of the church: their names shall not be found, neither the names of their fathers, or the names of their children, written in the book of the law of God, saith the Lord of Hosts; yea, thus saith the still small voice, which whispereth through and pierceth all things: and often times it maketh my bones to quake while it maketh manifest, saying:—And it shall come to pass, that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man who was called of God, and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where there is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh he will also fulfil.

And they who are of the High Priesthood, whose names are not found written

in the book of the law, or that are found to have apostatized, or to have been cut off out of the church, as well as the lesser Priesthood; or the members, in that day, shall not find an inheritance among the saints of the most High: therefore, it shall be done unto them as unto the children of the priests, as it is written in the second chapter, and 61st and 62nd verses of Ezra: And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

Revelations.

REVELATION GIVEN, JANUARY 1831.

THUS saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes:

I am the same which spake and the world was made, and all things came by me: I am the same which hath taken the Zion of Enoch into mine own bosom: And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleased before the Father for them:

But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth, and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am, for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore, gird up your loins and be prepared.

Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you, that ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the host of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command, to reap down the earth, to gather the tares that they may be burned:

And behold the enemy is combined.

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness.

Therefore, be ye strong from henceforth; fear not, for the kingdom is yours; and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter to persons.

And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh, and I will give it unto you for the land of your inheritance, if you seek it with all your hearts:

And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away: but verily I say unto you, that in time ye shall have no king nor ruler, for I will be your King and watch over you:

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, for I am your Law-giver, and what can stay my hand.

But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself: for what man among you, having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

Behold, this I have given unto you a parable, and it is even as I am, I say unto you, be one; and if ye are not one, ye are not mine.

And again I say unto you, that the enemy in the secret chambers, seeketh your lives: ye hear of wars in far countries, and you say in your hearts there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers:

Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness in a manner, which shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless:

Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law & there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store:

For Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church.

And they that have farms, that cannot be sold, let them be left or rented as seemeth them good.

See that all things are preserved, and when men are endowed with power from on high, and are sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity: And it must needs be that the riches of the earth is mine to give:

But beware of pride lest ye become as the Nephites of old.

And again: I say unto you, I give unto you a commandment, that every man both elder, priest, teacher and also member, go to with his might, with the labor of his hands, to prepare and accomplish these things, which I have commanded.

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

And go ye out from among the wicked. Save yourselves.

Be ye clean that bear the vessels of the Lord. Even so: Amen.

ITEMS IN ADDITION TO THE LAWS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST, GIVEN APRIL, 1832.

VERILY thus saith the Lord, in addition to the laws of the church, concerning women and children, who belong to the church, who have lost their husbands, or fathers:

Women have claim on their husbands until they are taken, and, if they are no found transgressors, they remain upon their inheritances:

All children have claim upon their parents until they are of age, and after that they have claim upon the church, or in other words, the Lord's storehouse for inheritances.

INDIAN TREATIES.

THE United States continue to buy the land of Joseph, and become nursing fathers unto his children. The Globe in speaking of the treaty of peace with the Indians, states, "That the land acquired by government from the Winnebagoes contains about 4,600,000 acres, and is represented to be of excellent soil, well watered, and abounding in inducements for agriculturists to purchase and cultivate."

Advices have been received of the formation of another treaty with the Sacs and Foxes. By this compact the United States acquire about 600,000,000 acres, of a quality not inferior to any between the same parallels of latitude. It is known to abound in lead, and the Indians say in other ores.

For the tract ceded, the United States agree to pay an annuity of twenty thousand dollars for thirty years, to support a black-smith and gun-smith in addition to those now employed, to pay the debts of the tribes, to supply provisions, and, as a reward for the fidelity of Ke-o-kuk and the friendly band, to allow a reservation to be made for them of 400 miles square on the Ioway river, to include Ke-o-kuk's principal village.

Black Hawk and his two sons, the Prophet, Napope and five others, principal warriors of the hostile bands, are to be retained as hostages, during the pleasure of the President. All the other prisoners have been delivered up to the friendly Sacs and Foxes."

What a beauty it is to see the prophecies fulfilling so exactly. Nephi says:

Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles, and set them up for a standard, and their children shall be carried in their arms and their daughters shall be carried upon their shoulders; behold these things of which are spoken are temporal:

For thus is the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren which are of the house of Israel.

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles: yea, even upon the face of this land; and by them shall our seed be scattered.

And after that our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed:

Wherefore, it is likened unto the being nourished by the Gentiles, and being carried in their arms, and upon their shoulders.

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles, but unto all the house of Israel, unto the making known of the covenants of the Father of heaven, unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed.

And I would my brethren that ye should know, that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of the nations.

Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto they which are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance, and they shall be brought out of obscurity and out of darkness, and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel.

SIGNS OF THE TIMES.

SIGNS and appearances are such, that even the most unbelieving dread coming events; and no wonder, for when the Lord comes out of his place to rebuke the nations, all hearts are faint, and all knees do tremble. Every man has a right to do as he pleases, being an agent to himself, but we ardently hope, while such important signs, and extraordinary commotions, as:—

- The Cholera spreading over the whole earth;
- The plague breaking out in India;
- The Revolutions of Europe;
- The dissolution of South Carolina from the Union;
- The gathering of the saints to Zion, and
- The assembling of the Jews at Jerusalem,

are passing in rapid succession, that some will turn to God and live. Such strange movements of men; such dreadful sickness; oh! such fearful looking for the wrath of God to be poured out upon this generation, together with the evidence of Holy writ, ought to convince every man in the world, that the end is near; that the harvest is ripe, and that the angels are reaping down the earth!

It is certainly a day of dilemmas: The political party that has just been crowned with victory, shudders at the prospect before it. Horror, with all its fearful gloom thickens in one place, and commotion, or rebellion, with all its crimson warnings, reddens in another, showing, if ever there was a time when the sword of the Lord hung by a single hair, over the heads of them that have seated themselves round the banquet table, it is now. The man that undertakes to run from the pestilence, runs to danger: and he that would leave Europe because her kingdoms are crumbling to pieces, to come to America, beholds the links in the chain of Freedom break, as the new ropes in the hands of Sampson: and he looks, but looks in vain for peace, for the hour is nigh, when it shall be taken from the earth. In the east there is trouble; in the west there is fear; in the north there is no peace, and in the south there is consternation. Well may we exclaim, all things must change: but very true shall endure forever.

THE BOOK OF ESTHER.

IN the remainder of the book of Esther, which the ancient men of the world, put down as doubtful, may be found the following:

Then Mardocheus said, God hath done these things.

For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

And the two dragons are I and Aman.

And the nations were those that were assembled to destroy the name of the Jews: and my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

And these two lots came at the hour, and time, and day of judgment, before God among all nations.

THE NEW-YEAR.

MANY years have rolled away since the Morning Stars sang together, and all the sons of God shouted for joy; many years have fled since Enoch built up Zion, and the Lord took him and his city unto his own bosom; many years have passed away since the world was drowned for its wickedness; many years have been forgotten since Israel was scattered for transgressing the commandments of God; many years have vanished like a dream since the angel brought the good tidings, that the Son of God was born in the city of David, and many years have left the earth as they found it, since mankind know the true way to holiness: But while creations have rolled on; while millions have come and gone from the earth; while seas have divided land from land; while cities have sunk, and mountains have tumbled up as standing monuments of their wickedness; yea, while the vanity of the world has flitted from generation to generation, without ever stopping to satisfy the ambition of one, or turning aside to draw a fac simile to gladden the curiosity of another, the word of the Lord has remained, as a never-failing witness of its Eternal Author.

We need not roll back the curtain of time, to view the rise and fall of kingdoms; to see the follies and vanities of departed generations; no; while men and things have passed, by the current of time, into another state, the word of the Lord remains to point the way to a better world; yea, it remains, to show the end of the ungodly, and, as saith Solomon, when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors.

When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: We fools accounted his life madness, and his end to be without honor: How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the Son of righteousness rose not upon us.

We wandered ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by; And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found: Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: Even so we in like manner, as soon as we were born begun to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies.

He shall put on righteousness as a breastplate, and true judgment instead of a helmet.

He shall take holiness for an invincible shield.

His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

And hailstones full of wrath shall be cast as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

Give ear, ye that rule the people, and glory in the multitude of nations.

For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

For he which is Lord over all shall fear no man's person, neither shall he stand

in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

But a sore trial shall come upon the mighty.

Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away: for they that keep holiness holily, shall be judged holy: and they that have earned such things shall find what to answer.

But stop, and let us reflect, that although almost six thousand years have witnessed the mighty and many scenes which have happened or been acted on earth, few men, since Israel became a chosen nation of the Lord, have lived to see an hundred New-Years: and, that, from the signs of the times, and the convulsions of nations, notwithstanding about one third of this century has already been numbered among departed years, very few, if any, in their present existence, will behold the New-Year of nine-teen hundred! The destroying angel is on the earth, scattering the pestilence where the Lord will, and as some of the inhabitants are swept away by this unseen power, the residue seem to harden their hearts and forget that now is the time when all flesh is grass: The Journal of Commerce thus sums up the amount of the cholera in New-York: "COST OF THE CHOLERA.—It appears from a report recently submitted to the Board of Assistant Aldermen, that the expense of the city government on account of the cholera, amounted to \$100,000. But this is a small matter in comparison with the damage occasioned by the derangement and suspension of business, the quarantining of our vessels wherever they went, the expence of sickness and flight, and the host of other inconveniences to which the calamity gave rise. Leaving out of the account, all higher considerations, such as the loss of life and the sundering of earthly ties, an assessment of \$1,000,000 upon our inhabitants, (perhaps we should say two millions,) would have been a cheap purchase of exemption from the scourge.

It is surprising how soon the effects of this calamity disappear. The pecuniary sufferings is no longer visible—the 6400 persons deceased since the first of July are not missed by the public—the 3000 dram shops are again in full action—the Theaters, Distilleries, and other engines of destruction, are plied as warmly as ever.

This is the reign of error, and a day of trouble, and we caution the disciples of the blessed Savior, to be aware and not assert or write, things as truth without evidence, or a knowledge of their own. The present generation is very much given to lying, and, as a natural consequence, a lie will be believed and circulated by ten persons, where the truth can scarcely be heard by one. Good is seemingly, perished among all nations, and men's hearts fail them, while looking for those things which are about to take place on the earth. No man can calculate from last year's experience, and say, as it was in eighteen hundred and thirty-two, it will be in eighteen hundred and thirty-three: For the Lord is exerting the powers of heaven, and will, ere long, shake terribly the earth; yea, his arrows are shot to the ends of it, and all flesh will know, that he hath put forth his hand to rebuke the world for its pollutions, and abominations.

In proof of this the saints are gathering home to the land of Zion, that they may be ready to meet the Lord when he comes suddenly to his temple. And besides this, the Spirit of the Lord, as it were, works upon the great men of the earth, to hasten the work of the gathering, in its time. The President of the United States, in relation to the remnants of Joseph, thus speaks in his last Message: I am happy to inform you, that the wise and humane policy of transferring from the Eastern to the Western side of the Mississippi, the remnants of our aboriginal tribes, with their own consent and upon just terms, has been steadily pursued, and is approaching, I trust, its consummation. By reference to the report of the Secretary of War, and to the documents submitted with it, you will see the progress which has been made since your last session, in the arrangement of the various matters connected with our Indian relations. With one exception, every subject involving any question of conflicting jurisdiction, or of peculiar difficulty, has been happily disposed of, and the conviction evidently gains ground among the Indians, that their removal to the country assigned by the United States for their permanent residence, furnishes the only hope of their ultimate prosperity.

This is true, and we can only say, verily all things move to further the work of the Lord: and now to conclude, we can say as we did at the beginning, many years have rolled away, since the Morning Stars sang together, but few more shall pass, till the Sons of God will shout for joy! The Lord will come the second time: The Lord will bring again Zion! Let earth rejoice, and let all things, even the bells upon the horses, be HOLINESS TO THE LORD.

EXTRACT of a Letter from Brs. P. Dustin, and C. Beebe, dated Cole County, Mo. Dec. 11, 1832.

We have meetings daily, and the people have quite an inquiry into the plan, to get knowledge of this great work. We have been provided for our daily support every where we go, as much so as if we were their relatives. We wonder and marvel how the heavenly Father inclines the hearts of the children of men, to feed us. Brethren, no one need fear, nor be afraid, to go out into the world, to reason out of the scriptures with the people, without money or scrip. We fare better thus far, without a cent than we did when we had plenty of money. We have been from house to house, and from neighborhood to neighborhood. * * *

* * * Give our love to all. Remember us in your prayers: Brothers, God is love: I do feel it.

LETTERS have been received, since our last, from Lexington, and 2 from Jefferson city Mo. from Kirtland Mills and Scipio, Ohio, and from Freedom, New-York.

Plague, Pestilence, Famine and the Sword,

IN THESE LAST DAYS!

THE Lord has declared that calamities shall cover the mocker: and he has also said, There is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated, and who can doubt it, after reading the following?

From the Weekly Courier and New-York Enquirer.

THE PLAGUE IN INDIA.—By the last arrival from England, we learn that accounts had been received there of the prevalence of the Plague at Bushire, and that its ravages were of the most dreadful description. The disease had almost wholly depopulated the district, the deaths having amounted to from 150 to 200 a day. It commenced by great weakness, and the sufferers were then attacked with swelling in the groin, the armpits, and back, the pain arising from which was excessive, and continued until death put an end to their misery. At one time there were 2,000 bodies unburied in the public streets. The sufferers when attacked crowded to the mosques, where most of them died, and it was not until decomposition had commenced that they were buried. Men were hired at high wages to perform this duty, and at one time 100 persons were so employed. In most of the houses from one to four dead bodies were left unburied for some days. In the Residency Court, dead bodies were left exposed. Notwithstanding the existence of this dreadful state of things, several thieves had pillaged the houses. The Residency had been broken open, and every thing valuable stolen. Whole families were swept off by the disease, and the utmost distress had prevailed.

The accounts from Bombay state that much alarm existed there lest the disease should be brought to that Presidency. One vessel had arrived from Bushire, in which 70 out of 120 persons on board died of the disease on the voyage.—The Governor of Bombay had issued an order, compelling all vessels arriving from the infected districts to perform a quarantine of 30 days, and then their discharge was to be dependent upon the report of a medical officer.

Mr. Daniel Prieur, Mayor of the City of New Orleans.

The undersigned Committee, appointed by the City Council to remain permanent during the dreadful malady that desolates our city, have the honor to inform you, that in consequence of reports made to them by diverse respectable men, on the situation of the Hospital kept by D. McFarlane, they repaired thither to-day, at half past one o'clock, when they visited all the rooms, which they found in the most disgusting state of uncleanness: all the vases necessary to our natural wants, being filled up, and the patients having declared that for a long while, no care had been extended to them.

In several rooms of that building dead bodies were discovered, which had been for many days in a putrid state; from that room the Committee repaired to another one near the kitchen, where they discovered the dead body of a negro, whose horrid stench plainly told, it had been lying there for several days; that finally, the Committee entered another room opposite the kitchen, where every thing was in as bad a condition as the others; that in this room several bodies were seen of men who had been dead for many days; and, that in a bed, (horrible to tell!) they found a dying man lying on a dead body, in a perfect state of putrefaction.

The undersigned, members of said Committee, declare, that all they saw was so shocking that it cannot be described; that it would be most advisable to remove from that Hospital all patients that are still alive, and to beware lest the putrid corpses within its enclosure do not occasion pestilence in that quarter, and perhaps over the whole city.

November 7.—The Standing Committee have the honor to present the following additional report:—

In one of the apartments where many patients were to be seen, they discovered, under a bed, a dead body, half corroded, whose entrails lay on the floor. In a closet upon the gallery, there were two corpses, one of which was lying on the floor, and the other had his feet upon the floor and his back upon the bed, forming a curve, his legs were pressed up and his thighs were of a livid hue. Under a shed in a yard, was the dead body of a negro, off which a fowl was picking worms. The number of dead bodies amounted to twelve or fourteen.

E. A. BANON, Reporter.
CHARLES LEE, Ald. 1st Ward.
FELIX LABATUT, Ald. 2nd Ward.

ANGUILLA.

From the Barbadoes Mercury, Oct. 20.

The following extract of a letter from Anguilla, we copy from the Antigua Free Press of the 27th Sept. The description given of the distress that has been suffered is truly affecting, and as the work of death is, according to the writer, suspended only for a while, by timely relief received, we trust those who have not yet contributed towards the assistance of the sufferers, will come forward and imitate the laudable example of their benevolent fellow colonists:—

“It is impossible for me to give you a correct view of the physical and moral destitution, wretchedness and misery of this degraded People. The famine is truly awful. The contracted muscles, shrivelled skins, and despairing countenances of a great portion of the population are a most heart rending sight.

On every side we behold hungry mothers, with haggard countenances, and weary worn-out limbs, trembling under the weight of a beloved child, whose eyes are sunk deep in their sockets, its limbs parched and withered, and its face dried and wrinkled, as though it was bending beneath the weight of four score years! They carry them to the doors of those whose sufferings are not so great:—but alas! such is the general poverty, that few are able to relieve them.

It is an affecting sight, when a little food is given, to see the hunger bitten mother sit down on the ground, bathing her squalled child with tears, while she feeds it on the fruits of benevolence, and refuses herself a taste, till her tender charge is satisfied. Strangers who have heard of the famine, and who have visited us, have said, in my hearing, that the half was not told. For some time, from 2 to 12 a day have died of starvation; but the great liberality of St. Kitt's and Nevis has suspended, at least for a while, the work of death. The drought has been dreadful. There has not been a season of rain the last eighteen months, and this, with the consummate idleness of many, is the principal cause of the famine.”

AWFUL MORTALITY.—The British ship Sybilla, Thornton, arrived yesterday from Rotterdam. She had on board at the time she left Holland, one hundred and thirty-two passengers, who received an addition of three, on the passage. These and no less than ninety-four others died before the vessel arrived here, for but thirty-eight of all the passengers who embarked in apparent health, reached their port of destination. They are now at the quarantine and in a most wretched condition. We have not been able to collect as yet further particulars. The above however, are sufficiently appalling.—[N. Y. Paper.]

CAPE DE VERD ISLANDS.—Capt. Britton, of the Brig Harp, at New York from the Coast of Africa, touched on his passage home at the Cape de Verd Islands, from whence he sailed but 30 days since. Capt. Britton corroborates to the fullest extent, the accounts which have already reached us of the distressed situation of the inhabitants of these Islands; they were actually in a state of starvation. Capt. Britton saw persons drop down and die in the streets from absolute want. Nor was there any appearance of relief near at hand.

LATEST FROM CANTON.—By the ship Providence, Capt. Bowers, the Editors of the Journal of Commerce have received a Canton paper of May 20, which contains the following paragraph:—

The rebellion on the frontiers of the adjoining provinces continues, and from the large bodies of troops which have left Canton, it would seem that the suppression of this revolt is no very easy matter. For some time the official reports of the progress of the Imperial arms, and the intention of the Government, have been kept quiet; at present, however, there is much stir among the officers; and it is reported that a force of several thousand men will leave Canton to-day for the seat of war, accompanied by his Excellency the Governor. A few days since, a fleet of large travelling boats passed up the river, with a detachment of troops on board, destined to reinforce the army which is now engaged with the rebels.

REBELLION IN SOUTH CAROLINA.

In addition to the above tribulations, South Carolina has rebelled against the laws of the United States; held a state convention, and passed ordinances, the same as declaring herself an independent nation, and, more than all, “Resolved, That this Convention do recommend to the people of South Carolina the observance of Thursday the 31st day of January next, as a day of fasting, humiliation and prayer, on which they are invited to implore the blessings of Almighty God on the efforts that are made to restore liberty and happiness to our beloved State.”

And Gen. Jackson has ordered several companies of Artillery to Charleston, and issued a Proclamation, urging submission, and declaring such moves as that of S. Carolina treason. He closes thus: “May the Great Ruler of nations grant that the signal blessings with which he has favored ours, may not, by the madness of party or personal ambition, be disregarded and lost; and may His wise Providence bring those who have produced this crisis, to see their folly, before they feel the misery of civil strife; and inspire a returning veneration for that Union, which if, we dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire.”

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OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE LAST DAYS.

SOMETHING singular attaches itself to the phrase, The last days. We can take up the bible, and read what took place in the beginning, without any emotion, 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.— We can look back to the morning of creation, when God said, Let there be light, and there was light, without ever remembering that his glory covered the heavens, and his brightness was before the brightness of the sun; without reflecting that when he made the firmament, and divided the waters under the firmament, from the waters above the firmament, that the great deep, even the upper deep, was, and he laid the beams of his chambers in it; and that the waters beneath were gathered into one place, so that six parts 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 heap of great waters, has been spread over the earth to frustrate some of the wicked designs of ungodly men; but when the last days begin to cast their shadows before, we stop and wonder, with great earnestness, what is about to come to pass. We see nation rising against nation; we hear of the pestilence destroying its thousands in one place, and its tens of thousands in another; the plague consuming all before it, and we witness the terror that reigns in the hearts of the wicked, and we are ready to exclaim, The Lord is certainly about bringing the world to an account of its iniquity. Let us reflect, then, in the last days, that there was to be great tribulation: for the Savior says, nation shall rise against nation, kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places; and the prophets have declared that the valleys should rise; that the mountains should be laid low; that a great earthquake should be, in which the sun should become black as sackcloth of hair, and the moon turn into blood; 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 joined together, as they were before they were divided in the days of Peleg. No wonder the mind starts at the sound of the last days! 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 well as Israel, to Zion, and the Jews assemble at Jerusalem, to behold the Lord of glory gather all things in one, that there may be on earth, one fold and one Shepherd.

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 ten's 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 a knowledge 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 pure in heart.

Esdra, 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 shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, 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 sow 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 observed not thine ordinances: & though the fruit of thy law did not perish, neither could it for it was thine; yet thy that received it perished, because they kept not the thing that was sown in them.

And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein 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 perish by sin, and our heart also which receiveth it. Notwithstanding, the law perisheth not, but remaineth in his force.— And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice and was much 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 weepst thou? why art thou so grieved in thy mind? and she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low. And I said unto her, What aileth thee? tell me.

She said unto me, I thy handmaid have been barren, and had no child, though I had a husband thirty years. And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest. After thirty years God heard me, thy handmaid, 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 it so 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 fled, and came hither into this field, as thou seest. And I do now 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 spake to her in anger, saying:— Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us? how that Zion our mother is full of all heaviness, & much humbled, mourning very sore? and now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son? for ask the earth, and she shall tell thee, that it is she that ought to mourn for the fall of so many that grow upon her.— For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted 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 sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows; but the earth for the multitude present in it, according 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 also hath given her fruit namely, man, ever since the beginning unto him that made her.

Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women. Go thy way then into the city to thy husband. And she said unto me that will I not do: I will not go into the city but here will I die. So I proceeded to speak further unto her, and said, Do not so, but be counselled by me: for how many are the adversities of Zion? be comforted in regard of the sorrow of Jerusalem.

For thou seest that our sanctuaries are laid waste, our altar broken down, our temple destroyed; our psaltry is laid on the ground, our song is put 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 us, almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins 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 greatest of all, the seal of Zion hath now lost her honor; for she is delivered into the hands of them that hate us.

And therefore shake off thy 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, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistened, so that I was afraid of her, and mused 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 place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said, Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, 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 aileth 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 forsaken me, and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.— And he said unto me, Stand up manfully, and I will advise thee.

Then said I, speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope. For I have seen that I knew 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 shew thy servant of this vision.

He answered me then, and said, Hear me, and I shall inform 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 thy people, and makest great lamentation for Zion.

This therefore is the meaning of the vision which thou lately sawest: thou sawest a woman mourning, and thou beganest to comfort her: but now seest thou the likeness of the woman no more, but there appeared unto thee 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

thou seest as a city builded, whereas she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her. But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

And whereas she told thee that she nourished him with labor: that was the dwelling in Jerusalem. But whereas she said unto thee, "That my son coming into his marriage chamber happened to have a fall and died:" this was the destruction that came to Jerusalem.

And behold, thou sawest her likeness, and because she mourned for her son, thou beganest to comfort her: and of these things which have chanced, these are to be opened unto thee.

For now the Most High saith that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty: and therefore I bade thee remain in the field where no house was builded: for I knew that the Highest would shew this unto thee.

Therefore I commanded thee to go into the field, where no foundation of any building was. For in the place where the Highest beginneth to shew his city, there can no man's building be able to stand. And therefore fear not, let not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see: and then shalt thou hear as much as thy heart may comprehend.

For thou art blessed above many other, and art called with the Highest; and so are but few. But to-morrow at night thou shalt remain here; and so shall the Highest shew thee visions of the high things, which the Most High will do unto them that dwell upon earth IN THE LAST DAYS. So I slept that night and another, like as he commanded me.

