

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 1.] NAUVOO, ILLINOIS, NOVEMBER 1, 1840. [Whole No. 13.

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 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 prophecy, saying unto the people, that, as I was journeying and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heavens, 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 talks one with another, face to face: and he said unto me, Look and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley 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 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 Hannanihah, and all the inhabitants thereof: and the Lord said unto me, go to this people and say unto them, repent, lest I 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 Spirit, which bears 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 lead 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 course; 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 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 were 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 one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preach-

ing 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 have 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 my 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 beheld 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 Spirit 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 the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are

just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my 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 your brethren have 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 my 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 my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness, as among your 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 my hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these which your 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 has plead before my face: Wherefore he suffers 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 my 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, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will 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 Enoch, 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 shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whose comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom 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 comes in the flesh, shall the earth rest? I pray you 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 were reserved in chains of darkness until the judgement of the great day.— And again, Enoch wept and cried unto the Lord, 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, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your only Begotten, you have made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will 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 fulfill 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 my 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 my own elect from the four quarters of the earth unto a place which I shall prepare; a 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 shall you and all your 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 my 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.

GOSPEL No. 1.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for

its enjoyment, all, we believe, who acknowledge the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned!"—From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one

man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preached the gospel to every creature; so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned; for they who believed not should be damned. This was certainly placing their commission in an important point of light: and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8 and 9 verses.—“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. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea every creature in it. It mattered not what progress the world had made in the knowledge of other things: in the knowledge of the science of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must have been damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized, should be saved; but he, (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved

without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, made it one of the principal items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind guides, a generation of vipers: but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown: for they would have received their Messiah when he came, and have escaped “the wrath to come.” But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7th chap. from the 5th to the 15th verse. Matthew, 15th chap. from the 2nd to the 10th verse.

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Sa

viator's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chap. 12th and 13th verses. Mark 11th chap. 15th, 16th and 17th verses. Luke, 19th chap. 45th and 46th verses. They made void the law by their traditions; and stoned the prophets that were sent unto them. Matthew 23d chap. 37th verse. Whatever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in all the word also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chap. commencing with the 20 verse, he thus describes the state of the Gentiles, "Because when they knew God, they glorified him not as God, neither were thankful; but became, vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a

lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter; which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive, that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3d chap. of this same epistle, he gives a description of the Jews also, commencing with the 9th verse to the close of the 18th, we have the following description. "What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known.— There is no fear of God before their eyes." In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law, "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned: for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in all the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction. However humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute for his ordinances and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fisherman of Galilee: for their com-

mission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had, at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus:—“And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee, shall all nations be blessed.” Observe that he says that the gospel was preached unto Abraham. But in the 1st chap. of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham: that it was before time, being devised in eternity, before the foundation of the world.—See the 3d, 4th 5th, and 6th verses.—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.”

In the 11th verse he says: “in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will.”

We learn the following things from the above saying of the apostle. That the scheme of things by which he and the Saints at Ephesus were saved was devised in eternity before the foundation of the world. “According as he hath chosen us in him [Christ] before the foundation of the world.”

2nd. That they were to be the chil-

dren of God, through adoption by Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the council of his own will!—That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all; for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved by the same gospel or plan of salvation: and if the plan of salvation taught by Paul required men to be born of the water, and the spirit in order that they might enter into the kingdom of heaven, so

the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

[To be continued.]

Copy of a Letter written by O. Cowdery, on the restoration of the Priesthood.

Norton, Medina co. Ohio, Sabbath evening, September 7, 1834.

DEAR BROTHER,—

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicly, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanated from HIM who "hal- lowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—It can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH jr. I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves! This I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "double endearing."—Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives my common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabdath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites would have said, "Interpreters," the history,

or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart, by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, af-

ter we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the “blaze of days;” yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow-servant,” dispelled every fear. We listened—we gazed—we admired! ’Twas the voice of an angel from glory—’twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said; “upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!”

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion: but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were

delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind!—The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior’s goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!

O. COWDERY.

Nauvoo, Oct. 7th, 1840.

BROTHER,

ROBINSON AND SMITH.

I improve a few leisure moments to inform you of my travels and labours in the vineyard of the Lord this season; for I have not been altogether idle, as some might suppose. On examining my Journal, I find that I have traveled something over one thousand miles, and held twenty nine or thirty public meetings, and baptized seven persons. Although I have introduced but few into the Gospel kingdom, yet others have believed, and not having sufficient time (as they say,) to investigate the principles of the gospel, refused to obey. While scores were constrained to acknowledge the truth of the arguments I advanced; and hundreds heard with astonishment, but were not able to shake off or remove the mist of darkness thrown over their minds by tradition, superstition, and bigotry, the legitimate offspring of the mother of harlots, and abominations of the earth. But I trust the seed of righteousness is sown in the hearts of many, and will bring forth good fruit to the honor and glory of God.

I spent most of my time, while laboring, in Tippecanoe, Montgomery, Fountain and Warren counties, Ia. in the latter, I baptized five in the south part, near the river.

Elders traveling that way will please call and instruct them in the ways of the Lord more perfectly.

Yours &c.

L. A. SHIRTLIFF.

TIMES AND SEASONS.

NAUVOO, ILL. NOV. 1, 1840.

We wish to say for the benefit of our readers, that having accomplished our business in Cincinnati, and returned home, we now feel justified in assuring our friends, that hereafter the paper shall be issued from our office by the times specified. The delays which have occurred heretofore, are not altogether our fault; as we have ascertained that several times, after the packages have been lodged in the Post office, it has been several days, and some times, weeks, before they were forwarded; and in many instances, after they were forwarded, they never arrived to the places of destination. For these delays we can not be accountable; but situated as we are, (being publishers,) if there is any delay, we have to bear the blame of it; as it is most generally supposed, if a number is not received in season, that it was not issued as soon as it should have been; which we have to acknowledge, has been the case in some instances, during the publishing of the past volume: occasioned by circumstances to us unavoidable. But as the sickly season is past, and we have made large additions to our establishment, also, having obtained a

great supply of paper, sufficient for six or eight months, we mean that no pains shall be spared on our part to have the paper printed regularly in future.

THE PROPHECY OF ENOCH.

In this number will be found an extract from the prophecy of Epoch, which was received by revelation, soon after the organization of the church, and first published in the "Evening and Morning Star." As it is a relic, too precious to be lost, we extract it for the benefit of the readers of the Times and Seasons. It gives us a specimen of the power Enoch obtained with God, by faith, for we are told "that by faith Enoch walked with God, and was not, for God took him." We trust that it will prove a stimulus, to the saints, to action, when they read of the great blessings enjoyed by the ancients and consider that they were men of like passions with ourselves, subject to all the evils and temptations with which we are surrounded; and that the same God, who conferred upon them such great privileges, "is the same yesterday to day and forever," and is "no respecter of persons," consequently is just as willing to hear and answer the prayers, and bestow as great blessings upon his children now, as in days gone by: therefore, beloved brethren, let us gird up our loins and be faithful, knowing that the days draw near, and the time is at hand, when the just shall stand by faith.

As the greater portion of our readers, are those who have not had the privilege of being conversant with the former publications of this church, we

therefore, deem it proper to extract some articles from them. We have commenced, in this number a series of letters written by O. Cowdery, in 1834, on the subject of the coming forth of the Book of Mormon, the rise of the church, and the restoration of the Priesthood; these three subjects excite more curiosity, create more enquiry, and cause more labor to answer, than any others of our faith. Therefore, that all who wish, may have the desired intelligence, we shall publish them from the pen of a living witness.

LOOK OUT FOR THIEVES!!

This place has been infested of late with a gang of *thieves*, insomuch that property of almost all kinds, has been unsafe unless secured with bolts and bars; cattle and hogs have been made a free booty. The community are awake to ferret them out, and have already made some inroads among them; the measures that are taking, have created a general *alarm* among the midnight *pilagers*, and they are making *tracks* as fast as possible. As it is very possible that some may escape justice, and palm themselves upon an unsuspecting community, we give this notice as a timely warning, that all may be on the look out. We sincerely hope that all those who escape justice here, will soon be overtaken in their wickedness—ALTON is a suitable place for all such characters.

HYMNS!! HYMNS!!

Having just returned from Cincinnati Ohio, with paper and other materials for publishing a new selection of Hymns which have so long been desired by the saints, we contemplate commencing the work immediately; and feeling desirous to have an extensive, and valuable book; it is requested that all those who have been endowed with a poetical genius, whose *muse* has not been altogether idle, will feel enough interest in a work of this kind, to immediately forward all *choice*, newly composed, or *revised* hymns. In de-

signating those who are endowed with a *Poetical genius*, we do not intend to exclude others; we mean *all* who have good hymns that will cheer the heart of the righteous man, to send them as soon as practicable, directed to Mrs. Emma Smith, Nauvoo, Ill. Post PAID.

Elder David Holman, left this place a few days since, under rather suspicious circumstances; he is therefore, requested by his friends to return and show himself approved, a "workman that needeth not to be ashamed." If he does not comply, he will not have the fellowship of the Saints.

Burlington co. N. J. Sept. 28, 1840.

Dear Brethren,

I left Elder Page at Cincinnati the latter part of August, and came on up the Ohio river as far as Wellsburgh, Va. I stopped with father James, who received and entertained me with great kindness and hospitality. He and his daughter, a very fine amiable young lady, were keeping house together; and very pleasantly situated on the delightful banks of the beautiful Ohio. Here I preached twice and baptized three persons.—Had a very pleasant visit with a brother of Elder S. Rigdon's; came on by stage and Steam Boats to Pittsburg: from thence took the canal to Leechburgh, where I stopped and preached to a small number of saints, raised up by the instrumentality of father Nickerson—all in good spirits. As I left this place, about 9 o'clock in the morning, the most remarkable phenomenon occurred in the heavens that I ever witnessed. There appeared two bright and luminous bodies, one on the north, and the other on the south side of the sun: in length about ten yards, inclining to a circle resembling a Rainbow, about fifty yards distant from the sun; apparently east of the sun, about twenty-five yards, was a body of light as brilliant, almost, as the sun itself; and on the west, a great distance from the sun, appeared a white semi-circle passing half way round the horizon, and another crossing it at right angles, exhibiting a scenery of the sublimest kind. It was a great wonder to the passengers on board the boat. Put this with the fact that the Jews are gather-

ing home, and also, that all Europe is in commotion, and on the eve of breaking out in open hostilities; and also, the tree of liberty which has long flourished in the Republican soil of America, has been girdled, and her green foliage which has shielded and protected the sons of oppression from the scorching rays of despotic power, already begins to wither like the accursed fig-tree. What language do these speak to the saints? "lift up your heads, for your redemption draweth near."

I came on and met with the saints in Chester county, Pa. and labored there about one week with brother Barnes, where we added six to their number.—Br. Barnes is a kind hearted, faithful laborer in the vineyard, his blessings are great. As the evening Sunbeams tinge the distant landscapes with a golden hue, so his name shall reflect honor upon those with whom he *may be connected in the bonds of the covenant*. Br. Snow is a good yoke-fellow with him. I preached about one week in Philadelphia and baptized twelve.—Came on to this place with brothers Snow and Barnes and held a two days meeting at which sixteen were baptized, baptism administered by brother Snow. There is truly a great prospect here.—If three or four elders, like unto Br. Samuel James, could be sent here, great good would undoubtedly be done. Br. James would be welcomed by hundreds to this country again, will he not come? It requires good faithful and able men here, and every where else. Br. Ivins will give you more particulars about the people in this country. I shall return to Philadelphia in a few days where I expect to meet brother Page, and then, if the Lord will, after holding a few meetings in this country, we shall proceed on to New York, there take ship and sail over the seas. We were in hopes of sailing earlier: but it has been impossible to get away from the people any sooner. I have a great desire that some able defenders of the faith, should be sent into this country. There are many populous towns and cities here, and we want men who are able to stand up and declare the whole counsel of God.

I have preached this day to a large audience in the woods. At our meeting was an old gentleman who accused

me of lying in my preaching, and interrupted the discourse. He was so badly intoxicated that he could not tell a lie from a bottle of rum. He was soon taken off the ground by the civil authority. Here we had a fair specimen of the depravity of that spirit and heart that oppose the work of God. The minister in the pulpit, the profane person, the thief, the liar, and the drunkard wallowing in filth and mire, all join to put down the truth and accuse the servants of the Lord of lying, etc. What an honorable, worthy and pious company, they, all actuated by one spirit, serving one Master, traveling the same road, and going to the same hell! If ever there was a time when the trump of repentance ought to be sounded in the ears of sectarian priests and drunkards, it is now. But the day is at hand when these agents of the "lower house" will be called in, and the truth of Heaven roll forth in glory and fill the whole earth. Roll on thy kingdom, O Lord! Hasten thou the day when truth shall triumph in the earth. Brethren, God bless you all, pray for us, and we will do the same for you.

Farewell.

ORSON HYDE.

GOV. CARLIN.

We are sorry to learn that the gentleman whose name stands at the head of this article, Gov. Carlin, has taken umbrage at an article recently published in this paper; for certainly, nothing was more foreign from our heart than to wound the feelings of one of our best friends. When we as a people were heavily bowed down under severe persecution, and were destitute of the common comforts of life.—Governor Carlin freely gave us his protection, extended to us the warm hand of friendship, bestowed liberally from his purse to supply our numerous wants, and, in fact, was one of our principal temporal saviors; and shall we now be ungrateful? God forbid! We will never, no never, no never, forsake so good a friend until he first forsakes us.

We commend to our readers the following article from the pen of "JOAB, General in Israel."—Ed.

MESSES EDITORS:—

It is with unfeigned regret and astonishment that I learn that an erroneous impression has obtained in regard to the relative position of the *Mormons* and the *State Government*; and, particularly, in relation to our worthy Chief Magistrate, *Governor*

Carlin. It is well known that the "Church of Jesus Christ of Latter Day Saints" have long, very long, grievously suffered unhallowed oppression, unjust persecution, and unprovoked robbery, at the hands of the *Uncircumcised Philistines of Missouri*—they have asked for a redress of grievances, and are determined that their grievances shall be redressed—they have given the case contemplative consideration from the *aggression* to the *finale*, but there is no *prophylactic*; for the words of the Apostle Paul are truly applicable to the Mormons when he says—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, *against the RULERS OF THE DARKNESS OF THIS WORLD*, against spiritual wickedness in high places;" and those of Isaiah to the people of Missouri, when he says—"Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Missouri has been to the saints like the *Bohon Upas* to the weary pilgrim, and though my hands be bound, my feet fettered, and my tongue palzied, yet will I defend this people by the power of the great God, until they shall shine in righteousness amongst the nations of the earth like a glittering gem sparkling upon a maiden's brow, and be envied only for their good works. Amidst this persecution, and during the pendency of Boggs' requisition for the heads of the church, the holy indignation of the saints was aroused to the highest pitch—not against Gov. CARLIN, and our State Government—for works of supererogation, as wily politicians would gladly have accredited; but against Gov. *Boggs*, and the State Government of Missouri.

I speak *advisedly*, I speak KNOWINGLY, I speak by AUTHORITY, when I say that JOSEPH SMITH, and the *heads of the Church*, and the *Church BODILY*, entertain the most kind and friendly feelings towards GOVERNOR CARLIN, and the STATE Government, and ever have. Let this, then, prove a QUIETUS to the matter for all *past* acts. It is to be hoped, I will add in conclusion, that the new Governor of Missouri, *Governor Reynolds*, will, in this matter, espouse *he cause of humanity*; and I am hap-

py to say that his friend and relative, our worthy United States' Senator, JUDGE YOUNG, assures me that he will, and that peace and happiness will hereafter attend us as a people.

JOAB,
General in Israel.

CONFERENCE MINUTES.

At a conference of elders and members of the church of Jesus Christ of Latter Day Saints, held at West Nantmeal Seminary, in the Brandywine branch of the church, Chester co. Pa. on the 18th of July, A. D. 1840, held agreeable to previous appointment.

Lorenzo Barnes, was called upon to preside over the conference, and James Whitesides to be Clerk.

The meeting was then opened by calling upon the Throne of Grace by Elder Barnes.

There was present 10 elders, 4 Priests, 1 Teacher.

Elder Elijah Malen, was called upon to represent the branch of the church in Chester co. (Brandywine branch,) who reported the number of members to be 107 in good standing.

Elder Elisah H. Davis, represented the branch in Lancaster co. Pa. consisting of 53 members in good standing; and the prospect of many others uniting soon.

Elder Wm. Wharton from Philadelphia, represented that branch in good standing, and in a flourishing condition, consisting of 207 members exclusive of those removed to the west.

Alfred Wilson, represented one branch of the church in N. J. at Cream Ridge, numbering 64 members; another branch at Thoms river, numbering 20 members in tolerable standing.

Elder McClenathan gave an account of his travels through different States.

Elder Lewis James gave an account of his travels, and stated that the church in Leechburgh, Armstrong county Pa. consisting between 30 and 40 members in good standing; also that a number of saints still reside on Clear Ridge, Bedford co. Pa.

After obtaining the voice of the church, Elder L. Barnes and E. H. Davis, proceeded to ordain Joseph Shaper, Daniel Deice and Wm. Moore, to the office of an Elder, and John Forges to the office of a Priest.

Elder Barnes then delivered an appropriate address relative to the duties of young elders and Priests in a most solemn and impressive manner.

After which it was agreed that a general conference should be held on the 3d Saturday in Oct. next, in Philadelphia.

A hymn was then sung, and the conference closed with a blessing from the president.

Lorenzo Barnes, Prest.
James Whitesides, Clerk.

Nauvoo Nov. 1st, 1840.

TO THE SAINTS SCATTERED ABROAD.

Be it known that Elder Josiah Butterfield, (one of the Presidents of the Quorum of Seventies,) was arraigned before the Quorum on the 4th of Oct. last and tried for a number of criminal charges. But the Quorum are happy, publicly to announce, that after a patient and candid investigation, the charges were unsustained, and Pres't Butterfield stands acquitted by the counsel and Quorum.

Z. PULCIPHER, Chair.
A. P. Rockwood, Clerk.

POETRY.

FOR THE TIMES AND SEASONS.
SONG OF THE EXILED SAINTS.

[Tune Sweet Home.]

We are far, far away from the land of our Home,

And like strangers in exile we're destined to roam;

While our foes were exulting to drive us abroad,

Our faith was unshaken—our hope was in God,

Tho' far from Home,

For we journey'd away from our country and Home.

We were houseless and homeless, in tempest and storm,

Yet God was our father—we lean'd on his arm;

And beneath his protection, our lives were secure,

And we smil'd at the hardships we had to endure,

While journeying on,

To a country of strangers—a land not our Home.

O then, then we remember'd the House of the Lord,

Where the saints met so often, to feast on the word,

Pour'd forth in the Spirit, sent down from on high,
And our thoughts fondly linger'd on seasons gone by;

When at our Home,
We enjoy'd with the saints, the rich blessings of Home.

But all those, who the kingdom celestial would gain;

Need not parley with danger, with trouble or pain;

For if Christ was made perfect thro' suffering, shall we

E'er expect in his presence to reign gloriously,

Unless we come
"Up thro' great tribulation", to Zion our Home.

Thus the former-Day Saints, who were driven away,

And like deer in the forest were destined to stray

Clad in sheep-skins and goat-skins, have wander'd around,

Or in "caves and in dens", a lone residence found;

And should they roam,
And the Latter Day Saints, rest in quiet at Home.

Now the Saints who are faithful, and trust in the Lord,

Where'er they are scattered, go "preaching the word",

And the honest in heart, the glad tidings believe,

And with joy and rejoicing the gospel receive

And seek a Home,
With the just of all ages, when Jesus shall Come.

And we long for the promis'd redemption to come,

When the faithful in Jesus, will all gather home,

From the north, from the south from the east and the west,

To partake with the ancients, the great promis'd rest;

And Shiloh come,
And crown with his presence, Mount Zion our home.

E. R. SNOW.

Obituary.

DIED—In this place, Oct. 15th, Fanny, consort of Graham Coltrin, aged 45 years. Sister Coltrin was formerly of Clermont, cheshire co. N. H. She embraced the gospel in Oswagatchee, St. Lawrence co. N. Y. in 1836, and has always lived agreeable to her profession: she was a worthy Saint; she died in the triumph of faith with an assurance of a glorious resurrection and eternal life.

ERRATA.

In the Marriage notice of Benjamin Johnson, published in the last No. It should have read Joseph E. Johnson to Miss Harriet Snider.

BOOKS OF MORMON,

FOR Sale by wholesale and retail at this Office, Price at wholesale, \$1.00 per copy. Retail, \$1.25. Extra binding Pocket book fashion for the convenience of traveling elders, \$1.50. Orders from a distance will be attended to with promptness and dispatch. All communications addressed to ROBINSON and SMITH Post Paid.

TO THE AFFLICTED.

JUST received and for Sale by Robinson and Smith, the following Medicines.

GRIDLEY'S**Salt Rheum Ointment.**

A Safe, Certain, and Final Cure for Salt Rheum, Tetter, Michigan or Prairie Itch, Illinois Mange, Scald Head, Scrofula, Ringworm, Obstinate Old Sores, of long standing, and almost all Cutaneous Diseases.

More than twelve thousand Bottles of this Ointment have been sold in the State of New York, within the last three years.

N. B. The money refunded in all cases of failure in the cure of the above named diseases (scrofula excepted,) provided the directions for use have been faithfully followed.—Price 75 cents. This Ointment is also kept constantly on hand for retail by the following Druggists, viz:

C. G. SHANE and Co., Cincinnati;
STICKLAND, GAYLORD and Co., Cleveland.

A. H. BROWN and Co., Mount Vernon;
ROBERT LEWIS, Chillicothe.

ROBINSON and SMITH have also for sale,

BLISS' PURGATIVE**Billious Pills.**

These Pills are an effectual remedy for all disorders arising from a deranged state of the stomach and bowels—as, Indigestion or Dyspepsia, Cholice, Constipation, and especially for all billious affections, incident to warm climates, or an unhealthy atmosphere.—When taken at the commencement or forming stage of fever, so as thoroughly to evacuate the bowels, they will, nine cases in ten, cut short the disease. Price 25 cents per box. Also,

BLISS' IMPERIAL**SYRUP.**

A safe and certain remedy for Diarrhaea, etc. etc.

This Syrup, having been tested for several years, has proved to be decidedly the safest

and most efficacious remedy for Diarrhaea and most other bowel affections, that has ever been offered to the public. As it contains neither opium, alcohol, nor other narcotics, sufficient to produce the least injury, it will be found far superior to the stimulating, narcotic, or astringent remedies in common use. It corrects, at once, the disordered state of the stomach and bowels, thereby removing the cause in the outset. and a radical cure is almost invariably the happy consequence. Price 37 1-2 cents per bottle.

Dr. Vancouver's Powders

FOR THE IMMEDIATE CURE OF THE

Fever and Ague.

THE proprietor has been at great expense in introducing this invaluable medicine from Europe, and invites a trial of its extraordinary virtues. At a trifling expense the most severe case of Fever and Ague can be thrown off. Try this simple medicine;—IT WILL SPEAK FOR ITSELF.

Price one dollar per paper, for sale by
ROBINSON & SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 2.] NAUVOO, ILLINOIS, NOVEMBER 15, 1840. [Whole No. 14.

RISE OF THE CHURCH.

LETTER II.

DEAR BRETHREN:—

In the Messenger and Advocate I promised to commence a more particular or minute history of the rise and progress of the church of the Latter Day Saints; and publish for the benefit of enquirers, and all who are disposed to learn. There are certain facts relative to the works of God, worthy the consideration and observance of every individual, and every society: They are, that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of ENOCH, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life for ever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their center: the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for

their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particular to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular system of the day. I cannot reasonably except, then, that the large majority of professors will be willing to listen to my argument for a moment; as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth.—Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to effect its extinction, the more numerous are its vo-

aries. It is not the vain cry of "delusion" from the giddy multitude: it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings or emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: that light which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered: the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it: the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God.

One peculiarity of men I wish to notice in the early part of my narrative. So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their socie-

ty, worth, and council, they were ready to exclaim, "how great and inestimable were there qualities, and how precious is their memory."

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.—Why were not all converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation: and it is plain that he had communion with his maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world! Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith; and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by the Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon

the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the life of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men who were condemned upon the same principles of the former, while the acts

and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulchre is *garnished* while the latter is deprived a dwelling among men, or even an existence upon earth? Such is a specimen of the depravity and inconsistency of men, and such has been their conduct towards the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine! In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—"He hath a devil!" And who among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the righteous Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an ac-

complice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been revered, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating common food; must have awakened the curiosity of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—All this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise Doctors, and righteous Scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—“He hath a devil!”

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them: but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word; or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were

given through men of imperfections, and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias (Elijah) was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victoriously over the grave, and him that has the power of death. This, man could not do—It required a perfect sacrifice—man is imperfect, it requires a spotless offering—man is not spotless—It required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of ones merits or demerits: If it is, we erect an alter upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed. I shall proceed. O. C.

THE GOSPEL, NO. II.

[Continued.]

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but who believe also, that all who will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what was taught by prophets and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 22 to the 27 verse. "By faith Moses, when he was born, was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called

the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season: *esteeming the reproach of Christ greater riches than the treasures in Egypt*; for he had respect unto the recompense of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life which Paul says, was, before the foundation of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1 chapter 16 verse "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." So, let the proclamation be what it may that was made to the world, by divine authority, that the inspired-men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose, or scheme of things, which was divided in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from the dead: but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them, as recorded by Matthew, 28 chapter, 19 and 20 verses: "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.

Mark gives the following account of the commission given to the apostles, 16:15,16,17,18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. 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.

Luke records thus, 24:45,46,47.—"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the Acts of the apostles, we have account of their first acting on their commission, and of their making proclamation at Jerusalem: as, according to the Savior's command they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apostles, 37th, and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "men and brethren what shall we do? Then Peter said unto them repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations,

baptizing them, with the promise that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in; that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles.—Matthew says that the Lord should be with them even to the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world; that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tell us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of Pentecost, makes this part of the commission very plain. He tells them to repent and be baptized every one of them in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says, that he that believeth and is baptized shall be saved. Peter says that he shall receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First they were to go into all the world, and teach the gospel to every creature, in the world.

Second, those who believed their proclamation, and repented of their

sins, they were to baptize in the name of the Father and of the Son, and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands upon the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19,20, with Mark, 16:15,16,17,18.—Luke 24:45,46,47,48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people.—When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

CONFERENCE MINUTES.

Minutes of a Conference of Elders and members, of the church of Jesus Christ of Latter-Day Saints, held in the city of Philadelphia, Saturday, October 17th, 1840.

According to a previous appointment, the Conference convened at the Latter Day Saints Hall, on Third street above Willow, at 10 o'clock in the morning.

Thirteen Elders and five Priests being present, and a large concourse of Saints in Philadelphia, and from branches in the surrounding country being assembled. Elder O. Hyde of the quorum of the twelve being present, was unanimously chosen President, and L. Barnes, appointed Clerk of the Conference.

The Conference was opened with singing by the congregation, and reading a portion of the word of God, and prayer by the president.

After a very interesting and appropriate address to the Conference by President O. Hyde, upon the necessity of those holding the Priesthood being faithful in their calling; the Elders were called upon to represent the different branches of the church.

Elder L. Barnes represented the church in Philadelphia in a prosperous condition and numbering, including 3 Elders and 2 priests, 250.

Elder George J. Adams represented the church in New York—in a flourishing condition. He stated that 3 places for regular preaching were now established in that city, and their prospects were never better before, nor as good, as at the present time; and that according to the best of his knowledge the church in New York, including 10 Elders, now numbers over 200 members.

Elder Adams also represented the church in Brooklyn, L. I. in a flourishing condition, consisting of 19 members, including 1 priest, 1 teacher, and 1 deacon. Also the church in Hempstead, L. I. in the care of Elder Lane, consisting of 50 members,

Elder Adams also, represented 3 other small branches of the church in Monmouth co. N. J. under the care of Elder J. G. Divine. One in Shrewsbury, containing 16 members. One at Keysport and Granville, numbering 13; including 1 deacon; and the other

at Shirk river of 6 members, including 1 deacon, (35 in all.) The last 2 branches named, having been built up since April last by Elder Divine. He stated that 7 had lately been baptized in the city of Newark, N. J; and gave a very glowing and cheering description of the spread of the work of God in the regions round about New York. He stated that he had preached to 5,000 persons at one time in the city of Newark N. J., who listened with attention and apparent admiration and surprise to the everlasting gospel—and to use his own words, “the work of God was flourishing gloriously—the Macedonian cry was general; not to come over to Macedonia, but to come over to Brooklyn—and over on Long Island—come over to Elizabethtown—and to Newark, and to Jersey city, and let us hear the fulness of the gospel of Jesus Christ proclaimed.”

Whole number represented by Elder Adams, 311.

Conference adjourned for one hour and a half.

2 o'clock P. M., Conference again assembled.

Elder E. Malen represented the Brandywine church in Chester co. Pa., in a flourishing condition numbering 135 in good standing, including 4 Elders, 3 priests, 1 teacher, and 1 deacon.

Elder Wm. Moore represented 3 branches in Lancaster co. Pa. built up by Elder E. H. Davis, and H. Deam, one near New Holland numbering 26. One in Georgetown numbering 39; and the other in Sadsbury, numbering 19—in all 84 members, including 1 presiding and 3 traveling Elders, 3 priests—3 teachers and 1 deacon.

Elder A. Wilson represented the church on Cream Ridge N. J., and stated that according to the best of his knowledge it consisted of about 100 members in good fellowship, inclusive of 1 Elder, 1 priest, and 1 teacher.

President O. Hyde represented a branch of the church at Thoms River, N. J., of 16 numbers including 1 Elder and 1 priest.

Total number of members represented in the different branches—896; including 24 Elders, 11 priests, 6 teachers, and 5 deacons.

The subject of more perfectly or-

ganizing the church in Philadelphia was then presented before the Conference, and after some consideration, brother John Robinson (a priest,) was unanimously chosen for a presiding Elder, Edson Whipple for a priest, A. Cutts and Wm. H. Miles teachers, and J. Price and S. M. Reeve deacons, and James Nicholson was appointed Clerk of the church in the city of Philadelphia. President O. Hyde and L. Barnes then proceeded to the ordination of those chosen,

Conference adjourned until 7 o'clock P. M.

7 o'clock P. M. Conference met pursuant to adjournment.

Brothers James Whitesides (a priest) from the Brandywine church, and W. J. Appleby Esq. of N. J. were presented for ordination to the office of Elders, both being recommended were unanimously accepted.

President O. Hyde then delivered a very instructive charge to the young Elders, respecting their manner of teaching; J. Landis, J. Syphret, Wm. Small, and C. Hopkins, were then unanimously chosen to the office of Elders, to travel and proclaim the everlasting gospel. G. Chamberlain was chosen to be a priest, after which they were ordained by the spirit of prophesy and the laying on of hands, by President O. Hyde and L. Barnes.

The Conference then closed by singing and prayer.

On Sabbath morning the 18th a large and respectable congregation assembled to hear the word preached; and were addressed by Elder G. J. Adams, of New York: who delivered a very interesting discourse on the subject of the Book of Mormon: proving it to be true beyond the power of successful contradiction.

In the afternoon and evening the Latter Day Saints Hall, again was crowded with intelligent and attentive hearers. President O. Hyde preached with his usual energy, simplicity and eloquence; many were pricked in their hearts, and on Monday six came forward and obeyed the everlasting gospel.

ORSON HYDE. *Pres't.*

Lorenzo Barnes *Cl'k.*

P. S. At a meeting of the Saints, held in Philadelphia, Thursday evening

Oct. 22nd. *Resolved*, that a Conference be held in the Brandywine church, Chester co., Pa., Jan. 2nd 1841.— And also, that our next general Conference be held in Philadelphia, April 6th, 1841.

Minutes of a conference held in the town of Boonville, Oneida county, N. Y. on the 18th and 19th days of July, 1840.

Boonville, Sept 18th, 1840.

BROTHERS,

D. C. SMITH, & E. ROBINSON;

By request of brother James Blakeslee, I forward you the minutes of a Conference, held on the 18th, and 19th of July 1840, to take into consideration the expediency of dividing the branch called the Boonville branch, which spread over a part of four towns, and numbered between 80 and 90 members. There were present 6 Elders and 2 priests.

After singing and prayer, proceeded to business. Elder James Blakeslee was called to preside, and Edward H. Spinning chosen Clerk.

After mature deliberation, it was thought best to divide said branch, by taking all that part situated in the town of Lee, and south west part of Boonville, and organize them into a separate branch, to be called the Lee branch. Truman Hough was set apart and ordained to the Aaronic Priesthood, as also to preside over said branch. Nathaniel Spinning was then set apart to the office of a teacher, and Stephen Richman, and Horace Wild, were set apart to the office of deacons, and Benjamin Hawkins chosen Clerk.

It was then voted that we divide the remaining part of the Boonville branch by taking all that part west of Boonville village, as also including Tolcottville and a part of the town of Graig, to be known as the west Boonville branch, Joseph L. Robinson was chosen presiding Elder, Francis Fox was ordained to the Aaronic priesthood, and Darius Preston to the office of teacher; William Johnson to the office of deacon; Thomas Johnson was then chosen clerk, for said branch.

Augustus Stafford was then set apart to the office of a deacon, to serve the Boonville branch.

July 19th, one baptized, after which

preaching, by brother Blakeslee. Afternoon William H. Hart, Daniel Botsford, and Thomas Johnson, was ordained to the Melchisedec priesthood; after which the ordinance of the Lord's supper was attended to, and Conference closed.

After meeting, one more was added to the church. Since the Conference, two more have been baptized by the hand of Elder Joseph L. Robinson.

Last Sabbath, I preached in Lowville and baptized four. In fact Mormonism, (so called,) is getting a strong hold, the honest are investigating and obeying; and the little stone is rolling above the feet and toes. And thank heaven's King, the time is at hand when that great image, (whose brightness, is not so excellent as when Daniel saw it,) will be broken to pieces and become like the chaff of the summer threshing floor. And may the Lord cut his work short in righteousness, agreeable to his promise—and may his grace be sufficient for us, to preserve and uphold us.

I expect to leave in a few days for Washington county, in this state, to devote my whole time in the service of God, and I beg an interest in the prayer's of all God's people, that I may be kept from the power and influence of sin and satan; and that I may be an instrument in the hands of God, of turning many to righteousness.

Yours Respectfully,

CHARLES R. DANA.

TIMES AND SEASONS.

NAUVOO, ILL. NOV. 15, 1840.

We would inform our eastern Brethren, and the churches in the East generally, that we have made arrangements with Elder *Erastus Snow*, of Philadelphia, to be our general Agent for the Eastern Country. Churches, or individuals wishing to procure Books of Mormon, can be supplied, by sending their orders to him, Post Paid.

Prices, same as in Advertisement on last page.

Latter-Day Saints Millennial Star.

We have received two numbers of this very interesting periodical published monthly in Manchester, England, and edited by P. P. Pratt. It is very neatly executed and contains matter of deep interest. Its circulation in Europe is becoming very extensive.

Nauvoo is still growing, great improvements have been made during the past season, the health of the place has been greatly facilitated during the season, by various improvements; such as the digging of excellent wells, draining off stagnant waters, &c. &c. The sickness of the place has generally subsided, and as a community we have great reason to thank a kind and merciful Providence for the bountiful blessings which he has seen fit to bestow upon us.

The laboring man is richly paid for his toils: the weather is extremely favorable for the farmer to gather into his garner the abundance of grain which the earth has brought forth as a reward for all his labors; and while the stormy blasts and wintry cold are hovering over the face of nature, he can regale upon the rich repast which his unceasing industry with the blessings of heaven, has secured for his happiness.

The following article we cut from the St. Louis Evening Gazette of Nov. 5. We agree perfectly with the writer, especially where he says, "*we believe they might as well worship us, as Joe. Smith or Sidney Rigdon;*" far be it from us to be man worshipers, we believe in *only* onz Living and True God,

the Father and Creator of all things, who said, "let there be light and there was light," and by the power of whose word, the worlds were formed and came rolling into existence; at whose presence the mountains flow down, and the valleys take their exit; who said, by the mouth of his servants, Isaiah, Jeremiah, and the Prophets that, in the last days the house of the Lord shall be established in the top of the mountains, and all nations shall flow unto it.— That he would bring the children of Israel from the North country, and from every land whithersoever they had been driven, and restore them upon the land of their fathers where they should dwell in peace and safety for ever and ever. Where he would come and plead with them face to face and reveal unto them the abundance of peace and truth. Which work has commenced, and as God always works by means, he has been pleased to select Joseph Smith, as an instrument in his hands, to lay the foundation for the gathering of Israel, and the accomplishment of the great work of the last days.

"*Times and Seasons.*"—We have received from "Nauvoo," a monthly paper under this title. It is of Mormon origin and advocates the Mormon cause. The Mormons, Shakers and a few other select bands of people seem to be the only honest and disinterested body of men now extant.

We see the Mormons have eleven agents in England. Indeed there can be no doubt that their numbers are rapidly increasing. If they respect the laws and walk orderly, as we have no doubt they always intended to do, they can protect themselves. They will be too strong for any marauders in their vicinity who want to pillage their lands and goods; and by now and then arming

themselves, in self-defence, with the "sword of the flesh," any consequences which may follow their efforts at resisting the violence of their persecutors, will be looked upon in the same light that similar acts of self-defence in other men are regarded. In fact they can place themselves in an attitude, which will command respect, and awe away the profligate scoundrels, who have been heretofore making them their prey.

Let them obey the laws. If they do this, they should demand—not toleration—there is no such thing as toleration in this country—they should demand their *rights*. Every man, under our free Constitution, has a *right* to worship God as he pleases. Every man has a right to believe what he pleases. The laws of Missouri did not protect them in the enjoyment of these rights, and they were overpowered—crushed by the weight of popular fanaticism and official tyranny.

If the laws of Illinois will not protect them, they ought to protect themselves. They as men ought to know—what in truth their faith teaches—that there are ten thousand things worse than death. Submission to enormous wrong—consigning their lands to robbery and pillage—banishment from their homes fire sides and alters—are each and all worse than death.

The Mormons have had in us a true and steady friend from the beginning. We believe that they are laboring under a monstrous delusion. We believe they might as well worship us as Joe Smith or Sidney Rigdon. Their whole system of faith is, we believe, in its inception a gross imposture. But what of that? So long, as in the language of that true son of Freedom—Thomas Jefferson of glorious and immortal memory—They neither break my leg nor pick my pocket; so long as they do not molest me in my belief or meddle with me in my conduct—I care not what they believe. I may have my opinion that certain systems of belief have a better effect upon society than certain other systems. And I may try by persuasion and argument to make others believe as I do. But I can and will take no measures to force my belief upon them.

Let then the Mormons rest, and if they can let them flourish. Let them rest, at least, from the scandalous persecutions, which they underwent in this State—persecutions which disgrace and damn all those who were participators in or accessaries to it.

COMMUNICATIONS.

Palermo, N. Y. Oct. 18th, 1840.

BROTHER, ROBINSON & SMITH.

I have twice written lengthly to my brother living near you, concerning the prosperity of the work of our God in this region, and requesting him to hand the same to you for publication, if you thought it worthy of a place in your paper. But perceiving that, by some means it has been delayed; I gladly embrace the opportunity of saying to the saints in Zion, or elsewhere, that for the past season, my labors have been greatly blessed, I have baptized one hundred or rising the past year, all of which are now rejoicing in the triumph of the faith, and blessings of the kingdom; and scores more are truly believing, many of which will, no doubt, become citizens of the kingdom. We held a conference on Saturday and Sunday, the last days of May, at Alonzo Wescotts barn in this town, about eight or ten hundred persons attended. A goodly number were ordained, thirteen baptized, 21 confirmed; and truly our meeting will be had in everlasting remembrance by many.

The particulars of my labors, and the above conference, together with the many investigations held in those parts, you will receive in my next.

Elder Maginn has lately been through this place and made us a good visit; we truly had a time of rejoicing with him, as he had been through the tribulation in the West, and was prepared to bare testimony of the sufferings of the saints: he has now gone to Onondaga, about thirty miles distant from this place, and is opening a door in that place. I expect to join him soon: Brother Oliver Granger left this place on Saturday, last week, for Kirtland; he has purchased a large quantity of land in this place of the brethren, and gives them land in the West in exchange.

You may look for a large company of saints from this place in the spring. I rejoice in hearing from the different parts of the world, of the prosperity of our Redeemer's cause, and can say; preserve thy saints, and servants, thou King of Saints, from the hand of wicked men and devils, that thy servants may go forth armed with thy power, capture the devil, brake down his kingdom, confound his servants and put them forever at silence before thee, that the wheat may be gathered out from among the tares, the earth prepared for the day of burning, the man of sin destroyed—Christ reign, and all the redeemed out of every nation, kindred tongue and people, may drink with thee, anew in thy kingdom.

Yours in the
bonds of the covenant.
BENJ. C. ELSWORTH.

New York, Oct. 7th, 1840.

BROTHER,

ROBINSON & SMITH.

Highly esteemed brethren in Christ, I now, agreeable to a promise made by me to Br. James Blakeslee, (one of the seventy) write to you, informing you and the brethren at the west, that he has this day sailed for England, in company with Br. Burnham, one of the seventy, and Br. Richards, High Priest. These 3 have started this day to fill their mission in England; the day was clear, their health good, both as to body and mind—they expected a number of their brethren to have went with them according to appointment, but as they did not come, they concluded to go without them.

Brother Blakeslee wished me to state, that he arrived here on the 20th day of Sept. according to agreement: and from that, to this present time, he has preached in this city 19 times: and I assure you, he will long be remembered by the church, and friends here: he is a man of faith, a man of God, and a man that gives full proof of his ministry. May the Lord bless him, and his brethren, and prosper them on their mission. Brother Turley, and Clayton, have just arrived from England, and are now on their way to the west; with about 200 others.

Oct. 24th. Dear Brethren, I have

just returned from Philadelphia, from a conference held there. Brother O. Hyde was there and presided. Br J. E. Page had not yet arrived from Ohio, but was expected every day, we had a good time at the conference, every thing went on well, the brethren there are united, they love one another, and pray for one another: the church there is in a prosperous condition, and the whole region around about Philadelphia, presents an immense field of labor, and the laborers are very few. I pray therefore, that the Lord of the harvest will send forth more faithful laborers into his vineyard. Elder O. Hyde has been turning the world upside down in Cream Ridge, new ferry, and baptized (I believe,) about 30.—There was a number baptized on Monday morning after conference.

We expect Elders Hyde and Page in New York soon, on their way to *Jerusalem*: while they remain with us, we expect to hold a conference.

I cannot close this letter without giving you a short account of the history of my past life. I am about 30 years of age, have been 13 years a Methodist, heard the first sermon by a Latter Day Saint in February, 1840, by Elder H. C. Kimball, and believed the gospel as soon as I heard it, and have never doubted it since. I was baptized eight days after I heard the first sermon, and called to be an elder in eight days after I was baptized, called by the spirit of prophesy, by Elder Kimball, and ordained by Elder P. P. Pratt just previous to the time they sailed for England. Since that time I have tried to preach from 3 to 5 times each week, and worked with my own hands to support my family besides, and I have held 3 public discussions with the great men of this generation, one with the very celebrated Oragen Batchelor; which lasted 12 nights. Doctor Benj. E. Ducher was chairman: it was held in the city of Brooklyn. The chairman took three hours to sum up the testimony, and gave the decision in favor of the fullness of the gospel, on every point, the bible being the guide of evidence.

His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought

forward to prove the Latter-Day Saints, and I dare not say I disbelieve it, and if it is true, let us hang the BANNER OUT to the WORLD." This was the language of a man who had never been to our meetings before in his life; he is a highly respected, and wealthy gentleman of New York.

Immediately after the above debate I organized the branch in Brooklyn, and baptized a number, the branch in Brooklyn, now number 19, 1 Priest 1 Teacher, and one deacon, and a number believing, ready to be baptized. The other two discussions were with two Methodist priests: one in New Jersey, and one in this city; but they both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodist tried me for heresy, and when I appeared before them they would not hear me there, and then I appealed to the people, and had over 500 Methodist to hear me make my defence: they thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work here goes on well, we have two large preaching places well attended—one on the north side, and one on the east side of the city: the one on the east side, is the one I hired to make my defence before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month.

Yours in haste.

GEO. J. ADAMS.

Naucoo, Oct. 31st, 1840.

MESSRS EDITORS.

If the following is deemed of sufficient interest to the readers of the Times & Seasons, to subserve the cause of righteousness it is at your disposal.

I left this place on the 28th of April last, intending to spend the summer in and about Philadelphia. I called at Wellsburg, Va.; and tarried with Elder James near three weeks, preaching in that vicinity on both sides the Ohio river. I visited the remnants of the branches in Beaver, Armstrong and Indiana counties Pa., as I passed, preaching and baptizing. I found them generally prosperous, possessing a spirit

of gathering, and my heart rejoiced to find brethren whom I baptized four years ago, still firm in the work of the Lord. I went as far East as Providence R. I. I found the work in and about the city of New York slowly, but steadily advancing; but in Philadelphia and the country around, where I preached about three months, the cause is onward with rapid strides: many sound, intelligent, influential, and wealthy men have embraced the gospel in that country. The truth meets with opposition from sectarians in that country as in all other places; but it is like oil in water, always uppermost.—The greatest obstruction is the scarcity of laborers: calls for preaching are very numerous, and indeed, all eastern Pennsylvania is literally crying out "come and help us," "send us preachers." &c. and on the other side of the Delaware it is the same. Prospects are very flattering through all that country; there are many honest souls who will discern between truth and error. I baptized in that country about forty; and Elder Barnes and others a great many more. When I left, (the last of Sept.) the Saint in Lancaster co. numbers about 70. In Chester co. about 130. In Philadelphia 230.—The present number in Monmouth co. N. J. I cannot tell, but there have been about 30 added since I first went there in July

The churches in that country are well united and dwell together in love. May the Lord bless and prosper them, and roll forth his kingdom, until the spark that is kindled shall blaze throughout the whole country. I expect to return in a few days to that country to spend the winter, and perhaps next summer; I trust that all the faithful saints will remember in their prayers, not only myself, but all the laborers in the vineyard.