And it came to pass after seven days, I dreamed a dream by night: and lo, there arose wind from the sea, that it moved all the waves thereof. And I beheld and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feelth the fire.

And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

But I beheld, and lo, he had graven himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not.

And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid. Afterward I saw the same man come down from the mountain and called unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said, thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldst receive my prayer: shew me now yet the interpretation of this dream.

For as I conceived in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind! for they that were not left were in heaviness.

Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. Therefore are they come into great perils and many necessities, like as these dreams declare.

Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said, The interpretation of the vision shall I shew thee and I will open unto thee the thing that thou hast required.

Whereas thou hast spoken of them that are left behind, this is the interpretation: he that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have not works & faith toward the Almighty. Know this therefore, that they which be left behind are more blessed than they that be dead. This is the meaning of the vision: whereas thou sawest a man coming up from the midst of the sea: the same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm: and that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation: Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth.

And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall

happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

But he shall stand upon the top of mount Zion. And Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

Abraham, Isaac and Jacob knew of a surety what should come to pass in the last days. Jacob gathered his sons around him, when he was about to fall asleep in God, and told them what should befall them in the last days. As there are many references to the last days, we use the terms last days, latter days, latter times, &c., as synonymous.

Balaam, when the Lord put words in his mouth exclaimed who can count the dust of Jacob, and the number of the fourth of Israel? Let me die the death of the righteous, and let my last end be like his!

No wonder his heart leaped for joy; he saw the glory of the last days, or, to use his own words, What this people [Israel] shall do to thy people [Balak's] in the latter days. His prophecy is great. We have it thus in Numbers.—And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and saw Israel abiding in his tents according to their tribes, and the Spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are opened hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling but having his eyes open: how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the rivers' side, as the trees of lign-sloe which the Lord hath planted, and as cedar-trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.—God brought him forth out of Egypt: he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee to great honor; but lo, the Lord hath kept thee back from honor.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? and now, behold, I go unto my people: come I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish forever.

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doeth this! and ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

Ezekiel said:—After many days thou shalt be visited: in the latter years thou shalt come into the land, brought hark from the sword, gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.—Isaiah and Micah said: 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.

Our Savior, who knew all things that should come to pass in the last days, even when he come in his glory to reign on earth with his saints, said before the end should come, there should be great tribulations, such as was not since the beginning of the world to this time, no, nor ever should be.

Paul, who had the privilege of seeing his Lord and master in the flesh, and who knew a man that was caught up into the third heaven, says on this all-important subject, thus wrote:—This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

Peter, possessing the keys of the mysteries of the kingdom, wrote to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ, said in his second epistle, Beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation

Having such a cloud of witnesses to prove what should come to pass when the earth is ripe, or when the days of vengeance had commenced, we have double confidence to warn the world, of what shall shortly be. In the language of Jude, we can say, Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Jeremiah said O earth, earth, hear the word of the Lord; and would to God that the earth would hear, before it is everlastingly too late: That instead of ridiculing the words and works of God, its inhabitants would look for themselves, and behold the great and marvelous events which are happening around them, preparatory to the end.

The bible and common history, are full of the transgressions and events which have been; and the hearts of thousands quake with fear for what shall be: now let us reason from the past, for the benefit of the future. Sacred writ, shows that the Lord has always been merciful, and mindful of the children of men, and has given the inhabitants of the earth timely notice, that he was displeased with their ungodly conduct, that they may repent, and be saved, rather than be destroyed by judgments. He gave one hundred and twenty years' notice of the flood; he warned the inhabitants of Sodom and Gomorrah, before they were consumed; he did marvelous things in the sight of Pharaoh, before he and his host were swallowed up in the Red Sea, and the Lord has ever warned man before destruction: yea, from Adam, the language of the Lord has been, Repent, repent! And when men repented, the Lord forgave them; and will he be less mindful of the workmanship of his hands now? No; God will hear, if men do pray in faith.

We have an earnest desire that men should escape the calamities, that will soon be poured out upon the earth, to scourge the inhabitants. Those that will not hear, as has been the case in all ages, pass on and are punished. The inhabitants before the flood, rejected the preaching of Noah, and were drowned. The men of Sodom and Gomorrah repented not of their sins, and died in their wickedness.—Pharaoh, after seeing the mighty works of the Lord, died for his folly. But the Lord is merciful, the Lord is just, and, as in ancient days, so now, even in these last days, he warns, that men may repent and live. So much for the world. To the church, a word fitly spoken is like the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing life forever more. Beloved brethren, you know these are the last days, for the Lord hath said so. You, then, have not to look across the ocean for testimony, for you have it in your hearts.—You have not to send to heaven for proof, for the judgments of God are already sent forth unto victory as evidence that the end is nigh.

You are independent above all the creatures under the celestial kingdom, if you are faithful; even to the obtaining of eternal life. Walk holy before the Lord.—He has sent his everlasting covenant into the world, to be a light to the world and to be a standard for his people, and for the Gentiles to seek to it: and to be a messenger before his face to prepare the way before him. And he will reason with them that come, as with men in days of old, and show unto them his strong reason. Wherefore, while he is revealing unto you the great things that will shortly come to pass, learn wisdom, and rejoice for the day, even the day of righteousness that will soon come; yea, that day that was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh, and so will you, if you continue faithful. Are you sensible of the blessings and privileges you enjoy? you can look upon the world and upon them that profess to worship their God, and see the course of evil, and shun it, because the Lord has shown you the right way. You can see some for gold; some for fame; some for blood; some for persecution; some for fun; some for pleasure; some for vanity; some for lying; some for this, and some for that, and you can pray to God to keep you from such follies, and he will do so, if your hearts are pure.

What blessings! you can shun the dreadful distress of nations, if you are humble and honest in all things before the Lord: you can overcome the world and enter into his rest, where trouble will cease. You ought to rejoice, with joy unspeakable; for while the nations are crumbling to pieces, and men are filling up the tombs without repentance, you know your redemption is nigh, and you believe that Israel will soon be gathered home to meet his God, when he comes in his glory.

Men without the Spirit of God to guide them into sacred truth have long labored six times as much for the perishable things of this world, as for the one thing needful: brethren, you have better knowledge, act accordingly, for the earth is the Lord's, and the fulness thereof. Counsel not the Lord but walk by faith, showing good works, that your examples may be worthy of imitation.

The love of money fills the hearts of the wicked; but what profit would it be to you, with all your knowledge, of what must shortly come to pass, if you could gain the whole world for thirty or forty years, and then lose your inheritance, and eter-

nal life? This is a solemn question, and when the faithful enter into the joys of their Lord, they will be more apt to say: Eye hath not seen, nor ear heard, neither has it entered into the heart of men to conceive, what the Lord has prepared for them that love him. The Lord will hear when saints do pray.

Among the great men of the earth, many have declared, with thousands to second them, that every man has his price:—but beloved, the saint has not; he is above bribery, and come life or come death, it is all the same; in the morning of the resurrection, he rises above corruption and lives with God; and his last days will be his best days: "And it shall come to pass afterward, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

THE JEWS:—AGAIN.

THE great day is hastening on when the whole house of Israel will be gathered home from their long dispersion, to Zion and Jerusalem. The United States is a witness to the gathering at mount Zion, if her population will look at things as they are; and the old world in the east, may soon bear record, also, of the gathering at Jerusalem: for the Lord will set a sign among them, and will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal, and Javan, to the isles afar off, that have not heard his fame, neither have seen his glory; and they shall declare his glory among the Gentiles.—And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

So Judah will be gathered: and when the Lord shows himself to them, with the wounds he received of them, more than eighteen hundred years before, they will know him, and rejoice in the Holy One of Israel. The Spirit of God moves upon the face of the earth, and will continue to do so, till every saint that is left alive, worships God. In the Weekly Courier and New-York Enquirer, is the following

NEWS FROM JERUSALEM.

We beg leave to invite the attention of the benevolent to the following statement of the distressed situation of the Jews in Jerusalem and their appeal for aid. We indulge a hope that the aid they seek will not be withheld, and as the Society established in this country for the conversion of the Jews, have a large fund without any ostensible mode of appropriating it to a good purpose, it is presumed that they will transmit it to Jerusalem with as little delay as possible.

[From the Christian Intelligencer.]

THE RABBI FROM THE HOLY CITY.

Dr. WESTBROOK: The following is a literal version of the letter which the Rabbi Enoch Zundil, now in our city, brought from the Jews of Jerusalem. On Monday evening last, this learned Jew met a party of our Clergymen, and other friends in Dr. Brownlee's study. Mr. Roy, an eminent Hebrew scholar, presented this version which he had made together with the original document, written in beautiful Hebrew letter, without points. It was examined by the learned gentlemen present. The evening was spent in hearing the Rabbi, who is a truly polite and accomplished man, detail many interesting things relative to Jerusalem, the holy city; and the condition of the Jews there.

He spoke of the famous Mosque, which stands on the site of Solomon's Temple: and stated that it was the custom of his afflicted and bowed down people, especially the priests, to go to the west wall of the mosque, where once stood the west wall of the temple, and kneeling down, to offer up prayers to Jehovah the Almighty God in behalf of their nation. This explains a singular expression in the beginning of the following letter.

He admitted that his people had more than once attempted, in olden times, to rebuild the temple, but that infallible proofs of God's displeasure had always prevented it. This tradition may refer to the attempts in the Emperor Julian's time.

He gave replies to many difficult questions proposed to him on various passages of the Hebrew bible. His views of the Nahash, the serpent who tempted our first parent, exhibit fully as much originality as those of Dr. Adam Clark. The latter decides this shrewd being to have been the Orang-outang:—Our Rabbi makes it a singular kind of beast, having a kind of soul; and appointed to God to be a waiter, a body attendant on our first parents. Into this creature the devil entered, and made him an instrument of the temptation. This, however, he gave out of the Cabbals and Targum.

He gave some original views on the giants of the days of Noah: showing them to be different (as in the Hebrew expression, they are strikingly distinguished) from the Goliaths and the Anakin. They were giants in wickedness, the wicked children of profligate great men, and nobles!

The Rabbi who is a thorough going Jew, felt some difficulty when requested to explain how the Jews are to determine the evidence of their coming Messiah, proceeding in lineal descent from the tribe of Judah, and house of David. For he admitted that the lists of the genealogy had utterly perished. When requested by

Dr Knox to explain the views of Daniel's seventy weeks—the Rabbi shrugged up his shoulders, and declined the task. He is fully in the belief of the Jews being recalled to their own land. And by the calculation he makes, this recall is at the very door. It is to commence in the year 1841—only nine years hence. He believes that the present movements of the victorious Egyptians are now working out their deliverance. The Jews consider the Mahometans as the head of their oppressors; and the Court of Constantinople as the head of the Mahometan power. That being laid low, and he supposes by the Pacha of Egypt, who is the avowed friend of the Jews, their deliverance will then be speedily hastened.

The Rabbi's people at Jerusalem had heard of the exceeding benevolence and charity of the Americans. These are his own words. "You did much for the Greeks: and will you not admit, even as christians, lovers of the old testament patriarchs and prophets, that you owe, at least as much, nay, much more, to us THE JEWS?" "Yes, said a gentleman present; "we love your people for the love of Abraham and Isaac and Jacob." "Yes," said another, "we should love and aid them for the sake of Joseph and Mary!" "And above all," said a third, "for the sake of the SON of MARY: our Redeemer, according to the flesh, was a Jew!"

And as this is the first appeal made to us as christians, by the Jews, direct from Jerusalem, we should, by responding to the voice of suffering humanity, give them an evidence that we are, as christians, their true and sincere friends.

The Rabbi begs leave to refer those who may feel disposed to aid the poor suffering Jews at Jerusalem, to the following gentlemen who have kindly undertaken to receive any funds which benevolent christians may condescend to give:—viz,

- The Rev. Mr. Schroeder,
- The Rev. Jacob Broadhead, D. D.,
- The Rev. W. W. Phillips, D. D.,
- The Rev. W. C. Brownlee, D. D.

HEBREW LETTER.

[TRANSLATED FROM THE HEBREW BY MISTER ROY, OF NEW YORK.]

"From the city of the Great King, peace and blessing to the great and good gentlemen who is disposed to be benevolent to all, friends and foes. Mordchai Noah, we have written to you from the holy land, and from the city of Jerusalem; we pray always by the west wall of the temple and by all the holy places for all the nations of the earth who remember us in our low estate. The voice of Zion speaks weeping and lamenting, for the wretched state of her children: For their faces are black with hunger: all the people of foreign nations here are very poor; and unable to give us any relief. The learned men and Rabbis, widows and orphan children that were supported by Russia, Poland, and Germany, are cut off from their former supplies; and receive no compensation from those nations.—We are so poor, and in such distress, that we cannot represent our situation in writing. We are hungry, thirsty, and naked. Our children ask bread and we have none to give them. And in addition to this, the Turks have laid us under a contribution of fifty thousand dollars, which if not paid will be the ruin of all the Jews here. Dear Sir, we did not know how to help ourselves: and we heard of your great and benevolent feelings and have sent on the Rabbi Enoch Zundil, of Jerusalem, son of the great Rabbi Hersch, one of the most learned men in the world. He will fully explain to you our afflictions. We therefore pray you to help him by any way or means in your power, by obtaining donations, and forming societies among all denominations. And we will pray for you in all the holy places and from the sepulchers of the holy prophets; and we hope with all the scattered tribes, and the Messiah at their head, to meet you soon in the holy city, the desire of all nations."

(Signed)

- RABBI TOBIAS SOLLONAN, the High Priest of Jerusalem.
- NATHAN MINELES, 2d High Priest.
- NATHAN SADDIUS, 3d High Priest.
- [L. S.] HARMAN COHEN, High Priest of Japheth.
- ISRAEL SUMMERVILLE 2d High Priest.
- ZALMAN COHEN 3d High Priest.

SUFFERINGS OF THE JEWS IN PALESTINE.

There prevails at the present time of general distress, great wretchedness and want among the Jewish people, in the very land of their forefathers. In the midst of their Mahomedan oppressors, and burdened with the most unrighteous and exorbitant exactions, they are represented to be in want of the necessaries of life.

Accounts of American benevolence have reached them. They have sent hither one of their most pious and learned men, Rabbi ENOCH ZUNDIL. He is now in our city, and he brings with him the united testimonials of both the congregations in Jerusalem—the German and the Portuguese. His documents and letters have been duly examined by his brethren here, and they approve and encourage his afflicting mission of benevolence.

An article in our paper of the 23th instant, has already called public attention to this subject. But as the article was not examined by Rabbi Zundil before its publication, and his led to some misapprehension, he has requested us to state as follows:

"He is alledged, in the article published, to have given some original interpretations of scripture; but he wishes it to be distinctly understood, that, in the cases mentioned, he makes no pretention to originality." He is said to have "shrugged up his shoulders," and to have "declined the task" of explaining a certain prophecy by Daniel; but he would not have it inferred from this, that he is unable or unwilling to give, at a proper time and place, the views of Jewish learned men, on this or any other subject in the old Testament."

"The letter of introduction, appended to the article in our paper, and purporting to be a translation from the Hebrew, is a letter from certain pious and learned Jews at Jerusalem to Mr. Noah of this city. The letter asks for donations from individuals or societies,—but is an appeal to the Jews and not to "all denominations." It is signed by persons who are not "High Priests, but CHIEF RABBINS." Yet as suffering humanity ever utters a cry, that should touch the heart of all, Rabbi Zundil will be cheered by the thought, if he can carry with him the contributions, not only of his charitable Jewish brethren, but of benevolent christians."

"He is to be seen at Number 35 Maiden Lane. And he refers to the above named gentlemen, who will receive and hand to him, or forward to the chief Rabbi Hersch at London, any offerings of those who have hearts to pity and aid the suffering Jews of Palestine."

THE EVENING AND THE MORNING STAR.

COMMANDMENTS.

THE commandments of the Lord are sacred, and above the inventions of men. Keep them and they lead to eternal life. The first commandment was given to Adam in the garden of Eden, and man became an agent unto himself. Again, it is found in Genesis, that the Lord said: Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

When the children of Israel murmured, Moses cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

Shortly after this, the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day.

Let it not be forgotten, yet, that the children of Israel were so blind to the glory before them: so stiffnecked, rebellious, and more than all, faithless, that the Lord saw fit in his infinite wisdom, to let Moses break the stone-tables containing the everlasting gospel, and in lieu thereof, to give them the law, and commandments, and a lesser priesthood, than that of the order of Melchisedec.

When the Lord shined forth from mount Paran, and came with ten thousands of his saints, from his right hand went a fiery law for them.

The world, as well as the saints, may read, and profit by the ten commandments which Moses wrote upon the second tables: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

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

The ten commandments embrace some of the great principles of our Savior's religion, as well as rules for government and social intercourse. In fact, the word commandment is really great, coming by inspiration, and seems to whisper to the saint, **THUS SAITH THE LORD!**

When we remember, that the commandments of God, came by the gift and power of God: or, in other words, holy men spoke moved by the Holy Ghost, we ought to rejoice with great joy: for in this manner, spake the prophets for the saint's good, even in these last days.

The Lord is imperative on this subject, and when he says keep my commandments, he means what he says: this may be one reason why we have no account, or record, that the Lord ever acknowledged a church to be his, unless there was a prophet in it. There is one Lord, one faith, one baptism, one church, one gospel, and one way of being baptized for the remission of sins; one promise of receiving the gift of the Holy Ghost: one promise of reward for keeping the commandments, and one surety of eternal life by holding out faithful to the end.

The high estimation of the commandments, may be somewhat seen by reading a few verses in the 119th Psalm: Then shall I not be ashamed, when I have respect unto all thy commandments. With my whole heart have I sought thee: O let me not wander from thy commandments. I am a stranger in the earth: hide not thy commandments from me. Thou hast rebuked the proud that are cursed, which do err from thy commandments. I will run the way of thy commandments, when thou shalt enlarge my heart.

Make me to go in the path of thy commandments; for therein do I delight. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Teach me good judgment and knowledge: for I have believed thy commandments. All thy commandments are faithful; they persecute me wrongfully; help thou me. Therefore love thy commandments above gold; yea, above fine gold. I opened my mouth, and panted: for I longed for thy commandments. Trouble and anguish have taken hold on me yet thy commandments are my delights. Thou art near, O Lord; and all thy commandments are truth.

Lord, I have hoped for thy salvation, and done thy commandments. My tongue shall speak of thy word: for all thy commandments are righteousness. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

It does seem strange that the world should be so clouded in darkness, as not to see, that the church of Christ, (for there never was, nor ever will be any other that will be admitted into the celestial kingdom,) could exist without the Comforter, even the Holy Ghost in it, whereby the members might profit by the gifts, and commandments. The two first verses of Acts read thus:—The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

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

And we might quote columns, showing that the Lord is the same yesterday, to-day and forever, giving commandments to them that seek the riches of eternity, that man may know his will and be saved with an eternal salvation in his kingdom.

While on the subject of commandments, it may be worth while to say a few words on opinions, as the church has the sure word of prophecy.

Opinions, where we have the word of the Lord, are worth nothing. Since the days of the Savior, they have strangely divided men into almost as many sects, as the number of the name of the beast that John saw. All men have a right to their opinions, but to adopt them for rules of faith and worship, is wrong, and may finally leave the souls of them that receive them for spiritual guides, in the telestial kingdom: For these are they who are of Paul, and of Apollos, and Cephas: they are they who say, there are some of one and some of another; some of Christ;

and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all: these are they who will not be gathered with the saints, to be caught up into the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto his Father-spotless, saying: I have overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.

Now, bretheren, let us turn to our day, and rejoice that the Lord has been so merciful as to give commandments unto men, that they might know his will, and know, also, when they have done it. We can lift up our hearts and be glad, for the day is nigh, & the hour at hand, when we, if faithful, shall be of one heart and one mind; yea, and shall speak a pure language, and shall see our Lord face to face.

Do good and the reward shall be given; for it is better to give than to receive. The Lord is good: he gives precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little, and for the sake of them that may come to a knowledge of their situation, by our good example, let us obey the Lord and keep his commandments.

In a letter from our bretheren in the east, is the following concluding paragraph of a late

REVELATION:

Therefore, verily I say unto you, my friends, call your solemn assemblies as I have commanded you, and as all have not faith, seek ye diligently and teach one another, words of wisdom; yea, seek ye out of the best books, words of wisdom: Seek learning by study, and also by faith.

Organize yourselves.

Prepare every needful thing, and establish an house, even an house of prayer; an house of fasting; an house of faith; an house of learning; an house of glory; an house of order; an house of God: that your in-comings may be in the name of the Lord, and your out-goings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride, and high-mindedness, and from all your wicked doings.

Appoint among yourselves a teacher, and let not all be spokesman at once, but let one speak at a time, and let all listen to the sayings, that when all have spoken, that all may be edified of all; and that every man may have an equal privilege.

See that ye love one another.

Cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault, one with another; cease to sleep longer than is needful.

Retire to thy bed early, that ye may not be weary.

Arise early, that your bodies and minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bonds of perfectness and peace.

Pray always, that you may not faint, until I come.

Behold I will come quickly, and receive you unto myself: Amen.

EXTRACTS OF LETTERS FROM THE ELDERS ABROAD.

Kirtland, Ohio, December 24, 1832.

BROTHERS Orson Hyde, and Samuel H. Smith, have just returned to this place, in good health and spirits, saying, that they had built up four churches; one in the state of Maine; two in Massachusetts, and one in Pennsylvania.— They have baptized sixty or more, disciples, who they say, are strong in the faith, rejoicing in the Holy One of Israel.

Brother Lyman Johnson returned a few days since, leaving Orson Pratt among the churches in the east, saying, that they had built up a number of churches, and baptized nearly one hundred.

Brothers Simeon and Jared Carter, we understand, have done wondrous works in Vermont, in breaking down prejudice in a wonderful manner. Better than one hundred have been brought into the kingdom, in a few months past, by their instrumentality.

Brothers Hyrum and William Smith have just returned home, after an absence of about three weeks, having baptized twenty-three in Pennsylvania. Brother Mur-

dock has also returned from Thompson, Ohio, where he has baptized twenty-three. There is also a number of elders in the east, that we have not heard from particularly, but understand they meet with great success. We frequently hear of new churches being established in various parts, which causes our hearts to rejoice.— Thus you see, brethren, that the cause of truth is prospering, and thanks be to our God, for he is a God of love, mercy and truth; yea, and a God of power; and as good old Daniel said, his kingdom shall break in pieces all other kingdoms, so it shall be done.

The people in this vicinity, generally, are more calm in their minds, and many of them attend our meetings, and appear more friendly than heretofore, and we have peaceable times.

I have just learned, that brothers Martin and Emer Harris have baptized one hundred persons at Chenango point, New-York, within a few weeks.—NEWEL.

Union, Missouri, January 7, 1833.

Beloved brethren, we write to you, praying that the words from the press which has been dedicated to the Lord, in these last days, for the good of men, may go forth for the good of souls; that Zion may flourish upon the hills; that her light may shine to the uttermost parts of the earth; that every secret act may be made manifest.

Brethren and sisters, our prayer to our Father, for you all, is, that your lights may shine continually unto the perfect day: for, says David, when the Lord shall build up Zion, he shall appear in his glory.

Do you remember, the prayers of the righteous availeth much? and that we are in the wicked world, struggling that we may share in that glory; and not only so, but are anxious that our fellow men may come to the standard of truth also, and be saved. For this cause we labor with much long-suffering, to but little effect; for surely, gross darkness covers the earth, and wickedness greatly prevails among the people, and the truth makes them angry, for they are joined to their idols.— We desire your prayers, that God would give us the victory unto life, and open an effectual door for us.

Beloved brethren in the ministry, be encouraged to take your staves and travel without scrip, and proclaim the ever-lasting gospel, if faithful, the heavenly Father will feed you and clothe you. It is harder to get to the hearts of the children of men now, than last winter. An old methodist preacher informed us, that, in all the cholera in St. Louis, he saw but two families shed tears. He said the people seemed to be in a dead, stupid state, and when the doors of the meeting-houses were thrown open for prayer-meeting, few attended, and they, had no feeling sense for praying, and since the cholera has disappeared, the people are worse than ever.

Brethren your privilege is great in Zion. The promises are worth more than fine gold, or any riches beneath the sun. James says, seeest thou how faith wrought with his works, and by works was faith made perfect? The building must be without a jar, that it may remain unshaken. The time is near at hand when every man's work will be tried, and he that is holy will be holy still, &c.— If we are the body of Christ, we are one, and as he has loved us, so let us love one another.

We are about fifty miles off St. Louis, and shall bend our course to the south among the thick settlements on the Mississippi, to search for the meek. God is yet
CALVIN & PETER.

Cincinnati, Ohio, December 11, 1832.