I remain dear sirs, with high considerations of esteem and respect.

Your brother in the
bonds of the gospel.
ERASTUS SNOW.

ESCAPE THE FOWLER'S
SNARE.

NAUVOOANS to the rescue! Your liberty is in danger! Thieves are in your midst! By day and by night are

they prowling through your streets! Your property is in peril, and life, and limb, in jeopardy! Your love of justice, your personal honor, your attachment to your country, and your holy religion, all, all, loudly call upon you to assist in bringing the culprits to condign punishment. In the face of high heaven are they committing the most nefarious crimes, and the cause of Christianity is bleeding at every pore. Will, you, then, stand patient lookers on and see the fiends of hell, wolves in sheep's clothing not only perpetrating felonies themselves, but soliciting the just, the noble, and the good, to participate or become accessories—placing the bitter cup of iniquity to the lips of the Saints, desiring them to drink the dregs of pollution and crime; and, by fortuitous circumstances, or casual associations, dragging them down to the lowest depths of human degradation? Shall the just suffer with the unjust? Shall the righteous be punished with the wicked? Does the church tolerate crime? Does God approbate works of iniquity? No. God, angels, and all good men, must forever execrate such abominations. All should raise the voice and hand against such acts, and ferret out the perpetrators—the sore should be probed to the bottom—the church should be purged, and, like the lion of the forest, arise in her majesty and in her strength, and assert her honor, her purity, and her innocence, or everlasting infamy will rest upon us as a people. So long as we are pure we shall be honored, respected, loved, free from mobs and persecution here, but the moment we become impure, or countenance crime, or cherish the transgressor, “the Philistines will be upon us,” we shall be like Samson shorn of his strength—*powerless* and *despised*. For our own sakes, then, for the sake of humanity, for the sake of the church and for God's sake, let us leave no stone unturned until the guilty are punished; and my heart's desire and prayer is that God may nerve our arms to the fight until iniquity shall hide its deformed head, and righteousness reign triumphant in the land. *God and Liberty!*

JOAB,

General in Israel.

R A M U S .

Nauvoo, July 14th, 1840.

To the saints of the Crooked Creek Branch, GREETING:

Having taken into consideration the subject of the propriety of establishing a stake at Crooked Creek, as requested in the resolutions of said branch, dated July 7th, 1840, signed by John A. Hicks Pres't. and William Wightman Clerk.

We have to say that we approve of the proceedings of the branch, and that their resolutions are in accordance with our views and feelings, and the sentiments adduced at the last April conference.

Therefore this may certify that the members of the church of Jesus Christ, of Latter Day Saints, residing at the Crooked creek branch, are authorized to establish a stake agreeable to their request; and that they select such a location as they may think best adapted for that purpose.

In order to carry into effect this object, it will be necessary to appoint a Bishop to transact business for said stake, which appointment will be left to the decision of said branch.

The first Presidency will some one of them attend as soon as convenient to organize the stake, and give such instructions to the saints as may be wisdom.

JOSEPH SMITH, jun.
HYRUM SMITH.

Ramus, Hancock co. Ill. Nov. 10, 1840.

TO THE SAINTS SCATTERED ABROAD:

Beloved brethren,

As the time has fully arrived for the Saints to gather together that they may be preserved from the calamities that are coming upon the earth; and as several places have already been appointed in which to gather; we have thought it expedient to inform the Saints abroad of the prosperity and prospects of the Saints in this place. We have inserted the epistle of our beloved brethren, President's Joseph and Hyrum Smith, that our brethren may understand the mind of the first Presidency respecting this place.

The measures recommended by our

worthy brethren have already been entered into, viz: a stake has been organized, lands purchased, a town laid out, lots sold, and already quite a number of buildings, mechanical shops, &c. have been erected, and many more in progress.

RAMUS, is situated in the midst of a beautiful and fertile country, surrounded by a variety of prairie and timber land, the soil rich and productive. There are several saw, and grist mills, with other machineries within a few miles. Within the precincts of Ramus, as also in the adjacent country, there are wild lands, cultivated farms, mills, machineries, &c., which can be purchased on very reasonable terms. Within short distances are creeks with privileges for erecting mills, machinery &c. Those wishing to purchase and settle on town lots can be accommodated.

Ramus, is situated 50 miles west of Beardstown, 8 miles north east of Carthage, the county seat of Hancock Co., 20 miles east of Nauvoo. It is undoubtedly as healthy a situation as can be located in the western country.—Therefore those of our brethren emigrating from the east who feel disposed to visit Ramus, will find it not inconvenient to call, as it is situated on the road leading from Springfield Ill. through Beardstown to Nauvoo.

May the work of the Lord prosper and roll forth unto its final completion, and the Saints be preserved blameless unto the coming of the Lord, is the prayer of the Saints in this place.

By order of the Branch:

JOEL H. JOHNSON, Pres't.

WILLIAM WIGHTMAN, Cl'k.

FOREIGN NEWS.

Copy of a letter from Elder George A. Smith, in England, to a gentleman in Ohio, dated:

Burslem, Staffordshire, England,
June 6th 1840.

Cousin C. C. Waller:—

I hasten to redeem the promise I made you last fall at Ohio city, by giving some account of the events that have transpired since that time. I expected then in five weeks to have been in England, but my way was hedged up on every side. I was confined in

Kirtland 4 weeks by sickness. I pursued my journey to Hamilton where I was again confined to my room five weeks with a disease resembling a dropsical consumption. Gaining my health a little I went to W. Stockbridge, Mass. where I was attacked with chill fever which lasted twelve days, then left me. I proceeded to New York where I arrived about Feb. 1st. I searched half a day for your brother and found he had removed from Nassau st. The next day I went to Philadelphia, to see cousin Joseph Smith but was disappointed as he had returned to Illinois. After 10 days confinement by sickness in Philadelphia, and a visit to Chester county Pa., I returned to New York on the 27th of Feb. Found your brother in John st.; delivered your letter and had a very agreeable visit. On the 9th of March set sail on board the packet ship Patrick Henry for Liverpool in company with five brethren of the church of Latter Day Saints. After a rough and disagreeable passage of 28 days, landed on the shores of Great Britain. We had 16 days head wind, and three heavy gales. I was very sea sick; remained at Liverpool a few days, then went to Preston; attended a conference of the church of Latter Day Saints—1800 members represented; then I went to Manchester. After a short time came to this place—Staffordshire Potteries. The greater portion of China and Earthen ware sold in America is made in this district; about 70,000 persons obtain a good living when there is employment but vast numbers are now out of work, in consequence of the depression in trade; consequently, in a state of starvation. I have seen more beggars here in one day than I saw in all my life in America. I have seen delicate females gathering manure to get a living for their famishing children. I never before realized the value of American institutions; one third of the earnings of the laboring class is taken for taxes to support government in various ways. In addition to all this, duties are imposed on all the necessaries of life making the cost of almost every article of double value. To all this the common people are strangers, living in other

people's premises, being obliged to pay weekly rent or decamp. The roads in England are good—the bridges are expensive and durable—the buildings are generally ancient, and more durable than those in America; many are so ancient that the time of their being built is unknown. Notwithstanding their poverty, many of the people are intemperate; temperance societies have been established in different parts of the country with considerable success, yet there is room for reform: spirit selling seems to be the best business in England, many "drink and forget their poverty."

The principles of the church of Latter Day Saints are gaining rapidly in different parts of the kingdom; some fifty or sixty preachers of different denominations have been baptized since we landed in England, and thousands and thousands of people have believed our testimony; although we have met with some opposition it has always turned in our favor, and many are constantly believing. We have commenced the publication of a monthly periodical entitled the "Latter Day Saints Millennial Star," at Manchester Eng., and for sale by P. P. Pratt, No. 149, Oldham Road; we are also about publishing another edition of the book of Mormon—also several other books. The work of the Lord is making considerable progress in Scotland. I have not heard from my father since I left New York; you will please to send him a letter stating the information this contains and also write me immediately directing to Manchester, England, care of P. P. Pratt; I shall then be sure to get it if I go to London, as I expect to do before it reaches me. I am now preaching 4 or 5 times a week surrounded as usual with friends and enemies; my eye sight is considerably improved, though I am able to write but very little; I have at present no idea when I may return to America. Give my respects to your mother, brothers, sister, and children, and, as you may see them sooner than I, to all inquiring friends.

I subscribe myself with sentiments of respect,

Your Cousin.

G. A. SMITH.

We have several communications from the travelling Elders, all giving cheering intelligence of the mighty spread of the work of the Lord, thousands having been added to the church, of late.—*Ed.*

Obituary.

DIED—In this place On the 24th, of August, 1840, Sophia Higbee, aged 74 years.

She had been about 8 years a member of the church of Jesus Christ, of Latter Day Saints: she left an assurance that she was going to reap the reward of those who had overcome, through great tribulation. Having endured the persecutions with the saints in Missouri, and kept the faith: She felt perfectly resigned, to the will of God, and ready to depart and be where the wicked cease from troubling, and the weary are at rest.

—In Oswego co N. Y. on the 8th of March, Lyman Alonzo, infant son of Truman and Fidelia Gillett, aged 18 months and 8 days.

Letter and Writing Paper,

JUST received per steamer Mermaid, and for sale at this office.
Nov. 15th 1840.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.
ALSO. For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.
Nov. 15th.

BLANKS of all kinds, for sale at this office.
Nov. 15.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 3.] NAUVOO, ILLINOIS, DECEMBER 1, 1840. [Whole No. 15.

RISE OF THE CHURCH.

LETTER III.

DEAR BROTHER:—

After a silence of another month, agreeably to my promise, I proceed upon the subject I promised in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the apostles," and the ancient saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feeling of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified, slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious— Upon this unfair and unsaint like manner of procedure they have been giving in large sheets, their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and

since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of these scurrilous reports which have *inundated* our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother J. Smith jr. one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the thirteenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church visited Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Pres-

byterian and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to moved in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condensation of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested, with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they

were right, and all others were wrong—If to another, the same was heard from those; All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflecting, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leads to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so bountifully characterizes his whole plan of salvation, as revealed to us.

O. COWDERY.

THE GOSPEL. No. III.

Continued.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so

plain and easy of comprehension as the gospel, if we may credit the persons who have promulged it. They profess to have had a commission to proclaim it to every creature in all the world.—In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few, either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practise those things which the world considered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, he, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: “For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.” 1st. Corinthians 1st. chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age

of the world, that a man of talents or understanding to profess to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service; John 13. 16, doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevail among the world be wise ones. It is called a “simple and a foolish mess!” too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe: And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to

the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

FOREIGN NEWS.

By the hand of Elder Theodore Turley, who has just arrived from England, we have received a regular file of the "Latter Day Saints Millennial Star" up to September, from which we extract the following cheering intelligence of the spread of the gospel in Europe.

NEWS FROM THE ELDERS.

Elders Woodruff and Smith write from Herefordshire, July 30th:—"On our way hither we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—"I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty Stars, of the first number."—[We have forwarded them.—Ed.]

August 2nd.—Brother Samuel Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Peart writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will adorn the true Saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy spirit poured out upon us, which Jesus Christ said should follow them that believe.

Verbal reports from Preston are, that the work is in a more prosperous state than it has been for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes Bur-slem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the

spirit of Revelation since Sunday; in fact, I only thought *it a mere thought* when the Elders testified that they were called by revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by revelation. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favorable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Herefordshire, and proceed immediately to London.

Elder William Donaldson writes to Brother Mahon, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August. I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I

am trying to get some of the soldiers to listen to my reading each day; and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brethren and sisters will pray for me in faith, that I may be upheld by the God of the Latter Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the castes where I am going worship fire, and some the water; some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the gospel. Give my love to Brothers Young, and Richards, and Clayton, and all the Saints. The brethren sent me the Book of Mormon, Hymn Book, and third number of the Star, and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

[We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the gospel in these latter days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—Ed.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow. Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn there are eighteen Saints in Edinburgh; he says, he has not given up all hopes of that place yet. Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when

five volunteered to go out to labor in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders, Wright and Hamilton leave today to go to the county of Banff, in the North of Scotland; and Brother Robertson, is going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here this week from Ireland. After meeting, last eve. in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding, Bedford, August 4th, says:—"The work here has not run so fast as in other places; it has not had a fair chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council with, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the traveling Elders. The temporal state of the country here is better than in the north which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dunkinfield last week, and the prospect is very encouraging in that region.

LATER.

NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th; We held a Camp Meeting at the Leigh, Gloucestershire, on the 16th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sormon, and confirmed and

ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles through a level farming country, something like the Illinois prairies; we then took the railroad, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighborhood. We are all well, in good spirits and are going to see the people in different parts; and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above."

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kington, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Garway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the church in Macclesfield numbered more than 50, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is prospering in Preston, and more or less are confirmed every Sabbath.

All the reports we have received from Liverpool are cheering.

By a recent letter from Elder O. Pratt, Edinburgh, we learn that the number of Saints is steadily increasing in that place.

The prospect is brightening in Manchester and the region around, more than 20 were confirmed at the Carpen

ters' Hall, on the last Sabbath, (Aug. 30th) and ten the Sabbath previous, and the assembly is enlarging daily.

From many other places, we have no particular and direct information; but so far as we hear, the work is prospering more and more and the spirit of inquiry is continually gaining ground among the people.

Since the foregoing was in type, we have received a letter from Elders Richardson and Kay, 24th August, Herefordshire. Brother Kay is baptizing nearly every time of preaching, and Brother Richardson has baptized 86 since he went there.

Elder Cordon writes, September 1st, "There is a better prospect in the Potteries than there ever was since the work commenced here."

By a letter from Elder Kimball, of August 29th, we learn that the brethren are beginning to excite attention in some of the public grounds in London; had preached some, met with some opposition: an interesting spirit of inquiry was beginning to prevail, and it was expected they would begin to baptize that day.

From the Latter Day Saints Millennial Star.
Printed at Manchester, England.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE. (Sketch from the Dutch Avonbode.) The morning of the second of February the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinary phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half past three the rain fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and

immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved; not one store house in all Ternate remains standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

HAIL, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

DISTRESS OF THE PEOPLE OF IRELAND.

It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d. to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is 8d. per day for an able-bodied man; for the remainder of the season, principally during the summer months, one fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal a day*. A stone of potatoes is 8d. to 1s. at present; where then, are this vast population to be fed

from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat taking in oats, intended for the English market: this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearance of hunger: Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end?—*Dublin Correspondent of the Manchester Advertiser.*

WARS AND RUMORS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa are at active war, and have been for some length of time.

Russia and Circassia have been engaged in hostile array during the past season. Much blood has been shed, and from all appearances, the war is likely to continue.

Egypt is making very active preparations of a warlike character, and is threatened by the powers of Europe, who aim to maintain an equilibrium of power in the East.

These, together with the late war between the English and the East Indies, the Canada revolution, and the present war with China, all go to show, that the signs of the times are not of the most peaceful aspect, although we have reason to believe that it is now a time of greater peace and tranquillity than will be enjoyed a few years hence. Let us, then, improve the precious time which we now enjoy in preparing for the worst.

From the foregoing accounts, and many other things which have transpired within the last few years, we can all see the fulfilment of a prediction of

Moroni, recorded in the Book of Mormon, page 563. Speaking of the time when that record should be published to the Gentiles, he says: "It," the record, "shall come in a day when there shall be heard of fires, and tempests, and vapours of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places." When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine.—*Hamburg Correspondent, May 14.*

DESTRUCTION OF THE TOWN OF SALANCHE.

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of

their wounds, upwards of fifty were mutilated by the flames, and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 250 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

EARTHQUAKES IN SCOTLAND.

At the recent meeting of the Royal Society of Edinburg, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the Scottish Standard. Mr. Milne stated that the shocks were first perceived on the 2nd of October, and had continued with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 13th of April 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd of October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emanated from one central point, situate about two miles north-west of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation

of the earth's surface which produced them. He showed that the natural levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.—*Manchester (Eng.) Chronicle.*

TIMES AND SEASONS.

NAUVOO, ILL. DEC. 1, 1840.

Elder Turley has arrived in this city, after an absence of about 18 months, leading up a little company of Saints of about one hundred souls, all from England. We are informed that two hundred came over, but one of the two stopped in Ohio: they are all in good health, and spirits.

He brings us good tidings from the brethren in Europe, a more minute account of their prosperity and success, will be found under the head of Foreign News: among other gratifying intelligence, we learn that the Elders of this Church are visiting nations afar off, some have already gone to Germany, some to the East Indies, and others to the Islands of Australia.

Thus "truth prevails"—While the arm of the Omnipotent Jehovah is bearing it on triumphantly victorious, who can hinder it in its course? Can feeble man? No, although like Boggs with his hellish clan, men may rise up and rob, whip, imprison, MURDER AND EXTERMINATE the innocent and defenceless, and think to destroy the

work of God; and ere they are aware, the "seed" which they have scattered by the vile hand of oppression, will spring up in all parts of the earth and bring forth fruit to the glory of God, and to the everlasting disgrace and infamy of all those who have imbrued their hands in crimson gore.

O ye inhabitants of the earth! Why will you fight against God? "It is hard to kick against the pricks"—God is not to be mocked—He has set his hand again the second time to recover his people, as declared by the prophet Isaiah: and he has said, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish;" and so it is, the people are astonished to see the Lord work, and it is truly marvelous in their eyes to see their "wise men" (priests) put down by the striplings whom God has called from the plough and commissioned by direct revelation from heaven to preach his gospel "in all the world." God always works by means, and he has chosen the means by which he is to do his "marvelous work" in the last days, which work, is preparatory to the second advent of Christ; and all those who fight against it, will find to their shame, that they are fighting against God—Vain man! "Hast thou an arm like God? or canst thou thunder with a voice like him?"

A few months since we issued a prospectus for publishing a weekly paper to be entitled "The News." Our proposals were predicated upon a certain number of subscribers, and as we have not obtained the number proposed, we

have concluded to defer its publication for the present.

We would remind our subscribers who commenced at the 4th number of the first volume that this number closes the time for which they subscribed, and owing to the hardness of the times and the peculiar circumstances under which we are placed, we are compelled to discontinue all papers that are not ordered to be continued. We would be pleased if our friends could make it convenient to order their papers soon, as we greatly stand in need of money to carry on our business.

The Quarter Master General of Illinois, (Dr. J. C. Bennett) has joined the Mormons and been baptized according to their faith. Under such a leader they will no doubt be able to whip the Missourians in the next campaign.—*Louisville Jour.*

Very liberal, MR. EDITOR: But the "next campaign" belongs to the PEOPLE, and unless they arise with one voice and avenge the wrongs of an innocent and much injured community—farewell to LIBERTY—she has fled forever, and *mobocrats* bear rule.

Some of our readers, perhaps, may think that we have said enough about Missouri and that unhallowed gang, but we are of a different opinion: The authorities of Missouri have rendered themselves notoriously conspicuous in the world; more especially LILBURN the TYRANT, by acts of infamy and unheard of cruelty, a faint outline of which we have given in the first volume of this paper; we now intend to give corroborating testimony of what we have said, from various Journals published in different parts of the Union, which speak, in language too plain, not to be understood, the feelings of EVERY TRUE HEARTED AMERICAN. What, we ask, if we had been the basest of mankind, guilty of every crime known in the constitution and laws of our country? What, if we had gone through the country laying every thing waste before us, and murdering all who came in our way? Why not punish the guilty and let the innocent go free? Why not let the strong arm of the law take its

course, and let those who could have no part in the matter, and especially women and children, (for certainly, they could not be participators in such things,) remain at home in peace, in the enjoyment of those rights ~~said~~ to be guaranteed to every American citizen. We leave these questions to the consideration of every candid reader, to answer them for themselves, after making one remark; had we been guilty of a single violation of the law, the authority of Missouri would have enforced, most rigidly, the penalties for such offence, as they had the power in their hands to bring offenders to justice, but that was not their object; they were determined, law and gospel to the contrary notwithstanding, to destroy the Saints, and utterly overthrow the church, if possible—a thing they failed in accomplishing, notwithstanding they succeeded in butchering a large number, who fell martyrs to the cause of truth.

We gave in our last, a copy of an article from the St. Louis Daily Gazette for two reasons—to show that there are some who are willing to speak freely, and treat such high toned injustice in a manner it so richly deserves, also, as a strong testimony in our favor, coming from the very State in which those outrages were perpetrated. In this No. we give an extract from an article published in the Western Messenger, printed at Cincinnati Ohio, which we commend to the perusal of our readers, as it defends nobly the cause of the injured, and pleads strongly for insulted justice.

—
From the Western Messenger.

OUTRAGES OF MISSOURI MOBS ON MORMONS.

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these atrocities; reflect upon the hal- lowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural

and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

“Loud as a summer thunderbolt shall waken
A People’s voice.”

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a state of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors and tolerators of these wrongs, to make the small return now in their power, for their aggravated injustice. Life cannot be restored to the murdered, nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening, can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of laws and freedom, upon our own brethren. Is it actually true, that citizens, peaceable, industrious, temperate, orderly citizens, have been driven from their property, their houses burned, the furniture broken and scattered; their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death? Is it true that men have been tarred and feathered, whipt till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket-buts, that they have been shot down while crying for quarter, shot down unarmed and defenceless like hogs in a pen? Is it true that sick women have been driven from burning houses at midnight on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with help-

less infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defence? And were the guilty instigators and executioners of these massacres, arsons and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the Governor of the state? Were not the evidence on which the narrative of each one of these cruelties rests *incontrovertible*, no one could conceive that such fiend-like acts had actually been wrought by beings in human shape. Would, that, for the honor of our nature, they could be discredited. Our statement is strictly, *unexaggeratedly* true. It is only TOO MEAGRE, TOO FEEBLE.

That persons uninformed as to the facts may form some idea of the character of these Missouri mobs, we will extract an account, given under oath by Joseph Young, of the massacre at Haun's Mills.

The Mormons collected there, about twenty-eight [or thirty] men in number, had disarmed themselves, on an agreement with the mob, that there should be no hostilities on either side.

"It was about 4 o'clock, on the 29th of Oct., when I saw a large company of armed horsemen directing their course towards the mill with all possible speed, David Evans, seeing their superiority of numbers, (there being about 240 of them, according to their own account) swung his hat and cried for peace. This was not heeded, and they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about 100 rifles, aiming at a blacksmith's shop, into which our friends had fled for safety; and then charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers.

"When we arrived at the house of Mr. Haun, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front literally mangled to pieces. We were informed by Miss

Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with a corn cutter, by a Mr. Rogers, of Davies county, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. In the blacksmith's shop we found nine of our friends, eight of whom were already dead; the other struggling in his last agonies. Among others slain, I will mention a son of Warren Smith, nine years old, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze of Carroll, who presented his rifle near the boy's head, and literally blew off the upper part of it.—Mr. Stanley, of Carroll, told me that Glaze boasted of this fiend-like murder and heroic deed all over the country. The number killed and mortally wounded in this wanton murder was eighteen."