The Lord has said, (by the mouth of David,) when he builds up Zion, he will appear in his glory; and when I look after Lydia and my children, something attracts my eyes more glorious, it is the recompence of reward that God has promised to the faithful: and as the Lord has called me: and as the time has come that Zion is to be builded: & lest much of the wheat should be left for the fowls and beasts to destroy, I labor with the good servant, and suffer privations, patiently.

My mission has been rather swift, since I wrote to brother Sidney. Brother Jared and I le. Benson, Vermont, for Albany, New-York. Here we tried but could not obtain a house, and went to Schenectady where we fared the same.— We then went to Chenango, preaching by the way, and visited the church that brother Page built up. From thence, to Kirtland; and thence to Amherst and New-London, where I took brother Stevens, and came to this place, and since I came here, I have baptized four. Some others are ready and waiting. The Lord is to work here, and O that he would do a great work, for great is the wickedness and unbelief.

I have baptized in all about seventy, and the Lord has kept me and supported me. The church at this place is expecting to go up to Zion next summer.

SEMON.

A REVELATION GIVEN, AUGUST 30, 1831.

HEARKEN O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you:

Yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take; and preserveth in life them whom he will preserve:

Who buildeth up at his own will and pleasure, and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord uttereth my voice, and it shall be obeyed.

Wherefore verily I say, let the wicked take heed: and let the rebellious fear, and tremble.

And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you, who seeketh signs; and there has been such even from the beginning.

But behold, faith cometh not by signs, but signs follow those that believe.

Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God.

Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory:— nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them.

There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed.

Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear:

Wherefore I the Lord have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, should have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not yet received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord, your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

Behold the land of Zion, I the Lord holdeth it in mine own hands: nevertheless, I the Lord rendereth unto Caesar the things which are Caesar's:

Wherefore I the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger:

For satan putteth it into their hearts to anger against you, and to the shedding of blood:

Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you.

And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth,

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape:

Nevertheless, I the Lord am with them, and will come down in heaven from the presence of God; and consume the wicked with unquenchable fire.

And behold this is not yet, but by and by:

Wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion, and that every man should take righteousness in his hands, and faithfulness upon his loins and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked.

Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus, who has the care thereof, dispose of the land, that he may be prepared in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.

And let all the moneys which can be spared, (it mattereth not unto me whether it be little or much) sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord, will give unto my servant Joseph power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples that shall tarry.

Let my servant Newel retain his store, or in other words, the store yet for a little season.

Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion.

Behold these things are in his own hands, let him do according to wisdom.

Verily I say, let him be ordained an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visit the churches, expounding these things unto them, with my servant Oliver.

Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world.

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man:

Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust; but they shall be changed in the twinkling of an eye:

Wherefore, for this cause preached the apostles unto the world, the resurrection of the dead:

These things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold, verily I say unto you, I the Lord am not well pleased with my servant Sidney, he exalteth himself in his heart, and received not counsel, but grieved the Spirit:

Wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receiveth it not; behold he standeth no longer in the office which he hath appointed him.

And again: verily I say unto you, let those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power; for this is a day of warning, and not a day of many words.

For I the Lord am not to be mocked in the last days.

Behold I am from above, and my power lieth beneath.

I am over all, and in all, and through all, and searcheth all things:

And the days cometh that all things shall be subject unto me.

Behold I am Alpha and Omega, even Jesus Christ:

Wherefore let all men beware, how they take my name in their lips:

For behold, verily I say, that many there be who are under this condemnation; who use the name of the Lord and use it in vain, having not authority:

Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember that, that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit and in this there is no condemnation; and ye receive the Spirit through prayer:

Wherefore without this there remaineth condemnation: Amen.

THE INDIANS.

WE continue to glean items of Indian news, and it is really pleasing to see how the Lord moves on his great work of gathering the remnants of his scattered children: The Arkansas Gazette has the following:

THE EMIGRATING INDIANS.—Our latest information from Rock Roe, the general rendezvous of the Emigrating Choctaws, is to Sunday morning last, at which time about 1000 of the emigrants had reached that point—upwards of 800 of whom came up on the steam boats Reindeer and Harry Hill, and the remainder came through by land from Memphis, via the Military Road. Near 2000 more, under Col. Rector, landed on the West bank of the Mississippi, opposite Memphis, on the 4th of November, and had left for Rock Roe—about 1200 on the U. S. steam boat Archimedes, and the remainder by land, with their horses, wagons, &c. and it is probable that all reached that point on Sunday last.

It is not known with any degree of certainty at what time these emigrants may be looked for here; but, from the best information we can gain, we think they may be expected about the close of this week.

In addition to the above, we make an extract of a Letter from a gentleman,

Dated Osage Agency, January, 1833.

“The last letters from the old Creek nation state that the Creeks were about holding a grand Council, for the purpose of fixing upon the time they are to assemble, with the view of emigrating to this country. My calculation is, that not less than ten thousand will emigrate during the present year. With respect to the Cherokees, we do not calculate upon any emigration this year. About eight thousand Choctaws have already emigrated. The Cherokees and Creeks, which are now in this country, amount to seven thousand, (three thousand five hundred each) the Osages amount to between six and seven thousand: so that, in case of a war, they would soon be convinced of their weakness. The Choctaws, Creeks, and Cherokees, (according to Indian rules,) are brothers; the Delawares are their grand fathers; and the Shawnees, Senecas, &c. are their cousins. These tribes, in case of war, would combine. The Osages have no relatives; the Kansas call them friends, and sometimes join them in carrying on their war with the Pawnees.”

In one of our exchange papers, we find, also, that “a delegation of the Seminole Indians of Florida, under the direction of Maj. Fagan, came up in the steamer Little Rock, on their way to explore the country west of Arkansas, with the view of selecting a new residence, near the Creeks, to which nation they belong, for the future homes of their tribe. They purchased horses at this place, and left yesterday morning, for the west, and intend proceeding direct to Fort Gibson.”

DISCOVERY OF ANCIENT RUINS IN CENTRAL AMERICA.

A LATE number of the London Literary Gazette, contains a letter from Lieut. Col. Galindo, at Peten, in Central America, giving some idea of those antiquities which rescue ancient America from the charge of barbarism. These ruins extend for more than twenty miles, and must anciently have embraced a city and its suburbs. The principal edifice is supposed to have been a palace, formed of two rows of galleries, eight feet wide, separated by walls a yard thick; the height of the walls to the caves is nine feet, and thence three yards more to the top. The stones of which all the edifices are built, are about eighteen inches long, nine broad and two thick, cemented by mortar. The front of the palace contained five lofty and wide doors. Numerous statues of stone are scattered about. In another building, which Col. G. calls the study, are numerous full length figures, of about six feet high, some of them holding naked infants on their right arms, and not in the manner of the modern Indian woman, who always set their children astride on their hips. A place of religious worship and a prison, complete the list of buildings enumerated by Col. G.

“The whole of the ruins,” says Col. G. are buried in a thick forest, and months might be delightfully employed in exploring them. I have seen sufficient to ascertain the high civilization of the former inhabitants, and that they possessed the art of representing sounds by signs, with which I have hitherto believed no Americans previous to the conquest were acquainted.”—“The neighboring country for many leagues distant, contains remains of the ancient labors of its people, bridges, reservoirs, monumental inscriptions, subterraneous edifices, &c.” “Every thing bears testimony that these surprising people were not physically dissimilar from the present Indians; but their civilization far surpassed that of the Mexicans and Peruvians; they must have existed long prior to the fourteenth century.”

REMARKS.—We are glad to see the proof begin to come, of the original or ancient inhabitants of this continent. It is good testimony in favor of the book of Mormon, and the book of Mormon is good testimony that such things as cities and civilization, “prior to the fourteenth century,” existed in America. Helaman, in the book of Mormon, gives the following very interesting account of the people who lived upon this continent, before the birth of the Savior.

And now it came to pass in the forty and third year of the reign of the Judges, there was no contention among the people of Nephi, save it were a little pride which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.

And it came to pass in the forty and sixth, yea, there were much contentions and many dissensions; in the which there were an exceeding great many which departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants which had before inherited the land.

And now no part of the land was desolate, save it were for timber, &c.; but because of the greatness of the destruction of the people which had before inhabited the land, it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people which went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward, to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east.

And the people which were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement.

And it came to pass that there were many of the people of Ammon, which were Lamanites by birth, did also go forth into this land.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large concerning them:

But behold a hundredth part of the proceedings of this people; yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work; but behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites:

And they have been handed down from one generation to another, by the Nephites, even until they have fallen into transgression, and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

In addition to the above, Nephi relates what took place at the crucifixion of the Lord, and should ruins of many cities be discovered, it would be no more than a confirmation of what was once on this land of the Lord. The account of the great destruction at the crucifixion, is confirmed by the appearance of the face of the land now, and the cracks or common seams in the rocks: We give it thus: And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.

And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward.

But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunders, and lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate and there were some cities which remained:

But the damage thereof was exceeding great, and there were many in them which were slain; and there were some which were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away:

And thus the face of the whole earth became deformed, because of the tempests, and the thunders, and the lightnings, and the quaking of the earth.

And behold, the rocks were rent in twain; yea, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

And it came to pass that when the thunders, and the lightnings and the storm, and the tempest, and the quakings of the earth did cease, for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon the face of all the land, insomuch that the inhabitants thereof which had not fallen, could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fire and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.

And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers, and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil

laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen.

Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Mocom, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

And behold, the city of Laman, and the city of Josh, and the city of God, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning them which I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints which I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

LETTERS have been received, since our last:—One from Florida; one from Fayette; one from Union, and two from Liberty, Missouri; one from Bloomfield, Indiana; two from Washington City, D. C.; one from Dayton, and two from Kirtland Mills, Ohio.

NEW HYMNS.

An angel came down from the mansions of glory,
And told that a record was hid in Cumorah,
Containing the fulness of Jesus's gospel;
And also the command to gather his people.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

A heavenly treasure; a book full of merit;
It speaks from the dust, by the power of the Spirit;
A voice from the Savior that saints can rely on,
To prepare for the day when he brings again Zion.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

Listen O isles, and give ear ev'ry nation,
For great things await you in this generation:
The kingdom of Jesus, in Zion, shall flourish;
The righteous will gather; the wicked must perish.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

To him that made the world,
The sun, the moon and stars,
And all that in them is,
With days, and months and years;
To him that died
That we might live,
Our thanks and songs
We freely give.

Our hope in things to come,
The Spirit's quick'ning power,
Should turn our hearts to him,
Where heavenly blessings are:
That we may sing
Of things above,
And always know,
That God is love.

When he comes down in heaven,
And earth again is blest,
Then all the heirs of him,
Will find the promis'd rest.
With all the just,
Then they may sing,
God is with us
And we with him.

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THE CHURCH OF CHRIST.

HE that is Alpha and Omega, the beginning and the end, even Jesus Christ, is the head of the church, and the gates of hell cannot prevail against it.—Adam was the first member of the church of Christ on earth, and the first high priest after the order of the Son of God.

In order to show the rise of the church in the first days, we take an extract from the words of Enoch:

And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

The heavens hath he made: the earth is his footstool; and the foundation thereof is his:

Behold he hath laid it, an host of men hath he brought in upon the face thereof.

And death hath come upon our fathers: nevertheless we know them, and cannot deny, and even the first of all we know, even Adam:

For a book of remembrance we have written, among us, according to the pattern given by the finger of God:

And it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence:

And he saith unto them, because that Adam fell we are; and by his fall came death; and we are made partakers of misery and woe.

Behold satan hath come among the children of men, and tempteth them to worship him:

And men have become carnal, sensual and devilish, and are shut out from the presence of God.

But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam, by his own voice, saying, I am God: I made the world, and men before they were.

And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men:

And ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized by water?

And the Lord said unto Adam, Behold I have forgiven thee thy transgressions in the garden of Eden.

Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment:

Wherefore teach it unto your children, that all men, every where, must repent, or they can in no wise inherit the kingdom of God:

For no unclean thing can dwell there, or dwell in his presence:

For in the language of Adam, Man of Holiness is his name; and the name of his only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying,

That, inasmuch as they were born into the world, by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine only Begotten into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory:

For by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven; the Comforter; the peaceable things of immortal glory:

The truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

And now, behold I say unto you, this is the plan of salvation unto all men: the blood of mine only Begotten which shall come in the meridian of time:

And behold all things his likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are Spiritual; things which are in the heavens above; and things which are on the earth; and

things which are in the earth; and things which are under the earth, both above and beneath: all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water:

And thus he was baptized, and the Spirit of God descended upon him: and thus he was born of the Spirit, and he became quickened in the inner man:

And he heard a voice out of heaven saying, Thou art baptized with fire, and with the Holy Ghost:

This is the record of the Father, and the Son, from henceforth and forever: and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold thou art one in me a son of God; and thus may all become my sons. Amen.

In addition to this, we make a further extract from the words of Enoch, as published in the Star of August last. It shows to what a state of purity the church had arrived in his day, besides being a good example for every disciple to follow, that means to do the will of God, in our day, in order to abide a celestial glory in his presence. It reads thus:—"And the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish."

And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even Zion."

As before said, Christ is the head of his church, and from him comes every good and perfect gift. And for the perfecting of the saints and so forth, he has bestowed offices and ordinances, with order, for the benefit of the whole church.—The high priest-hood, of which order is he, the Son of God, or this priest-hood being a type of his order, is set forth as follows, by Alma:

"And again: my brethren, I would cite your minds forward to the time which the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with and according to a preparatory redemption for such:

And thus they having been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and the blindness of their minds, while, if it had not been for this, they might had as great privilege as their brethren.

Or in fine: in the first place they were on the same standing with their brethren, thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, which was prepared:

And thus being called with this holy calling, and ordained unto the high priest-hood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priest-hood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from all eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priest-hood of the holy order, which calling, and ordinance, and high priest-hood, is without beginning or end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, which is without beginning of days or end of years, which is full of grace, equity and truth. And thus it is. Amen.

Now as I said concerning the holy order of this high priest-hood: there were many which were ordained and became high priests of God; and it was on account of the exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after his holy order; and were sanctified, and their garments were washed white, through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, which were made pure, and entered into the rest of the Lord their God.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest;

yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priest hood forever.

And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all he possessed.

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people.

And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem; and he did reign under his father.

Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said may suffice.

Behold the scriptures are before you; if ye will arrest them, it shall be to your own destruction."

After the high priesthood comes elders, priests, teachers, and deacons. Now the offices are separate, for the edification and benefit of the whole church, and though the elders and bishops are appendages to the high priesthood, & the teachers and deacons are appendages to the lesser priesthood, yet these offices are important in their places, and regular in their gradation: from deacon to teacher, from teacher to priest, from priest to elder, from elder to high priest.

As the angels are the ministers of the Almighty, so are these the servants of Christ, and each accountable in his place.

A private member has no authority to preach, neither administer ordinances; nor has a teacher or deacon, authority to baptize, or confer blessings; nor has a priest power to confirm the members, for all things must be done according to the articles and covenants, which are from the Lord.

Let us give one plain figure: The sun does not borrow its light of the moon, neither does the sun shine less bright in her presence, but the moon does: so, also, when ever the lesser officer, in the church, is in the presence of the greater, the greater takes the lead.

The church of Christ is the place for his saints to prepare for the celestial kingdom, and no man can expect to enter into it, except by being born again; for without water and the Spirit, he is not a legal heir, according to the plan of salvation.

The world is full of strange doctrines, and one says, lo, here is Christ, and another says lo, there is Christ; but, O man be not deceived! Truth is not in every man's mouth, nor is the fulness of the gospel taught in every painted chapel.

Our Savior has said, Whatever is highly esteemed among men, is an abomination in the sight of God.

If these plain words are not enough to cause men to beware, let them look or travel abroad among those that pretend to worship in the world, and see if they answer the definition which James gives of religion. He says, Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Lip service and pride are abominable in the sight of the Lord. Every thing that is not good; every thing that is not plain, and tending to virtue, whether in the world, or among those that profess to be christians; or in the church of Christ, is not of God.

The church of Christ, in these last days, was established by the Savior, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, when he comes in his glory.

The world endeavors to worship the Lord by wisdom, when it is expressly written, that the world by wisdom knows not God; and thousands risk their souls from year to year, on the say-soes, creeds and covenants of men, when it is written, Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

Truth, meekness, faith and charity, are the necessary qualifications of the church, and without them, all service, all profession, and all works are vain.

No man can love the world, or the things that are in it, and be a disciple of the blessed Savior. To be a saint, yea a true member of the church, thou must be at peace with the world. And again it is written, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

But verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea; nay, nay: for whatsoever cometh of more than these are evil.

And behold, it is written, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye shall not resist evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee, turn thou not away.

And behold, it is written also, That thou shalt love thy neighbor, and hate thine

enemy: but behold I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; therefore those things which were of old time, which were under the law, in me, are all fulfilled.

Old things are done away, and all things have become new; therefore I would that ye should become perfect even as I, or your Father which is in heaven is perfect. Verily, verily I say, that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not do as the hypocrites: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye.

Our Father which art in heaven, Hallowed be thy name: thy will be done in earth as it is in heaven: And forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

For, if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.— Verily, I say unto you, they have their reward.

But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.— The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: But if thine eye be evil, thy whole body shall be full of darkness! If therefore, the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mannan.

The church of Christ, of these last days, is the same it was in the first days, or in any days; it required repentance and baptism for the remission of sins, and the promise of the gift of the Holy Ghost: it required also, an obedience to the commandments of God, in all things.

The disciples of Jesus must love the Lord without disguise; and must love their neighbor as themselves. They must do good in all cases, and shun every appearance of evil.

Faith is an evidence of a saint, for without faith, he can not worship in Spirit and in truth: faith, being the gift of the Holy Ghost, is the assurance of things not seen: the evidence of what is promised from the Lord, by keeping his commandments.

To obtain faith, we must pray; for by prayer we obtain the Spirit, and the Spirit guides to truth, and truth is light, and light comes from God. The propriety of this reasoning can be seen by the daily transactions of the world, as well as among the children of God: for in the world, when men have ceased to call upon the name of the Lord in faith, believing he will answer them, then the Lord, in a measure holds his Spirit from the inhabitants, and they run to evil; and also, when the children of God doubt his promises as they pray, he withhold his blessings.— But when there is confidence in God, by being obedient to his will, and keeping his commandments in all things, his blessings are not withheld: for instance, Moses lifted his rod over the Red Sea, and it parted, and the children of Israel went over on dry ground; or Elijah called down fire from heaven, that the people might know, the Lord is God. And now with these samples from the many recorded in scripture, let the saints that are sick, ask to be healed in the name of Jesus, or let those who are authorized, command evil spirits to depart in the name of Jesus; or ask blessings in the name of Jesus, and it shall be done.

When faith and works have come up before the Lord, and the saint has the testimony of the Spirit, that these things are pleasing in his sight, let him remember, that without charity he can not be saved in the kingdom of God. No one can keep all the commandments and do them without charity.

When a saint walks in holiness before the Lord, he will love his neighbor as himself, he will pray for his enemies; he will visit the sick, and comfort them; he will feed the hungry, and clothe the naked as long as he has means to do with;

and when they are exhausted he will pray for more; and while pitying the poor and strengthening the weak, the angels will rejoice over his acts of goodness.

If any man means to do the will of God, he must keep himself unspotted from the world; because he is an agent unto himself and can do good, and pray seasonably unto him for what is necessary in this life, and to fit him for the life to come.

The prayers of the righteous avail much; yea, they ascend up to heaven before God, and the angels rejoice.

Enoch, through grace, obtained a right to pray, (or rather) pray and enquire of the Lord, and the Lord showed him great things.

Without prayer one can not be a member of the church of Christ.

The wicked pray not, or not in faith, and the Lord pours out his wrath upon the nations that forget him.

The bible says men began to call upon the name of the Lord in the days of Cain, and there is a sample in the days of Abraham when he journeyed to Gerar, and the king took his wife: God said, Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine.

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants.

It is an evidence of godliness, as well as a joyful sound of devotion, to hear the prayers of the saints offered up to God, morning midday and evening: it makes the humble soul think of what John saw in heaven: And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

After Hannah had vowed to the Lord, and he had answered her petition, she prayed, and said:

My heart rejoiceth in the Lord, my horn is exalted in the Lord: my mouth is enlarged over my enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed.—The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full, have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble.

The Lord killeth, and maketh alive: he bringeth down to the grave, & bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his Anointed.

Here then we find, that when we have prayed, and the Lord has answered our request, it is good to give thanks, in prayer also, that the will of God may be done on earth as in heaven.

When Solomon dedicated the Temple, he spread forth his hands towards heaven:—And he said, Lord God of Israel, there is no god like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day.

Therefore, if they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; if they shall bethink themselves, and repent, then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee.

Repentance, baptism, prayer, humility, meekness, faith, love and charity, make saints for the church of Christ; and when he speaks they know his voice; and when he shall come in the clouds of heaven, they, if they have kept the faith till the end, whether in life or death, will be ready at the sound of the first trumpet, to rise and meet him, and reign with him in peace, when the wicked will not trouble, and where the weary will find rest.

REFLECTIONS.

THERE are but few among those that pretend not to serve the Lord according to his commandments, that have any correct idea how the Lord manifests his power unto the children of men. Some talk of miracles as the only way to establish the Lord's words; and some think if they could converse with angels, they would be satisfied; but when we look back and reflect upon what has taken place since the beginning, we must say, that men have to exercise faith before they can enjoy these privileges.

It is true, that many may see signs; but let us ask, are these signs unto salvation? For, when the flood came, notwithstanding it was a miraculous event to those that lived in that period, who will say that the inhabitants then, except Noah and his family, were saved by it?

Again, when men had conceived the idea of building a tower to get to heaven, and the Lord came down and confounded the language, and dispersed them over the face of the whole earth, it must have been to them somewhat miraculous, but where will we turn to learn, that many were convinced, & turned to God to live?

We might bring all the miracles which Moses wrought before the Egyptians; and ask how many of that nation were converted by them, and what would be the answer? Read the account and the answer is ready.

When the herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; but Shadrach, Meshach and Abed-nego, for not obeying the great command, were cast into the furnace, heated seven times hotter than it was wont to be, and preserved by the power of God, who among all the children of Babylon were converted to pure religion? Nebuchadnezzar acknowledged the hand of God in it, but he soon went to crop the grass of the field, as an ox, till seven times passed over him.

When saints know the power of God has been exerted for their salvation, or the destruction of the wicked, they are willing to give God the glory:

Yea: like Shadrach, Meshach and Abed-nego, they can lift up their voices and say: Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

Blessed art thou in the temple of thy holy glory: and to be praised and glorified above all for ever.

Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

It is the duty of the children of the Lord, to thank him for all things that they receive of him; and it is well pleasing unto him, also, for them to sing songs of joy when he has manifested his power or goodness unto them.

The examples of singing, when the Lord had done great things, are many. The Lord asked Job where he was when he laid the foundation of the earth, when the morning stars sang together, and all the sons of God shouted for joy.

When Pharaoh and his host had been drowned in the Red Sea, Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

When Deborah and Barak had delivered Israel, Then sang Deborah and Barak the son of Abinoam on that day saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes; I even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

Thus sang the children of Israel, whenever the Lord performed great things for them. Most of the Psalms were written to praise God for his mercy forever, after he had manifested his power and goodness to his people; yea, even his Anointed; and they were written by the gift of the Holy Ghost, and are full of prophecy for the benefit of the righteous. But enough has been said on this point.

You that love the Lord, prepare for temptation.

You that love the Lord, set your hearts in order that you may endure all things in time of trouble.

You that love the Lord, cleave unto him, and keep in the way you should go, that your joy may be increased at the last end.

You that seek the Lord, trust in him, that you may be contented when you are changed from the common condition of the world, to the lot of a saint, or in other words, while in prosperity prepare for adversity; that as gold seven times tried in the fire, you may shine brighter and brighter as you approach nearer and nearer to God. You that love the Lord, believe in him and he will help you when you need.

You that love the Lord, wait for him, and your reward is certain.

You that love the Lord, prepare your hearts, and humble yourselves in his sight; and fall into his hands, rather than the hands of men, for his mercy is great.

Be not dismayed at the transaction of men, these things must needs be.

Say with the Psalmist, Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion,

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

THE EVENING AND THE MORNING STAR.

THE STAR.

WE take this opportunity to tender our thanks to the public and our friends, for their patronage bestowed upon us, and ask a continuance. For the benefit of ourselves, and subscribers, as many of them live at a distance, we have concluded to consider them subscribers to the second volume, till they order otherwise.— With our present arrangement and intention, we hope to publish more original matter in the second volume, than we have in the first.

Number one of the present volume has run out, and we calculate, as it contained the Articles and Covenants, to republish them in the first number of the second volume.

☞ In order to give the progress and prospects of the church, it is necessary that our elders should transmit to us, an account of what they do from time to time. In this way, the spread of the work, and the increase of faith, can be published as one testimony that these things are of the Lord.

* * Our elders and friends, must recollect, that unless POSTAGE IS PAID on their letters, they have no assurance of being attended to.

PROSPECTS OF THE CHURCH.

IT will be three years the sixth of April next, since the church of Christ was organized, in Manchester, New York, with six members. It has increased steadily in faith and works since; and the work has spread into several states.

The opposition to this church, a circumstance that has always been experienced by the church of Christ, from the world, because the world loves its own, has been unceasing in one place or another; yet from its six, it has increased to hundreds, that are happy to rejoice in the new covenant, which makes them heirs of the promises of the Holy One of Israel.

This church was established in these last days, by the will and commandments of the Lord, to bring to pass the gathering of his elect, even the righteous, preparatory to his second coming: and the place of gathering, as has been before published, is in the western boundaries of the state of Missouri.

To this place about a thousand persons have emigrated since the gathering commenced. About half of this number are disciples: perhaps more, as five hundred and thirty four disciples have covenanted to keep the commandments of the Lord and walk in his statutes blameless with thanksgiving forever.

As has ever been the case in the church of Christ, some have fallen away, and some have been cut off for transgressions.

*As it is our intention, in a future number to give the particulars of the rise and progress of the church, we omit some things of interest.

It will be seen in another column, that this church is built upon the plan of salvation, which embraces truth, meekness; faith and charity, as necessary qualifications for its members, and relies upon all things that the Lord has commanded and spoken by the mouths of his prophets.

Many false statements have gone abroad, relative to this church; all of which will from time to time, be corrected if possible.

There are many branches of this church abroad, as has been heretofore published, viz: in Missouri, Illinois, Indiana, Ohio, Virginia, Pennsylvania, New York, Vermont, New Hampshire, Massachusetts, Maine and Canada; and many of them will come up this season, if the Lord will.

The feeling that is manifested by the world, towards the members of this church is strange, as it does not seem to arise, because the members of the church have done wrong to their neighbors, or intend evil to any one: it is, therefore, to be regretted, that men should be persecuted for opinion's sake, or the sake of religion, when the constitution of our country allows all to worship according to the dictates of their own consciences.

The freedom of speech, the liberty of conscience, and the liberty of the press, are among the first principles of a republican government, and we hope they will be held sacred by every friend of his country.

The religion of Christ is the only source of lasting happiness, and men disagree, but when a society labor for good, according to the revealed will of God, to make men better, they ought to be respected, because no man can be too good.

In the days of the apostles, when persecution against the church of Christ, was carried to an extraordinary degree, Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye

men of Israel, take heed to yourselves what ye intend to do as touching these men: for before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.

If men were as anxiously engaged to do good, as they are to take the advantage of their fellow beings, every man we meet would be a FRIEND.

The gospel as preached by the disciples of the church of Christ, has been believed by many, and they have great reason to rejoice that the word of the Lord has been thus much respected.

The only way to overcome evil, is with good. He, then, that is a saint, will suffer wrong rather than do wrong. When persecuted, he will pray for his enemies, for their souls are as precious as his.

When men misuse, or abuse, he will forgive, for this is god-like.

If men wish the good-will of men, and expect a reward hereafter, let them do unto others, as they would like to have others do unto them.

The fulness of the gospel as taught by this church, is according to the word of the Lord in the book of Mormon. It is eternal truth, and we bear record of it, that our garments may be found spotted at the bar of God.

The elders of the church are to teach the scriptures which are in the bible and the book of Mormon, and invite all to come to Christ, and repent and be baptized, that they may be gathered with the people of the Lord, and be saved by keeping all his commandments.

The word of the Lord never fails, we, therefore, give a few words from one of the commandments, to show his will concerning things which will hereafter come to pass.

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you; and also, concerning this land unto which I have sent you.

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death:

And he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye can not behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation; for after much tribulation cometh the blessings.

Wherefore, the day cometh that you shall be crowned with much glory; the hour is not yet, but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart and receive that which shall follow.

Behold, verily I say unto you, for this cause I have sent you, that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come: and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand.

And also, that a feast of fat things, might be prepared for the poor: yea, a feast of fat things; of wine on the lees well refined.

That the earth may know that the mouths of the prophets shall not fail.

Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited:

Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power:

Then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.

THE TIMES.

WE are sorry to see the United States so soon troubled, for the eyes of the world are upon this government, as an asylum of the oppressed. We hope the people of this enlightened land, in this unhappy crisis which presents itself to their view, will be calm, and in the language of Habakkuk: In wrath remember mercy.

A correspondent from Washington to the New-York Courier and Enquirer, over

the signature of "The spy in Washington," thus wrote on the 20th of January:—

"Dark and portentous are the clouds which overshadow our land. Doubt and uncertainty accompanies every movement. Hushed, in silence, is the voice of mourning. Deep and settled anxiety is depicted in the countenance of every thinking man. In high places, reason has resigned to passion, her empire over the mind. The great and fundamental principles of our Constitution are in jeopardy. The arm of power is to be strengthened and outstretched. The feeble are to be smitten and trodden down; and the mighty are to march over their desolate places. This government of compromise and concession, is to be made, a government of force. The decree, has gone forth, and who shall stay its direful effects? Conflicting and contending factions have locked arms, and stand shoulder to shoulder, in the cause of the strong against the weak."

This is a melancholy picture for a republican government. If it is really as above stated, it augurs the near approach of that day, that will try men's hearts: yea, the time that war shall be poured out upon all nations, which shall continue until the consumption decreed shall make a full end of them. For it is written: Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven.

No one can be mistaken, if he looks at the signs of the times as they are: The harvest is nearly ripe. The hour of the Lord is nigh, even at the doors, and who are ready? not the rebellious, for they are not the blood of Ephraim. The meek only shall inherit the earth. It was said by Isaiah: Behold, the Lord will come with fire and with chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

The Lord has begun to plead with all flesh, that some in these last days may have part in the first resurrection, and he will not slack his hand: No, he will continue to plead by the mouths of his servants; and by the voice of calamities, and by the voice of the thunder of heaven; and by the fierce vivid lightning, and by earthquakes till all that are alive shall know him, and serve him from the least even to the greatest. Truly, this is a day of warning and not a day of many words, among them that mean to do the will of their Lord and Master.

The Lord has said to his disciples, let the solemnities of eternity rest upon your minds, and they have every reason to do so: or if the elders go to preach to the north, or to the south, or to the east, or to the west, they can not go amiss, for the Lord has some precious souls, among every nation, kindred, tongue, and people.

Though nations shall break the links that hold governments together; though kingdoms shall dissolve, and though the friendship of many shall cease, still the kingdom of Jesus Christ will continue to increase and flourish, until the stone cut out of the mountain without hands, shall have filled the whole earth.

In view of this glorious day, notwithstanding the wicked shall be cut off, and the kingdoms of this world dissolved by the arm of the Almighty, the saints shall grow in love to one another, and to their Savior, and shall increase in faith till the curtain of heaven shall be unfolded as a scroll when it is rolled together, and they shall see the face of God.

The Lord is full of mercy, and he will call upon all men, every where, to repent. There is no eye that shall not see; nor ear that shall not hear, and no heart that shall not be penetrated; when the people are so hardened in sin, that they refuse to hear the men that the Lord chooses to warn them, then he sends, plagues and pestilence, as seemeth him good, and he will continue to do so until the righteous are gathered, and the wicked destroyed.

Happy is he that is wise and seeks to save himself, for if he asks he shall receive, and when he knocks it shall be opened unto him.

The continent of America is a choice land above all others, and, ever since men have dwelt upon it, if they were virtuous, and walked uprightly before the Lord, they have been blessed: When they have not done so, they have been visited with calamities.

Perhaps few are aware, that the situation of the country, is still the same, for God is the same yesterday, today, and forever.

The following words of Alma, on the subject, are conclusive: And now it come to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth, for the righteous' sake.— And he said, Thus saith the Lord God: Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said, so shall it be: for this is the cursing and the blessing of God upon the land, for the Lord cannot look upon sin

with the least degree of allowance. He that knows the law of God cannot escape his judgments, unless he fulfils the requirements of that law.

The day of vengeance is at hand, when men must suffer the wrath of God in this world, and the world to come, unless they repent.

The saint can look upon the world and say, farewell: My God and my salvation are my all, for I want to inherit eternal life.

But the man of the world, when he looks upon the world, with all its allurements, exclaims: Let me become rich, for I want to live at ease, and enjoy the good of my life. But alas! the times change, and with them the condition of many change also; & where man looks for happiness he often finds misery, so that men might rather say: This world is hardly worth possessing, without a hope in the world to come, through the merits of Jesus Christ.

One of the great men of the earth once said: Crowns won by blood, by blood must be maintained; and a greater than man said: Put up again thy sword into its place: for all they that take the sword, shall perish with the sword.

The voice of the angel to the shepherds when the Savior was born was, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.— And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

What a happy time it will be, when all that are left alive on the earth, can shout and sing likewise! when the nations will learn war no more! when man will not seek an opportunity to take the advantage of his fellow man!

There will be none to molest or make afraid then: for there will be peace on earth and good will to men.

Men are agents unto themselves, and they can prepare for a kingdom of glory, or, for one without glory. The language of the Savior, is, The Spirit and the bride say, Come: and let him that heareth say, Come: for the hour of redemption is nigh.

CHILDREN.

OUR Savior said, while on earth in the flesh, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven; and, in these last days, he has given a law for the benefit of children, that they may be baptized at eight years old.

It is as follows: And again, inasmuch as parents have children in Zion, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old: the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they also shall teach their children to pray, and to walk uprightly before the Lord.

When the Lord gave the children of Israel commandments through Moses, he said, And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

If it were necessary then, to teach these things DILIGENTLY unto the children, it is so now, that they may grow up without sin, and be able to abide the presence of the Lord when he comes in his glory.

It will be a joyful task to teach the children of Zion, the printed commandments, and all things which may tend to eternal life.

Teach them also to wash themselves: to comb their hair; to be mannerly, and obedient: to be industrious; to be meek and charitable; and above all, to pray vocally and in secret.

Before they are old enough to think words for themselves, let them learn the Lord's prayer, in the book of Mormon, and repeat it when they rise in the morning and when they go to bed at night: (namely:)

Our Father which art in heaven, Hallowed be thy name. Thy will be done in earth as it is in heaven. And forgive us our debts, as we forgive our debtors.— And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever: Amen.

Again; how sweet it would sound, to hear a child say:

I must love the Lord, and trust in him, and pray to him always.

I must love my father and mother and obey them.
I must not lie; I must not steal; I must not swear, but I must be good, and the Lord will bless me.

REVELATIONS.

A COMMANDMENT GIVEN, SEPTEMBER 4, 1830.

LISTEN to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

Wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

Behold this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you, on the earth, and with all those whom my Father hath given me out of the world:

Wherefore lift up your hearts and rejoice, and gird up your loins and be faithful until I come: even so. Amen.

REVELATION GIVEN, HIRAM, OHIO, NOVEMBER 1, 1831.

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

Behold, this is mine authority, and the authority of my servants, and my Presence unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth:

Wherefore fear and tremble, O ye people for what I the Lord have decreed, in them, shall be fulfilled.

And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall come to recompence unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people:

For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets:

The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers. Behold I am God and have spoken it:

These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known:

And inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time:

After they, having received the record of the Nephites; yea, even my servant Joseph might have power to translate through the mercy of God, by the power of God, the book of Mormon:

And also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually, for I the Lord cannot look upon sin with the least degree of allowance:

Nevertheless, he that repenteth and doeth the commandments of the Lord, shall be forgiven, and he that repenteth not, from him shall be taken even the light which he hath received, for my Spirit shall not always strive with man, saith the Lord of hosts.

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

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

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same:

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

REVELATION GIVEN KIRTLAND, OHIO, JANUARY 3, 1833.

THE order of the house prepared for the presidency and instruction in all things, that is expedient for the officers, or in other words them who are called to the ministry in the church, beginning at the highpriests even down to the deacons.

And this shall be the order of the house:

He that is appointed to be a teacher shall be found standing in his place, which shall be prepared for him in the house of God; in a place that the congregation in the house may hear his words correctly, and distinctly, not with loud speech.

And when he cometh into the house of God, for he should be first in the house:

Behold this is beautiful, that he may be an example, let him offer himself in prayer upon his knees before God, in token of the everlasting covenant.

And when any shall come in after him, let the teacher arise and with uplifted hands to heaven:

Yea even directly and salute his brother, or brethren with these words, saying:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token of the everlasting covenant; in which covenant I receive you to fellowship in a determination that is fixed, immovable and unchangeable to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving forever and ever.

And he that cometh in, and is a brother or brethren, shall salute the teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God.

And to you the called to the ministry of the ordinances of the house of God; and ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance, in all your doings in the house of the Lord, that it may become a sanctuary, a tabernacle of the Holy Spirit, to your edification: Amen.

LETTERS.

Bath, New Hampshire, January 23, 1833.

DEAR brethren, we have traveled in the states of Pennsylvania, New Jersey, New York, Vermont, New Hampshire, Massachusetts and Connecticut; and we baptized four in Blakely, Pennsylvania; and also my brother on Long Island; eight in Madison, Connecticut; twenty in Bath, New Hampshire; twenty seven in Charleston Vermont; and eighteen in Troy, Vermont. We went to a conference which was held in Spafford, New York, on the tenth of November, where brother Lyman (Johnson) baptized eight: he then, in company with brother Hazen Aldrich, started for Ohio; and I, in company with brother William Snow, started for Bath and Charleston, and baptized twelve by the way.

We have ordained several elders, since last February, and they bid fair to be faithful, and may do much good.

Brother Orson (J.) has returned from Missouri.

Brother Hazen has baptized four in Colebrook, New Hampshire. There are calls on the right hand and on the left, for faithful laborers in this region. Your brother in Christ,
ORSON PRATT.

North Moreland, Pa., February 2, 1833.

MR PHELPS, SIR, I want you to send me the Evening and Morning Star, commencing at the first number, and also a prospectus, as soon as possible. Send me also a book of commandments, and all other records, which shall come by the will and commandment of God: For which I enclose you a five dollar note. If this is not sufficient, send me word and I will send the remainder.

Please to continue the Star till I send you word or come up. A word to you in the name of Christ, and this because you have the use of the press; and in this situation you have the privilege of enlightening the brethren; many of whom are in error concerning the prophet of whom Moses spake.

I conclude this is in consequence of not knowing the scriptures, on the subject, especially the book of Mormon: For Christ said, when he showed himself to the Nephites, Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you, &c. Book of Mormon, page 497. One truth is worth ten thousand errors.

I remain yours, &c. DANIEL STEPHENS.

Washington City, Post Office Department, }
Office of appt's and instructions, Feb. 5, 1833. }

SIR, your letter of the 12th ult. asking the privilege of enclosing the various packages of your monthly publication, destined for the same state, in one package, is received. In reply I have to state, that there will be no impropriety in making up, and despatching by mail, your papers in the mode you propose.

I am respectfully your Obt. Serv't.
S. R. HOBBIE,
Ass't. P. M. Gen'l.

W. W. Phelps Esq. }
Independence, Mo. }

Extract of a letter from one of our correspondents, dated at Piqua, Ohio, February 13, 1833.

DEAR SIR: Your letter of January 22, was very thankfully received last evening, by myself and many persons with whom the Indians were acquainted. I am truly glad to hear from them: they were, many of them, as fine people as I wish to travel with. I expect to come through your Village again in July or August, with the remaining few of the Shawnees, who reside at Waghpaghkonnetta. It is thought they will leave here about the first of June. There are about ninety people of them in all, and if they start at that time they will arrive at the Kansas about the time named above.

I read your letter to two of the Chiefs who were in town today, and they were very much pleased to hear that their brothers were well, and pleased with their new homes. Their old Interpreter (Jo. Parks) left this place for Washington City today to try to obtain deeds for some lands he had granted to him by the Indian Nation. When he returns, which will be in about four weeks, he will commence getting ready to move, for he goes with them: he intends settling in the Indian country, on the Kansas River.

Respectfully, Yours, &c.

PRAYER.

PRAYER, if in faith, is acceptable to God at all times. In order to keep our thoughts from roving upon unlawful objects, we can follow the advice of one of the apostles of old, and pray without ceasing in our hearts. The Lord says in these last days, call upon me while I am near. The prayer of the righteous avail much: Therefore, as it is said in the book of Mormon, may God grant unto you, my brethren, that ye might begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save; yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, which is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those which are around you.

And now behold, my beloved brethren, I say unto you, Do not suppose that is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those which stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites which do deny the faith; therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, it being of no worth, and is trodden under foot of men.

We regret to learn that the Typus fever is prevalent both at Quebec and Montreal. The number of sick at both places in the hospitals is unusually great, and several cases exist at private lodgings. The mortality has not hitherto been severe.

[Argus.]

EXTRACT, &c.

THE book of Mormon contains a great many good things. The following extract from the writings of Nephi, is worth a great deal to the saint.—While war and commotions are dividing and ruining the nations, he can lift up his heart to God, that there will be peace by and by.

And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth; and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me saying:

Behold, the wrath of God is upon the mother of harlots; and, behold, thou seest all these things! and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, which are of the House of Israel.

And it came to pass that the angel spake unto me, saying, Look! and I looked and beheld a man, and he was dressed in a white robe; and the angel said unto me, Behold one of the twelve apostles of the Lamb! behold, he shall see and write the remainder of these things; yea, and also many things which have been; and he shall also write concerning the end of the world, wherefore, the things which he shall write, are just and true; and, behold, they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written, were plain and pure, and most precious, and easy to the understanding of all men.

And, behold, the things which this apostle of the Lamb shall write, are many things which thou hast seen; and, behold, the remainder shalt thou see; but the things which thou shalt see hereafter, thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God, that he should write them.

And also, others which have been, to them hath he showed all things, and they have written them; and they are sealed up, to come forth in their purity, according to the truth which is in the Lamb, in the due time of the Lord, unto the house of Israel.

And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.

And, behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore, the things which I have written, suffice me; and I have not written but a small part of the things which I saw.—And I bear record, that I saw the things which my father saw, and the angel of the Lord did make them known unto me.

And now I make an end of speaking concerning the things which I saw, while I was carried away in the Spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

ITEMS.

THE following items are taken from the newspapers of the day:—WILDERNESS OF JUDEA.—This was a neglected tract of country on both sides of Jordan. It commenced at Tekoah, in the tribe of Judah, and extended through Arabia Petrea, to the Persian gulf. In this region John the Baptist commenced the ministry, and commenced preaching until the time of his showing unto Israel. Here he first taught his countrymen. This wilderness represented the Jewish church, to which John was sent. It was at that time destitute of all religious cultivation—John went to preach repentance, and prepare the way of the Lord.

REGION ROUND ABOUT JORDAN.—This comprises that level country, on both sides of Jordan, from the sea of Galilee to the Dead sea. Jordan, in its nearest place, is twenty three miles east of Jerusalem. Jerico, celebrated for its unusual fertility and extreme heat, is in this region; also the valley of salt, near the Dead sea, where David defeated the Syrians, and Amaziah discomfited the Edomites; the plains of Moab, where the Israelites encamped, which are called the plains and valley of Shittim. This is thirteen miles wide, and fifty six long.

New-Orleans, December 4, 1832.

FIRE!—GREAT LOSS OF PROPERTY!

This morning, just as our paper was going to press, an alarm of fire was given. We hastened to the spot and beheld a most awful sight—two steam boats in flames! one of them the Cotton Plant, just arrived from Bayou Sarah, having on board 15 hundred and twenty four bales of cotton, besides other freight—the other the Saratoga. We have not time to give further particulars, but will merely add that the fire is supposed to have originated on board the Cotton Plant.

[From the Maysville Monitor.]

At Bradenburg, 40 miles below Louisville, the steam boat Superior burst one of her boilers, killed three persons and scalded 16 others, four of whom it was supposed could not survive.

The Portsmouth was lost in the Wabash a short time since, with her cargo. The Citizen ran against a snag a few days ago, 50 miles below the mouth of the Ohio, in the Mississippi, and was sunk with her cargo.

The steam boat Seventy six, sunk below the mouth of the Ohio, with her cargo. The steam boat Falcon, sunk below Henderson, with her cargo.

From the Louisville Journal & Focus.
INDIAN WAR.

We received, last evening, the following letter, which contains information of considerable moment. The writer has our thanks.

CANTONMENT GIBSON, January 12, 1833.

Dear Friend: I take this opportunity of informing you of our situation.— Capt. Ford's company of U. S. Rangers left this place on the 5th inst. by order of Col. Arbuckle, on an expedition against the Pawnees, but, to their surprise, they were attacked on the 9th by a band of Camansha Indians, five hundred in number. They fought with great bravery for the space of an hour and a half, but they were surrounded and overpowered and compelled to surrender themselves prisoners of war. I was at the fort when the express came in. One of the Lieutenants made his escape, and brought the information that the savages, at the time of his leaving them, were massacring their prisoners. It is supposed, that all have been put to death. Five companies of Regulars on the receipt of the intelligence, immediately started to rescue such, as might be still alive. There is every probability of a bloody war with the Camansha Indians.

JAMES SMITH,
A Ranger under Captain Boon.

Captain Win. Armstrong, superintendent of the removal of the Choctaws east of the Mississippi, and Lieutenant Holmes, United States Agent, passed up a few days since from Nashville, the former for the western Choctaw Agency, near fort Smith, and the latter for fort Gibson.

Lieutenant Joseph A. Phillips, United States Agent, and Messrs. Cross and Irwin, who passed through this place, a few weeks ago, in charge of parties of the emigrating Choctaws, returned here last week, after safely conveying the Indians whom they had charge of, to their new country on Red River.—[Arkansas paper.]

GREAT MORTALITY.—The British brig Tweed, captain King, twenty five days from Kingston, Jamaica, put into Hampton Roads a few days since, having lost all the crew except the cook by fever twelve days previous. She was bound to Halifax, and the captain and cook were the only persons left to conduct her into port.

A violent eruption of Mount Ætna, took place on the 17th and 18th November which destroyed Bronte, a town situated nine leagues from Catania, and containing a population of 10,000 persons.

The Cholera had broken out again in Paris. The correspondent of the Journal du Havre writes under date of the 9th ult. that 150 cases of cholera had occurred that day.

FROM ABROAD.

TO give a correct, and detailed account, of all the commotions, perplexities, and calamities, which are contained in the newspapers of the day, among the nations abroad, is not our intention, nor will our limits permit it, in the Star: a sketch of the most prominent movements of men, or of the judgments of God, is all we design. We begin from the Journal of Commerce.

FROM CALCUTTA AND CHINA.

We are indebted to the Captain of the brig Nabob, for Calcutta papers, to August 18th, containing Canton dates to the 14th, of June.

CALCUTTA, August 18.

The Elphinstone brings intelligence from Bushire to the 6th July. It is stated that the plague had almost entirely lost its violence there before May, and that towards the end of that month scarcely any instance of a fresh attack occurred.

It is reported that the disease has extended to Shiraz, but this is doubtful, although it is certain that it has reached the coast of Persia opposite to Bassadore. Almost all the former inhabitants of Bushire who are alive, have returned to the town, and their number does not exceed 2000, while Bushire contained, four months before, at least 20,000 inhabitants.

CANTON, June 2.

THE CHINESE REBELLION.—The success of the rebels has been such, that another body of 2000 troops has been sent off to the seat of war, and the RED PAPER of Canton announces the intended departure to day to head the express.

The news of the wars between France and Holland and Belgium, is thus related in the New-York Courier and Enquirer:—The operations against the citadel of Antwerp are, as was to be expected, each succeeding day becoming more serious. The town itself has thus far been preserved although no positive agreement appears to have been made on this point between the two contending commanders. In the course of events likely to follow the work of destruction which is going on around it, it is impossible to say how long it will be spared. Nothing evince the least intention on the part of William of Holland to give way, on the contrary, the exasperation among his people is continually increasing. The passengers arriving in Rotterdam, from England, did not find it safe to go out after dark; and one of them had been pelted by the populace while standing at the door of his lodging. The dutch accounts of what is passing in the citadel of course represents matters in a different light to the French.

CAPITULATION OF THE CITADEL OF ANTWERP.

The capitulation is at length signed, and the brave General Chasse is a prison-

er of war in the hands of the French. The negotiations were carried on during the whole of the day, and it is only within the last hour that the terms have been definitively settled. Chasse at first demanded that himself and garrison should be allowed to return to Holland. To this Gerard positively refused, and desired that the citadel should surrender at discretion.