These, it may be said, were the acts of unauthorised mobs, against whom the militia of the state had been called out. True! But when after months, we may say years, of suffering from similar outrages, harrassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, these poor fellows deserted by the militia guard, unprotected by the state, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of "Mormon War" raised; and Gov. Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty *under oath* to save. In his order of Oct. 27, he says:

"The Mormons must be treated as enemies, and must be exterminated or driven from the state, if necessary, for the public good."

The Mormons had only defended themselves against infuriated and lawless rioters; so soon as Gen. Lucas arrived and presented the Governor's orders, they submitted to the authorities of the state. They gave up their arms, and were made prisoners. Let them tell their own story. We extract from their memorial to the legislature of Missouri.

“Men from the country were not allowed to go to their families, though in a suffering condition for food and firewood, the weather being very cold and stormy. (It will be recollected that at this time there was a most unprecedented fall of snow and severity of weather) Much property was destroyed by the troops in town, such as burning house-logs, rails, corn cribs, boards, &c., the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own, and all this without regard to owners, or asking leave of any one. In the mean time men were abused, women insulted and abused by the troops, and all this while we were kept prisoners.”

But Major Gen. Clark had now taken command, and we present his cold blooded, heartless address to these “*prisoners of war.*”

“It now devolves upon you to fulfil the *treaty*, (treaty indeed!) that you have entered into,—the leading items of which I now lay before you. The first of these you have already complied with, which is, to deliver up your leading men, to be tried according to law. Second.—That you deliver up your arms; this has been attended to. The third is, *that you assign over your property to defray the expenses of the war*: this you have also done. Another thing yet remains for you to comply with, which is, *that you leave the state forthwith; and whatever your feelings concerning this affair, whatever your innocence; it is nothing to me.*—Gen. Lucas has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the state, and had not your leaders been given up, and the treaty complied with, you and your families would have been destroyed, and your houses in ashes.”

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half clothed, unfed, robbed of teams and horses even, forced to make their way as they could to other states. One more picture we must present in order to give a glimpse of the horrors thus

permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of “a few facts concerning his family. (While he was in jail.)”

“His wife was confined on the 3rd of November, whilst Cornelius C. Gilliam, with one hundred painted men surrounded the house, screeching and hallooing in the attitude of Dealware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old, she was informed she could stay no longer, that she must not only leave the county but the state; that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open waggon with six helpless children, to make the best shift she could to get out of the state. The last news received from her, she was on the banks of the Mississippi river in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home.”

Now Let every one on reading this tale of horror, speak out fully, fearlessly. Had the Mormons been pirates, blood-stained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven, and in the sight of men, such acts are devilish.

What, in a word, were the causes of the madness of these mobs? The Mormons were deluded, obstinate, zealous, exclusive in their faith. They used the vague, prophetic denunciations of an enthusiastic sect. They retaliated the reproaches heaped upon them by religious opponents. This, we believe, was the great exciting cause. Their

first persecutions were attacks on their opinions, and ridicule of their absurdity.

Again, there were suspicions against the sincerity of their leading men.—They were thought to be speculators on the credulity of the ignorant. Blind prejudice multiplied evil suspicions, enmity misconstrued natural acts, slander swelled trifles into monstrous wrongs, idle curiosity, greedy of alarm, and eager to gossip, circulated rumors. Now add that they were a larger and growing community, allied together both by necessity and choice, and *withal prosperous*, and we have an explanation of the fear, jealousy, envy and hatred felt against them; *an explanation, but no justification.* The same elements were active and fierce in these Missouri outrages, which have kindled the faggot, and bared the sword, and opened the dungeon in all times. These elements were bigotry, ignorance, panic. And when we talk of living in an age of enlightenment liberty, and law, let us recollect with shame the burning of the convent at Charlestown, the absurd humbug of Maria Monk, and the countless wrongs which other mobs, for as slight pretexts, have wrought in almost every State in the Union. The blaze of these other disgraceful proceedings, is lost, however, in the hot glare of this infernal outbreak.

COMMUNICATIONS.

SPEAK ILL OF NO ONE, WITHOUT A JUST CAUSE.

Messrs Editors:—

For the benefit of those who are in the habit of dealing in ribaldry, low vituperation, calumny, and detraction, suffer me to present the following just remarks from the N. Y. Sun.

“There are many people in the world who are in the habit of speaking lightly or contemptuously of their neighbors, and some who do not scruple to treat those who are absent with the greatest disrespect, by showing up their faults to those who are present, without ever alluding to any good qualities they possess. There is nothing so detestable as this habit of backbiting in society; it often produces the great-

est bitterness of feeling between those who ought to live in peace and good fellowship towards each other, and it never does any good. It generally arises from a selfish feeling, but sometimes from thoughtlessness; in either case it is injurious to society, and ought to be condemned by every well-meaning and sensible person. Selfish persons have generally such an over-appreciation of themselves, and the situation they hold in society, that they are apt to speak of others with contempt, and are even happy when they discover the least fault (however trivial it may be,) in some of their neighbors or acquaintances. Instead, of which, it would be well for them to examine their own conduct, to see whether they were without fault, and ask themselves whether they would like any fault or foible they might be guilty of to be made the subject of conversation amongst their neighbors. It would be better if they were to consider the noble destiny which all mankind partake of in common with themselves, both as respects the great moral ends of this life, and the more sublime prospects of the future—if they would remember the great fellowship of our common humanity—the social end, which as parts, of a great community we are all working to attain, and which awaits us at the close of our brief existence. Let them reflect on these things and not offend their Creator by injuring their fellow creatures—rather let them judge others with tenderness, as they would wish to be judged, putting aside the weeds that cover the surface of the character of their neighbors, to ascertain the depth and sweetness of the clear water beneath it.”

Ponder well, and learn wisdom—
“deal justly, love mercy, and walk humbly with your God.”

JOAB,

General in Israel.

For the Times and Seasons.
THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAUVOO.
ITS CULTURE.

The Editor of the Cincinnati Farmer and Mechanic, in his paper of July 30th. A. D. 1834, says: “Seeds that have fallen on the ground in autumn will vegetate in the spring, and the plants thus produced, when they have attained a suitable size, may be set out at proper distances, in a good wet soil, previ-

ously prepared. It will not be safe to rely on this method of obtaining plants. It is better to sow the seeds in seed-beds, about the first of April. For early plants, sow them in a hot-bed, sheltered with grass covers, about the first of March; and when the plants are two inches high, set them out, taking care to keep them covered when the weather is cool, particularly during cold nights. Some few plants might be left in the hot-bed, or potted and forced in a green house. As the tomato requires free access of air and sun to ripen the fruit, shade should be avoided, and the plants tied up to stakes." David Thomas, Editor of the Genessee Farmer, in a letter dated Greatfield, near Aurora Post Office, Cayuga county, N. Y., 11th month, 26. 1835, says; "In regard to its culture, the Edinburgh Encyclopædist says, "The seed is sown on a hot bed in March; when the seedlings are two inches high, they are transplanted into a slight hot-bed 'till they acquire a little strength. They are then placed near a wall, pailing or reed hedge, to which they can be rained, in a sheltered place, with a full south exposure. Although these directions were designed for the cooler climate of Great Britain where the plant only ripens in favorable seasons, yet such care would hasten their ripening in this district; and it may be safely recommended to such as wish to have them early in summer. The Rev. Mr. W. Bostwick, in the 4th volume of the Genessee Farmer, says,—'the past season I had ripe tomatoes on the 4th of July, and an abundant supply for my table the rest of the summer. The mode of practice is this: in the month of January, or February, I sow a small quantity of the seed in a box, which I place in the window in my kitchen, taking the same care of the plants when they come up that I would of a green-house plant, to guard them against being frozen. They grow here 'till March or April, when they are transplanted into a hot-bed, where a part are to remain to produce the earliest fruit, and a part to be transplanted in the open ground when the season becomes warm.' Mr. Thomas says that he thinks Mr. Bostwick's mode of culture very judicious; but he thinks of "trying the experiment of planting on a raised border, like that recommended for melons." He further says,—"that the best writers advise to have them started under glass; and then to be transplanted. This operation is easily performed with the dipple, and they bear removal as well as cabbage plants. They are often allowed, however, to spring up in the garden from seeds which dropped in the preceding season; and though abundance of ripe fruit may be produced in this way, its lateness is an objection. Three feet apart, and four feet apart, have been recommended as the best distance by different writers; but if the plants are trained up on sticks, a fence, or a trellis, and not allowed to spread on the ground, either distance apart will answer well." Although the above opinions may be regarded as correct in most particulars, I must consider the writers in error in some points. The tomato is a procumbent plant, and never intended, therefore, by the God of Nature, to be trained up to any thing; it should lie on the ground; and to this end large hills should be raised at

least eight feet apart, in a moderately wet soil, and one plant placed in each hill. The ground between the hills should be kept perfectly free from weeds, and the plants suffered to take their course on the ground so as to take root at each joint, except in very wet seasons, when a minute quantity of small brush may be placed under the vines. The plants will usually cover the entire ground matured, produce much more bountifully, and have a better flavor and stronger acid. This plan, likewise, gives a full and fair exposure to the sun, and the fruit ripens much earlier in the season. I will give a sample of a single tomato, which probably, had a fair chance, being untrammelled by the nearness of other plants, to wit: "the garden of Nicholas Hobson, Esq. near Nashville, has produced the largest tomato plant, probably, that was ever seen. It came up spontaneously, and had grown until it covered an area of ground that measured 51 feet in circumference; and had attached to its tendrils the enormous number of five thousand two hundred and ninety-two tomatoes." The seed should be preserved by drying the entire fruit in Autumn, as this mode produces more vigorous plants than the washed seeds. "In transplanting annuals it is always desirable to have the earth, in which they sprouted, preserved around the root; and, in placing them observe not to press the earth, but to settle it by pouring on water enough to render it nearly fluid. By this method it will settle sufficiently compact without injuring the small fibres. Thus you have, in a compendious form, all the directions necessary to its most successful and present culture."

Passing Events.

LATE FROM FLORIDA.

We regret to have to again detail the murderous acts of the Florida Indians. When will there be an end to these things?

It appears from the Baltimore Republican that the Indians approached within 2 miles of St. Augustine itself and robbed a plantation.

Information has been received by the Savannah Georgian, from Palatka, which states that eight warriors had been in at Tampa, and stated that they would in a few days bring in three hundred Indians to hold "a talk."

The express rider between Forts Fanning and Macomb, who had been missing for some time, had been found quartered and thrown into a pond about ten miles from the latter named fort.

LENGTH OF DAYS.—A memoir addressed to the Academy of Sciences at Munich, by Dr. Tenzen, contains the following notice of the length of days

in the principal cities of Europe. At Berlin and London the longest day has sixteen and a half hours, and the shortest seven and a half. At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantzic, and Stettin, the longest day has seventeen hours, and the shortest seven.—At St Petersburg and Tobolsk, the longest has nineteen and the shortest five hours. At Tornea, in Finland, the longest day has twenty one hours and a half, and the shortest two and a half. At Wardorbus, in Norway, the day lasts from May 21 to July 22 without interruption; and in Spitzbergen the longest day lasts three months and a half.

There has been another attempt made to kill Louis Phillippe, the king of the French. The assassin missed his aim, however, and was arraigned for trial at the last accounts.

POETRY.

From the Quincy Whig.
COLUMBIA—MY COUNTRY
I love the land with banner spread
And waving gloriously—
The country where our fathers bled
To purchase Liberty.

I love the land where regal lord
Has never trod the soil:
Where humble merit meets reward
And plenty follows toil.

And when on fancy's wings, I ride
To other lands, afar;
My thoughts return—with conscious pride
I hail my country's star.

To frigid climes, thro' airy plains
By fancy's skill, I stray;
Where winter, crown'd with night, main-
tains
A lengthen'd rigid sway.

There, human thought, and seas and streams
Are mutually congeal'd;
And there existence, almost seems
With nonexistence seal'd.

I visit Grecia's Turkish coasts,
Long, long in darkness chain'd:
While superstitions sombre ghost
O'er intellect has reigned!

There female character, unfreed
From bigotry's control?
Too well attests Mohammed's creed,
That "woman has no soul!"

I list to music soft and sweet,
Along Liberia's shore;

Where Afric sand's salute the feet
Of Afric's sons, once more.

And while beneath the torrid skies
O'er burning plains I tread;
And see the lofty bamboo rise,
And broad banana spread.

With thrilling pleasure, oft I gaze,
Upon the scenery where
The brilliant fire-fly torches blaze
Upon the midnight air.

To Asia's empires, widely spread,
I decorously resort;
And with impartial defence, tread
Each high, imperial court.

And then, with fairy speed, I fly
To lands of brighter fame;
And Europe's prouder standards try,
And Freedom's banner, claim.

But O I find no country yet,
Like our Columbia, dear;
And often times, almost, forget
I LIVE AN EXILE HERE.

ELIZA R. SNOW

LAW NOTICE.

SAMPSON and PERKINS, Attorneys
and Counsellors at Law, Carthage, Han-
cock county, Ill.
December 1, 1840.—15—tf.

Letter and Writing Paper,

JUST received per steamer Mermaid, and
for sale at this office.
Nov. 15th 1840.

BOOKS OF MORMON, for sale at this
office, by wholesale or retail.
ALSO, For sale by Elder Erastus Snow,
Philadelphia city. Price, \$1 per copy whole-
sale, or \$1.25 retail.
Nov. 15th.

BLANKS of all kinds, for sale at this of-
fice. Nov. 15.

THE TIMES AND SEASONS,

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TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

VOL. 2. No. 4.] NAUVOO, ILLINOIS, DECEMBER 15, 1840. [Whole No. 16.

RISE OF THE CHURCH.

LETTER IV.

DEAR BROTHER —

In my last, published in the 3d No. of the Advocate I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the Saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our Brother J. Smith Jr's, age that was an error in the type—it should have been in the 17th.—You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are led away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.— And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—“Come unto me, all ye that labor, and are heavy laden and I will give you rest,” to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—“Ho, every one that thirsts, come ye to the waters,” without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—“Let him that is athirst, come,” and command him to send the same abroad, under any other consideration, than that “whosoever, would, might take the water of life freely,” to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day, as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Ma-

ker to bring its inhabitants to judgement. But to proceed with my narrative.

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and, perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was pre-

viously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least diffcultied to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord

I will proceed to do a marvelous work among this people, even a marvelous work and wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid: for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned: for thus has God deter-

mined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

THE GOSPEL. NO. IV.

Continued.

There is one thing necessary to know in order to have a correct knowledge of the gospel: it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3rd to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulged in his day to the generation among whom he lived, and to whom the Lord sent him.—
"Blessed be the God and Father of our

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11,12 “But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him *before the foundation of the world*”—Ephesians 1:3,4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam’s dust into man, he had

predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. “He hath chosen us *in* him, *in* whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward us, or in him he hath abounded towards us in all wisdom and prudence.” In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter and 8 verse: “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed.” The promise to which the apostle alludes is found in the book of Genesis 12:1,2,3. “Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15,16,17 and 18 verses: the promise reads thus: “And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing.”

In the former of these quotations it

is said, that *in thee shall all families of the earth* be blessed. And in the latter that *in thy seed shall all nations be blessed*.

In the 28 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8,9 and 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations. [for the generations of the thousand years.] Which covenant he made with Abraham, and his oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. The account of this confirmation we have in the 28 of Genesis, and the 10,11,12,13 and 14 verses.— "And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and beheld a ladder set upon the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it. And beheld the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.— And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families: or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3:8. It is necessary that the reader should notice particularly that it is *in Abraham,*

and *in his seed* that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that *in thy seed* shall all the families of the earth be blessed. He says thus, in the 16 verse: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again *in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in* Christ and it is *in* him we have redemption, the forgiveness of sins, and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in his seed* all the nations of the earth

should be blessed, or that *in* Christ all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed, that the apostle says, Rom. 9:3,7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11,12,13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8,9 And he says as quoted above, that, the gospel which he proclaimed, had been before preach-

ed to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26,27,28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.— And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been *baptized* into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we

with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter—

We have his proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37, 38, and 39 verses, it reads thus, "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "*as many of you as are baptized into Christ have put on Christ;*" and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and

prudence, through the gift of the Holy Spirit. These two apostles then s rely, had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Passing Events.

DESTRUCTION OF THE TOWN OF BAJA.

PESTH, May, 4th. The populous, industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

FIRE IN CINCINNATI.—There was a great fire in Cincinnati on the night of the 14th ult., commencing in Oranges' mattress factory, and extending from Broadway to Sycamore, and nearly to Front Street.

FIRE AT NATCHEZ.—Natchez under the hill, was visited by a severe fire on the 4th ult. Amount of loss, 38,000 dollars. There were some fifteen sufferers, among whom D. H. Moldby lost \$10,000.

FLORIDA.—By way of Savannah we have news from St. Augustine the 29th October. The Indians were still troublesome A plantation, about two miles from St. Augustine, was visited by a party of savages, and the negroes robbed of their blankets and clothing.—The intention was to set fire to the houses on the plantation, but the appearance of a few armed whites caused the enemy to flee with trepidation. No murders were committed.

At Tampa Bay it seems there had been a "big talk" with the Indians.—From the Pensacola Gazette we learn, that they had again broken faith and

left the whites to wonder at their treachery. On breaking loose at Tampa they killed one man, firing seven balls into his body and scalping him within a few hundred yards of 2500 troops, Thus ends the last attempt to form a treaty with the Seminoles.

CENSUS OF HANCOCK COUNTY.

Through the politeness of Mr. Williams, Clerk of the Circuit Court, we have the returns of the census for Hancock county. From which it appears that the whole number of male inhabitants is 5,284, whole number of females 4,724: total population 10,008. Number subject to military duty 1838.

In 1830 the whole population of the county was 448, showing an increase in ten years of 9,560. Where is there another county in the state, or even in the United States, that can show an increase in an equal ratio.—*Western World.*

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

NAUVOO, ILL. DEC. 15, 1840.

VALEDICTORY.

Being about to take leave of the Editorial department of the Times and Seasons, I wish to say a few words to its patrons and friends, those who have taken an interest in its welfare and prosperity, by giving it the very liberal support it has received. It is with peculiar feelings indeed, that I take my pen to address you, perhaps for the last time; recollection of the past comes rolling upon my mind like a torrent from the mountains, but to notice all the particulars of the past, would transend the limits of this address; suffice it to say, that two brief years since, I was confined in the low dungeon of a Missouri prison, together with several brethren, deprived of that liberty held so dear and

sacred by every freeborn American—and for no earthly reason, but because we believed in the fulfilment of those promises made by the great Jehovah to his ancient covenant people, Israel; and taught the same principles of the gospel which were taught by our Savior, and his Apostles, as recorded in the scriptures—the church was dispossessed of its inheritance and scattered to and fro through the world, like sheep devoured and scattered by ravening wolves—and the very press from which this sheet is issued; was buried in the bowels of the earth, to be saved from the robbers of the West. This was the situation of things two years since—but how happy the change—now we see the church flourishing at home and abroad—hundreds embracing the gospel daily—in the short space of three months no less than 1300 were baptized in England—the labor of the Elders is crowned with abundant success—the work of the Lord is rolling on with great rapidity, and no man can hinder. Under these circumstances, then, I take leave of the Times and Seasons, committing it to abler and better hands—to Elder D. C. Smith, my former partner, who, I am confident, will spare no pains to make it useful, and meet the highest anticipations of its patrons: I therefore respectfully solicit a continuance of the liberal patronage, heretofore, bestowed to the press, wishing all who seek to build up Zion, to bear in mind, that the press cannot be sustained without a liberal support.

With these brief remarks, I close by asking the blessings of a kind and be-

nificent Providence, to rest upon all his afflicted people, and to roll on his marvelous work and a wonder, until the watchman upon Mount Ephraim shall see eye to eye, the North give up, and the South keep not back, and the sons of Jacob be gathered to the mountain of the Lord, and all the Saints prepared to sit down at the marriage supper of the Lamb, and drink wine new in our Father's kingdom, even so, Amen.

E. ROBINSON.

TO THE PATRONS.

It will be seen in this No. that a new arrangement has been made in the Times department, which places me in a very responsible station; realizing, as I do, that much is depending upon a proper management of the press, as it is the source of all correct information; and should any incorrect principles be inculcated at any time, the conductor alone is responsible, and must render an account at the bar of God in the day of final retribution.

It is not out of a vain idea of speculation that I am induced to enter upon so responsible an undertaking; but a fervent desire to act the humble part, and if possible, be of some benefit to my fellow men, by uniting my feeble exertion with the servants of the Most High, to aid in the propelling of the great wheel which has been rolling for the last ten years; gathering up the honest hearted—"Hunting Israel from the mountains and from the holes of the rocks"—rending the kingdoms of the devil—putting to flight his *watchman*, and rearing up the kingdom of God, founded upon the "ROCK;" that when the winds and floods of the Almighty shall descend, and "the hills melt like wax at the presence of the Lord of the whole earth; and the heavens declare his righteousness and all the people see his glory," it shall remain firm and immovable as the pillars of heaven, or the throne of Jehovah. Having in view, then, the salvation of the human family, no pains will be spared on my part to make an interesting and valuable sheet. And it will also be expected that the faithful

Elders, in different parts of the world, will contribute from time to time upon doctrine, upon principle, and upon the spread of the work, which will make its columns doubly interesting.

D. C. SMITH.

We have received a very lengthy and interesting communication from Elders Kimball, Woodruff and Smith, containing an account of the first introduction of the gospel in the city of London, also, giving a minute and beautiful description of many of the public works and additions in that populous city; among other curious incidents mentioned by them we extract the following; "we sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years, it is covered with gold tissue; it contains a stone under the seat, over which all the Scottish Chiefs and Kings were crowned, ever since they were a nation, or people; they have a tradition among them, that it is Jacob's pillar."

We shall give the letter in full, in our next. The work is progressing rapidly in England, Ireland, and Scotland; upwards of one thousand and three hundred joined the church in the short space of three months.

The weather has been very pleasant and beautiful for a few weeks past, and while we hear of snow in different directions both north and south of us, we have seen none of the article here as yet, but we have dry and suitable weather for business, and sufficiently cold to blockade the Mississippi river with ice.

A GOOD CHANCE.

All those living adjacent to Nauvoo, who desire the accommodation, can have the privilege of suiting themselves, as wood flour, meal, pork, lard, butter and cheese will be received in payment for the "Times and Seasons." Printers, like all other men, live by *eating*; and in cold weather, *fire* is very useful—now do not let them suffer.

We have received the late message of Gov. Boggs, of Mo. but too late for comment in this No. In our next we shall notice some of his nefarious lies.

FOREIGN NEWS.

Manchester, England, Oct., 12, 1840.

E. ROBINSON AND D. C. SMITH,

Dear Brethren:

We left Manchester immediately after the July Conference for the purpose of visiting the city of London. We visited the churches which lay on our route through Staffordshire, Herefordshire, Worcestershire and Gloucestershire; and we had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day, many new doors were opening, and all things indicate a short work in England, the last meeting we held among the Saints while on this journey, was in the open air and field, in the town of Leigh Gloucestershire on the 16th Aug., we had an interesting time, we baptized 15 and ordained one Elder and two priests; the two priests came 12 miles to hear, we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham 5 miles and spent the night, there are several Saints in that place which we baptized. On the 18th we took coach and rode forty miles, through a level farming country, something like the Illinois prairies, we passed through Oxfordshire, leaving the Oxford university a little upon our left, this university consists of twenty colleges endowed, five halls not endowed, which is considered the largest and most noted university in the world, we then took the rail road and traveled seventy miles, had a view of the splendid Windsor Castle as we passed along, we landed at the London Great Western railway station at four o'clock P. M., from thence we took coach and rode a few miles into the city, we walked over London bridge and called upon Mr. Allgood, 19 King St. Borough, Mrs. Allgood is sister to Elder T. Turley's wife, she treated us kindly, gave us such refreshments as we

needed and directed us to lodgings in the neighborhood where we spent the night. After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth; we first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their Churches and Chapels, but of course you will not be astonished, when we inform you that they denied us this privilege and rejected our testimony. We next went to and fro through the city of London from day to day endeavoring to get some door open whereby we could warn the people and search out the honest in heart, when on diligent search we found the whole city given to covetousness, (which is idolatry.) priestcraft, tradition, superstition, and all manner of abominations, wickedness and uncleanness, and all doors closed against us, we did not hesitate to stand in the midst of the streets and, *Jonah* like cry repentance unto the inhabitants of that mighty city—The Metropolis of England—the pride and glory of Britain—the boast of the Gentiles and the largest commercial city in the world—containing one million five hundred thousands souls who are ripening in iniquity and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people and bearing a message which will prove a savior of life unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting gospel shall come, even unto the whole world; and the judgement of the great day shall manifest the truth of it unto all nations.—And it will ever sweeten the memory of that eventful period of our lives, to know that our labors on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labor, diligent search and perseverance, to find some of the blood of Ephraim, a few honest souls who were willing to receive and obey the gospel, and that we were enabled to lay the foundation of a work in the city of London, which will not be removed

until the city is warned, so that they will be left without excuse, and the Saints gathered out to stand in holy places, while judgment works: until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honor and glory of God. We have baptized 11 only in the city of London, but through faith, and the mercy of God, we ere long, expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London, while conversing with the common people, concerning the gospel, we found their highest attainments to be, "Why I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers, to expect any change in the last days.— While conversing with the ministers of the various orders of the day, upon the principles of the gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or any thing as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.— When we arose to preach unto the people repentance and baptism for the remission of sins, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the church and body of Christ being composed of Prophets, and Apostles, as well as other members, "Irvinites, Irvinites," would immediately dash into the mind. If, in the midst of our remarks, we even for once suffered the saying to drop from our lips "the testimony of Jesus is the spirit of prophesy," "O you belong to Joanna Southcoats!" would be heard arising from several places at once.—

If we spoke of the second coming of Christ, the cry would be, "Aitkenites." If we made mention of the priesthood, they would call us "Catholics." If we testified of the administering of angels, the people would reply, "the Irvinites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night." These salutations in connexion with a multitude of others, of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, gospels, Redeemers, plans of salvations, religious churches, commandments, essential and non essential, orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a trumpet to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation and that such as Christ and the Apostles preached.— But notwithstanding this we do not feel discouraged concerning a work being perfected in London but firmly believe there will be many souls embrace the fullness of the gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metropolis and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences; he attended the Bran Green and Gadfield Elm Conference held in Worcestershire on the 14th of September, and also the Frooms Hill Conference held in Herefordshire on the 21st of September; at these two Conferences he heard represented, 40 churches containing 1007 members, and 113 officers, viz: 19 elders, 78, priests, 15 teachers, and 1 deacon, the whole of which had received the fulness of the everlasting gospel and been baptized in less than seven months, in that part of the vineyard which he first opened

in the month of March, and the work is still progressing very rapidly throughout that region, and among the number baptized there has not been much less than one hundred preachers of the various orders of the day. He also attended the Conference of the Staffordshire Potteries, which met at Hanx on the 29th of September, and heard represented 231 members, 9 elders, 32 priests, 9 teachers and 9 deacons, most of which received the work, since our arrival there, last winter and spring; while he was attending these Conferences, Elders Kimball and G. A. Smith continued their labors in the city until the first of October at which time we met together again in Staffordshire and enjoyed each others company while journeying together to Manchester, at which place, the quorum of the traveling council, with many elders and Saints had the privilege of once more sitting in a general Conference together on the 6th of October, in the Carpenter's Hall in Manchester at which place we heard represented,

3626 Saints and 383 official members.
At the July Conference there was
2513 Saints and 256 official members,
Making an increase in three months, of
1113 Saints and 127 official members

besides over 200 Saints including many elders, priests, teachers and deacons who have emigrated to America which would make over 1300 additions to the churches in Europe during the last three months, and over 2000 since our Conference held in Preston on the 15th of April, which representation at that time was, 1671 Saints and 132 official members.

Thus you see the Lord hath given us an increase and blessed the labors of the servants of God universally in this land, for which we feel thankful, and our constant prayer to God is that his kingdom may roll forth, that the messengers bearing the everlasting gospel may be diligent, meek and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be FULL.

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

COMMUNICATIONS.

Plymouth, Dec. 1st, 1840.

D. C. SMITH:

Dear Brother,

I improve the opportunity of writing to you, that through the medium of the "Times and Seasons" the brethren may be informed, respecting the discharge of my duty for some time past. I am the more disposed to do so as many have thought my course of conduct strange and have had hard feelings respecting me. I do not wish to exonerate myself from all blame, but merely wish to state the circumstances in which I have been placed, which have been a barrier to my preaching the gospel to the extent, which my calling and standing in the church, many would suppose it was my duty to do.

I can assure you, that it is not because I have any doubts respecting the work of the last days, or, that I have been destitute of the love of God, or a desire that Zion should not flourish; but because my impoverished situation has rendered it necessary for me to use every exertion to support my family. And we read in the New Testament, "that he who will not provide for his own household is worse than an infidel and hath denied the faith."

Unfortunately for me, poverty has been my lot, ever since I was called to the ministry, and it has been through much tribulation that I have had to labor in the vineyard since that.

Dear Brother, you know very well, that it is impossible to do much, when our hands are tied, or when we have nothing to do with. Ever since I can remember, it has been the lot of my fathers family to suffer great privations and change of circumstances; for when, by our economy and industry we had procured a home, and the comforts of life, as oft has our prospects and comforts vanished and we have been reduced to distress and poverty.

By persecution and unrelenting hands of wicked men, have we been robbed, times almost without number, of our last morsel, and we like slaves or menials driven from our inheritances, and have had to seek a shelter in a more hospitable land.

It is true our homes, our wives and

children and the sacred rights guaranteed by the laws of our country, are as dear to us, as to other men; yet because of pure religion, and our faith in the work of the last days, our names are had in derision, our property divided among spoilers, and our peace destroyed.

When I reflect on these things, I am led to exclaim. Oh Lord! how long wilt thou suffer us to be trampled upon by our foes, persecuted from city to city, and our enemies to triumph over us? Let our past sufferings suffice, for we are weary and our souls desire rest. It is indeed painful to think, that the persecutions we have suffered, has been the means of shortening the days of our aged father, yes, it has deprived us of the society of one whom we loved; whose voice was more precious than the gold of Ophir, the riches of Peru, or ten thousand worlds like this. Oh! may his memory long remain, and his words be written as with a diamond on the tablets of our hearts, and serve as an instructor, a comforter, and rule, to guide us through this unfriendly world. I certainly have to regret, that while he suffered so much from the enemies of truth, I did not manifest more filial duty and affection towards a parent whose life and strength had been spent in the cause of truth, and for the salvation of his children; and I must say that I have reflected much on this subject in times past, while witnessing the declining years of our aged parents, and have said in my heart, how thankful ought we to be, for the privilege of receiving council from them, and enjoying their society in their old age.

Believing it to be a duty binding upon me, to "obey my parents," and "bow with reverence to grey hairs," I feel determined to attend to every duty, and follow the footsteps of our departed sire, come life or death, honor or reproach.

And I am happy to say that I have a prospect of soon being in a situation to leave my family, and go and assist my brethren, to prune the vineyard for the last time.

I realize my calling and responsibility, and am anxious to magnify my office, and preach to other nations the gospel of Christ, which is the power of God

to salvation to "blow the trumpet in Zion and sound the alarm in the holy mount," to accomplish which I intend to visit the churches in different parts of this State, and the eastern States, and as soon as I obtain sufficient funds, bid adieu for a time, to the land of my nativity, and lift up my voice on the shores of Europe, or wherever the Lord may direct.

I assure you my beloved Brother, that my heart beats high with love to the saints and to the cause of truth—their God is my God, and I am willing to share in their sorrows and tribulation knowing, if faithful, I shall share in their exaltation and glory.

I beg an interest in your prayers and the prayers of the Saints, that I may be a polished shaft in the quiver of the Lord, be an honor to the church; and to my father's house, and a blessing to the people, wherever my lot shall be cast.

I remain your

Affectionate Brother.

WILLIAM SMITH.

Mansfield, Conn. Oct. 4, 1840.

DEAR BRETHREN:

It is with pleasure that I take my pen to inform you of my labors, and the work of God in the East. May 1st, 1840, I took a mission from Boston to travel in Massachusetts came to the town of Northbridge, and gave out an appointment. The people came out in great numbers to hear these strange things, and I soon had full houses, and inquiries from all the vicinity. I preached a few times and the people gave good attention, and began to search the scriptures for a more perfect knowledge of the things taught, and the result was that some became convinced, and four came forward for baptism. I labored a few weeks and organized a branch of the church consisting of ten members. I soon had invitations to come and preach in the adjoining towns, and have been enabled to set forth the first principles of the gospel, and give in a measure, an understanding of the great work which God has commenced in these last days: many are enquiring in this section.—Massachusetts, has had but few visits from the Elders, and the people are yearning for instruction on this sab-

ject; you evidently are aware that Massachusetts is the great emporium for manufacturing principles, and sending out heralds to propogate them, by which means the people are enveloped in superstition and their minds crowded with the traditions of men; they therefore need much instruction and faithful laborers to convince them of their errors.

During my labors in this section, I received a letter from Elder Phineas Richards, stating the commencement of a work in Mansfield Conn., and a pressing invitation to come and help him: I deemed the call of importance, and soon answered his request, and had the pleasure of seeing a good begun work—17 had been baptized and many more were enquiring. I stopped two weeks and added 12 more; our desire was that God would send us more laborers, and he soon comforted us by the appearance of three faithful Elders, W. W. Rust, Samuel Parker, and McClanathan. Elder Richards has been obliged to go home, and this field is added to my labors. Here is a field for labor for more than a hundred miles, with open doors every 25 miles, with an organized branch in 4 different sections. I hope, dear brethren, you will consider Mass. and Conn., and inform the Elders of their wants, we have work enough for ten more, if you know any journeying East, please tell them to call at Manly Barrows, Mansfield, Conn., William Suet, North bridge, Mass.—John Haven. Holliston, Mass.

My desire is for the prosperity of Zion, I see every day the importance of humility, that the work of God may prosper, and therefore ask the prayers of my brethren, that I may be kept from every false way, and be led into the truth as it is in Jesus. I have baptized 50 all in good standing.

Yours in the Gospel,

JOSEPH BALL.

The following defence of Mrs. Laura Owens, was handed us by a friend some time since, and we think it of too much value to be lost. She was cast out of the Presbyterian church for embracing the truth, and denied the

privilege of making her defence according to the laws and regulations of their church.—Ed.

MRS. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

Feeling it a duty incumbent upon me, to lay before the minds of this people, some of the arguments that have led me to embrace, (instead of heresy,) what I verily believe to be the fullness of the gospel. As the church to which I formerly belonged has boldly asserted that I have embraced heresy, and will not grant me the privilege of openly avowing my sentiments, or vindicating myself, I therefore take this method, believing it to be my duty, in the fear of God—hoping the public will overlook all errors or mistakes that may be seen for the lack of education, which I greatly stand in need of, in undertaking this task. And finally believing that God will assist me in vindicating his truth, I will endeavor to proceed.

1st. That there has been a falling away from the apostolic order, none will pretend to deny; therefore, we will naturally conclude there must be a restoration before God's people can be of one heart, and one mind, and the watchmen see eye to eye concerning the deep things of God. The churches throughout christendom boldly assert, we need no revelation from God, in this enlightened age of the world. Do they get this from the bible, or is it man's opinion? I will just call the attention of my readers to 1st Corinthians 1st, 2nd, 3d, chapters, where they will see it delineated in what light God views the wisdom of the world? 19th verse. For it is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent, 20th verse. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? 21st. For after that, in the wisdom of God, the world by wisdom, knew not God; it pleased God, by the foolishness of preaching to save them that believe, 25th verse. Because the foolishness of God, is wiser than men, and the weakness of God is stronger than men, 27th

verse. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the things, which are mighty, 29th verse. And base things, of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought, things that are, 29th verse. That no flesh should glory in his presence. Chap. 2: 10th verse.— But God hath revealed them unto us, by his spirit, for the spirit searcheth all things, yea the deep things, of God.— Gal. 12th verse. Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us, of God, 13th verse. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Now our next endeavor is to prove that we have not had the teachings of the Holy Ghost since the fall of the church, John 14: 16th verse. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 26th verse. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Let an unprejudiced mind take a view of the church, and see if it can be possible that it has had the teachings of the Holy Ghost. Chap. 16: 13th verse. Howbeit, when he, the spirit of truth is come, he will guide you into all truth; whatsoever he shall hear, that shall he speak; and he will shew you things to come. O my friends, (for such I must still call you, althought you cast my name out as evil,) I desire that you would rend the veil of prejudice and long established custom, and examine, this text of scripture faithfully, and then cast your eyes over christendom. Instead of enjoying the unanimity of the spirit, one heart, one mind, one faith, one Lord, one baptism. There are as many different opinions, almost as there are men, and yet they found their faith upon the word of God. Thence you see how plain it is that we have not the teachings of the Holy Ghost to guide us into all truth, * * * * but the

honest in heart, that keep the commandments of God, and have the testimony of Jesus Christ, since the fall of the church, have had comfort, peace, and joy in believing. They say also, that we were not to have those gifts in the church that it formerly enjoyed, but can they prove it from the word of God; for where it says, Cor. 13: 8th verse. Prophecies shall fail, tongues shall cease, it also says, knowledge shall vanish away, and as far as they have ceased the true knowledge of the Lord has vanished away. Although we do not believe it had reference to that in particular, for it goes on to say, for we know in part, and we prophesy in part, 10th verse. But when that which is perfect is come, then that which is in part shall be done away, 12th verse. For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known.— Thence you see there will be no need of prophecies; or revelations, at that time. 1st Cor. 12th chapter. Now there are diversities of gifts, but the same spirit, 13th verse. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit, 14th verse. For the body is not one member, but many, 18th verse. But now hath God set the members every one of them into one body, as it hath pleased him, 28th verse. And God hath set some in the church, 1st Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Ephesians 4: 11th verse. And he gave some apostles; and some prophets, and some evangelists, and some pastors, and teachers. And what were these for; why, 12th verse. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Now here it tells us how long they were to continue, 13th verse. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. And they were designed to preserve us, 14th verse. That we henceforth be no more children, tossed to and fro, and carried

about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, 15th. But speaking the truth in love, may grow up unto him in all things, which is the head even Christ.

[TO BE CONTINUED]

BEWARE OF THIEVES!!

Several individuals have of late absconded from this place whom, it is believed, from facts that have come to light, were notorious thieves: the public would do well to be on their guard; their names are as follows: James R. Bingham, Alanson Brown, David Holman and Artemus Johnson. The latter made his escape from the Sheriff of this county a few weeks since, being committed for further trial on default of bond for \$500,—Ed.

HYMENIAL.

MARRIED—In this place on the 6th of Dec. 1840, by Elder R. A. Allred, Mr. Joseph Egbert, to Miss Mary C. Allred.

—Near Lima, Adams co. on the 17th Sept. by Elder Isaac Morley, Mr. William Burges to Miss Mariah Pulsipher.

—Near Lima, on the 29th ult. by Elder Aaron York, Mr. Richland Carter, to Miss Hannah Parker.

DISSOLUTION.

THE co-partnership heretofore existing between E. Robinson and D. C. Smith, of the firm of Robinson & Smith, is this day dissolved by mutual consent. The debts and accounts, of the paper and job printing will be settled by D. C. Smith, who has them prepared for settlement. All business belonging to the Books, or Book & fancy printing will be attended to by E. Robinson.

E. ROBINSON.
D. C. SMITH.

Nauvoo, Dec. 14, 1840.

NOTICE TO AGENTS.

THE traveling and presiding Elders of the church of Jesus Christ of Latter Day Saints, are authorized, and solicited to act as Agents for the Times and Seasons. Also Post Masters, who feel an interest in the spread of useful knowledge. All communications addressed to the Editor, Post Paid.—Ed.

TO THE HIGH PRIESTHOOD.

The High Priests of the Church of Jesus Christ, of Latter Day Saints, of Nauvoo and vicinity, are requested to meet at the office of Joseph Smith, on the first Sunday in January next, at 1 o'clock P. M.

D. C. SMITH Pres't. H. P. H. AMASA LYMAN Counselor.

TO THE PUBLIC.

I HEREBY warn all persons against taking an assignment on a mortgage executed by me to William Robison, on the seventh day of October, one thousand eight hundred and thirty nine, on the following tract or parcel of land, lying in the county of Hancock, and state of Illinois, to wit: one undivided half of the south half, of the south west quarter of section thirty one, in township seven north, and range eight west of the fourth principal meridian. Also the south half of the west half, of the south east quarter of section thirty one, in township seven north, and range eight west, of fourth principle meridian. And the south half of the north west quarter, of section thirty six, in township, seven north, and range nine west, of the fourth principal meridian. I have made payment, and tender of payment to the full amount of all the requirements of said mortgage, to said Robinson; according to the tenor of a written contract, which I hold in my possession in relation to said mortgage.

R. B. THOMPSON.

Nauvoo, Dec. 14th, 1840.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.

Nov. 15th.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bees Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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

TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

Vol., 2. No. 5.] CITY OF NAUVOO, ILLINOIS, JAN. 1, 1841. [Whole No. 17

PROPOSALS,

BY

DON CARLOS SMITH,

For publishing at the City of Nauvoo, Hancock County Illinois, a semi-monthly periodical, to be entitled the

TIMES AND SEASONS.

As the present is an era big with interesting events, both in the political and religious world, every vehicle of correct information must necessarily find an important part to perform. With the rapid march of mind towards the summit of its destination, it is but self-evident, that accumulating means of knowledge are constantly demanded. With no other than a benevolent desire of benefiting mankind, do we contemplate sending forth this periodical among the many now in so noble an enterprise.

This paper is designed to be a miscellaneous work, containing two distinct departments, in order to accommodate all classes who have the least literary taste.

The first department will advocate the doctrines of the “CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,” and will be devoted to *Ecclesiastical* and *Theological* matter; for which original essays will be solicited. This department will comprise such articles as come under the denomination of *Original*, *Eclectic*, *Analectic*, and *Analytic*.

The second department, to be divided in similar form, will contain miscellaneous matter, upon which succinct compends of interesting news will be given in the various departments of the *Literary*, and *Scientific* world; embellished, occasionally, with the charms of Poetry. A small portion of this department will be assigned to Advertisements.

CONDITIONS.

The *TIMES AND SEASONS* will be published on the 1st and 15th of every month, at *TWO DOLLARS per annum*, payable in ALL CASES *in advance*—and will contain 16 pages *octavo*. Any person procuring *FIVE NEW subscribers*, and forwarding *US TEN DOLLARS current money*, shall receive *ONE volume gratis*.

Letters on business must be addressed to the *Editor*, and *POST PAID*, otherwise they will not be taken from the Post Office.

POST-SCRIPT. No person will be considered an accredited agent, subsequent to this date, (Jan. 1st, 1841,) whose name does not appear on the published list.

Nota Bene. The following is an extract from the instructions recently addressed to all the Postmasters of the United States by the Postmaster General:

“Postmasters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.”

EXTRACT FROM AN
EPISTLE TO THE ELDERS IN
ENGLAND.

TO THE TRAVELLING HIGH COUNCIL
AND ELDERS OF THE CHURCH OF JE-
SUS CHRIST, OF LATTER DAY SAINTS
IN GREAT BRITAIN.

Beloved Brethren,

May grace, mercy and peace rest upon you, from God the Father and the Lord Jesus Christ:—

Having several communications lying before me from my brethren the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account, that you may, by your virtue, faith, diligence and charity commend yourselves to one another, to the church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the

experience and capability of her captain, pilot and crew.

It is, likewise, very satisfactory to my mind that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to council and vied with each other in this labor of love, and in the promotion of truth and righteousness; this is as it should be in the church of Jesus Christ; unity is strength.—“How pleasing it is for brethren to dwell together in unity.” Let the Saints of the Most High ever cultivate this principles and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily, and cheerfully obeyed. Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race— this has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth, and for so doing, I pray that heaven’s choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labors in the spring. Having carried the testimony to that land, and numbers having received it; consequently the heaven can now spread without your being obliged to stay—another thing, there has been some whisperings of the spirit that there will be some agitations, some excitements and some trouble in the land in which you are now laboring. I would therefore say in the mean time, be diligent, organize the churches and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inas-

much as this place has been appointed for the gathering of the Saints, it is necessary that, it should be attended to in the order that the Lord intends it should—to this end I would say, that as there are great numbers of the Saints in England who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accustomed to making machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which, but very few can boast of; and by establishing cotton factories, founderies, potteries, &c. &c., would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject, as its reasonableness must be obvious to every mind. In my former epistle, I told you my mind respecting the printing of the Book of Mormon, Hymn Book &c. I have been favored by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth.

You can use your own pleasure respecting the printing the Doctrine and Covenants: if there is a great demand for them I have no objections, but would rather encourage it. I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the spirit of the Lord has directed you, and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not your own aggrandizement and selfish interests: as long as the Saints manifest

such a disposition, their councils will be approved of, and their exertions crowned with success. There are many things of much importance on which you ask council, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore, you will excuse me for not entering into detail: if I should see any thing that was wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder P. P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain, who is conversant with the rules and regulations of the church, and continue the paper which is published; consequently, taking all these things into consideration, I would not press it upon Bro. Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly: and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place.

There are, at present, about 3,000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prospering circumstances. Provisions are much lower than when you left—Flour is worth about \$4 per barrel. Corn and potatoes about 25 cents per bushel, and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe by the Times and Seasons that we are about building a Temple, for the worship of our God, in this place: preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it, that there is in this region of country; it is expected to be considerably larger than the one in

Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature, for the incorporation of the city of Nauvoo, and for the establishing of a Seminary of learning and other purposes, which I expect will pass in a short time.

You will also have received intelligence of the death of my father, which event although painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord, was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society, have joined the church and become obedient to the faith, and I am happy to inform you that the work is spreading very fast upon this continent; some of the brethren are now in New Orleans, and we expect a large gathering from the South.

I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to council.

Brother's Robinson & Smith lately had a letter from Elders Kimball, Smith and Woodruff, in London, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should prior to your leaving England, send the gospel into as many parts as you possibly can.