A second parlementaire was then sent by Chasse, with a different proposition. The Marshal, having consulted a Council of War, returned for answer, that Chasse should give up all the forts belonging to Belgium along the Scheldt; and that, on such conditions being acceded to, he would consent to the first demand of the Dutch General. Chasse, after a little delay, sent a third parliamentary with a note to Gerard, stating that he had no control over forts Lillo and Liefkenshoek, which were placed under the orders of Captain Bake. Gerard at length sent his alternative to Chasse, and desired a categorical answer with as short delay as possible.

The Marshal demanded that Lillo and Liefkenshoek, with all the forts dependencies of the citadel, should be given up, when the garrison would be permitted to leave the citadel with all the honors of war; or, that the dependencies only should be given up, and the garrison remain prisoners of war until the forts of Lillo and Liefkenshoek were in possession of the Belgians.

Chasse accepted the latter condition, and the capitulation was signed at 10 of the clock, by which the Belgians are to take possession of the out posts of the gates of the esplanade and secours, and that the Tete de Flandre, forts Burght and D'Austruwil were to be immediately evacuated.

After twenty-four days' seige 75,000 Frenchmen, with upwards of 150 pieces of cannon, have succeeded in reducing the citadel of Antwerp, with its handful of men.

LETTERS.

LETTERS have been received, since our last: one from Columbus, one from Kirtland Mills, one from Cincinnati, and one from Piqua, Ohio; one from Florida, one from Lexington, one from St. Louis, one from Middle Grove, and one from Richmond, Missouri; one from Bath, New Hampshire; one from Waterloo, and one from Homer, New York; one from Canton, one from Troy, and one from Centre Merland, Pennsylvania; and one from Washington city. Unpaid in the Office, one from Oxford, New York.

HOME.

NOW let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

We'll love one another and never dissemble,
But cease to do evil and ever be one;
And while the ungodly are fearing, and tremble,
We'll watch for the day when the Savior shall come.

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

Then all that was promis'd the saints will be given,
And they will be crown'd as the angel of heaven:
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE GOSPEL.

BY a reference to the last number of the Star, it will be seen that the plan of salvation, was revealed to Adam, after he was driven out of the garden of Eden. To show further concerning this subject, we make an extract from a revelation concerning him, after he had been driven out:

For after that he had been driven out, he began to till the earth and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow, as the Lord had commanded him; and Eve also, his wife, did labor with him, and he knew her, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land and to tend flocks; and they also begat sons and daughters.

And Adam called upon the name of the Lord, and Eve also his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them and they saw him not, for they were shut out from his presence.— And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake saying, this thing is a similitude of the sacrifice of the only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forever more.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying, I am Jesus Christ from the beginning, hence forth and forever; that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And Eve his wife, heard all these things and was glad, saying, were it not for our transgression we should never had seed, and should never had known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve, blessed the name of God; and they made all things known unto their sons and their daughters. And satan came also among them, saying, I am also a son of God, and he commanded them saying, believe it not: and they believed it not, and loved satan more than God. And men began from that time forth to be carnal, sensual and devilish.

And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son and repented of their sins, should be saved; and as many as believed not and repented not, should be damned: and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

And Adam ceased not to call upon God, and Eve also, his wife. And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject his words.

Thus we have the assurance, and so also may all the world of mankind, that Adam had the gospel preached unto him, and he believed, and was baptized, and became a son of God, and was ordained unto the high priesthood of the holy order of God, to preach repentance unto his seed, and teach them the things of the kingdom.

From this time till Enoch, from Enoch till Noah, from Noah till Melchizedek, and Abraham, and from Abraham till Moses, the order of the high priesthood, on earth, continued, and the gospel was preached.

Adam, according to the commandment, taught his children the plan of salvation, and some of them believed, for Abel was righteous and the Lord had respect unto his offering. Enoch, after he had gathered the people of the Lord, continued his preaching in righteousness, and they builded a city, even Zion.

For one proof that the order of the high priesthood was on earth between the days of Adam and Moses, we refer to the time when Abraham returned from the slaughter of the kings: And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth:

It cannot be authentically disputed, that Moses was not a high priest after this same order; for Peter said, when speaking of the Savior, This is he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Moses also says, the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

The Lord also said by Moses: I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Moses preached the gospel, and sought diligently to sanctify the children of Israel, that they might enter into the rest of the Lord: even the same good tidings that Adam taught his children; for Paul said, in his letter to his Hebrew brethren, while speaking of the children of Israel: For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

The gospel, according to the best knowledge we have, means good, or glad tidings, and is the power of God unto salvation to all that believe; for therein is the righteousness of God revealed from faith to faith; and it is held forth, the gift of God to all men, who are transgressors of his law; and is in the plan of redemption laid from the foundation of the world for all who embrace it, that they may have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of their faith in him according to his promise.

The gospel, then, according to sacred history contained in the scriptures, and also the revelations which we have given us by the power of the Holy Ghost, has always been given, or preached to men, that they must repent, and become better, by obeying the commandments of the Lord, that they might be saved in the celestial kingdom.

The gospel to Adam, was: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men: and ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

The gospel that Enoch preached was the same, for he called upon the people to repent, and he received a commandment to baptize, &c.; and when men repented and were brought into the kingdom of God, he continued his preaching in righteousness, that the saints might know the mysteries of the kingdom; even see and know for themselves, and through the power and manifestation of the Spirit, while in the flesh, they might be able to bear the presence of God in the world of glory; for Enoch and all his people walked with God, and were translated, even taken up into the bosom of God.

The gospel that Noah preached to the inhabitants before the flood, was the same that had been preached to his fathers before him; for he was a just man, and perfect in his generations, and walked with God. To show still further, and more plain respecting the calling and preaching of Noah, we give an extract from his history, as it has been given of him in these last days:

And it came to pass, that Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw that their daughters were fair, they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

And it came to pass, that Noah prophesied and taught the things of God, even as it was in the beginning. And the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.

And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.

And it came to pass, that Noah called upon men, that they should repent: but they hearkened not unto his words; and also after that they had heard him, they came up before him, saying, behold, we are the sons of God: have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and given in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

And it came to pass, that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if you do not do this, the floods will come in upon you.

Nevertheless they hearkened not, and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart.— And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.

But Noah found grace in the eyes of the Lord: and Noah was a just man, and perfect in his generations, and Noah walked with God, and also his three sons, Shem, Ham and Japheth. The earth was corrupt before God and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them from off the earth.

The gospel that Moses preached, was the same that was preached by Adam, Enoch and Noah; and also the same that was preached to Abraham: for God is the same yesterday, today and forever. And it was as necessary, that men should have the gospel preached unto them before the death and resurrection of Christ, that they might know of the plan of redemption, as after he came.

To name the precise words that might constitute the term gospel, we shall not attempt to do. When the Savior came in the flesh, the gospel was the same, and it is the same now, and will continue the same forever.

The Lord said, while instructing his twelve disciples whom he had called and chosen to build up his church among the Nephites: Behold I have given unto you my gospel, and this is the gospel which I have given unto you: that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

One important point relative to the gospel, is, whose duty was it to preach? Christ preached the gospel, and gave authority to his disciples to do likewise; he even said, Go ye into all the world and preach the gospel. Paul had authority to preach the gospel: for the voice to him was: Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and the Gentiles, unto whom now I send thee; to open their eyes; to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

In Paul's first epistle to his Corinthian brethren, he says: I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. He says further: I delivered unto you ye first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that of above five hundred brethren at once; after that he was even seen of me.

He also says in his epistle to his Galatian brethren, that the gospel that was preached by him, was not after man. For he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ. And while writing to Timothy, he says: The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Taking for example the calling of all the ancient servants of the Lord, we know that none have authority to build up his church, except they are called, and commissioned of him. We say nothing here, about the various modes of worship, as they are called, of the different denominations, for all men are agents unto themselves, and can worship as they please; but we are sure, that the time is not far distant, when the works of all men will be proven, and the secrets of all hearts be revealed; the wheat gathered into the garner of the Most High, and the chaff burned with unquenchable fire!

Nor do we aim to meddle with the different sects that are continually contending, lo, this is the right way! and, lo, this is the right way! The apostle declared many hundred years ago, that there was but one Lord, one faith and one baptism, and the Lord has said by his own voice in these last days, that the church of Christ, is the only true and living church upon the face of the whole earth, with which he is well pleased, speaking, as he has said, unto the church collectively, and not individually, because he can not look upon sin with the least degree of allowance.

Before we proceed further on this subject, we take another extract from the book of Mormon. Although but few, or a small portion of our fellow men believe

this book: some in consequence of the cunning craftiness of those who seek the praise and glory of this world, and are thus willingly blinded, and thousands have never come to a knowledge of it, yet we know, that it contains the fulness of the gospel of Christ in plainness, and that all things necessary to instruct men to repent of their sins, and of the manner of baptism, and of the gift of the Holy Spirit by the laying on of the hands, and of the plan of salvation, is set forth in that clear and easy style, that all men who are endowed with a common understanding, may receive light and intelligence in the things of God, if prejudice does not interfere; and that by obeying its precepts, all men, if they will, may have eternal life.

The following is taken from the teachings of the Savior, after his resurrection from the dead, when he appeared to the Nephites: On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptizo you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention, is not of me, but is of the devil, which is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they which shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me: for the Father, and I, and the Holy Ghost, are one.

And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them.

Having this plain teaching set forth before us in this generation, the question might arise, whose duty is it now to preach? Were we to consult many of our fellow men for an answer, without any assistance from the revelations of the Lord, the most probable answer would be, such as have been qualified and fitted for the ministry; but taking the word of the Lord for a guide, the answer is: Those whom he has called and chosen: As for instance, those who come forth in the resurrection of the just, are they who receive the testimony of Jesus, and believe on his name, and are baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power. Therefore, we say as we have said before: Taking for example the calling of all the ancient servants of the Lord, we know that none have authority to build up his church, except those who are called and commissioned of him.

Hence we begin with Adam, for he was called and chosen of the Lord. Abel was called and chosen of the Lord, and offered an acceptable offering, by which he obtained witness that he was righteous, God testifying of his gifts. Enoch was called and chosen of the Lord, and the Lord blessed him, and even took him and his city into his own bosom. Noah was called and chosen of the Lord, and he by faith was warned of God and prepared an ark, and he and his household were saved. Melchizedek was called and chosen, for he even had power to bless Abraham. And Paul said: Without all contradiction the less is blessed of the better. Melchizedek was a priest of the most high God, as is said of him in the bible; that is, he was a high priest after the holy order of God, which order holds the keys of the mysteries of the kingdom of God, even the keys of the knowledge of God, and has power to pronounce blessings according to the will and commandment of the Lord.

Abraham, Isaac and Jacob, were called and chosen of the Lord. Joseph, the son of Jacob was called and chosen of the Lord, and while speaking to his brethren, he says: God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Nephi, the son of Lehi, thus writes of the prophecies of Joseph: Behold he truly prophesied concerning all his seed; and the prophecies which he wrote, there are not many greater.

Moses was called and chosen to do the work of the Lord, and the evidence is, that he did it. When Aaron and Miriam spake against Moses, the Lord said unto them: My servant Moses is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. The historian at the close of the book of Deuteronomy, in setting forth the character of Moses, says: And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. Paul says in his epistle to the Hebrews, that Moses verily was faithful in all the house of the Lord, as a servant, for a testimony of those things which were to be spoken after.

From the days of Moses, taking all the prophets that spake the word of the Lord, as they were moved upon by the Holy Ghost, till John began to cry in the wilderness of Judea, Prepare ye the way of the Lord, make his paths straight, they were called and chosen; and inspired to do the work of the Lord.

When the Savior came to the Jews he called and chose twelve, (Judas excepted) to them he gave authority to build up his church; and they, by his authority, commissioned others and so the gospel was preached to men, that they might turn unto the Lord. This state of order in the church of Christ, lasted for some time; perhaps till the Nicæan council, and from that time till the book of Mormon came forth, the fullness of the gospel of our Lord and Savior to the Gentiles, and also to the house of Israel, there were many sects, that had a form, in some degree, of godliness.

But none declared, by the power of the Holy Ghost, that they were inspired by the Lord to move on his cause, although they would admit that the Lord was unchangeable, the same yesterday, to-day and forever; and that he gave revelations in the first thousand years; in the second thousand years; in the third thousand years; in the fourth thousand years, and in the fifth thousand years; but in the sixth thousand years, he ceased to give his precious word to fallen man, to guide them in the way to eternal life, as in olden times.

The only name given under heaven, whereby man can be saved, is Jesus Christ. Men in days of old heard the glad tidings, that the Son of Man would come in the fullness of his own time, to make intercession for the children of men, and suffer, the just, for the unjust, and rise from the dead, that the bands of the temporal death might be broken, that the resurrection might pass upon all men, that all might stand in the presence of God to be judged according to their works.— These glad tidings were communicated from heaven to earth, by the ministering of holy angels and by the voice of the living God. Thousands have looked forward with an eye of faith, and a confidence unshaken in the promises of God, to the time when the great and last sacrifice should be made for fallen man. Many have rejoiced to see the day of the Son of Man, have seen it, and were glad; and have fallen asleep after obtaining the promise, that they should see God in the flesh and should reign with him on the earth a thousand years.

All men who were willing to be instructed in the plan of salvation, before the Lord came in the flesh, if they were obedient to his commandments, have had a knowledge of his gospel, and knew how to look forward on the Son of Man by faith, for a remission of their sins. The gospel was preached to the children of Israel, and the law was added because of transgression; which law was fulfilled in Christ. Nephi while speaking of Christ some hundred years before he came in the flesh, says: Notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ until the law shall be fulfilled; for, for this end was the law given: wherefore, the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore we speak concerning the law, that our children may know the deadness of the law, and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given.

When this time was fulfilled, & the Savior had made his appearance in the flesh, the gospel was preached by himself and his disciples. The disciples of John, as they were called, whom he sent to Christ, to inquire if he was the true Messiah, were answered thus: Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. When the twelve were first sent forth to preach, the Lord said: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. Many, and precious, were the instructions which the disciples received from the mouth of their Lord, before he was lifted up upon the cross. He said to them at one time, Unto you it is given to know the mysteries of the kingdom of heaven. In another place it is said, that he expounded all things unto his disciples, when they were alone. Again it is said: The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you; And after he had risen from the dead, he gave them their

great commission to preach his gospel to their fellow men, and says: Go ye, therefore, and teach all nations.

With this authority, they proclaimed the gospel on the day of pentecost; some marveled; some mocked; many were pricked in the heart, and three thousand were baptized and added to the church. The language of Peter, at the time the lame man was healed at the beautiful gate of the temple, is very plain. He said to the Jews: But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. But these things, said he, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

In this positive manner spake the apostle the truth, and in this plain language he preached the gospel and bore record of the resurrection of the Lord Jesus; and about five thousand more believed the word. He declares before the high priest, being filled with the Holy Ghost, that there is none other name under heaven given among men whereby they must be saved. The language of the Lord to Adam was also positive, when he said, that Jesus Christ was the only name which should be given under heaven, whereby salvation should come unto the children of men.

When the Galatians had been troubled by some who preached a false doctrine, and pretended to have another gospel, Paul says: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—

The gospel that the apostle preached, was, as he said to his Corinthian brethren, the glorious gospel of Christ. It was even that by which men might be saved.

Paul was an instrument, no doubt, by the blessing of the Lord, in building up the church of Christ very extensively in many places, as well as the other apostles and those who were ordained by them. But yet very little of their preaching to those who were out of the kingdom, is to be found in the New Testament.— How much was contained in the Acts of the apostles written by Luke, before it fell into the hands of those who robbed the scriptures of their plainness; and how much was contained upon the parchments which Paul desired Timothy to bring from Troas, which were left with Carpus; and how much was written by others, we shall not here attempt to show. The epistles were written by the apostles to churches and not to the unbelieving world; consequently, the manner of instruction to them was different in general from their discourses to the wicked who had never heard the gospel. Yet all their writings will show but one gospel, and but one manner of building up the church of Christ. And Paul declares with much plainness, that as he said before, so he now says again, if any preach any other gospel than that which they had received, let him be accursed. Truly, because there never was, nor never will be, but one gospel.

Having proceeded far enough with the subject, to show that there is but one gospel, and that the same in all ages; and that the Lord calls and chooses his own servants to labor in his vineyard, we shall next proceed to bring some scripture to show how the gospel has been preached and how the church of Christ has been established in days of old. In the beginning the Lord said unto Adam: I give unto you a commandment to teach these things freely unto your children, saying, that inasmuch as they were born into the world by the fall, which bringeth death; by water and blood and the Spirit which I have made, and so become of dust a living soul; even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine only Begotten, into the mysteries of the kingdom of heaven, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.— For by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things and hath all power according to wisdom, mercy, truth, justice, and judgment.

This plain teaching was to Adam after he was driven out from the garden of Eden, and points out the way for his seed to be saved. From time to time were the children of men called upon to repent in days of old, by those who were chosen of the Lord to preach his gospel. From time to time were the inhabitants of the earth warned of approaching destructions and sore calamities, which were sent to scourge them because of their iniquities, by those who were called and commanded of the Lord.

The Lord is just, and he gave the gospel, after man had transgressed, that he might be brought back into his presence. By obeying the gospel and keeping the commandment men are sanctified and prepared for the Celestial kingdom where God and Christ is the Judge of all. The gospel, then, is the power of God unto salvation. It is the good news of heaven, and calls upon the children of men every where to repent.

The news that the gospel brought in days of old, was, that Jesus Christ would come into the world; that he would suffer according to the flesh; that he would rise from the dead, and thereby redeem his people from the power of the grave.

THE EVENING AND THE MORNING STAR.

TO THE BRETHERN ABROAD.

AS many false reports are in circulation abroad, respecting the disciples of our Savior in the land of Zion, we feel it our duty to correct such as may be injurious to them, and can say, that, in general, the disciples here, enjoy good health, and are as well off as the generality of new settlers. The price of corn, during the past winter, has been about one dollar per barrel, which is equal to twenty cents per bushel: and now, on prompt pay, it is very little higher; not more than twenty five cents. Wheat is from fifty to seventy five cents per bushel. The present crop now on the ground looks very fine, and with the blessings of a merciful Father, an abundance will be raised this season, as very considerable was sown last fall.—Should the spring be as prosperous accordingly as the winter has been, great quantities of corn will be put into the ground. Bacon is not high, and contracts were offered not long since, of 6 to 7000 lbs. in a lot.

A mild winter and the smiling spring, are among the blessings of the Lord, in this climate, and remind us of his promise to Noah, that, while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease: and where these blessings are improved with industry, (for all that are able in the church of Christ, have to work for their living) we can exclaim like David of old: I have been young, and am now old; yet have I not seen the righteous forsaken, nor his seed begging bread.

RISE AND PROGRESS OF THE CHURCH OF CHRIST.

HAVING promised in our last number, something on the rise and progress of the church of Christ, we commence with the intention of giving a relation of a few facts, as they have occurred since the church was organized in eighteen hundred and thirty. We shall be brief in this article, as we design to give from time to time the progress of this church, for the benefit of inquirers as well as the satisfaction of those who believe.

Soon after the book of Mormon came forth, containing the fulness of the gospel of Jesus Christ, the church was organized on the sixth of April, in Manchester; soon after, a branch was established in Fayette, and the June following, another in Colesville, New York.

We shall not give, at this time, the particulars attending the organization of these branches of the church; neither shall we publish in this, the account of the persecution of those who were then called and authorized to preach the everlasting gospel. Twenty more were added to the church in Manchester and Fayette, in the month of April; and on the 28th of June, thirteen were baptized in Colesville: and of these we can say as Paul said of the five hundred who saw the Savior after he had risen from the dead: The greater part remain unto this present, but some are fallen asleep. In October, (1830) the number of disciples had increased to between seventy and eighty, when four of the elders started for the west, and founded a branch of the church at Kirtland, Ohio, around which many have since arisen.

These first four, having added one to their number, proceeded to the west, after having baptized one hundred and thirty disciples in less than four weeks and ordained four of them elders, and finally stopped in the western bounds of the state of Missouri, having been preserved by the hand of the Lord, and directed by his Spirit.

In the winter, (1831) the church in the state of New York, after a commandment had been received from the Lord, began to prepare to remove to the state of Ohio. The following is a part of the revelation referred to above: And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless: wherefore for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth unto all nations, and it shall be told them what they shall do, for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

In the spring the greater part of the disciples who were in New York, removed to the Ohio. In June, the word having been preached in many places and hundreds having been baptized, a number of the elders, by the commandment of the Lord, journeyed west, proclaiming the gospel and bearing testimony of the work of the Lord in these last days; saying none other things than that which the prophets and apostles had written, and that which was taught them by the Comforter, by the prayer of faith, as the Lord had said. Many gladly received the word and

were baptized, so that branches of the church were built up in many places, notwithstanding the opposition with which the elders were often met.

Indeed we have the testimony before our eyes of the faithfulness with which they discharged their duty in publishing salvation to their fellow men. Many have already come up to the land of Zion who were fruits of their labors; and by what we can learn from time to time, we are reminded of the parable of the seed, for we are certain that much of it has fallen on good ground: and we are sure, having the testimony in our hearts, that these faithful elders, although often fatigued and wearied with the length of their journey, will at the last day receive a crown of eternal life, and joy unspeakable in the everlasting kingdom of God and the Lamb, with those that they were the means of turning from darkness to light. And while reflecting on this subject, a few words from Daniel seems to be applicable: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. For the word of the Lord to them has thus far been verified, which says: Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's edge; for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory.

In July they began to arrive in the western boundaries of Missouri, and shortly after, a branch of the church from Colesville, New York, came on by water, and thus the gathering commenced.

From this time, the progress of the church though gradual, has been more than many of great faith had anticipated. Many churches have been built up in different states, and some hundreds of members have come up to this land, and are striving to keep the commandments of the Lord, that they may be prepared, whether in life or in death, to meet him when he comes in his glory with all his holy angels.

It may be proper to say, as we have often said before, that this church is taught by the revelations of the Lord, in all things, as they have been received from time to time from the days of Adam, until now. And it is really a matter of joy to see how fast the work of the gathering is continuing amid the discouragements, persecutions, and false statements of the world.

It has been reported that the church had settled in this country, and were living as one family. This is not so.

The faith of the church has greatly increased in these first three years of its existence, in these last days. Much is said at home and abroad about Mormonites, as the world has seen fit to call the disciples of Jesus Christ, but wherever the gospel has been truly set forth; wherever the book of Mormon has been fully explained and understood, and wherever men have listened with unprejudiced minds to learn the truth for the purpose of escaping the desolations and calamities which are already abroad in the earth, there the Lord has borne record of his own work by his Spirit.

While the gifts in many instances have been manifested beyond doubt, in healing the sick, &c. some have doubted and some have believed, as in the days of the apostles; and even from the beginning this has been the case more or less, and will be till satan is bound.

We promised to correct as many falsehoods as we could, that were in circulation. In this article we have commenced, but upon looking at some of the late misrepresentations that have found their way to the public, we think the best method will be for us to continue an account of the rise and progress of the church, and publish the truth as we have done; for, of all the statements that have been published in the newspapers of the day concerning this church, not one has reached us but what in a greater or less degree was untrue; and what adds more to our astonishment, is, that these publications came from those who profess the religion of Christ. By this however we do not intend to cast any reflections, for we remember the example of our Lord, who, when he was reviled, reviled not again.

The progress of the church has been great, and while we witness the spread of the work, knowing it is of God, we are willing to give the world all the light we can that will lead them to salvation.

OLDEN TIME.

ON reading the fifth chapter of Genesis, it will be seen that it is the book of the generations of Adam, and contains the names of ten persons from the beginning till the flood, or rather to Noah. It ought to be remembered, that these men or some of them, were the sons of God.

During the time (1656 years) from the beginning till the flood, there must have

been a multitude of people on the earth, as many lived to the age of nearly a thousand years and begat sons and daughters.

Enoch, who was a man of God, lived in the latter part of the first thousand years; and when the Lord commanded him to look, he says, And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

And the Lord said unto me, Prophecy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was a blackness come upon all the children of Canaan, that they were despised among all people.

And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hannihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I shall come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth and the Holy Ghost, which beareth record of the Father and the Son.

It ought to be known, for it is published, that after Adam and Eve were driven out of the garden of Eden, they had many children, and the children went forth two and two and began to multiply and replenish the earth; yea, and all this too, before Adam had the gospel preached unto him or was baptized. The fact is very few of the present generation have a knowledge of what took place in the first thousand years.

When the first trump shall sound the second time, in the ears of all living and reveal the secret acts of men, and the mighty works of God in the first thousandth year, great things will be known.

When the first seal of the little book is opened, which will be when the above trump sounds, the saints may lift up their heads and rejoice, for the mystery of God will soon be finished: Then the history of olden time will be known; then the family record of Adam and his children down to this generation, with all the thoughts and intents of the heart, will be revealed; then the saints will be crowned and made equal with Michael the Lord's arch angel.