Beloved Brethren, you must be aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the re-

lationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize in some measure my responsibility and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven; so, that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory: can I rely on your prayers to our heavenly Father on my behalf, and on the prayers of all my brethren and sisters in England, (whom having not seen yet I love,) that I may be enabled to escape every stratagem of satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember, that great things depend on their individual exertion, and that they are called to be co-workers with us and the holy spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man, predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind the enemies we have to contend against are subtle and well skilled in maneuvering it behooves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst, and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves but to God, by

so doing the greatest blessings will rest upon us both in time and in eternity.

JOSEPH SMITH.

FOREIGN NEWS.

London, Oct. 28th, 1840.

BROTHERS ROBINSON & SMITH:

As we consider it perfectly consistent with our calling, with reason and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, or whether it be of things past present or to come, whether it be in heaven, earth or hell, air or seas; or whether we obtain this knowledge by being local or travelling, by study or by faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavoring to avail ourselves of every opportunity in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you from time to time, which may not be uninteresting to your readers. We will on this occasion make a few extracts from Elder Woodruff's Journal, concerning certain places which we visited while in the city of London, which is at your disposal.

On the 21st of August 1840 we visited the noted monument erected in commemoration of the dreadful fire of London, in the year 1666, built under the inspection of that great architect, Sir Christopher Wren. We entered a door at its base, (paid 1d on entering) and ascended 345 black marble steps, which brought us 200 feet into the air, about 150 feet above the highest dwellings; we stepped on the outside of the pillar; surrounded by an iron railing, which at once presented to our view an indescribable scenery upon every hand. Here we were standing 200 feet in the air, upon the highest and finest modern column in the world, and with the glance of the naked eye, we could overlook, and survey the largest, most noted, populous and splendid commer-

cial city upon the face of the whole earth; even a city containing a million and a half of human beings, and such a grand scenery, and sublime prospect our eyes never before beheld. We were situated so as to overlook nearly the whole city. East of us lay the splendid Tower of London and the Mint. North the mansion of the Lord Mayor of London and the Bank of England. Northwest, St. Pauls Cathedral. West, Westminster Abbey, House of Parliament, Buckingham Palace, &c. South lies the river Thames running from west to east with five large arched bridges across it in full view, and another which is not seen from the pillar, making six, five of which are hewn stone, and one is all of solid cast iron, viz: Southwark, while London, Blackfriars, Waterloo, Westminster and Vauxhall bridges, are all stone. On the south of the river lies the Borough &c. In addition to these were hundreds of churches, chapels, spires and monuments standing in the midst of one universal, dense mass of brick and stone buildings; covering about six miles square of ground. While viewing this scenery in a clear day and beholding the streets and bridges crowded with human beings of every rank and station, and with beasts and vehicles of every kind, and the Thames covered with British Shipping, from the skiff to the man of war, a Prussian traveler, (citizen of Berlin) who was standing by our side, exclaims, "I have traveled over Europe and Asia and other parts of the world, but I have never before found a spot upon the face of the earth which hath presented to my view as grand a scenery as the one now lying before us." This monument is 24 feet higher than Trajans Pillar at Rome: it cost \$75,500. The following is inscribed upon one side of the monument in Latin. "In the year of Christ 1666, the second day of Sept., from hence at the distance of two hundred and two feet, the height of this column, about midnight a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent part, but also places very remote, with incredible noise and fury: it consumed 89 churches, the gates of the city, Guildhall, many public struc-

tures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets and 26 wards; it utterly destroyed 15 and left 8 others shattered and half burnt.—The ruins of the city were 436 acres, from the Tower by the Thames side, to the Temple church: from the north, east gate along the city wall to Holborn bridge. To the estates and fortunes of the citizens it was merciless, but to their lives, very favorable, (only eight being lost,) that it might in all things resemble the last conflagration of the world. The destruction was sudden, for in a small space of time the same city was seen most flourishing, and reduced to nothing, three days after when the fatal fire had baffled all human councils and endeavors, the opinion of all, as it were by the will of heaven, it stopped, and on every side was extinguished.”

On the 1st day of September we visited the Thames Tunnel, by descending about 80 feet into the bowels of the earth on the south side of the river, and entering the archway on the left which was finished 1120 feet and was beautifully lighted up with gas; we walked through it under the Thames, with the river and British shipping over our heads: in the middle of the river there was only about 15 feet between the top of the arch and the bed of the river—there is two archways 22 feet high, the whole length of the Tunnel which affords free communication from one shore to the other. This is considered one the most stupenduous works of modern times, and truly shows that man hath sought out many inventions.

On the 24th of August we visited St. Pauls church, the whole history of which would be too tedious to be inserted here, suffice it to say, it was first built by St. Augustine in the year A. D. 610. It was destroyed by fire in 961 and rebuilt the following year; it was not till the reign of Athelstan that London became the metropolis of England, and it was to this Prince, more perhaps, than to any of his predecessors, that the Cathedral of Saint Paul was indebted for its permanent establishment and pre-eminence. In 1096 this Cathedral was again destroyed by fire, which also involved the

greater part of the metropolis in ruin. It was sufficiently rebuilt by 1099, to again admit of public worship, and again partly burned 1132, and again in 1135-6 it sustained considerable injury. It was fired by lightning in 1444 and repaired in 1462. In June 1561 the spire was again set on fire which destroyed spire and roof. Repairs were commenced by Queen Elizabeth and finished by Laud and king Charles the first, who expended £104,330 7-8, but immediately dissensions arose between the king and parliament, the revenues of the church was confiscated, the money and materials seized by the parliament, and the whole body of the building was converted into stables and barracks for dragoons. It was again repaired in the reign of Charles the second, but it was not finished before it became a prey to the flames in the great fire of London 1666, which destroyed the chief part of the metropolis: the above is a very brief history of St. Pauls church until 1666.

The now present building, or new Cathedral was built under the direction of Sir Christopher Wren, the first stone was laid on the 21st of June, 1674 and the highest stone of the pile was laid at the top of the lantern by Mr. Christopher Wren, the son of the architect in the year 1710, and the last finishing and adorning the church was issued in 1715 by George the first; the whole expense of erecting this magnificent structure, was about £736,000, near \$3,680,000. The entire dimensions of the Cathedral is as follows: length of the church from east to west is 500 feet, the breadth of the body is 285 feet, the height from the pavement in the street to the top of the cross over the dome is 404 feet, two campanile towers at the west end, are each 222 feet in height, the general height of the wall is about 90 feet; it was 40 years in building, and covers about two acres of ground. It contains 47 monuments of fine marble erected over the tombs of certain Lords, Bishops, Generals, Earls and other titles, who had distinguished themselves in the military service of Great Britain and otherwise, Lord Nelson being the most noted.—We walked through this church from the base to the ball, being about 400 feet high, from which place we could

also have a view of the city, we passed through the whispering gallery as we ascended, and though it was exceeding large yet a whisper could be distinctly heard and understood from the most remote part of it, and when the door shut together it would penetrate the ear like peals of thunder. This is considered the largest Cathedral in the world excepting the Vatican Temple at Rome dedicated to St. Peter.

On the 5th of September we visited Westminster Abbey, which is composed of 11 chapels, (only separated by walls or partitions,) viz: St. Benedicts, St. Edmund, St. Nicholas, Henry the Seventh, St. Paul, St. Edward the confessor, St. Erasmus, Abbot Islip, St. John, St. Andrew and St. Michael. These chapels contain the bodies, tombs and monuments of 13 kings, viz: Edward I, III, V, VI, Charles II, Henry III, V, VII, James I, George II, Richard II, William III, and Seberty king of the east Saxons, who first built this church, and died, July, 616. Also 13 Queens, viz: Athelgoda Queen of Seberty who died September 13 615, and Philippa, Matilda, Mary I and II, and Queen Mary of Scotland, Elizabeth, Catherine, Queen Anne, Editha, Eleanor and Caroline, and of 6 princes, 11 Dukes, 7 Duchess's 1 Marquis, 7 Lords, 3 Vicounts, 8 Countesses, 3 Barons, 16 Earls, 11 Admirals, 10 Generals, 5 Colonels, 3 Majors, 10 Captains, 4 Lieutenants, 16 Bishops, 6 Divines, 15 Doctors, 52 Sirs, 152 Gentleman and 48 Ladies, making 421 persons who have been deposited in vaults in this abbey, and monuments erected to their memory.

We saw the full stature and perfect likeness of Queens Elizabeth, Mary and Anne, Lord Nelson, Pitt and others. We sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years, it is covered with gold tissue, it contains a stone under the seat, upon which all the Scottish Chiefs and Kings were crowned ever since they were a nation, or people; they have a tradition among them that it is Jacob's Pillar. In walking through this abbey, we see frequent marks of violence from Oliver Cromwell in defacing some of the tombs, monuments and brass work

with which some of the abbey was adorned. Here we behold the art of man with all its combined force and power, spun to the finest thread, and expanded to the fullest extent, in the building and finishing of this abbey as a general whole, but more especially, that part called Henry the seventh chapel; and a visit to this chapel is not only worthy of the attention of all travelers, but to occupy a place in the Journal of any historian that has any interest in British antiquity.

While speaking upon this subject, we would not pass over our visit to the House of Parliament, which is but a few rods from the abbey. As we entered the House of Lords, (now occupied by the Commons,) we did not behold so much to interest the sight of the eye as the meditation of the mind, however, we had the privilege of resting ourselves, by sitting in the chair in which the speaker of the House of Lords had sat for many years. In this room all the speeches were made by Mr. Wm. Pitt while advocating the American cause before the Revolution. In this room all the laws were made that now governs and controls near 200,000,000 of human beings.—The House of Commons being burnt down several years since they now occupy this room, and another one is erected where the House of Lords sit. Some might suppose, that a House of Parliament fitted up to contain Kings, Lords and Commons would be extravagant and expensive, but we found it quite the reverse: It is exceedingly plain and undecorated. On entering the room, one would sooner think he was in an American school house, rather than in a House of Lords, and Commons. While retiring from this scenery we had a view of the order of British soldiers, or foot guards while on parade in St. James Park, accompanied by a full band of music: also of the Queen's horse guards, well mounted upon black horses, the bodies of the men covered with steel which was glistening in the sun. We had a view of the monument erected in honor to the Duke of York which was 135 feet in height, and of the mansion of Queen Dowager—in fine St. James Park is surrounded with dwellings, mansions, castles, and Palaces, of the first class

ns to size, splendor and note of any in London, of which Buckingham palace is chief, this is for the royal family, and is occupied by her majesty queen Victoria, and his highness prince Albert, when they are in the metropolis. This palace was built by his late majesty William IV, it covers a number of acres of ground, and is a very costly and splendid edifice: every door, entrance and gate leading to it is strongly guarded with armed soldiers. While we were there we saw his highness prince Albert while riding from his palace across St. James Park, mounted upon a gray horse accompanied only by his groom. We have visited the British Museum, which contains a vast number and quantity of Egyptian Sepulchres, Mummies, Hieroglyphics, and Papyrus, the history and account of which we feel much interested in, and shall forward you an account of the same in a future communication.

We subscribe ourselves your brethren in the everlasting covenant,

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

FRIDAY, JANUARY, 1, 1841.

MUNICIPAL ELECTION.

DOCTOR BENNETT will address the citizens of Nauvoo, on to-morrow, (Saturday, January 2nd,) at the Messrs. Law's store, at 1 o'clock, P. M., in relation to the municipal election; at which time and place candidates will be put in nomination for the City Council—election to take place on the 1st Monday in February *proximo*.

GENERAL BENNETT has just returned from the *City of Springfield* with a law embracing three charters with the most liberal provisions ever granted by a

legislative assembly—one for the "*city of Nauvoo*," another for the "*Nauvoo Legion*," and a third for the "*University of the City of Nauvoo*," all of which will be laid before our readers in our next number. The present state government of Illinois will always be remembered with gratitude by the recipients of these noble blessings, who, we hope, will ever strive to prove themselves worthy so great favors.

LILBURN W. BOGGS.

The THING whose name stands at the head of this article is not a stranger to our people,—he is known, not for works of righteousness which he has done, but for the cruel murders which he caused to be perpetrated on the innocent and defenceless. His political career has been stained with blood, and cruelty and oppression have attended on every step: but his political life has ended; hear his expiring groans—

"Since your last session, the unpleasant difficulties between a portion of our State and the Mormons have entirely subsided, with the exception of some slight interruptions on our north-eastern border.—After that infatuated and deluded sect had left our State, they industriously propagated throughout the Union, the most exaggerated details of our difficulties and the foulest calumnies against our citizens. In some of our eastern cities, missionaries of their creed were employed daily in making converts to their cause by proclaiming the cruelties which they alleged they had endured at the hands of our authorities. The report of our alleged barbarities has not been confined to our Union, but even at this day in Europe they are made the groundwork of proselyting, and their orators find it to their interest to distort the facts into a persecution, which in every religious excitement that has marked the history of the earth, has always been found

the most enecting weapon of conversion.

In all intestine commotions, particularly when mingled with religious fever it frequently happens that cases occur of peculiar hardship and unusual distress, and when public sympathy is excited in their behalf, these unavoidable consequences of civil dissension may easily be magnified into barbarous cruelty—that such cases arose in the course of that difficulty, I do not doubt. But they must be attributed to the excited nature of the contest between the parties and not to any desire on the part of our constituted authorities to wilfully or cruelly oppress them.

These people have violated the laws of the land by open and avowed resistance to them, they had undertaken without the aid of the civil authority to redress their real or fancied grievances—they had instituted among themselves a government of their own, independent of—and in opposition to the government of this State—they had at an inclement season of the year driven the inhabitants of an entire county from their homes, ravaged their crops and destroyed their dwellings. Under these circumstances it became the imperious duty of the executive to interpose and exercise the powers with which he was invested, to protect the lives and property of our citizens, to restore order and tranquility to the country and maintain the supremacy of our laws.

We owe to our reputation, both home and abroad, the duty of cleansing every aspersion that may rest upon it. Our State character should be held equally as dear as our individual reputation, and we should use the same exertions in maintaining the one as spotless as the other. Full testimony as to all the necessary facts of that controversy has been preserved or can easily be procured. Written evidence on both sides has been filed among the papers of your last session, and forms a part also of the records of several of our courts. The facts as they occurred can be presented to the world upon proof perfectly conclusive, and the reputation of our State can be rescued from reproach by an exposition of the true causes and events of those difficulties

In recommending the publication of this testimony, I have no care about its effect upon the principles of that sect. Our Constitution has given us the high privilege of religious independence and left the worship of the Supreme to the unfettered will of every member of the community. If true the creed of that sect will ultimately triumph, if false it will “die amidst its worshippers.” To explain the attitude which we have been made to assume, I would recommend the publication of all the evidence relating to the occurrence and distributing the same to the chief authorities of each State.”

The above is an extract from his message to the Legislature of Missouri, delivered on the 17th, Nov. 1840.— All who know the facts, whether saints or sinners, will perceive that it is a *tissue of lies from the pen of a demon*—he evidently shudders at the contemplation of his own crimes, but he is gone, yes, LILBURN is gone down to the dark and dreary abode of his brother, and prototype; NERO, there to associate with kindred spirits, and partake of the dainties of his father's (the devil's) table.— Farewell. NERO! farewell, LILBURN!! injustice and cruelty have met together, fiends and demons have kissed each other.

From the Illinois Democrat of Nov. 21, 1840.

“All the combined factions and fragments and sects of religion, morals and politics, have been arrayed against us. The Abolitionists falsely pretended that they were neutral between the great contending parties. Their strength was a reserved force, which fought us in ambush, under the standard of Federalism.”

(C) “THE DELUDED and INFATUATED MORMONS WERE MUSTERED LIKE *so many regular soldiers*, by that INFAMOUS IMPOSTER JOE SMITH.” ↵

What a beautiful specimen of democracy is here exhibited; by those too who know as little about “Joe Smith”

and the "Mormons" as a child knows about the Emperor of Russia or the Chinese Empire. The Mormons voted, to be sure, and they had an unquestionable right so to do, according to the constitution and laws of our country: but that they were "mustered like so many regular soldiers, by Joe (Smith, as they are pleased to call him,) we have yet to learn, as he was about 500 miles from our place on the day of the election; however, this is no difference, our holy religion is the MARK upon which the gun was leveled: but as Virginius has spoken our feelings upon the subject, we submit his remarks, copied from the Sangamon Journal—they are appropriate and to the point—they do honor to himself, and to the cause of Republicanism—read them.—Ep.

The above precious and *liberal* morceau is taken from a long article in the last Illinois Democrat, printed in Jacksonville, Morgan county, and is one of the most prominent leading Van Buren papers in this State. * * * The paragraph above quoted declares that all sects of religion were arrayed against the Radicals and Agrarians who were the chief supporters of Van Buren in the late political contest through which we have just passed. The assertion is in the main correct—it is not of that I complain,—but it is that out of all the various denominations of Christians which the Democrat admits were arrayed against the Van Buren party, the Mormons should alone be made the special objects of their abuse. Are not the Mormons, citizens of the United States, entitled to the same protection under our Constitution and Laws, as any other sect of Christians? Does not the Constitution guarantee to them, as well as the Baptist, the Methodist, or the Presbyterian, the unquestionable right of worshipping God according to the dictates of their own conscience?—Why then does this leading organ of Van Burenism assail the Mormons as "DELUDED" and "INFATUATED"

and brand one of their principal and most exemplary members as an "infamous impostor?" Does the Democrat hope that by such unmeasured denunciation and inflammatory appeals they can excite the populace to act over the scenes in Missouri, which banished hundreds of innocent individuals from their own soil and fireside—robbed them of their property, and left their children "houseless, save in a mother's arms—couchless, save upon a mother's breast?" Do the leaders of that party hope that the fire of persecution against this injured sect of christians can be rekindled within this State, and the objects of their malice and hatred be made to flee from without our borders? If so, they will find themselves mistaken.—The freemen of Illinois never will suffer the DISGRACEFUL scenes of MISSOURI to be acted over on this side of the Mississippi; and whenever the Democrat, or any of its leaders, or any of its supporters, shall attempt a renewal of the persecutions against the Mormons, the assailants will find that the swords of the law-abiding portion of the community "are a thousand while their bosoms are one."

VIRGINIUS.

COMMUNICATIONS.

City of Springfield, Dec. 16, 1840.
 Editors of the Times & Seasons:—

The act incorporating the "*City of Nauvoo*," has just passed the *Council of Revision*, and is now a *law of the land*, to take effect, and be in force, from and after the first Monday in February next. The aforesaid act contains two *additional* charters, one incorporating the "*Nauvoo Legion*;" the other, the "*University of the City of Nauvoo*." All these charters are very broad and liberal, conferring the most plenary powers on the corporators. Illinois has acquitted herself with honor,—and her State Legislature shall never be forgotten.—Every power we asked has been granted, every request gratified, every desire fulfilled. In the Senate, Little cancelled every obligation to our people, and *faithfully*, and *HONESTLY*, and with *UNTIRING DILIGENCE*, discharged every obligation devolving upon him as our immediate representative in the upper house—mark wel

that man, and do him honor Snyder, and Ralston, and Moore, and Ross, and Stapp, and numerous others, likewise, in that branch of our state government, rendered us *very essential services*—and the act passed that body *without a dissenting voice*. In the House of Representatives, Charles, our immediate representative in the lower house, was at his post, and discharged his duty as a *faithful representative*—he is an *acting* and not a *talking* man, and has fulfilled *all* his obligations to us. Many members in this house, likewise, were warmly in our favor, and with only one or two dissenting voices, *every* representative appeared inclined to extend to us all such powers as they considered us justly entitled to, and voted for the law: and here I should not forget to mention that Lincoln, whose name we erased from the electoral ticket in November, (not, however, on account of any dislike to him as a man, but simply because his was the last name on the ticket, and we desired to show our friendship to the Democratic party by substituting the name of Ralston for some one of the Whigs,) had the magnanimity to vote for our act, and came forward, after the final vote, to the bar of the house, and cordially congratulated me on its passage. Our worthy Governor is certainly disposed to do us ample justice in *every respect*, and to extend to us every facility for our future happiness and prosperity. Illinois has certainly done her duty, and her *whole duty*; and now it becomes us to show ourselves upright, honest, just—worthy of the favors bestowed by noble, generous, and magnanimous statesmen. I have said that we are a *law abiding people*, and we must now *show* it. The state has washed her hands in granting *all* our petitions, and if we do not *now* show ourselves approved, *the curse must fall upon our own heads*. Justice, *equal justice*, should be our fixed object and purpose, and the GREAT GOD will prosper us; length of days will be in our right hand, and in our left, glory and honor. *In necessariis unitas, in non necessariis libertas, in omnibus charitas*, should be our motto, in the consummation of the *great object*, (*human liberty, and equal rights*;) and with the *suaviter in modo*, and the

fortiter in re we must ultimately succeed in overcoming all unjust prejudice, and unreasonable opposition.

In haste,

JOAB,

General in Israel.

For the Times and Seasons.
THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAUVOO.

ITS HISTORY.

On the history of the tomato, Dr. Reese, of the Cyclopedia, says, "It is a native of South America—a tender annual, cultivated in England ever since Gerarde's time, for the sake of its large, variously-shaped scarlet or orange fruit, which many people esteem as a great luxury, etc. In the hotter parts of Europe, the tomato has more atidity and briskness of flavor, and is, therefore, more welcome in such climates. It has also the reputation of being stimulant, or aphrodisiacal." Mr. Thomas, in writing on the subject, says: "It is generally admitted that the tomato is indigenous to South America; but, under what circumstances it has been found there, I have not learned. The year 1596 has been fixed on for its introduction into England, where it was cultivated by Gerarde. Some late traveller in the interior of Africa (I cannot recollect whether Clapperton or Lander,) mentions its cultivation there; but this is only to be received as testimony of its excellence, and not of its origin." Professor Rafinesque says, "this fine vegetable was early introduced into Europe by the Spaniards, and scattered all over it, particularly France and Italy, where it is quite a common vegetable." From all that I have been able to collect relative to the history of the tomato, from a careful perusal of all the authorities, I have come to the following conclusions: 1st. That all its varieties are indigenous to South America, 2nd. That the vera tonillosa, vera globosa, and others, are indigenous to Asia as well as South America. 3rd. That the aurea difformis and some others, are natives of Europe as well as the other countries, 4th. That the aurea spherica, vera depressa, and others, are natives of Africa as well as the other divisions of the earth; and 5th. That the lycopersicum celatiforme, at all events, and probably some other species, are indigenous to North America, as well as the other sections of the Globe. This opinion is not an impromptu, but has been arrived at upon a circumstantial examination of all the most accurate writers on the subject, from the days of Mercurialis down to the present period of time: and is not, therefore, a mere question of meum and taum between myself and other moderns, but an opinion that must and will obtain with the profession at large. W. Haile, in the Southern Agriculturalist, says: "I tender you for acceptance a few seeds of the Mississippi tomatoes. They are found bordering on the Mississippi swamp spreading an unusual length, forming a beautiful vine, ornamental; and the seed growing in clusters resembling grapes." The testimo-

ny of Mr. Haile is truly pertinent, and goes far to sustain my position; for that the Mississippi tomato is the *Lycopersicum ceratiforme*, there can be no question. I am clearly of the opinion that there is no portion of the world, especially warm climates, where the tomato is not indigenous in some of its varieties or species, and that a general interchange of the varieties has taken place between almost all the nations of the earth.