Few persons are aware that Adam lived long enough, in the first days, to witness the gathering of the saints, by Enoch, as well as the building up of Zion. Adam lived to see, at least, seven generations of his children around him, multiplying and replenishing the earth. Adam fell asleep in the Lord only fifty seven years before Zion, even the city of Enoch, was taken up to the bosom of God, where it has remained, and will remain till the Lord brings it again, when he comes in his glory with all his holy angels with him, to reign on earth a thousand years.

For the Lord, while speaking unto Noah after the flood, said: I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity. And God made a covenant with Noah, and said, this shall be the token of the covenant: I make between me and you, and for every living creature with you, for perpetual generations; and I will set my bow in the cloud, and it shall be for a token of a covenant, between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; & I will remember my covenant which I have made between me and you, for every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant which I made unto thy father Enoch: That when men should keep all my commandments Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy, and the general assembly of the church of the first born, shall come down out of heaven and possess the earth, and shall have place until the end come. And this is mine everlasting covenant which I made with thy father Enoch.

Then those that have gathered faith for a treasure, and have kept all the commandments of the Lord, will see God in the flesh; being quickened, they will

have part in the first resurrection, and will be raised unto immortality: on such the second death will have no power.

LAMENTABLE FACTS.

THE righteous have always been derided by the wicked, and sacred things ridiculed by those that knew not God.

The Lord said, Beware of false prophets, and Paul said, This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

Now let us ask the sincere, (if there be any in the world) if that sacredness is to be seen in the performances of religion, which ought to distinguish the sons of God? Are the professors who pretend to worship God, examples of piety, that will not look upon sin with any degree of allowance? Or is it not a lamentable fact, that thousands who have a form of godliness deny the power thereof? Is it not a lamentable fact, that whatever is highly esteemed by the world, is also highly esteemed by those that ought not to love the world, neither the things that are in it?

Is it not a lamentable fact, that those who pretend to worship God, are the first to persecute the church of Christ? The Jews did so in the days of the Savior.— Is it not a lamentable fact, that the time has come when men will not endure sound doctrine; but, as Paul said, After their own lust they heap up to themselves teachers having itching ears?

Is it not a lamentable fact, that in all the controversies between the sectarians, a spirit is manifest, which is any thing but that of our Lord?

But let us turn from these lamentable facts, to others whose record has lain on the pages of holy writ, for ages, to warn the inhabitants of the earth not to do likewise.

Is it not a lamentable fact, that when Adam and Eve transgressed the command of the Most High, they were driven out of the garden of Eden? Is it not a lamentable fact, that when the earth was filled with violence, and all flesh had corrupted itself, that the Lord brought a flood of waters & destroyed the inhabitants of the world, save Noah and his family?

Is it not a lamentable fact, that when men began to build a Tower, that they might go to heaven as they pleased, notwithstanding there was no other name given, than Jesus Christ, whereby men could be saved, that the Lord confounded their language, and they were scattered over the face of the whole earth?

Is it not a lamentable fact, that when the Egyptians pursued the children of Israel into the Red sea, that they were drowned for their folly? Is it not a lamentable fact, that the children of Israel were scattered among all nations for disobeying the commandment of God. Let the bible answer these questions, that those that would become righteous, and be saved, when the Lord comes out of his place to destroy the wicked, may have a solemn warning to flee from the wrath to come.

THE SIXTH OF APRIL.

ON the 6th of April, between seventy and eighty ordained members, representing more than five hundred members of the church of Christ, met for instruction, serving God, &c. in the land of Zion, and spent the day, from ten till four o'clock, very agreeably.

It affords us much pleasure to record this little fact. When the foundations of this earth were laid, the morning stars sang together, and all the sons of God shouted for joy: the Passover was kept solemnly by the children of Israel, and so let the solemnities of eternity rest upon our minds, since the Lord has been so merciful as to re-establish his church for the last time, in these last days.

LETTERS.

SINCE our last number, letters have been received: one from Florida, one from Palmyra, Missouri; one from Pontiac, Michigan, and one from Kirtland Mills, Ohio.

One in the office unpaid.

Brother Simeon Carter built up a new church in Hanover, Indiana, while on his way to this place last winter, containing twenty seven members.

ALL MUST COME TO PASS.

OCCASIONALLY we extract some of the signs of the times, that those that watch for such appearances, as one evidence that the hour of redemption is near, may not look in vain. With a confidence unshaken in the promises of the Lord, they can look forward to the time of their redemption, notwithstanding every nation will have its calamities, and every year its troubles, until the consumption decreed shall make a full end of the wicked. Although calamity shall cover the mocker, and the scorner be consumed; though the mountains shall depart, and the hills be removed; though the voice of the Lord goes forth in the whirlwind, in the earthquake, in the tempest, in the thunder, and in the lightning, unto the nations, to wath them to repent, until, in his wrath, they are cut off, happy will that man be, who has obeyed the gospel, and put his trust in God, and walked by faith and held out unto the end.

The righteous have nought to fear; the promise of deliverance to them is certain; though the heathen rage, though bigots cry delusion, yet they know that those who put their trust in the Lord, will never be confounded. The following from the prophecy of Isaiah is to the point: Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

Short extracts of the scenes that are passing at this day, is all that our limits will allow; for it would be beyond our power to give them in full. We begin.—CAPE DE VERDES.—A passenger in one of the vessels which carried out provisions to the Cape de Verdes, states the number of deaths by actual starvation to be 30,000 (population 100,000.) He says, "Capt. Hays, of brig Emma, of Philadelphia, with a full cargo of provisions, assured me that the scene of wretchedness and desolation at St. Antonio, where he touched long enough to discharge 500 bbls. of provisions, was beyond the power of tongue or pen to describe. The miserable inhabitants looked more like moving skeletons, than living beings—their flesh was gone, their muscles seemed dried up, and they presented the appearance of only the naked frames of men, which could scarcely be kept together. A pilot was despatched in a boat with some half a dozen skeleton beings to hail the first vessel that could be seen, and beg of it to stop and sell them something to keep them alive for a few days longer; when the Emma hove in sight, and the entreaty pressed to stop and sell them something to eat, Capt. H. replied that he had nothing to sell, but that his vessel was loaded with provisions to give away; and that he had come for the express purpose of affording relief to any of the Islanders who needed the gratuity. They seemed incredulous at first, but when satisfied of the fact, they raised their hands in astonishment toward heaven, intimating that he must have been despatched from thence, on such an errand of mercy. Capt. H. states they even followed him to the water's edge, and there, in attempting to give three cheers with all the little energy which they possessed, they made a noise more like a sepulchral groan than the voice of the living. Capt. H. was assured that almost every morning the dying and the dead could be seen in almost every direction from the door of his informant, and that but a short time before, a boy was seen cutting a piece of flesh from the carcass of a fellow creature, to lengthen out his own miserable existence, but was found soon after, dead, with the piece of flesh in his hand. I have often heard them say—Americans kinder than our own country,—we have two kings, but they no send provisions to keep us from starving—they fight one another to see who shall govern—they care nothing about us, &c. The rains have began to fall in the Islands, and vegetation is coming forward rapidly, and the hope is cherished that something, in a few months may be obtained from the fruits of the earth, to supply the wants of the people.—[Boston Paper.]

Information has been received at Boston from Cape de Verdes, that the supplies which have been sent from this country, had been received but would afford only temporary relief, as the great drouth of three years duration had been succeeded by a disastrous flood of rain, by which the crops were utterly destroyed. The islands are represented to be in a miserable condition.—[Exeter News-Letter.]

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by their prophets has nearly arrived in which they shall be restored to the possession of that country.—[Foreign paper.]

VEUVIUS.—Advices from Palermo state that the eruption of Mount Vesuvius continued up to the 9th inst. and that many foreigners had been attracted by the grandeur of the scene. The inhabitants residing at the foot of the volcano, had, however, begun to be considerably alarmed at the continuance of the phenomenon, as the lava had not only advanced, but had likewise extended itself on all sides, threatening destruction to their inhabitants.—[ib.]

IRELAND.—The cholera had made its appearance at Belturbet and Monaghan, and many cases had proved fatal.

The papers contain accounts of numerous outrages by the peasantry in search of arms, and an article from Rathangan says, there are many and extensive manufactories of gunpowder throughout the country. An unsuccessful attempt had

been made to murder M. Fishbourne, Esq. agent to the Duke of Buckingham.—[ib.]

DESTRUCTIVE FIRE.—A great fire had taken place in Liverpool, in which 10 to 12,000 bales of cotton were consumed. The total damages said to be £150,000 sterling.—[ib.]

Last week we published the proceedings of a public meeting held at Galena, in consequence of a certain rumor relative to the Indians. A committee had been appointed to inquire whether any cause of apprehension need exist of a war with the Indians on our border, or whether the reports now in circulation are groundless. They reported that a disposition totally the reverse of hostilities was manifest and apparent; and that the principal chiefs offered to surrender themselves as hostages, thereby to relieve them of all their fear.

It now appears from the Galena of Jan. 16th, that a party of Sac and Fox Indians recently fell upon and killed three lodges of Menomonee, and three of the principle men of the Winnebagoes. This accounts for the warlike appearances which gave such uneasiness to some of the citizens of Galena: and renders the professions of peace towards the whites perfectly consistent. But it appears that the Trader, who gave the above information, expressed an opinion that the Indians are determined on a general war in the spring, either among themselves, or the whites.—[St. Louis Times.]

Copy of a letter to the editor of the Arkansas Gazette, Col. S. C. Stambaugh, Secretary to the board of United States Commissioners for settling differences, &c. among the western tribes of Indians, dated Fort Gibson, Feb. 5, 1833.

DEAR SIR.—An express arrived at this place, yesterday, from Fort Towson, bringing the intelligence, from the Commandant of that post, that a very serious outrage has been committed by a party of Osage Indians, in Miller county, Arkansas Territory. Mr. Simkins, who is represented as a very respectable citizen, has sustained damages in loss of property, to the amount of nearly two thousand dollars; and several other houses have been plundered. Parties of Osage Indians have been discovered within a few miles of this place, within the last ten days approaching this country from the direction of Red river, loaded with articles of clothing, bed-quilts, knives, spoons, and a variety of merchandize, answering to the property stolen.

As the depreddating Indians used violence, in driving families from their homes, and killed and drove off a number of cattle, it is supposed a military force will be sent in the direction of Fort Towson, from this place, as it is supposed there are still a band lurking in that vicinity. The Commissioners can do nothing more in the matter than direct the Intercourse Law, which is plain on this subject, to be carried into effect—that is to demand the stolen goods of the Indians, and if they refuse to surrender them, to report the matter to the War Department, that the proper steps may be taken, to secure indemnity to the party injured. I am sorry to say, that the Osages have been very troublesome lately—very little behind the Pawnees and Kimanchees.

The Commissioners are now in the midst of the Cherokee and Creek treaty, for the purpose of establishing their boundaries. I trust we shall get through in two or three days, and that the dispute about their lines, existing between these tribes, will be adjusted in such a manner, as not only to gratify those who have already emigrated, but also to induce the removal of the whole of the nations still remaining east of the Mississippi. You are aware that this is a matter of deep and absorbing interest to the government, and the adjustment which we hope to make, will be received with much satisfaction by the government and the states interested.

ARRIVAL OF TROOPS.—Regiments are arriving daily at several of our ports, with a hope, on the part of our misguided rulers, that their appearance will operate as a check upon the rebellious manifestations which are assuming so fixed and formidable appearance. Nothing can be more preposterous than such a hope. The people, as they are called, sneer at the military displays of the Marquis of Anglesey, and laugh outright at his sham fights and stage spectacles. Already have the priests commenced regular approaches towards the soldiery, through the columns of their acknowledged journal in the south of Ireland, which contains the following conciliatory paragraph, presenting, as the Register of this day says, a very national view of the subject. It says:

We would like to have the troops here by all means—the majority of them are our own countrymen—and they would spend among us some of the taxes which are raised from our sweat and industry.

There is no mistaking the meaning of this patriotic appeal to the national prejudices of such of the soldiers as may happen to be Irish. Whether the bait take or no, just depends upon the number of Papists that each regiment may contain, or the quantum of influence that the priests may be permitted to exercise. If they be treated with the same deference at military head quarters that they receive at those of the civic authorities—at the Castle of Dublin, the worst consequences may be apprehended.

In fact, there is but one course now open to any government—Whig or Tory—a suspension of the Habeas Corpus Act, the proclamation of martial law, and the arming and calling out the Protestant yeomanry.

Dublin, Jan. 13.—The accounts from the country are terrific; and those counties which have been hitherto tranquil, are now the scene of the same system of outrages which have lately characterised the more southern parts of Ireland. A novel addition to the catalogue deserves to be noticed. The tenantry have systematically commenced refusing to pay rent except to their landlords in person.—The avowed object of this is to compell the return of the absentees; but the com-

sequences are obvious. A privy Council was held at the Castle yesterday, but I have not heard the result.

Lord Anglesy leaves this country on the 25th instant—positively never to return in the capacity of Viceroyn.—[Dublin Evening Mail.]

FROM CONSTANTINOPLE.—We learn by the ship America, which arrived last week from Constantinople, that Captain Mathews, on going up the Archipelago in the middle of November, passed through the Egyptian fleet, consisting of 25 sail, in pursuit of the Turkish, consisting of 40. The latter came to anchor at the mouth of the Dardanelles, and illuminated the whole squadron, presenting a sublime appearance. In consequence of the cowardice of the Turkish Admiral, he had been displaced, and the command given to the commanding officer who fought the battle of Navarino. At the time of sailing of the America, the 9th of December, it was reported and believed that 70,000 men had deserted the Turkish and joined the Egyptian standard; and it was the general opinion that unless the Grand Sultan received assistance in men and money from the European government, he would be obliged to yield to the Pacha of Egypt, and retire into Asia.

The plague had raged violently for about three weeks, during which time about 17,000 persons had died. When Captain M. sailed, it had nearly subsided.

[New York Gazette.]

EARTHQUAKES.—Captain Flint, of the British schr. Brisk, at Wilmington, (N. C.) from Nevis, reports that on the night of the eighth of February last, the Island of Nevis and St. Kitts experienced sixteen violent and distinct shocks of earthquakes, which very much alarmed the inhabitants; and on the 9th after the Brisk was under way, at 4 o'clock, experienced a considerable shock. It is to be feared that dreadful accounts will be received from these Islands, or some of the neighboring ones, from the effects of these earthquakes.—[Boston Paper.]

Lima, 13th Nov. 1832.

A few days since we were favored here with the suppression of another attempt to produce a revolution in the government. Its object was to put down President Gemara, and substitute in his place Gen. Santa Cruz, from Bolivia. Of the conspirators five were arrested on Sunday morning—among which are three military men and two members of Congress. They are still in search of others. The head of it is Gen. Sardinia, a man of high standing, and it is said a brave officer. It was to have been accomplished by bribing the troops in the city. So great was the alarm, that a battalion was under arms within the Palace, the whole of Saturday night. The Peruvian Congress is still in session, but have done nothing of any moment as yet. The difficulties between this country and the Bolivian Republic, have rather increased—and was the finances of Peru in a fit state, I have no doubt they would be foolish enough to declare war at once—but their poverty will, I trust, prevent such a crisis. I have nothing else to tell you deserving mention.—[Adv'e.]

NAVY DEPARTMENT.

U. S. Schooner Porpoise, Port Praya, Island of St. Jago, January 3rd, 1833.

SIR—I embrace an opportunity from Pysal via London, to inform you of the arrival of this vessel at our place, on the evening of the 24th of November, and our intention of sailing on the 28th in the further execution of your instructions.

* * * * *

The very many reports which have reached the United States as regards the sufferings of the inhabitants of these Islands have not been at all exaggerated; although at present there are no deaths on this Island, in consequence of the relief which has been extended to them by the citizens of the United States; yet the many walking skeletons and objects of misery which continually present themselves to your view while on shore, but too plainly assure you what recently has been the dreadful situation on the Islands; on St. Antonio, from a population of 24, only 11,000 are remaining; on the small Island of Fogo 4,000 now remain from a population of 14, and several of the other Islands have suffered equally, and what is still more painful, their sad sufferings are by no means at an end. Another year they must exist, if they exist at all, from the charity of others; for these three years previous to the present, scarcely a drop of rain fell from the heavens; although they have had abundance during the present year, it has been so unseasonable as rather to be an injury than an advantage to cultivation. I have been astonished, however, while witnessing the misery of the inhabitants, to view the hills covered with cattle of various kinds, and have asked in vain for an explanation of the fact or what law could restrain starving thousands from supplying, partially at all events, their necessities. I have the honor to be most respectfully, your obedient servant,

JAMES McINTOSH, Lieut. Commanding.

Hon. Levi Woodbury, Secretary of the Navy.

OCEAN PHENOMENA.—A naval friend, of high respectability and intelligence, who has seen in a recent number of the Journal, an account of a singular ball of fire, which fell on board the ship Sir Edward Hamilton, has given us the annexed extract from the Journal of a passenger on board the ship Poctolus, captain George Wilson, while on a passage from Valparaiso to Marblehead, Massachusetts:—

After a succession of heavy gales from the time we sailed from Valparaiso, till we were nearly up with Cape Horn, in which we lost our boat, &c. &c., and while in the act of taking in a close reefed foresail having scudded her under that sail as long as a due regard for the safety of the ship would allow—at about 11 o'clock A. M., we were enveloped for a few seconds in almost total darkness by a large black cloud from which came wind and hail, either of which were sufficient to take a person off his feet, provided he had hold of nothing: out of this cloud came

a ball of fire, about the size of a 32 lb. shot. It descended to within three or four feet of the long boat, where it was seen by every person on board, previous to its explosion which was several seconds after its first appearance. The report of this non-descript thing was as loud as that of four or five sharp muskets fired together: It had the effect to knock down nearly every man on deck—without, however, injuring any of them, if I except the injury received from the fright, which was almost death. The air was sulphurous for some time after the bursting of the ball. The chief mate was the first who came to his senses and observing that the men were, from fear, unable to attend to the duty of the ship, he called out 'Come on!' tis only a Cape Horn snow ball!

I cannot describe the effect it had upon me, better than by comparing it with a severe shock of an electric machine—to which it was very similar. Its effect upon the chief mate was, he said, as if an immense weight was pressing him down and I think he remarked at the same time, that he had once been struck with lightning and that the sensation was similar. No person on board (and we had some old, very old 'salts,') had ever witnessed any thing of the kind before. It left no trace of its having come on board, except upon our memories, and from mine I am certain it will never be erased.—Providence Journal.

FROM THE BOOK OF ETHER.

IT is our intention to give extracts from the book of Mormon, occasionally for the benefit of the world, or such as have not this book in their possession. And it came to pass that Jared, & his brother, and their families, and also the friends of Jared and his brother, and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter,) with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in the which they did carry with them the fish of the waters; and they did also carry with them deseret, which by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind. And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

And it came to pass that the Lord commanded them that they should go forth in to the wilderness, yea, into that quarter where there never had man been: & it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel. And it came to pass that they did travel in the wilderness, and did build barges, in the which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; & he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity: for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decrees of God.

And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may, repent and not continue in your iniquities until the fulness be come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, which is Jesus Christ, which hath been manifested by the things which we have written. And now I proceed with my record: for behold it came to pass that the Lord did bring Jared & his brethren forth even to that great sea which divideth the lands. And as they came to the sea, they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents; and dwelt in tents upon the seashore for the space of four years. And it came to pass at the end of the four years, that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

And the brother of Jared repented him of the evil which he had done, and did call upon the name of the Lord for his brethren which were with him. And the Lord said unto him, I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my spirit will not always strive with man; wherefore if ye will sin until ye are fully ripe, ye shall be cut off from the presence of the Lord.

And this is my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.

And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work and also his brethren, and built barges after the manner which they had built according to the instructions of the Lord.

And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would water like unto a dish; & the bottom thereof was tight like unto a dish; and the sides thereof was tight like unto a dish; and the ends thereof were psaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.

And it came to pass that the brother of Jared cried unto the Lord, saying; O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer. And also we shall perish, for in them we cannot breath, save it is the air which is in them; therefore we shall perish.

And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air.

And if it so be that the water come in upon the, behold ye shall stop the hole thereof, that ye may not perish in the flood.

And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold, there is no light in them.

Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels?

For behold, ye can not have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire: for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea: for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

And behold, I prepare you against these things: for howbeit, ye can not cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you, that ye may have light when swallowed up in the depths of the sea?

BAPTISM, &c.

IN order to keep our minds in a proper channel, and, that all men that would be saved, may have a full knowledge of the mode, and requisites of baptism, we make an extract from the book of Mormon. Before we commence it, it seems necessary, as it speaks of meeting together oft for fasting and prayer and partaking the sacrament, to refer the readers to the commandment for keeping the Sabbath, published on the first page of the second number of the star; where they will observe, that it is a duty to meet every Sabbath to pray their devotions, &c. to the Most High. It will be seen by reading this commandment, that by offering their oblations & their sacraments, unto the Most High, confessing their sins unto their brethren and before the Lord, is fasting and prayer, or in other words rejoicing and prayer. The Extract:

And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him unto the end.

And after that they had been received unto the baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ, and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven. And their meetings were conducted by the church, after the manner of the workings of the spirit, and by the power of the Holy Ghost: for as the power of the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done.

THERE are many true words spoken, but few heeded. As to the meaning of words, we are sensible, that many contradictions in terms exist, and will till wickedness is destroyed, and the Pure Language returned.

The following close hit upon the present understanding of terms, appeared not long since in the Genius of Temperance:

CIVILIZED AND SAVAGE.—We would thank any body to define these two terms, and tell exactly what makes a savage, and what a civilized personage. Among savages, every man is regarded as honest: in civilized society, we are taught to regard all as rogues. Among savages, if a family leave their wigwam to visit a neighbor, they put a stick against the door on the outside, to show the passer by they are absent: in civilized society, bars and bolts, and locks, are hardly sufficient security. Savages manage their matters without prisons: civilization fills the country with them.

Which, then, deserves to be considered barbarians? We have learned to read—and savages have not: but we delight more in reading things that tend neither to make us wise, nor improve our morals, than in those which do—and where are we the better? The fault, however, is not in civilization—but in the want of it: in our semi-savage love of frippery and nonsense: in our ungoverned appetites, and uncultivated morals.

Pontiac, Michigan Territory, February 16, 1833.

DEAR SIR: I am requested by brother Jared Carter, an elder in the church of Christ, to inform you, that he will pay one dollar over to the bishop in Kirtland, and wishes you to send the Evening and the Morning Star, directing it to Jeremiah Curtis, Pontiac, Oakland County, Michigan Territory. Brother Carter has been laboring in the ministry for about five weeks past, in this county, and his labors have been blest by God, to a goodly degree; he has baptized 22 persons and received them into the church of Christ, myself, and wife, are two of the above named members, for which I desire to bless the Lord. He has ordained me an elder in the church of Christ, and I earnestly desire that God will bless me, and make me faithful, to become an instrument in his hands in building up his church and kingdom in this region.

There is a great opposition to this cause in this section of country, but I hope and trust, that the Lord, will over rule and glorify his name, & subdue the hearts of his people, and make them obedient to his will.

I have been travelling with brother Carter, for two weeks past; I find him to be a faithful servant of our Lord and Master. When I view the dealings of God, towards me, I feel to adore his great and holy name, that he has opened my eyes to see the wondrous things of his kingdom, which he has commenced in these last days.

I have been a professor of the christian religion for twenty seven years, and stood among the sects, but never, until about four weeks past, have I been brought to see the errors which the different sects embrace.

Be pleased to except these few lines from a brother in the church of Christ with you, & laborer in the same great cause; although I am not personally acquainted with you, yet my heart feels to unite with you in the same great cause of our great Redeemer.

I hope, if God shall see fit to spare my life, I shall see you in Zion before long, and converse with you upon things appertaining to the kingdom of Christ.

From your brother in the Lord. SAMUEL BENT.

FOR BAPTISM.

COME, ye children of the kingdom,
Sing with me for joy to day;
Gather round, as Christ's disciples,
Kneel with grateful hearts and pray.

There's a line contain'd in Matthew
What the Savior said to John,*
And the sacred words from heaven:
'This is my beloved Son.

As 'twas said to Nicodemus,
So I must be born again;
'Tis by water and the Spirit
I the promise may obtain.

So I will obey the Savior,
Keep his law and do his will,
That I may enjoy forever,
Happiness on Zion's hill.

* Mat. 3, 15.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

REVELATIONS.

☞ **HAVING** given, in a previous number, the Preface to the book of Commandments now in press, we give below, the close, or as it has been called, the Appendix. It affords us joy to lay before the saints, an article fraught with so much heavenly intelligence, having previously published many from the same book for their instruction.

We hope that while they read it, they will remember, that it is a voice from him who spake as never man spake. We hope that while they are blessed with revelation upon revelation, with commandment upon commandment, and with precept upon precept, they will remember to do them. We hope that while they are thus blessed with the precious word of their Lord from heaven, in these last days, to fulfill that which was spoken in days of old, they will hearken to his counsels and lend an ear to all his precepts.

Indeed it is a source of joy to us, to know, that all the prophecies and promises which are contained in them, which have not been fulfilled, will come to pass. The saints may lift up their heads and rejoice, for their redemption will soon be perfected. Soon the curtain of heaven will be unfolded, as a scroll is unfolded after it is rolled up, and they will see their Lord face to face. In view of these coming scenes, they may lift up their heads and rejoice, and praise his holy name, that they are permitted to live in the days when he returns to his people his everlasting covenant, to prepare them for his presence.

The book from which this important revelation is taken, will be published in the course of the present year, at from 25, to 50 cents a copy. We regret that in consequence of circumstances not within our control, this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work.

HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you.

For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God:

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another.

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

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews.

And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about:

Yea let the cry go forth among all people: Awake and arise and go forth to meet the Bride-groom:

Behold and lo the Bride-groom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour.

Let them, therefore, which are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads:

Wherefore, prepare ye for the coming of the Bride-groom: go ye, go ye out to

meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found:

He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence.

And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants.

And the boundaries of the everlasting hills shall tremble at their presence.— And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy.

Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth, and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice:

Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying:

O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways:

For since the beginning of the world have not man heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with died garments; yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength?

And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places:

And his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart.

And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted.

And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets which were before him, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little ones become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.

And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, 'That they should be cut off from among the people.'

And also that which was written by the prophet Malachi: 'For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch.'

Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.—When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver.

Behold at my rebuke I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering.

And this shall ye have of my hand, ye shall lay down in sorrow.

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

PREACH THE WORD.

IT is very necessary that the disciples of our Lord, especially those that have come up to the land of Zion for an inheritance, and those that have been planted in their inheritance, should have the word preached unto them, that they may understand the peaceable things of the kingdom. Wisdom is profitable for the saints. Jeremiah said: The Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation: he hath made the earth by his power, he hath established the world by his wisdom. And it is certainly important, that all who have come up to the land of Zion, professing to be the disciples of Christ, while blessed with knowledge and wisdom from on high, should be dictated with wisdom enough, to walk in obedience to all the commandments, and observe all the statutes of their Lord, not by constraint but willingly, that their reward may be from above.

While in the world, surrounded with fashions, vanities, abominations, and evil spirits, it can not be expected that the members of the church of Christ, considering their opportunities to acquire knowledge, having but little time, or opportunity, with the elders who declare the word to them, can be free from the world; neither is it expected that they will have a knowledge of the evil spirits which are abroad in the earth, nor keep all the commandments, and have an understanding of all the statutes of the Lord, as perfectly, as those who have been upon the land of Zion for years. Where much is given, much will be required. How important then, that all walk perfectly, so that, when the destroying angel goes through, he may pass over them and not slay them. Not all that say Lord, Lord, shall enter into the kingdom.

This being the last generation of the wicked, before the Lord comes to his temple, Satan will exert himself, and use all his power to overthrow, or hinder the progress of Christ's kingdom. Every deception, therefore, that he is master of, will be practiced, as far as he has power, that he may deceive some, and lead them to destruction. John said in one of his epistles, supposed to have been written ninety eight years after the birth of our Lord: Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. If false prophets, and evil spirits were then in the world, what less is to be expected now, since the world has been engrossed in wickedness, and lain in darkness for ages; the sacred scriptures been robbed of their plainness, and man set himself up as a guide, to direct his fellow beings to happiness by his own wisdom? Is it not important, that the disciples try the spirits, and be reminded continually of the word of the Lord to his ancient disciples, when he said: Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh? For it is the pure in heart that shall see God.

After Paul had been writing to Timothy concerning things which would come to pass in the last days, he says: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

It might be well to bear in mind, that Paul was then writing to the first bishop

of the church at Ephesus, and notwithstanding he had previously written to his Ephesian brethren, reminding them of the great promises of the Lord, yet Timothy was required to watch, and labor with all diligence, that he might be blameless, as some of them would not endure, but turn from the truth. And when Paul called the elders of the church at Ephesus, unto him at Miletus, which was the last time they saw his face in the flesh, he said: Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

After Paul had declared to his Ephesian brethren, that these who first trusted in Christ, should be to the praise of his glory, he says: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. This then, was the condition of one of the churches built up by the ancient apostles: some were sealed with the Holy Spirit of promise, and some would not endure sound doctrine; and even of the elders, Paul said, some should arise, speaking perverse things, to draw away disciples after them, &c.; so that Timothy was charged to reprove, rebuke and exhort, with all long suffering and doctrine. And the Lord has said in these last days, that there will be foolish virgins among the wise until he comes. This has always been the case in the church of Christ on earth, more or less since the beginning, except in the days before the city of Enoch was taken to the bosom of the Father.

To be prepared for the coming of the bridegroom, is an all-important preparation; we must have oil in our vessels, and our lamps trimmed and burning. How necessary then, that we walk in humility before the Lord: this certainly is pleasing unto him, for if we walk so, he bestows his Spirit. In this condition we can search his holy commandments, and learn our duty. For unless we keep all his commandments blameless with thanksgiving, we are not prepared to meet him.—By keeping his commandments, we have the promise of his blessings; and by keeping his commandments, we are endowed with the Comforter, and by it, we can try all the spirits and know whether they are of the Lord or not.

To have the Spirit of the Lord always in our hearts, requires a perfect walk in his statutes. A thousand things may be imagined in our minds, and for an instant supposed to be of the Lord, but to be certain, they must be compared with the word, and found to agree. The creations of the Lord, roll in their regular courses, and the stars move in their beautiful order, and will till their time is fulfilled. So likewise with his word. If it has been written and sealed up for ages; if it has been kept from the eyes of man from generation to generation, because of wickedness, when it is brought forth by his own gift and power, the same beauty will manifest itself in it, without a jar or discord, as in that which has been permitted to remain, and still more, as it is given in plainness.

Every good and perfect gift is from above: every thing that enlightens, every thing that invites to do good and persuades men to believe in Christ, is sent forth by his gift and power; every spirit then manifested which edifies, is of the Lord, if he from whom it is manifested obeys his ordinance.

As all were not called, nor chosen for the same office, it behooves every disciple to watch that they are not deceived. Our Lord says: To some is given by the Holy Ghost, to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life: if they continue faithful. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God or not, so that the manifestations of the Spirit may be given to every man to profit withal.

As all have not the same gift, but to some it is given to discern all the gifts, lest some should be manifested and not be of the Lord, and thereby the church be deceived, we beseech all the disciples to search diligently the revelations, and learn the order of the kingdom of our heavenly Father. In this way we shall be preserved from evil, and delivered from seducing spirits and doctrines of devils, and the commandments and precepts of men. Every thing in the church of God must be conducted in order, according to the authority of the offices which he has given; for these all were given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

In this way, while we are taught from the revelations, and guided by the Holy Spirit, we are strengthened, and grow up in all things, into him who is our head, even Christ; and when the rains descend, and the floods come, and the winds blow, we shall not be harmed neither moved. But if we deviate from his word, and hold not his sacred oracles carefully, we have not the assurance of his protection from the storm of the enemy, who is stirred up in great anger, knowing he has but a short time.

It requires much time and study to learn all the commandments of the Lord: but when we have learned them, they will profit us, for they are sure.

We may readily see by the 14th chapter of Paul's first epistle to the Corinthians, that he was careful of sacred things, and preserved order. He says: Let all things be done unto edifying. More or less, in speaking of the manner of conducting meetings among the Corinthians when they were righteous, says, they were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost.

In a revelation given for the instruction of the church in these last days, it reads: **But notwithstanding these things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.**

Again it reads: **But ye are commanded in all things to ask of God who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your station, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.**

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

There is much said about miracles, and thousands suppose if they could see one performed, they would believe. When Moses had received the message from the Lord, while feeding the flocks of his father-in-law at the mount Horeb, he returned to Egypt, and in company with Aaron, called the elders of the children of Israel together, and performed those signs in the sight of the people, which were given them of the Lord, and they believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped. But when they were performed before Pharaoh, he said: **Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.**

It would seem, that some among the servants of Pharaoh believed the word of the Lord by Moses, when the hail was about to come upon the Egyptians, for they caused that their cattle and their servants should flee into the houses. And also, when the locusts were to be sent into the coasts of Egypt, some of the servants of Pharaoh said: **How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?**

Here we have a sample how far signs and wonders, and even judgments, convince mankind, or the wicked, of the existence and power of God.

When Moses visited his brethren the children of Israel, when he was forty years old, he supposed they would have understood how that God by his hand would deliver them; but they understood not: and in consequence of his avenging one who was oppressed, he was obliged to flee. But after remaining in the land of Midian forty years, the children of Israel by this time, were humbled by oppression, and heavy burdens, so that, when the message from the Lord came, they were ready to believe; but Pharaoh in his pride, said: **Who is the Lord? and was driven on in his wickedness and hardness of heart, until he, and his mighty host, were drowned in the Red Sea.**

After the children of Israel were saved from the power of their enemies; brought forth into the desert; fed with angels' food, and with quails to their fill; the Lord going before them by day in a pillar of a cloud, to lead them; and by night in a pillar of fire, to give them light: after hearing the voice of the living God in the thunder from Sinai, and even Aaron, Nadab, and Abihur, with seventy of the elders of Israel, went up with Moses, where they saw the God of Israel: after Moses had gone up into the mount to receive the precious oracles from his own hand, because he delayed to come down, they took their golden earrings, fashioned them with a graving tool, after they had made them a molten calf, and said: **These be thy gods, O Israel, which brought thee up out of the land of Egypt.**

Paul, at the close of his epistle to his brethren at Rome, says: **whatsoever things were written aforetime, were written for our learning.** Peter, in his second epistle, says, that the Lord turned the cities of Sodom & Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. If the saints in the days of Paul, could learn by those things which were written before them, and if the Lord made ensamples of the wicked by destroying them in days of old, would it not be wisdom for those who are favored with the oracles of God in these last days, to beware and hold them carefully?

After the children of Israel were brought to mount Sinai, the Lord said unto Moses, **Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself.** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation.

But they despised the promised rest, and in their hearts turned back into Egypt, and rejected signs and wonders; and after forty years' travel, were permitted to enter the land of Canaan. In these last days their seed will again be brought to inherit the same land, the righteous among all nations be gathered according to the word of the Lord, & those who keep his commandments, see his face, while those who do not, perish.

Having taken sufficient from the history of the ancients, to show the dealings of the Lord with them, by all these examples we may in our day receive instruction. In fact, it only needs a careful examination of the records of olden time, to convince the unprejudiced and sincere, that great things await the inhabitants of the earth in the last days.

Much is said in our day relative to the literal fulfillment of ancient prophecy. Some assert, that the ancient prophecies are to be literally fulfilled. Others say,

that those pointing to the coming of the Messiah, were to be, and were literally fulfilled, but the remainder of the prophecies contained in the bible, are to be Spiritually understood, and that they are not to be fulfilled literally, or are not to take place as they read, according as they were spoken by the mouths of the prophets.

We find a prophecy contained in the 18th chapter of Deuteronomy, spoken by Moses, thus, **I will raise them up a Prophet [the children of Israel] from among their brethren, like unto thee.** In the third chapter of the Acts, Peter says, this is he [Christ] of whom Moses spake. Thus we see, that the words of Moses concerning the coming of Christ, were literally fulfilled. Peter says further, that it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. A part of that prophecy, so far as it related to the first coming of Christ, then, according to the scriptures, has been fulfilled as it was spoken; and who will say that the remainder shall not be?

Isaiah said, **Behold, a Virgin shall conceive and bare a Son, and shall call his name Immanuel.** This prophecy according to Matthew, was literally fulfilled, probably between seven and eight hundred years after it was spoken.

The word of the Lord to the Israelites, was, that they should be scattered if they rejected his word; and in the 17th chapter of II Kings, we learn that they were led away captive out of their own lands. The Jews were admonished from time to time, and the Lord said that they should be carried captive to Babylon, and according to the scriptures, in the days of Zedekiah their king, they were. He also said that they should return and re-build Jerusalem, and after seventy years' captivity, this promise was literally fulfilled.

In five hundred and thirty years from the end of their captivity, the Savior was born in Bethlehem of Judea, as Matthew says: for thus it is written by the prophet, **And thou Bethlehem in the land of Judaea, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.**

Micah, who probably delivered the above prophecy, lived in the days of Isaiah, as it will be seen by the commencement of the two books. Indeed, his comes very near the words recorded in Matthew. He says, **But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.**

When Christ rode into Jerusalem, Matthew says all this was done, that it might be fulfilled which was spoken by the prophet, saying, **Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and setting upon an ass, and a colt the foal of an ass.** Zechariah, from whose prophecy the above no doubt is taken by Matthew, lived at, or near the time of the return of the Jews from Babylon, and is the only prophet in the bible, who mentions a prophecy of this, or of similar kind, of our Savior's entering Jerusalem riding upon a beast.

He says, **Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.** This then, has been literally fulfilled. The Lord has rode into Jerusalem according to the word of the prophet, amid acclamations of joy from the multitude, saying, **Hosanna to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!**

Before the Savior was crucified, when instructing his disciples concerning the destruction of Jerusalem, and the signs of his coming, he says, **There shall be great distress in the land, and wrath upon this people. [The Jews.] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.** The prophecy concerning the destruction of Jerusalem, and the scattering of the Jews, was literally fulfilled. All who are acquainted with the history of Jerusalem, know that it has been trodden down by the Gentiles, notwithstanding all the efforts made in the holy wars, to wrest it from the power of barbarism.

In these quotations, we have a plain sample of the literal fulfillment of ancient prophecy; and not finding any rule directing them to be understood different, given by those from whose mouths they were delivered, the rules of men formed by their own wisdom, certainly must fail to establish the principle in the mind of the diligent searcher after truth, that they were ever designed by the great Author of them, to be understood in the least, contrary from what they were actually spoken, by those who spake moved by the Holy Ghost.

Many parables were spoken by our Savior, and many figures, types, similitudes, &c., were set forth by the ancient prophets. We conclude then, that a parable is to be taken, or understood and applied as a parable; and that figures, types, or similitudes, are to be understood and applied as such. But if the plain word of God, without a parable, without a similitude, and without a type, spoken to man, with all the fulfillment of plain prophecy which ever has been from the beginning to Christ, and from that time to the present, for examples, is not now, in these last days to be literally fulfilled, then certainly a change has taken place, and the Lord is a respecter to persons, and deal better with our fathers than with us! but this is not the case: he ever remains unchangeably the same.

The prophet that said, **rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass; which was literally fulfilled; also said: Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

It may be thought by some, that the destruction and captivity here mentioned, would refer to the time of the captivity of the Jews, by Nebuchadnezzar; but a moment's reflection is sufficient to correct the idea, as only half were to be cut off and go into captivity: and also, this prophecy was spoken after the destruction of Jerusalem by Nebuchadnezzar, who took all except the poor with him to Babylon, and they, [the poor] in a short time fled into Egypt, and Jerusalem and the land of Judea lay waste; and, according to the words of the prophet Jeremiah, enjoyed her Sabbaths for seventy years.

Some may suppose, that if this captivity does not mean the captivity of the Jews by Nebuchadnezzar, that it may be applied to the destruction of Jerusalem after the Savior was crucified: but this is not so, because when Jerusalem was destroyed by the Romans, no part was left. According to the account, one million one hundred thousand of the Jews perished, ninety seven thousand were taken prisoners; besides an innumerable company in other places of Judea, killed themselves, or perished through famine, banishment, or other miseries.

It can be seen further by the expression of the prophet, that this captivity has not yet been, for he says that when one half of the city goes forth, and the other half not cut off; that, Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. By the expression above, it will be seen that all nations are to be gathered against Jerusalem at the time of this captivity, which has never been at any of her previous destructions. By the mouth of Jeremiah before the Babylonish captivity, the Lord said, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, & will utterly destroy them; and make them an astonishment, and a hissing, and perpetual desolations.

By this prophecy from Jeremiah, it may be seen that all nations were not to be gathered against Jerusalem at the time of Nebuchadnezzar's conquest over it, but that the nations round her, were also to become subject to him as well as the Jews; for he further says, These nations shall serve the king of Babylon seventy years.—But at the end of seventy years, he would punish the king of Babylon, and that nation, and the land of the Chaldeans, and make it perpetual desolations.

But when all nations are gathered against Jerusalem to battle, and the city is taken, &c., and the Lord goes forth to fight against those nations, as when he fought in the day of battle, the prophet says, then, at that time, His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

If the last quotation is to be literally fulfilled, then certainly the Lord himself will come upon the earth once more for the salvation of his people, and according to the word of the prophet, set his feet again upon the mount of Olives before the city of Jerusalem. That the captivity spoken of by Zechariah, does not mean the destruction of Jerusalem by Titus, is plain, because then the city was utterly destroyed, and according to the word of the Savior to his apostles before he was crucified, the Jews were led captive into all nations: when at the time, of which Zechariah speaks, only a half of the city is to go into captivity, while the residue are not to be cut off from the city.

At the time when the Lord sets his feet upon the mount of Olives, agreeable to Zechariah, and the mount divides so as to form a valley, he further says, [speaking of the inhabitants] And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: AND THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

If this prophecy is to be literally fulfilled yet, and the following which immediately succeeds it will also show that it has not been: then the inhabitants of the earth may rely upon the certainty of the Savior's making his appearance in person from heaven. Zechariah further says, And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.

All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

All who are acquainted with the situation of Jerusalem, know that there is but the small brook Cedron, which takes its rise there, and that empties into the sea of Sodom, or the Lake of Sirbon, anciently called, now called the Dead Sea. But the prophet said, that living waters should go out from Jerusalem in summer and in winter, half toward the former sea, and half toward the hinder sea. Ezekiel who was among the captive Jews in the land of Chaldea, after giving a description of the re-settling of the Israelites in the land of Canaan in the last days, and after giving a plan, or description of the house of the Lord then to be built, says, Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer

gate by the way that looketh eastward; and, behold, there run out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen; waters to swim in; a river that could not be passed over.

From the prophecy of Ezekiel then, we also learn, that a change is to take place at Jerusalem, if his prophecy is yet to be fulfilled; and that it yet remains to be fulfilled, must be admitted from the facts, that those waters mentioned, do not now flow; and, that the land of Palestine has never been divided into inheritances for the whole twelve tribes of Israel, as mentioned by him, since they were led away captive by Shalmaneser king of Assyria in the days of Hoshea king of Israel, seven hundred and between twenty and thirty years before Christ came in the flesh.

From this prophecy of Zechariah, if we may understand him as it is written, we may conclude, that the Lord is coming on earth yet before the end, and, that from the city of Jerusalem, where now rises the small stream Cedron, living waters will go out from thence in summer and in winter; and according to Ezekiel, they will be a great river. A material change will also take place with the country south of Jerusalem according to Zechariah. The city is now situated on a rocky mountain, on all sides of which are steep ascents, except toward the north. But he says, all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place. Men shall dwell therein safely; and utter destruction shall no more be known.

Again, the prophet that said, A virgin shall conceive and bear a Son, also said, Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory. He further says, Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah.

But he says, it shall come to pass that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.—And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. If this prophecy is to be literally fulfilled, then the Lord will yet gather the Israelites from their dispersion, as Isaiah further says,

The Lord will have mercy on Jacob, and yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Perhaps some may think, that the last quotation was fulfilled when the Jews returned from Babylon. But it will be recollected, that the house of Israel, as the ten tribes were called after their revolt from the house of David in the commencement of the reign of Rehoboam the son of Solomon, were not led to Babylon, but were taken away more than one hundred years before the Babylonish captivity.—And that this prophecy can not be applied to the Jews, will be admitted from the fact, that when they returned from Babylon, they neither took those captives, whose captives they were, nor did they rule over their oppressors.

Some may suppose, that if the above prophecy of the return of Israel, when they were to rule over their oppressors, does not mean the return of the Jews from Babylon, it is to be understood in a spiritual sense, or in some manner different from the plain words. But it can be seen in the preceding chapter, that the destruction of Babylon is spoken of by the Lord by the mouth of the prophet, where he says,

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and Satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

It can be seen from Daniel, that this prophecy upon Babylon, so far as related to its being taken by the Medes, took place in the days of Belshazzar the son of Nebuchadnezzar; and that it has long remained desolate, a habitation for dragons, and a court for owls, a lasting monument of the literal fulfillment of ancient

prophecy, can not but be admitted by all. Not a spire, not a tower, not a palace, nor scarce a wall, or even a stone remain visible, to show where once stood the ancient and splendid city Babylon, the glory of kingdoms, the beauty of the Chaldeans' excellency.

From Isaiah then, we find the prophecy of the coming of the Messiah, and the destruction of Babylon; and we find from others, that both were literally fulfilled. If we are to understand that the remainder of his prophecy is to be literally fulfilled, (and he has left no rule to the contrary) then certainly, the children of Israel may lift up their heads and rejoice, for they will yet be gathered. For the prophet, after saying that the earth should be full of the knowledge of the Lord, and that the Lord should set his hand again the second time to recover the remnant of his people, says, that the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt.

When the defenced city is desolate, the habitation forsaken, and left like a wilderness, Isaiah says, It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The Lord also says by Isaiah, Upon the land of my people shall come up thorns and briers, yea, upon all the houses of the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail coming down on the forest; and the city shall be low in a low place.

From these prophecies then, we conclude, that if the Lord ever brought the children of Israel out from Egypt, and divided the waters that they might pass over in the days of Moses; even so in the last days he will gather them again, and according to the prophet, smite the river in the seven streams, or beat off from the channel of the river unto the stream of Egypt, and cause them to pass over dry-shod. If Jerusalem and the land of Judea, were inhabited in ancient days by the children of Israel, even so in the last days they will be again.

For the Lord has said, Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Again he says, Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

If the Lord ever made his appearance in the flesh, was born in Bethlehem of Judea, rode into Jerusalem, was smitten upon the cheek, slain upon the cross, rose from the dead and ascended on high according to the scriptures, then in these last days he will set his feet upon the mount of Olives, deliver his people, that Jerusalem become a quiet habitation, and no more be destroyed.—For the prophet said, The Lord my God shall come and all the saints with thee: Thus will he come in the clouds of heaven with power and great glory; and while the sound goes forth, Prepare to meet the Bridegroom, we beseech all the disciples of our Lord to be also ready. For the time is at hand when every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

For the time is at hand, when the Lord will bring again the captivity of Jacob's tents and have mercy on his dwelling-places: for thus says the Lord by the prophet, the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforesaid, and their congregations shall be established before me, and I will punish all that oppress them. And ye shall be my people, and I will be your God.

For the time is near when that which was written by Jeremiah concerning the house of Israel, will be fulfilled, which says, Therefore, behold, the days come saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mount in and from every hill, and out of the holes of the rocks.

For the time is near, when the Lord will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilbad. In those days and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

None need mistake relative to the time of the fulfillment of the above prophecy; nor need any suppose for a moment that it has yet been fulfilled, for Jeremiah, (by whose mouth it was spoken) lived long after the house of Israel were led away captive, who have not since returned to their former habitation in righteousness, when their iniquity has been sought for and there was none: but the time is near.

And the time is near when the Lord will fulfil his promise to the house of Israel, and to the house of Judah, according to his covenant, when he will put his law in their inward parts, and write it in their hearts; when he will be their God, and they will be his people. When none will have occasion to say to his neighbor, or brother, Know t'is Lord: for all will know him from the least of them to the greatest of them. These promises are sure to the children of Israel, as the fact is certain, that the Lord gives the sun for a light by day, and the ordinances of the moon and stars for a light by night; and that heaven above can not be measured, and the foundations of the earth searched out beneath by man.

For the time is near when the Lord will rend the heavens, and come down, and the mountains flow down at his presence. When he will reign in mount Zion, and in Jerusalem, and before his ancients, gloriously: when there are none to molest or make afraid in all his holy mountain. Therefore, we again beseech the disciples of our Lord, to let solemnity rest upon their minds, to lift up their heads and rejoice, and put their trust in him whose word never fails, and whose course is one eternal round.

THE EVENING AND THE MORNING STAR.

CHILDREN.

LO, children are a heritage of the Lord, says the Psalmist; and our Savior said, Wisdom is justified of her children: let them, then, be trained up in the way they should go, that when they are old, they may not depart from it: let them be trained up in the commandments of the Lord, and they will be saved in his kingdom.