ITS VARIETIES.

There are many varieties of the tomato, all possessing nearly the same virtues, the red, however, are more acid than the yellow. Professor Rafinesque, late of the Transylvania University, in a letter dated Philadelphia December 2, A. D. 1835, has furnished me with the following, to wit: 1st. *Aurea depressa*—yellow flattened smooth fruit. 2nd. *Aurea torulosa*—yellow lobed fruit. 3rd. *Aurea spherica*—yellow globular fruit. 4th. *Aurea microcarpa*—small yellow round fruit. 5th. *Aurea difformis*—large lobed difformed fruit. 6th. *Vera depressa*—red flattened fruit, not lobed. 7th. *Vera globosa*—red spherical fruit. 8th. *Vera torulosa*—common red multilobed fruit. 9th. *Vera difformis*—lobes unequal, multiform fruit. 10th. *Vera prolifera*—red multilobe, with very extended procumbent branches, and much fruit. There are several other varieties, some of which are deemed species, as 11th. *Lycopersicum villosum*, *decandria solanum*, *pseudo lycopersicum*—differ only by pubescent fruit, and racemes simple. 12th. *Lycopersicum ceratiforme*—differs by racemes elongate, with much small fruit like cherries or grapes—procumbent plant. 13th. *Lycopersicum Peruvianum*—and 14th. *Lycopersicum fagax*—are two other species of the genus, but quite distinct. The above enumeration comprehends all the principal varieties of the tomato in common use; and, in fact all that need be cultivated for the various purposes to which it is applied for the full consumption of the most desirable results.

ITS BOTANICAL CHARACTER.

In reference to its Botanical character, the following accounts are given by the most eminent Botanists, of our country:

"Stem armed: leaves pinnatifid, gashed: racemes two-parted, leafless; fruit, glabrous, torulose." Professor Eaton, of the Rensselaer College. "This is an annual plant, with jagged or unequally winged leaves, which grows two or three feet high, and about the blossoms and upper leaves, appears somewhat like the potatoe. It bears a large glossy berry, deeply furrowed, which is at first green, but when ripe, turns to a beautiful red, similar to the great pepper (*Capsicum*.)" Dr. Comstock. "Stem unarmed, herbaceous: leaves interruptedly pinnate, cut: clusters deeply divided, leafless: fruit smooth, variously shaped, scarlet or orange. The root is fibrous. Herb of rank growth, weak and decumbent, foetid glutinous, downy.—Leaflets acute, coarsely cut, and toothed with a double series of smallstalked intermediate ones: Flowers yellow, in large divided bunches. Fruit shining, pendulous, very ornamental." Rev. Dr. Rees. It is green

at the first and of a yellowish red color; the flowers resemble those of nightshade, the fruit is fleshy and soft; it contains many flat whitish seeds in a juicy pulp." Dr. Parr.—It is not a *solanum*. No, this is a blunder of Linnaeus. As early as 150 years ago, Tournefort and other botanists, made of it the genus *lycopersicum*, totally different from *solanum* by having a many-celled berry, (the *solanum* is two celled,) and from 6 to 12 parts to the calyx; corolla 6—12 stamens—*solanum* has these parts in 5s. De Candolle, and all correct botanists now call the tomato *lycopersicum sativum*. It is the *solanum lycopersicum* of Linnaeus. Stem herbaceous, unthorny, branched, spreading; leaves unequal, pinnated; foliicles unequal lancinate; annual plant, with yellow flowers, and fruit yellow or orange." Prof. Rafinesque.

ITS CHEMICAL ANALYSES.

I believe that no successful analysis of the tomato has yet been made; yet I will proceed to give all the information I have acquired on the subject. Lieut. Geo. Webb Morrell, of the United States Engineers, writes me under date, Philadelphia, Nov. 3rd, A. D. 1835, that, in conversation with Prof. Clemson, I was informed that several unsuccessful attempts had been made to analyze the tomato, although its principal constituents are the same as other vegetables, but that those more minute had not yet been discovered; that the nature of the acid or acids existing in the tomato has not been discovered; it is not ascertained whether it contains the malic or some other known acid in combination with an unknown acid or a base, or any unknown acids in combination with each other or a base, or any acid or substance possessing medicinal properties." Prof. T. G. Clemson of Lafayette College, writes me under date, Philadelphia, Nov. 26, 1835, "that, when in Europe, I commenced an examination of the tomato; but, finding that it would require much more time and attention than I could then devote to it, I relinquished the undertaking. My examination was chiefly directed to the acid contained, which I thought new. When I left off I was under the impression that the acid which appears to be always present in the fruit is the malic acid. I know of no examination that has been made of any of the varieties of the tomato. I recollect of having held a conversation with my much esteemed former Professor of Chemistry M. Ganther de Courbray, on the fruit in question. He, likewise, was of the opinion that the acid contained was the malic acid." Prof. Rafinesque writes me—"I do not know that the tomato has been analyzed, nor what is the real acid it contains; but I can intimate that it does not contain the solanic acid of the genus *solanum*, nor the alkaliescent solania principle; both found in the narcotic species of *solanum*. It contains, besides an acid, mucilage, water, and an extractive and coloring matter—in what quantities and proportions I know not." In the same letter he says; "it is this tomatic acid, allow me the name, that holds the properties." I am of the same opinion; and, in a former publication, stated that the medicinal qualities resided in the *lycopersic acid*, which is the same as

Rafinesque's tomatoc—only he uses that term which would be most naturally derived from the common name, and I that which would be derived from the technical; and I am satisfied beyond all dispute, that it is the tomatoc or lycopersic acid in which the principal power resides.

ITS COLORING PROPERTIES.

The juice of the vine affords one of the most durable vegetable colors known to dyers; and it is certainly very beautiful and brilliant.

The further investigation of the various properties of this plant, must be left to another time more auspicious, or to others whose time and talents will enable him to ferret out the matter more circumstantially than I have done.

PASSING EVENTS.

BUTCHERY OF TEXIANS.

The N. Orleans Bulletin has advices from Matamoros to the 31st October. *One hundred and thirty* Texians, who had volunteered under the Federalist leader Juan N Molano, the associate of the Federal Generals Carnales and Cardenas, have been basely surrendered to Arista, the General of the Central forces and murdered in cold blood.

Canales; Molano, Bardenas, it is well known had been in arms against the government: but being baffled in their attempts, crossed over into Texas and induced volunteers to flock to their standard. With these recruits, they marched to the Rio Grande, where they discovered that the insurrection in the capital had been suppressed and that they had no chance of making any head-way against the government forces near the frontier.

This state of things produced a consultation between Conales, Molano, and Cardenas who finally determined to deliver up all the foreigners in their ranks to the enemy, provided they could make terms for their own safety and that of their Mexican followers. In order to carry this nefarious plan into effect, it was deemed advisable to divide their forces and pursue different routs. Molano passed over the river first with about a hundred and fifty foreigners and as many Mexicans; and by false pretences succeeded in decoying them into the interior, as far as Victoria, where he opened a secret correspondence with Gen. Arista, about the middle of August, and disclosed to him his perfidious designs. The infamous

proposal was accepted by Arista with alacrity, but as he was unwilling to stain his hands by openly participating in a transaction of such turpitude, he ordered Molano to proceed to Saltillo, and deliver his victims into the hands of Gen. Mountego. In the vicinity of that place, on the 22d inst. all the foreigners were shamefully abandoned to the enemy, consisting of more than five times their own number. They fought like men to the last, and evinced a heroic conduct that deserved a better cause and a better fate.—*Atlas*.

CHINESE PROCLAMATION.

RATE OF REWARDS FOR DESTROYING THE ENGLISH—Whoever shall be able to take an English man of war carrying eighty great guns, shall have a reward of 20,000 Dollars. For a small or vessel carrying fewer guns, less.—For every gun less, the reward will be diminished \$100. Whatever the vessel contains, besides, the great guns, weapons of war, and opium, which must be given up to the Mandarions, shall be awarded to the takers. Again, to any one who shall destroy a great man of-war of the said foreigners, not leaving a single plank, shall be given a reward of \$10,000.

2nd, Whoever takes an English merchant vessel shall have as a reward whatever the vessel contains—excepting as before. In addition to which for a large vessel with three mast, the takers shall receive the reward of \$10,000; two and a half masts 5,000 dollars; two masts 3,000. For taking an English large (sampan,) or passage boat, 300 dollars; a small one, 100 dollars.

3rd, For taking alive a foreign Mandarin or officer, on enquiry should it be ascertained that he is the said man-of-war's chief officer, according to his rank and office—the rule of lessening—for every degree lower, the reward shall be diminished 500 dollars!

4th, For killing foreign Mandarin or officers, one third of the proportional reward.

5th, For seizing alive Englishmen or Parsees, for each one 100 dollars; for each one killed, 20 dollars. As for taking the black devils, it ought to be decided whether they are soldiers or slaves and the reward granted accordingly.

6th For taking *Hans rascals*—Chinese—who deal in opium, the same on trial being condemned, decapitated, and their heads exposed, for each \$100 reward.

☞ **NAPOLEON'S REMAINS.**—An arrival at New Orleans States that there was a French Frigate at St. Helena to take the remains of Napoleon to France. The disinterment would take place on the 13th October.

FIRE AT CINCINNATI.—Two fires happened at Cincinnati, on the night of the 28th ult.

The first broke out on the west side of Vine street between Second and Third streets, in a packing-box shop belonging to Mr. James Dunlap. This was destroyed, and with it two or three dwelling houses, occupied by several German families. The buildings were of no great value, and the householding of their occupants was in great part saved. The buildings belonged to a female connection of Mr. Dunlap.

The second broke out on the north side of fifth str., between Lodge's Alley and Walnut st., in a dry-goods store next to the large corner building of Mr. Broadwell. This store was destroyed, with all its stock, another dry-goods store adjoining it on the west with most of its contents, Podesta's fruit store and great part of the fruits and confectionaries on hand, and the upper story of the building occupied by Mr. Ruffin as a dry-goods store, with some damage to the stock. Nearly all the property was covered by insurance.

CENSUS OF PHILADELPHIA.—Aggregate population of the city and county of Philadelphia, 258,922; aggregate increase since the taking of the fifth Census in 1830, 691.

BE EVER PUNCTUAL.—Pres't Washington was the most punctual man in the observance of appointments ever known to the writer. He delivered his communications to Congress at the opening of each session, in person.—He always appointed the hour of twelve for this purpose, and he never failed to enter the hall of Congress while the state-house clock was striking that hour. His invitations for dinner

we always given for four o'clock, P. M. He allowed five minutes for variation of time pieces, and he waited no longer for any one. Certain lagging members of Congress sometimes came in when the dinner was nearly half over. The writer has heard the President say to them with a smile, "gentlemen we are too punctual for you—I have a cook who never asks whether the company has come, but whether the hour has come."

POETRY.

LOVE OF GOD.

Yes I love thee, and thy holy name
To me is dearer far, than even life;
Thou great Jehovah, even still the same;
In thy calm bosom there's no burning strife:
But in this heart is held a conflict dire,
Between my love for thee, and passions' pow'r;
Passions which burst like Etna's towering fire,
And threaten my destruction in an hour,
And then should'st thy lov'd spirit cease to
strive—

Where were my hope? no anchor to the soul,
No helm to guide; tempest wild would drive
My tottering bark, beyond weak man's control.

But thou art ever gracious, ever kind;
Thy gentle hand to man is stretch'd out still,
Thy spirit calms the anguish of his mind,
And guides him by thy wise and sovereign
will;

Compels him not, by arbitrary power,
But gently leads him on in wisdom's ways;
Shows him the errors of his former course,
Illuminates his path by heavenly rays.
Who but must love the Parent faithful friend
And tho' e'en life is dear, yet love the more;
Love, praise, and serve thee, always to the
end,

And trust in thee, till sorrows are no more.

W. L.

TO THE SEVENTIES.

General Notice is hereby given that it is required of every member of the Quorum of Seventies that they send their names and places of residence to the clerk of said Quorum *Post Paid*, as it has now become necessary to organize said Quorum; every one receiving such notice are requested to make it known to every faithful brother of the Quorum, as all who comply with this request in the space of three months will have their names enrolled in the organization.

Done by order of the Council and Quorum.

Nauvoo Ill. Dec. 12th, 1840.

A. P. ROCKWOOD Clerk.

Painful and awful Death!!!

Died, (*politically.*) at the City of Jefferson, of **MORMON MANIA**, on the 17th of Nov., the notorious *Lilburn W. Boggs*, in the fourth year of his reign. **DIED** Lilburn as a fool dieth, yea he gathered up his feet and slept with his fathers; and all the people rejoiced exceedingly. Thus has passed from the political arena one of the proudest, most cruel, and feeble despots, that ever swayed a princely sceptre—his life, despised; his death, unlamented.—[COMMUNICATED.]

From a London paper.

WARS AND RUMORS OF WARS.

“Whether the event takes place sooner or later, it is difficult to predict; but that the French government is determined on a war with England, at no very distant period, cannot be reasonably doubted. The present question (the Eastern) being fairly at an end, France will seek the earliest possible opportunity of provoking us single handed into the field.”

If the war should soon terminate in the East it will commence between two great nations, France and England, and how is England to protect herself at home and abroad? The Times has shown that her ships-of-the-line are few in number, and that those few are many of them unfit for an engagement—her best ships are abroad, and there they must remain; for besides those in the Mediterranean, she has a strong fleet in China, which cannot be called home, for a long and desperate battle is soon to take place with the Chinese.—Then she cannot treat lightly the claims of America, however strong her desire may be to postpone her difficulties with us till she has settled those which trouble her more than the boundary question. Of her domestic troubles, it is needless to speak. In times of less excitement she would not wink at the daring agitator, O'Connell, who has recently commenced anew his boisterous cry for “Repeal of the Union,” and which has been heard by sixty thousand of his followers, at one time! I say nothing of chartism, for the chartist only sleep at the present moment, to gain strength to strike when the opportunity presents itself.

Glancing at the present political state of Europe, how stands England?—

Surely in no enviable position. For twenty-five years the political horizon has not worn such a gloomy appearance. I sincerely hope and pray that war, already commenced, will not go on, but it will indeed be little short of a miracle, if it end during this year or the next.

JUST PUBLISHED,

THE Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of the commencement of the work of the Lord in Great Britain.

ALSO an address to Americans, a Poem in blank verse, by the late Elder James Mulholland. For sale by R. B. Thompson the publisher.

Nauvoo, Jan. 1, 1841.

TO THE PUBLIC.

I HEREBY warn all persons against taking an assignment on a mortgage executed by me to William Robison, on the seventh day of October, one thousand eight hundred and thirty nine, on the following tract or parcel of land, lying in the county of Hancock, and state of Illinois, to wit: one undivided half of the south half, of the south west quarter of section thirty one, in township seven north, and range eight west of the fourth principal meridian. Also the south half of the west half, of the south east quarter of section thirty one, in township seven north, and range eight west, of fourth principal meridian. And the south half of the north west quarter, of section thirty six, in township, seven north, and range nine west, of the fourth principal meridian. I have made payment, and tender of payment to the full amount of all the requirements of said mortgage, to said Robinson; according to the tenor of a written contract, which I hold in my possession in relation to said mortgage.

R. B. THOMPSON.

Nauvoo, Dec. 14th, 1840.

LAW NOTICE.

SAMPSON and **PERKINS**, Attorney and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-1f.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.

Nov. 15th.

TO THE AFFLICTED.

GRIDLEY'S Salt Rheum Ointment, a safe, certain and final cure for Scrofula, Ringworms, Illinois Mange, &c. &c. for sale by

E. ROBINSON.

Corner of Water and Bain St.

E. ROBINSON, Book and FANCY Job Printer,

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of Book and fancy TYPE, Book Binery Tools and Stock, and a Stereotype Foundry, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

**BOOKS, PAMPHLETS,
BLANKS, BUSINESS AND
VISITING CARDS, CIRCULARS, BILLS OF LADING,
labels, etc. etc.**

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—\$1.25 single copy, \$12, per dozen, 110 books for \$100, 600 books for \$500, or 1250 books for \$1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

*All Orders for Books or
work thankfully received and
promptly attended to.*

Office corner of Water and Bain
Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS FOR THE TIMES & SEASONS. ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsun, Chilton Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terril.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.
Bishopston, Reuben Hadlock.

IRELAND.

H. Clark.

TRAVELING AGENTS.

John E. Page, Orson Hyde.
Daniel Tyler, Wm. O. Clark,
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Benj. Winchester, Samuel Parker,
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Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,

DISSOLUTION.

THE co-partnership heretofore existing between E. Robinson and D. C. Smith, of the firm of Robinson & Smith, is this day dissolved by mutual consent. The debts and accounts, of the paper and job printing will be settled by D. C. Smith, who has them prepared for settlement; All business belonging to the Books, or Book & fancy printing will be attended to by E. Robinson.

E. ROBINSON.

D. C. SMITH.

Nauvo, Dec. 14, 1840.

The Times and Seasons,

Is printed and published about the
first and fifteenth of every month on the
corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 6.] CITY OF NAUVOO, ILLINOIS, JAN. 15, 1841. [Whole No. 18.

ECCLESIASTICAL.

[ORIGINAL.]

A PROCLAMATION, TO THE SAINTS SCATTERED ABROAD;

GREETING:

Beloved Brethren:—

The relationship which we sustain to the Church of Jesus Christ of Latter Day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects, calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days;" for not only has it spread through the length and breadth of this vast continent; but on the continent of Europe, and on the Islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time.

This appears the more pleasing when we consider, that but a short time has elapsed, since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their various, and horrid forms.—Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavored to aggravate our sufferings. But "the Lord of Hosts was with us, the God of Jacob was our refuge!" and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the characters of FREEMEN. It would be impossible to enumerate all those who in our time of deep distress, nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse* and the people of Illinois, generally, seemed to emulate each other in this

labor of love. We would, however, make honorable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Col. Henry, N. Bushnell, John Wood, I. N. Morris, S. M. Bartlett, Samuel Holmes, and J. T. Holmes, Esquires, who will long be remembered by a grateful community for their philanthropy to a suffering people, and whose kindness on that occasion is indelibly engraven on the tablet of our hearts, in golden letters of love.

We would, likewise, make mention of the Legislature of this State, who, *without respect of parties, without reluctance, freely, openly, boldly, and nobly*, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political, and religious liberty, by granting us, under date of Dec. 16, 1840, one of the most liberal charters, with the most plenary powers, ever conferred by a legislative assembly on free citizens, for the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo." The first of these charters, (that for the "City of Nauvoo,") secures to us in all time to come, irrevocably, all those great blessings of civil liberty, which of right appertain to all the free citizens of a great civilized republic—'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present, when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent, as to deny us our liberty and our sacred rights—Illinois has set a glorious example, to the whole United States and to the world at large, and has nobly carried out the principles of her constitution, and the constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law—the security of life, liberty, and the peaceable pursuit of happiness.

The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beauti-

ful situation, or place, carrying with it, also, the idea of *rest*; and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County; bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some, on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, a physician of great experience and medical knowledge, that Hancock Co., and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens,) whilst the northwestern portion of the city has experienced much affliction from ague and fever, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than three thousand inhabitants. Every facility is afforded in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts, and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent.

Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering—let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the county—this will secure our permanent inheritance, and prepare the way for the gathering of the poor. *This is agreeable to the order of heaven, and the only principal on which the gathering can be effected*—let the rich, then, and all who can assist in establishing this place,

make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all, and the elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of his house, and the powers of the holy priesthood, and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

Let us then concentrate all our powers, under the provisions of our *magna charta* granted by the Illinois Legislature, at the "City of Nauvoo," and surrounding country, and strive to emulate the actions of the ancient covenant fathers, and patriarchs, in those things, which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion," embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power, and privilege, of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation as a people, whenever the public service requires our aid—thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo," will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the Arts, Sciences and Learned Professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all mat-

ers appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular graduation is consummated, and the education finished. This corporation contains all the powers and prerogatives of any other college or university in this state. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favor in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M. D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that State, on account of our religion—his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose—He has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter—He is a man of enterprize, extensive acquirements, and of independant mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland, also, who is one of our benefactors, having under his control, a large quantity of land in the immediate vicinity of our city, and a considerable portion of the city plot

opened both his heart and his hands, and "when we were strangers—took us in," and bade us welcome to share with him in his abundance; leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and betook himself to a small, uncomfortable dwelling—He sold us his large estates, on very reasonable terms, and on long credit, so that we might have 'an opportunity of paying for them, without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title for the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honored instrument the Lord used, to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted all his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions, were like those of the ancient Saints, and after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and to the great joy and satisfaction of the church he yielded himself to the waters of baptism, and became a partaker with us in our sufferings, "choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season." In connexion with these, we would mention the names of Gen. James Adams, Judge of Probate, of Sangamon County, Dr. Green, of Shelby County, R. D. Foster, M. D., a gentleman of great energy of character, late of Adams Co., Sidney Knowlton, of Hancock Co., Dr. Knight, of Putnam County, Indiana, with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighborhood. We make mention of this, that the Saints may be on-

couraged, and also that they may see that the persecutions we suffered in Missouri, were but the prelude to a far more glorious display of the power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity of the gathering of the Saints of the Most High, we would say, let the brethren who love the prosperity of Zion, who are anxious that her stakes should be strengthened, and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "we his servants will arise and build."

It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel, as Shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say, let the Saints come here—THIS IS THE WORD OF THE LORD, and in accordance with the great work of the last days.

It is true the idea of a general gathering has heretofore been associated with most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and from the liberal policy of our State government, we may expect a scene of peace and prosperity, we have never before witnessed since the rise of our church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our inter-

ests both spiritual and temporal will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question. The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertion or enterprise. The history of all past ages abundantly attests this fact.

In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east and be gathered from the west; the north shall give up, and the south shall keep not back"—"the sons of God shall be gathered from far, and his daughters from the ends of the earth;" it is also the concurrent testimony of all the prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The 50 Psalm from the first to the fifth verses, inclusive, describes the glory and majesty of that event. "The mighty God even the Lord hath spoken and called the earth from the rising of the sun unto the going down thereof.—Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, (that he may judge his people.)

Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

We might offer many other quotations from the scriptures, but believing them to be familiar to the Saints we forbear.

We would wish the Saints to understand that, when they come here they must not expect to find perfection, or that all will be harmony, peace and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different States, but from different nations, who, although they feel a great attach-

ment to the cause of truth, have their prejudices of education, and consequently it requires some time before these things can be overcome: again, there are many that creep in unawares, and endeavor to sow discord, strife and animosity, in our midst, and by so doing bring evil upon the Saints; these things we have to bear with, and these things will prevail either to a greater or lesser extent until "the floor be thoroughly purged" and "the chaff be burnt up." Therefore let those who come up to this place, be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory, which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which his power and glory shall be manifested. Therefore let those who can, freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it, likewise, to be distinctly understood that we claim no privilege but what we feel cheerfully disposed to share with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that, so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received from the benevolent and kind hearted citizens of the State of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,

Presidents of the Church.

Nauvoo, January 15, 1841.