After Levi had finished speaking to his sons, as he was about to leave this world, he said to the children of his eldest son: Behold, my sons and my daughters, which are the sons and the daughters of my first born, I would that ye should give ear unto my words; for the Lord God hath said, That inasmuch as ye shall keep my commandments, ye shall prosper in the land; and inasmuch as ye will not keep my commandments, ye shall be cut off from my presence. But behold, my sons and my daughters, I can not go down to my grave, save I should leave a blessing upon you. For behold, I know that if ye are brought up in the right way that ye should go, ye will not depart from it. Wherefore, if ye are cursed, behold I leave my blessing upon you, that the cursing may be taken from you, and answered upon the heads of your parents.

Among many nations, some of the children are schooled and taught much of the wisdom and knowledge of the world, that they may have a knowledge of men and things, and become famous. If, then, the world, merely for gain and fame, which, to their children, can not last longer than life, train them up to science and learning, for the sake of happiness in this state of existence, how much more necessary is it, that the disciples of Jesus Christ should teach their children, not only in common learning to transact business among men, but in the knowledge of God, which points out their way to eternal life?

As soon as Adam became a member of the church of Christ, by being baptized and receiving the Holy Spirit, he received a commandment to teach his children; which is the first example of teaching children, and might serve as a profitable lesson to all the disciples of our Lord in these last days to do likewise, lest the blood of their souls be required at their hands in a day to come.

We feel anxious on this point, when we reflect upon a certain clause of a revelation given for the benefit of the saints in November, 1831, and particularly for the saints in Zion, who are required to teach their children the doctrine of repentance, faith in Christ the Son of the living God, that they may be baptized, and receive the Comforter, and all this by the time they are eight years old. Certainly, then, there is to be an important duty attended to, by all who are blessed with children in Zion. In the world, surrounded with wickedness, children are allowed (many of them) to do as they please, or as their fancy leads them, being allured by the scenes of vice and folly constantly presented before them, until they grow up to years, and then are prepared themselves to fill the same paths of wretched depravity.

But in Zion, where the disciples are blessed with the oracles of God from time to time, they may so instruct their children, especially those that are now young, that they will be strangers to the thousand vices which now shock the meek and honest in heart, who are striving to do the will of the Lord in the world. Here

they may be kept from polluting the holy Sabbath, from strolling about according to their own wills, and mingling with those who blaspheme the name of their Maker. Here they may be taught to appear before the Lord from time to time, and unite their petitions to him with their parents, and call down the richest blessings from above upon their heads: so that, out of the mouths of babes, praise may be perfected. Here they may grow up in righteousness, and be prepared to meet their Lord in peace, when he comes in his glory.

How important then, that they be watched over, and instructed in a feeling and impressive manner. How important that they be taught to be sober, and avoid every vain and foolish amusement. How important that they be taught to love one another, and always speak the truth: and that for every word they will have to give an account. How important that they be taught to avoid quarrels, and angry words. How important that they be taught that God sees their hearts, and knows the thoughts and intents of the same. How important that they be taught the example of the Savior, who, when he was reviled, reviled not again. How important that they be taught that he laid down his life for mankind, and that ere long he will judge the secrets of all hearts, and that none can escape the glance of his all-searching eye.

Up to the days, when the tower of Babel was built, there was but one language, and how far the knowledge of men extended as a whole family, we shall not pretend to say. But notwithstanding Noah and his sons were saved from destruction, because of wickedness the earth was divided in the days of Peleg, the sixth from Noah; after which Abraham was called, and unto him and his seed the promises were made.

The words that the Lord gave to Moses for Israel, were commanded to be taught diligently unto their children also, that they might grow up in the knowledge of God. Rich and important instructions may be gained from a perusal of the commandments given to the children of Israel. He said thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

We said we would not pretend to say how far the knowledge of the world extended as one great family, even up to the days when the tower was built: but as to the saints, we have a right to say from facts revealed, that, before the flood, they knew more than the world will believe now: yes they had a knowledge of the mysteries of eternity, that have been hid from the eyes of wicked men for ages and generations; mysteries and glories which have been sought for by holy men, and seen by an eye of faith, even the city of Enoch, that was taken up to the bosom of the Father.

What is learnt in childhood, is retained in age: so then, let us teach our children the great virtues that make men good; and the truth from God that guides to eternal life.

We will teach them to trust in the arm of the Lord; to respect their parents; to honor age, and not rove abroad; for hundreds that have roamed to foreign parts, have been ruined. When children, as soon as they are old enough, are seen seeking employment and diversion for themselves, we may calculate, in nine cases out of ten, that they have not been taught strictly to keep the commandments of the Lord, for if they had, the words of truth would always be in their hearts: Lord, lead us not into temptation, but deliver us from evil.

Men, that have not professed to be guided by the revelations or religion of Jesus, have had wisdom enough to adopt the maxim of the poet:

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclin'd."

Now, if the world at large, form their minds by precept, how much more noble will it be in the sight of the Lord, for the saints to teach their children by example.

When men preach about being saved, before a scrutinizing generation, they must show, by example, that they are heirs of eternal life themselves, or who will be bettered by what they say? If children are taught to be humble, and keep the commandments of God, they set a pattern for mankind, that the angels will rejoice over. The Savior, when speaking of little children, said: Of such is the kingdom of heaven.

The prayers of the righteous avail much; yea, much more than many are aware of; and it ought to be impressed upon the minds of children. It ought to be impressed upon their minds also, as soon as they are old enough to know good and evil, that this life is one in which they must prepare for another: that this world will pass away, and bring them in the resurrection, into the presence of Jesus Christ, if they have kept his commandments, where they will live and reign.

It is a glorious thought, that some of the present generation will live to see great things, but it is more glorious to reflect, that the time is near when all that live will know the Lord, from the least even to the greatest: Then children will be a heritage of God.

SAINT JOHN.

It is generally admitted that Saint John wrote his Book of Revelations in the year 96 after the birth of the Savior. There has been much said by many on the import of the two following verses, viz: For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, & from the things which are written in this book.

Now let the reader take notice, that the words of the prophecy of this book, meant the Revelation of Saint John, and not the whole bible, as some have endeavored to make the world believe.

If John meant any other book than his Revelation, it would have been better for him to have written his gospel and his epistles first: But the Index to the Holy Bible, which is appended to many Great Bibles, has this information: Saint John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation. After the death of Domitian St. John returns to Ephesus, and at the request of the church writes his gospel.

The fact is, the various books of the bible were not put together, in form, for many hundred years after John wrote the Revelations, and when authorised to be translated into English, by king James, the translators rejected some books, as doubtful, & admitted others with a small majority of one or two votes, as is said, and all this, too, without a prophet to inquire of the Lord, and know what was right.

John was the beloved disciple of the Lord, and would never be the first to break the Revelations of his Savior.

Again: to show that the above quoted verses meant the book of Revelations, it is thus written in the tenth chapter, And I went unto the angel, & said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

This promise to John that he should again prophesy, brings to mind what the Savior said to him before he was crucified: Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee?)

Peter seeing him, saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee, Follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but If I will that he tarry till I come, what is that to thee?

In one of the late revelations to the church in these last days, it is thus given of what was said: And the Lord said unto me, John my beloved, what desirest thou? and I said Lord, give unto me power that I may bring souls unto thee. And the Lord said unto me: Verily, verily I say unto thee, because thou desiredst this, thou shalt tarry till I come in my glory.

EXTRACT OF A LETTER.

Rutland, Pa. March 19, 1833.

DEAR Brethren in Zion, peace from God the Father and our Lord Jesus Christ, be with you all. I rejoice much for what my ears hear and my eyes see, of the rising and spreading glory of Zion in these last days.

As the mild rays of the sun, poured forth upon the earth, causes vegetation to spring up, even so the rays that shine from Zion's hill, upon a benighted world, cause the fruits of righteousness to put forth in many parts of our land: And while we are yet struggling in the midst of spiritual Babylon, to save our souls, and them that hear us, it rejoices our hearts & feeds our souls, to hear through the medium of your Star, the success of our brethren who are also laboring in the vineyard, and have sent up their accounts to the land of Zion.

Now, inasmuch as it is requested in your paper, that the elders abroad should do thus, we, therefore take this opportunity to inform you, that we, through the grace of God, have shared a measure of the blessing shed forth in his new and everlasting covenant. About forty five have been baptized into the church where I live. Some have set out for the land of Zion, and nearly all the rest are ready to go up this spring.

I was baptized one year ago from last June, and after a close trial of about three weeks respecting the revelations and the gathering to Zion, my mind became clear, and I was ordained an elder in the church of Christ.

In the fall following, I went with brothers Potter and Bowen to Shaftsbury Vermont where a few received the work. In the winter several of us went to Mendon, N w York, and the work of the Lord commenced here. From thence we went to Warsaw, then to Lake Erie, and home by the way of Angelica, preaching the word, and blessed by the name of the Lord, signs followed them that believed, inasmuch that some who were sick were healed, and some spake with tongues and glorified God.

Last summer four of us from Rutland, and two from Mendon, went to the province of Upper Canada. We landed at Kingston, and labored at Ernest town and its vicinity. Here thousands flocked to hear the strange news; even so that the houses could not contain the multitude, and we had to repair to the groves. Hundreds were searching the scriptures to see if these things were so. Many were partly convinced, and some were wholly, so, when we left, and a small church was founded there. We have heard since we came away, that the cause of the Lord was prospering in that region.

Brother Miller, an elder that has travelled with me in the two last routes, has baptized about twenty. I have baptized, in all, thirty-five; nine in Rutland and Sullivan; four in Columbus; seven in Troy and three in Canton, Pennsylvania; five in Shaftsbury, Vermont; one in Chenango, and one in Mendon, New York, and five in Ernest town, Upper Canada.

We have labored under some disadvantages, not having instructions till within a few months past, respecting this great work, other than the Articles book of Mormon, and the Comforter. But we remember, that where much is given, much is required, and where little is given, little is required: Therefore by the grace of God, we mean to improve the talents, or talents that we have received, that we may gain other talents: Hence we would call upon our brethren in Zion, from whence the light is to flow, and the law is to proceed, to remember us in Babylon, and let the strong bare the infirmities of the weak. Pray the heavenly Father to open an effectual door for us, to make our escape from the midst of spiritual wickedness, to the place of the name of the Lord of Hosts, the mount Zion.

We rejoice that the time has come, that the Lord has set his hand again the second time to gather his elect. That he has already set up the ensign and lifted the standard for the gathering of the nations; that the covenants and promises made to the fathers, concerning the remnants of his people, might be fulfilled.

And above all, we have great reason to rejoice, that we, as Gentiles, have the privilege of receiving the light manifested for their restoration; and by entering into the covenant, we may become the spiritual children of Abraham, and with Israel partake of the fatness and the fulness of the olive tree.

We long to see the time when we can see the tribes of Israel's remnants, coming up to Zion with songs of everlasting joy; we long to see the time when Jacob's face will no longer wax pale; when the bride shall be adorned and ready for the Bridegroom; and finally, we long to see the time, when Jesus shall come in the clouds of heaven, with power and great glory, and be admired by all his saints.

Your brethren in the Lord,

ELIEL STRONG,
ELEAZER MILLER.

THE city of Florence stands in a delightful and extensive plain, fruitful, and filled with fine country places. The river Arno runs through it, over which are four fine bridges of stone: that called the Four Seasons has four large statues of marbles, respecting the four seasons of the year, at one end. It has but three arches, the vaults of which are almost flat: they are the admiration of architects. The work is of Michael Angelo Buonrotti.

Florence is near six miles in circuit, and contains above 90,000 souls, and as many in its territory. We must not expect to meet streets for pillars, like the Strada Nuova in Genoa, but it is a city so nobly adorned, that a certain person with justice remarked, it ought only to be shewn on holy-days. Its streets are spacious, well paved with large flat stones, called pietra forte, of which most of the houses are likewise built.

Its innumerable palaces, churches, &c. are perfect models of architecture. It contains 152 churches, 89 convents, 22 hospitals, 16 public pillars, 2 pyramids, 4 bridges, 7 fountains, 17 squares, and 160 public statues, agreeable to the information of my guide. Its walls are in tolerable repair, but its strength consists chiefly in three fortresses: the first of five bastions, the other two falling into decay. They are called Belvedere, San Minato, and San Giovanni, (or St. John.) The Dome or Cathedral called our Lady del Fiore, is an immensely large Gothic edifice, founded in the year 1244.

It is covered with marble, both within and without, is 490 feet long, and to the

cross on the globe upon the dome, 360 feet high; it is paved with fine marble: the choir is surrounded with pillars of marble, and with a great many figures of the same material. Over the high altar, all of marble, appears our Savior in his sepulchre, supported by Piety, in white marble: above is God the Father, holding a book in his hand. On the other side of the altar is Adam and Eve, covered with a leaf, standing under the Tree of Life, exquisitely carved in fine marble; all executed, as well as the high altar itself, by Bandinello.

Against the huge pillars in the church, stand the Twelve Apostles, curiously carved. That of St. James, by Sansovin, is most admired. One of St. Antonius of a gigantic size, is very well executed. Here are many monuments of great men, as of Dante, the Tuscan Poet; of Marsilius Ficinus, the modern great Platonic philosopher, with his epitaph. Michael Angelo used to admire the cupola as an octagon 100 feet high. Each side of the octagon is 75 feet broad. A representation of the Last Judgment is painted on the inside of it by Zuccharo and Lazzari; the outside is richly gilt: above the dome is a high capital upon pillars of white marble. The gilt globe seems not larger than a man's head; yet they assured us it would contain twenty men. This dome is the work of Brunischelli.

The steeple, Il Campanile, or La Torre delle Compagne, is a little separated from the church. It is a square building of a prodigious height, covered on every side with marble of different colors, red, white, and black, and adorned with innumerable great statues of incomparably carved, especially one of a bald old man by Donatelli. This towering steeple is ascended by 406 steps, and is reckoned 160 feet high. It was built by Jottus, a famous architect and painter, as we learn from his epitaph in this church, composed by the celebrated Angelus Politianus.—[Foreign Paper.]

LETTERS.

SINCE our last, Letters have been received: One from Kirtland, Ohio; two from Bluffdale, and two from Mississippi-bottom, Illinois; one from Eugene, Indiana; one from Troy, and one from Rutland, Pennsylvania; one from Fieldsborough, one from Richmond, and two from Liberty, Missouri.

MEMORANDUM OF SIGNS, &c.

IT is no more than will be expected of us to note the passing tidings, signs, and wonders of the day. The world is full of strange appearances, and all eyes are once and a while turned towards the coming events of the day, to catch a glimpse of what may be expected. There are great things near, and while one nation rises to rejoice, behold another sits down to weep. Verily the fountains of the nations will soon be broken up, for the Lord hath decreed a consumption, & none can stay his hand; yea, as Daniel said: unto the end of the war desolations are determined:

BALTIMORE, April 5.—The cholera in Havana.—Accounts received by the Fan Fan, this morning, from Havana, represent the progress of this most dreadful of all human afflictions as truly appalling. From the 24th of February to the 24th of March, five thousand [1,000 whites, and 4,000 blacks] had died of the disease—and, on the day before the sailing of the Fan Fan, five hundred persons are stated to have been taken off, and nearly the same number had been burned each day for several days previously.

CHINA.—On the 30th of October, 67 houses and 700 boats were burnt in the suburbs of Canton, (Sha-meen.) Ten persons perished. The rebels continued in force, and had destroyed two forts erecting against them at Leenchow

Governor Le of Canton was reported to have been strangled, by order of the Emperor. Governor Le had ordered 300 members of the Triad Society to be put to death. Decapitations were frequent.

INDIAN TREATIES.—The Globe of Tuesday contains the treaty with the Menominee, as finally negotiated by Gov. Porter, of Michigan. Its chief object is to stipulate a reservation for the New York Indians on the east side of the Winnebago lake.—The New York Indians, including the remnants of the Stockbridge, Muncie, Brothertown, St. Regis and Six Nation tribes, assenting.

The same paper of the 22d, contains the Chickasaw treaty, duly ratified, stipulating for the removal of the whole Chickasaw nation west of the Mississippi. The Cherokees are now the only Indians remaining within any of the states.

GALLATIN, Ten. March 8.—We are informed, by a gentleman direct from the neighborhood, in whom implicit credit may be placed, that seven severe cases of the cholera occurred in the family of Mr. Tribew, in the north west part of this county, 12 or 15 miles from this place, three of which proved fatal within a very short time. The eyes of one is said to have burst.—[Union]

CHOLERA AT OPORTO.—Captain Jennings of brig Marcellus, arrived yesterday from Malaga and Gibraltar, informs that the Cholera had broken out at Oporto, and was making considerable ravages. It was carried thither by the troops sent out for Don Pedro's army, several staff officers of which died on the passage. The disease first made its appearance among those of the inhabitants visited by the troops. This intelligence was brought to Gibraltar by the Hyperion, the master of which inadvertently mentioned the fact, and he was forthwith ordered to Port

Mahon. Two Portugues vessels also arrived from Oporto while the Marcellus lay at Gibraltar, and were likewise ordered off. The news created great alarm at Gibraltar. This is the first account of the cholera in either Portugal or Spain.

A Proclamation, recently issued by our Board of Health,—exhorting our Citizens to early preparations for resisting a second invasion by the Disease which caused so much consternation last summer—has been republished by many intelligent journalists in other cities of the Union. The National Intelligencer says:—The solemn facts addressed to the Philadelphians, by the enlightened Board of that city, appeal with equal force to the inhabitants of every place which has been visited by the desolating scourge and especially of one where, on its first occurrence, its ravages were experienced with such dreadful severity as in this. Let the People, as well as the authorities, look to it, and do their part also, to avert the threatened return of the destroyer.—[Sat. Courier.]

RUSSIA.—Hamburg papers of the 12th, contain letters from Saint Petersburg; their contents refer chiefly to the prevalence of the influenza, under which more than 100,000 persons were suffering. It was still more violent at Moscow, where the Theatres were closed on account of it.

CHOLERA IN HAVANA.—By the arrival of the Topaz at New York, bringing news to the 18th ult. information has been received that the Cholera is raging extensively in Havana. Within four or five days before the sailing of that vessel 4 or 500 people had fallen victims to the disorder, principally among the blacks, and whites of bad habits. Some of the more respectable people however had died, and the attacks of the disorder were as sudden and its course as short as they had been in other places. Business was very much at a stand in consequence.

JAMAICA.—A paper from Jamaica of the 2d of March, says:—We have scarcely had a drop of rain for the last three months. The shrubs and trees are suffering most materially—the pastures are withered up by the fiery breezes, unrelieved by the night dews, which are very scanty in this quarter of the country. The ground near the town is quite baked and cracked by the sun, and all vegetation is at a stand. The month of March usually brings rain, and there is an apparent change in the atmosphere at this moment. The prospects of the sugar crop is most unpromising. Several placards had recently been posted in the neighborhood of St. Ann's Bay, tending to excite rebellion and disobedience among the slaves.

The New Montreal Gazette, on the subject of the cholera, says: We take leave to ask what has been done by the constituted authorities of the province on this vitally important subject? If no precautionary measures have yet been adopted, not a moment longer should be lost. It is but reasonable to anticipate a second visit of this depopulating pestilence with the returning tide of emigration from Europe; and it then becomes the imperative duty of those who have the power, to guard, as far as human agency can, against a repetition of those scenes of desolation, which made our city a charnel house, and covered the whole province with mourners.

MELANCHOLY.—The Rival which sailed from Greenock for Oporto, on the 22d November, with a crew of 37 men & 428 passengers for the service of Don Pedro, was totally lost on the 4th of December, near Galway, and every soul on board perished. The vessel was commanded by Mr. William Wallace, and the men for Portugal were under the charge of Captain Bygraves. The passengers were chiefly mechanics, journeymen, operatives, weavers, and laborers, from almost every town and village in the west of Scotland, but principally from Galway.

LIBERIA.—In September, 1832, J. Muhlin, agent of the Colonization Society, at Liberia, wrote as follows:—With respect to the character of the people composing this expedition, I regret to be compelled to state that they are, with the exception of those from Washington, the family of Pages from Virginia, and a few others, the lowest and most abandoned of their class. From such materials it is in vain to expect that an industrious, intelligent, and enterprising community can possibly be formed; the thing is utterly impracticable, and they can not but retard, instead of advancing the prosperity of the Colony. I have noticed this subject in one of my former communications, and nothing but a thorough conviction that such an influx of vagrants cannot fail of blasting the hopes, which our friends have so long & so ardently cherished, could have induced me again to advert to it. Our respectable colonists themselves are becoming alarmed at the great number of ignorant and abandoned characters that have arrived within the last twelve months; & almost daily representations are made by those, who have applied themselves to the cultivation of the soil, of the deep depredations committed on their crops by the above described people, who can not be induced to labor for their own support.—[North Star.]

VENEZUELA.—The Spanish "Redactor" of the city of New York, contains accounts from Caracas, of the prevalence of a dreadful mortality in the Canton of Calabozo, in the department of Apure. In every house there are or have been several persons sick or dead, and in some not an individual has been spared. The few persons who have the means of removing, emigrate to distant places, abandoning their dwellings, cattle and other property. Of the poor who are sick, the greater part die, and their bodies remain unburied, which increases the impurity of the atmosphere. These disastrous effects are aggravated by the want of physicians, medicines and subsistence.

Songs of Zion.

AGE after age has roll'd away
Since man first dwelt in mortal clay;
And countless millions slept in death,
That once supplied a place on earth:

According to the fate of man,
Which God had fix'd in his own plan,
So age must come, and age must go
Till work complete is here below:

Which had been seen by saints of old,
And by the prophets were foretold;
Which wondrous things are drawing near:
That Enoch saw, and saints did cheer.

Enoch who did converse with God:
Stood on the mount and stretch'd abroad
His soul wide as eternity:
He rent the vail and wonders see.

With mighty faith he did expand
O'er earth and heaven, o'er sea and land,
Till things above and things below
He did behold; yea, did them know.

His heart he tun'd to notes above,
His soul o'erwhelm'd with boundless love,
He sang a song in heav'nly lays,
While angels' tongues join'd him in praise.

With finger end God touch'd his eyes
That he might gaze within the skies;
His voice he rais'd to God on high,
Who heard his groans and drew him nigh.

With joy and wonder, all amaz'd,
Amid the heav'nly throng, he gaz'd!
While heav'nly music charm'd his ear,
And angels' notes, remov'd all fear.

Hosanna, he aloud did cry,
To God who dwells above the sky:
Again, Hosanna did resound,
Among the heav'nly hosts around.

His voice he rais'd in higher strains,
Echo'd and re-echo'd again,
Till heaven and earth his voice did hear:
Eternity did record bare.

The trump of God around the throne
Proclaim'd the power of God anon,
And sounded loud what should take place,
From age to age, from race to race.

Among the heavenly hosts he sang
God's scheme of life for sinful man,

And for the gospel's saving grace,
He prais'd the Father face to face.

The end of all his labors here,
Were all unfolded to him there:
His city rais'd to dwell on high,
With all the saints above the sky.

He saw before him all things past,
From end to end, from first to last;
Yea, things before the world began,
Or dust was fashion'd into man.

The place of Adam's first abode,
While in the presence of his God:
Before the mountains rais'd their heads,
Or the small dust of balance weigh'd.

With God he saw his race began,
And from him emanated man,
And with him did in glory dwell,
Before there was an earth or hell.

From age to age, what'er took place,
Was present then before his face;
And to the latest years of man,
Was plain before him, heav'n's plan.

His eyes with wonder did behold,
Eternal glories yet untold;
And glorious things of latter time,
Which angels have to tell to men.

He then did hear, in days of old,
The message that to John was told;
The angel which the news did bring,
He heard him talk and heard him sing.

And knew before the days of John,
What glories were on him to dawn,
The message which he did receive,
He heard and saw, and did believe.

He knew full well what John should hear,
Concerning times and latter years,
When God again should set his hand,
To gather Israel to their lands.

The gospel then from darkest shades,
Should rise and go with rapid strides,
Till nations distant, far and near,
The glorious proclamation hear.

The angel that this news proclaims,
Should come and visit earth again,
Commit the gospel, long since lost,
To man, with power, as at the first.

ERE long the vail will rend in twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

The trump of God, it long shall sound,
And raise the nations under ground;
Throughout the vast domains of heav'n
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The saints shall all be welcum'd home.

Behold the church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

Hosanna now the trump shall sound,
Proclaim the joys of heav'n around,

When all the saints together join,
In songs of love, and all divine.

With Enoch here we all shall meet,
And worship at Messiah's feet,
Unite our hands and hearts in love,
And reign on thrones with Christ above.

The city that was seen of old
Whose walls were jasper, and streets gold,
We'll now inherit thro' in night:
The Father and the Son's delight.

Celestial crowns we shall receive,
And glories great our God shall give,
While loud hosannas we'll proclaim,
And sound aloud our Savior's name.

Our hearts and tongues all join'd in one,
A loud hosanna to proclaim,
While all the heav'n's shall shout again,
And all creation say, Amen.

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