City of Nauvoo, Jan. 9, 1841.

Mr. D. C. SMITH:

Dear Sir,

The following letter, received from a gentleman of high standing and respectability in the East, is at your disposal, if you think it worthy a place in your columns.—It shows the manner in which the Church is looked upon by those who are free from sectarian bigotry and superstition, and who are willing to award to faithfulness and virtue their due, and can witness the great, extensive, and increasing influence of the Church without

R. B. THOMPSON.

R. B. THOMPSON Esq.

Dear Sir,—

It was my intention to have addressed you before this, but a multiplicity of engagements have hitherto prevented, and I am only enabled now to spare a few moments for that purpose.

You are of course aware that an attempt to promulgate new doctrinal tenets in religion, is an enterprise of momentous magnitude, and it is an undertaking, which in order to succeed, will require great reflection, a perfect knowledge of the human character, and determined perseverance—Tact, energy, and talents, are indispensable, and will accomplish much; yet they alone cannot prevail, without encouraging virtue, and discountenancing vice;—general industry and moral conduct must exist in every community, or, that community will totter and be dispersed. A systematic arrangement is also necessary in forming a plan for a new colony—Taste in laying out the streets and squares, and skill in the architecture of the buildings are important.

Now, as regards your tenets, so far as I have had an opportunity of examining them, there appears nothing objectionable, but much to approve; at any rate, some explanations made by you when I had the pleasure of seeing you, aroused my faculties to an extent not often experienced by me, and I am constrained to say, that your views appeared novel, very curious, and extremely plausible—I am not able to discover, why they are not based upon a founda-

tion of truth—And if it be truth itself, what a tremendous moral power can be exerted by the denomination of Latter Day Saints, particularly, if a large number possessing fine talents of good cultivation, co-operate with each other, all acting in unison, applying and concentrating, religion, intellect, and science, to the attainment of one grand object—should this take place, as I think it assuredly will, how noble will be the results—what an increase of numbers—what an accession of political influence—what accumulations of wealth, and above all, what a broad and glorious foundation will be laid for building the triumphant Church of the Latter Day Saints—There is no estimating the deep, spreading, immense power, of such an engine as religion—It goes on rising, enlarging, and subduing—conquering and to conquer—Ambition itself can hardly grasp in imagination the almost omnipotent force of such an agent as religion—The project of establishing a new religion, or rather extraordinary religious doctrines, being magnificent in its character, will of course require means adapted to the end, and preparations commensurate with the splendor of the plan—In the first place you want a suitable rallying ground;—perhaps Nauvoo is as good as any,—it being a capital Steam Boat landing, it is in that respect preferable to any that I know. You then want a temple that for size, proportions, and style, shall attract, surprise, and dazzle all beholders—it should be entirely unique, externally, and in the interior: peculiar, imposing, and grand—Then you want clergymen of the highest mental superiority—men of education—men of profound research, subtle, ready logical reasoners, with easy manners, and powerful voices—then you should have such a choir of singers, as was never before organized. Thus arranged, you would see immediately, nearly every person, within a circle of fifty miles, attending your church, and doubtless many of them become converts. School houses should be built directly, and school the children young, for “as the twig is bent the tree’s inclined.” Other sects are acquiring great strength by acting upon the young, through the medium of Sunday schools, and other juvenile institutions.

Your missionary arrangements are good, and should be pushed vigorously. Let those of intelligence, prudence, and pure piety, be employed in this service. If funds for a college could be collected, nothing could be more valuable to you, as through it you would soon have, and send forth to the world, clergymen skilled in science, and calculated to strike conviction into the high and wealthy classes of society.

You will say that I have been sketching schemes for mere worldly advantage, without contemplating the much more sublime spectacle, of a multitude of redeemed souls, prepared through your doctrines, for an entrance into paradise. I have already said, that as yet no sufficient time has presented itself, for me to analyze very fully your tenets, but this I can say in great sincerity, that should these doctrines promote the happiness of mankind here, and secure their salvation hereafter; no person could feel the enjoyment more intensely—And I probably feel some degree of pride and vanity, as I shall claim to have selected the spot where a concentration of moral power will exist, which shall revolutionize the dogmas of very powerful religious denominations, and teach them to know, that many discoveries are yet to be made in theological science.

Your ob't. s'vt.

Mrs. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABOARD.

[Continued.]

I will now call your attention to 2nd Timothy, 3d chap. This know also, that in the last days, periculous times shall come.

2nd. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy.

3d. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

4th. Traitors, heady, highminded, lovers of pleasure more than lovers of God.

5th. Having a form of godliness, but denying the power thereof; from such turn away:

7th. Ever learning and never able to come to the knowledge of the truth.

9th. But they shall proceed no further: for their folly shall be manifest unto all men.

2nd Timothy. 4: 3d verse. For the time will come, when they will not endure sound doctrine: but after their own lusts shall they heep to themselves teachers, having itching ears.

4th. And they shall turn away their ears from the truth, and shall be turned unto fables.

Now my dear readers, can you believe (when your minds are open to this subject,) that it takes a long course of study to qualify a man to preach the gospel; when the bible says it is so plain that the wayfaring man, though a fool, need not err therein. And so it is, when the understanding is open to its sublime truths. And after all their study, do they preach the same gospel that Christ commanded them to preach? Mark 16: 15th verse. "And he said unto them, go ye into all the world, and preach the gospel to every creature," 16th verse. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." And he goes on in the same chapter, telling what signs shall follow those that believe. Now, for instance, suppose they could bring it about to send the gospel to all nations of the earth. What an imperfect gospel they would have; what a variety of opinions; how far short of the original.—Can you for a moment, suppose (that seeing as you must see, that the gospel in its purity was carried from the Jews to the Gentiles,) that when God is about to gather his covenant people home to the land of their inheritance, that he would be pleased, or suffer such a perverted gospel to go from the Gentiles to the Jews. O fatal darkness that reigns over the Gentile world! How little do you know what belongs to your everlasting welfare! Rend the veil of prejudice, and embrace the fullness of the gospel, and come into the glorious liberty of the children of God. As you hope to enjoy a millennium era: as you hope to come into the celestial glory of God and enjoy his presence; Oh! search your heart, try it by the word of God, for it is by every word that proceedeth out of the

mouth of God that your soul is to be tried. Is your foundation laid sure, dug deep, founded upon the rock? Are you prepared to abide the second coming of Christ? How unexpected will that day come to the greatest part of the world! And how could any of us be prepared to "abide it, or to escape the heavy judgments of God that are coming upon this nation, were it not for the opening of the prophecies, by men inspired of God; that have the teachings of the Holy Ghost? A gentleman told me the other day, we were not to understand the prophecies faster than their fulfilment. That, indeed, is a strange idea. If that be the case, what is the use of them? "All scripture is written by inspiration, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness." And there is a new dispensation given to this generation, and they may now read and understand, and to those that believe, those things that have been kept secret, will be brought to light, and the hidden mysteries revealed. For this generation will enjoy greater light than the apostolic order did. For mysteries that have been kept secret from the foundation of the world, will be made known. For the bible says—"there is nothing hid that shall not be made known—neither secret but shall come abroad." And while you vainly boast of this enlightened age of the world; let me tell you that it is the darkest age we have any account of since the world was created: For why? Because now for more than twelve hundred years, we have had no revelation from God. And man cannot search out the deep things of God. And by searching the bible, you will find that in all ages of the world there were prophets that had direct revelation from God. I have heard it frequently remarked of late, "we are not to have any more prophets." Where do they get their knowledge? I can answer—it is from the traditions of men. I wish them to tell me what prophet the priests and Levites had reference to, when they came to John. St. John, 1st chap. 21st verse. He told them he was not the Christ, neither Elias; nor yet that prophet. Now it is evident they were looking for a prophet, when he had told them he was

not the Christ, nor that prophet. The enquiry was, who art thou? Then it seems they were at a great loss to know who he was. In the 23d verse, he tells them who he was. Further—Acts, 3d chap; 22nd verse. 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 23d. And it shall come to pass; that every soul that will not hear that prophet, shall be destroyed from among the people.

Now have we ever had any such prophet: that people have all been destroyed that did not believe in him?—No, never, some will pretend to say that it had reference to Christ, but were all the people destroyed that did not believe in him? On the other hand, a great part of those that did believe in him suffered martyrdom. And that man of sin will never triumph over the true saint of God again as he did then. I mean the Roman Catholic church. For God will fight for them and there will be deliverance for those who embrace the fullness of the gospel among the Gentiles; for they will dwell with the children of Israel, in peace and safety. Now I will call your attention to the prophecies concerning the gathering in of the scattered tribes of the children of Israel. Jeremiah 23d chap. 27, 28, 29, 30, 31, 32 verses.—33d chap. 6, 7, 8, 9, 14, 15, 16, 24, 25, 26, verses. Ezekiel 26th chap. 33, 34, 40, 41, 42, verses. In the 39th chap. of Ezekiel you can read the awful destruction of human lives, among the nations of the earth, about the time of the gathering of Israel. In the 2nd chap. of Joel, you can see where there shall be deliverance. And in the 3d chap. you will find the blessings that God's people will enjoy after their enemies are destroyed. I will now call your attention to the 3d chap. of Acts, 19th verse. "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come, from the presence of the Lord." Now here is a subject of vast importance to this generation; and how little understood! Now the Jews were not so blind on this subject as we are at the present day. For

they expected Christ to establish his kingdom here, and reign over them, and rejected him because he would not be their king. And even after his resurrection; they asked him (Acts 1, 6th verse,) if he would restore the kingdom to Israel, at this time, 7th verse. he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But their mistake was the time; for it is at his second coming that he will establish his kingdom on the earth. But to return to the subject—times of refreshing. It is evident that it has direct reference to the time when all the kingdoms of this world shall become the kingdoms of our Lord. 20th verse. "And he shall send Jesus Christ, which before was preached unto you" 21st verse. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by all his holy prophets, since the world began." (Until the times of restitution of all things.) How much is comprised in these words! In short until this earth is restored to its former paradisaical state, then he will shake the earth and the heavens and they shall roll together as a scroll, and the elements shall melt with fervent heat. And for your fervant instruction read the 3d chap. of 2nd Peter, and the 19th and 20th chap. of Revelations; and you will there see what is to transpire about the time of Christ second coming.—[To be continued.]

TIMES AND SEASONS.

D. G. SMITH, EDITOR.

CITY OF NAUVOO,

FRIDAY, JANUARY, 15, 1841.

PROCLAMATION.

We beg leave to call the particular attention of the Saints to the proclamation of the First Presidency, which occupies a considerable portion of this number, and is a document of considerable interest to the church at large, and we hope that it will not only be received with pleasure, but that the in

structions which are communicated, will be cheerfully attended to.

In order that the great work of the last days may be accomplished, it is necessary, and all important, that the energies and talents of the Saints be concentrated on that object, and if so, they can with confidence expect the blessings of heaven to rest upon them, "the labors of their hands will be established", and peace and glory will rest upon Israel.

Let the Saints make the cause of truth their first great object, hold themselves in readiness to advocate the interests of the kingdom, and assist those, who are placed in authority in the church of Christ—lift up their hands—second their efforts, and unitedly engage in a work so great, glorious, and sublime.

MISCELLANEOUS.

By the politeness of Doctor Bennett, we have been favored with the following legislative act, incorporating our city, legion, and university, for publication, which will, no doubt, be read with great satisfaction by all who have an interest in the future greatness and prosperity of our people; to wit:—

Charters of the "City of Nauvoo," the "Nauvoo Legion," and the "University of the City of Nauvoo."

"An act to incorporate the City of Nauvoo."

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That all that district of country embraced within the following boundaries, to wit: beginning at the north east corner of section thirty one, in township seven, north of range eight west of the fourth prin-

cipal meridian, in the county of Hancock, and running thence west to the north west corner of said section, thence north to the Mississippi river, thence west to the middle of the main channel of the said river, thence down the middle of said channel to a point due west of the south east corner of fractional section number twelve, in township six north of range nine west of the fourth principal meridian, thence east to the south east corner of said section twelve, thence north on the range line between township six north and range eight and nine west, to the south west corner of section six, in township six, north of range eight west, thence east to the south east corner of said section, thence north to the place of beginning, including the town plats of Commerce and Nauvoo, shall hereafter be called, and known, by the name of the "City of Nauvoo," and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have, and use, a common seal, which they may change, and alter, at pleasure.

Sec. 2. Whenever any tract of land adjoining the "City of Nauvoo" shall have been laid out into town lots, and duly recorded according to law, the same shall form a part of the "City of Nauvoo."

Sec. 3. The inhabitants of said city, by the name and style aforesaid, shall have power to sue and be sued, to plead and be impleaded, defend and be defended, in all courts of law and equity, and in all actions whatsoever; to purchase, receive, and hold property, real and personal, in said city, to purchase, receive, and hold real property beyond the city for burying grounds, or for other public purposes, for the use of the inhabitants of said city; to sell, lease, convey, or dispose of property, real and personal, for the benefit of the city, to improve and protect such property, and to do all other things in relation thereto as natural persons.

Sec. 4. There shall be a City Council to consist of a Mayor, four Aldermen, and nine Councillors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold

their offices for two years, and until their successors shall be elected and qualified. The City Council shall judge of the qualifications, elections, and returns, of their own members, and a majority of them shall form a quorum to do business, but a smaller number may adjourn from day to day, and compel the attendance of absent members under such penalties as may be proscribed by ordinance.

Sec. 5. The Mayor, Aldermen, and Councillors, before entering upon the duties of their offices shall take and subscribe an oath or affirmation that they will support the Constitution of the United States, and of this State, and that they will well and truly perform the duties of their offices to the best of their skill and abilities.

Sec. 6. On the first Monday of February next, and every two years thereafter, an election shall be held for the election of one Mayor, four Aldermen, and nine Councillors; and at the first election under this act, three judges shall be chosen *ritâ voce* by the electors present; the said judges shall choose two clerks, and the judges and clerks before entering upon their duties shall take and subscribe an oath or affirmation such as is now required by law to be taken by judges and clerks of other elections; and at all subsequent elections, the necessary number of judges and clerks shall be appointed by the City Council. At the first election so held the polls shall be opened at nine o'clock A. M., and closed at six o'clock P. M.; at the close of the polls the votes shall be counted and a statement thereof proclaimed at the front door of the house at which said election shall be held; and the clerks shall leave with each person elected, or at his usual place of residence, within five days after the election a written notice of his election, and each person so notified shall within ten days after the election take the oath or affirmation herein before mentioned, a certificate of which oath shall be deposited with the Recorder whose appointment is hereafter provided for, and be by him preserved; and all subsequent elections shall be held, conducted, and returns thereof made as may be provided for by ordinance of the City Council.

Sec. 7. All free white male inhabi-

tants who are of the age of twenty one years, who are entitled to vote for state officers, and who shall have been actual residents of said city sixty days next preceding said election shall be entitled to vote for city officers.

Sec. 8. The City Council shall have authority to levy and collect taxes for city purposes upon all property, real and personal, within the limits of the city, not exceeding one half per cent per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner to be provided by ordinance, not repugnant to the Constitution of the United States, or of this State.

Sec. 9. The City Council shall have power to appoint a Recorder, Treasurer, Assessor, Marshal, Supervisor of Streets, and all such other officers as may be necessary, and to prescribe their duties, and remove them from office at pleasure.

Sec. 10. The City Council shall have power to require of all officers appointed in pursuance of this act, bonds with penalty and security, for the faithful performance of their respective duties, such as may be deemed expedient; and, also, to require all officers appointed as aforesaid to take an oath for the faithful performance of the duties of their respective offices.

Sec. 11. The City Council shall have power and authority to make, ordain, establish, and execute, all such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness, of said city; for the protection of property therein from destruction by fire, or otherwise, and for the health, and happiness, thereof; they shall have power to fill all vacancies that may happen by death, resignation, or removal, in any of the offices herein made elective; to fix and establish all the fees of the officers of said corporation not herein established; to impose such fines, not exceeding one hundred dollars, for each offence, as they may deem just, for refusing to accept any office in or under the corporation, or for misconduct therein; to divide the city into wards, to add to the number of Aldermen, and Councillors, and ap-

portion them among the several wards, as may be most just and conducive to the interest of the city.

Sec. 12. To license, tax, and regulate, auctions, merchants, retailers, grocers, hawkers, pedlars, brokers, pawn-brokers, and money-changers.

Sec. 13. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and restrain, the keeping of ferries, to regulate the police of the city; to impose fines, forfeitures and penalties, for the breach of any ordinance, and provide for the recovery of such fines and forfeitures, and the enforcement of such penalties, and to pass such ordinances as may be necessary and proper for carrying into execution the powers specified in this act; *Provided* such ordinances are not repugnant to the Constitution of the United States, or of this State: and, in fine, to exercise such other legislative powers as are conferred on the City Council of the City of Springfield, by an act entitled "An act to incorporate the City of Springfield," approved, February third, one thousand eight hundred and forty.

Sec. 14. All ordinances passed by the City Council shall within one month after they shall have been passed, be published in some newspaper printed in the city, or certified copies thereof be posted up in three of the most public places in the city.

Sec. 15. All ordinances of the city may be proven by the seal of the corporation, and when printed or published in book or pamphlet form, purporting to be printed or published by authority of the corporation, the same shall be received in evidence in all courts or places without further proof.

Sec. 16. The Mayor and Aldermen shall be conservators of the peace within the limits of said city, and shall have all the powers of Justices of the Peace therein, both in civil and criminal cases arising under the laws of the State: they shall as Justices of the Peace, within the limits of said city, perform the same duties, be governed by the same laws, give the same bonds and security, as other Justices of the Peace, and be commissioned as Justices of the Peace in and for said city by the Governor.

Sec. 17. The Mayor shall have ex-

clusive jurisdiction in all cases arising under the ordinances of the corporation, and shall issue such process as may be necessary to carry said ordinances into execution, and effect; appeals may be had from any decision or judgement of said Mayor or Aldermen, arising under the city ordinances, to the Municipal Court, under such regulations as may be presented by ordinance; which court shall be composed of the Mayor as Chief Justice, and the Aldermen as Associate Justices, and from the final judgment of the Municipal Court, to the Circuit Court of Hancock county, in the same manner as appeals are taken from judgments of Justices of the Peace; *Provided*, that the parties litigant shall have a right to a trial by a Jury of twelve men, in all cases before the Municipal Court. The Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.

Sec. 18. The Municipal Court shall sit on the first Monday of every month, and the City Council at such times and place as may be prescribed by city ordinance; special meetings of which may at any time be called by the Mayor or any two Aldermen.

Sec. 19. All process issued by the Mayor, Aldermen, or Municipal Court, shall be directed to the Marshal, and in the execution thereof he shall be governed by the same laws as are, or may be, prescribed for the direction and compensation of Constables in similar cases. The Marshal shall also perform such other duties as may be required of him under the ordinances of said city, and shall be the principal ministerial officer.

Sec. 20. It shall be the duty of the Recorder to make and keep accurate records of all ordinances made by the City Council, and of all their proceedings in their corporate capacity, which record shall at all times be open to the inspection of the electors of said city, and shall perform such other duties as may be required of him by the ordinances of the City Council, and shall serve as Clerk of the Municipal Court.

Sec. 21. When it shall be necessary to take private property for opening, widening, or altering, any public street, lane, avenue, or alley, the corporation

shall make a just compensation therefor to the person whose property is so taken, and if the amount of such compensation cannot be agreed upon, the Mayor shall cause the same to be ascertained by a jury of six disinterested freeholders of the city.

Sec. 22. All jurors empaneled to enquire into the amount of benefits or damages that shall happen to the owners of property, so proposed to be taken, shall first be sworn to that effect, and shall return to the Mayor their inquest in writing, signed by each juror.

Sec. 23. In case the Mayor shall at any time be guilty of a palpable omission of duty, or shall wilfully and corruptly be guilty of oppression, mal-conduct, or partiality in the discharge of the duties of his office, he shall be liable to be indicted in the Circuit Court of Hancock County, and on conviction he shall be fined not more than two hundred dollars, and the court shall have power on the recommendation of the jury to add to the judgement of the court that he be removed from office.

Sec. 24. The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences, and Learned Professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a Chancellor, Registrar, and twenty three Regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said University, its officers, and students; Provided, that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and Provided, also, that the Trustees shall at all times be appointed by the City Council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the Trustees of any other College or University of this State.

Sec. 25. The City Council may organize the inhabitants of said city, subject to military duty, into a body of independent military men to be called the "Nauvoo Legion," the Court Martial of which shall be composed of the commissioned officers of said Legion, and constitute the law making department, with full powers and authority to make, ordain, establish, and execute, all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; Provided, said Court Martial shall pass no law or act repugnant to, or inconsistent with, the Constitution of the United States or of this State; and, Provided, also, that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the City Corporation, and the laws of the State, and at the disposal of the Governor for the public defence, and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and Provided, also, that said Legion shall be exempt from all other military duty.

Sec. 26. The inhabitants of the "City of Nauvoo," are hereby exempted from working on any road beyond the limits of the city, and for the purpose of keeping the streets, lanes, avenues, and alleys, in repair to require of the male inhabitants of said city, over the age of twenty one, and under fifty years, to labor on said streets, lanes, avenues, and alleys, not exceeding three days in each year; any person failing to perform such labor when duly notified by the Supervisor, shall forfeit and pay the sum of one dollar per day for each day so neglected or refused.

Sec. 27. The City Council shall have power to provide for the punishment of offenders by imprisonment in the county or city jail in all cases when such offenders shall fail or refuse to pay the fines and forfeitures which may be recovered against them.

Sec. 28. This act is hereby declared to be a public act, and shall take

effect on the first Monday of February next.

Wm. L. D. EWING, Speaker of the House of Representatives.

S. H. ANDERSON,
Speaker of the Senate.

Approved, Dec. 16, 1840.

THO. CARLIN.

State of Illinois,
Office of Secretary of State. }

I, Stephen A. Douglass, Secretary of State, do hereby certify that the foregoing is a true and perfect copy of the enrolled law now on file in my office.

Witness my hand, and seal of State, at Springfield,
L. S. this 18th day of December,
A. D. 1840.
S. A. DOUGLASS,
Secretary of State.

The following are the legislative powers alluded to in the 13th section of the foregoing act as pertaining to the City Council of the City of Springfield, and which, consequently, become a part of the charter of the City of Nauvoo: to wit:—

OF THE LEGISLATIVE POWERS OF THE CITY COUNCIL.

“Sec. 1. The City Council shall have powers and authority to levy and collect taxes upon all property, real and personal, within the city, not exceeding one-half per cent, per annum upon the assessed value thereof, and may enforce the payment of the same in any manner prescribed by ordinance not repugnant to the Constitution of the United States and of this State.

Sec. 2- The City Council shall have power to require of all officers appointed in pursuance of this charter, bonds with penalty and security for the faithful performance of their respective duties as may be deemed expedient, and also to require all officers appointed as aforesaid to take an oath for the faithful performance of the duties of their respective offices upon entering upon the discharge of the same.

Sec. 3. To establish, support, and regulate common schools, to borrow

money on the credit of the city: Provided, That no sum or sums of money shall be borrowed at a greater interest than six per cent. per annum, nor shall the interest on the aggregate of all the sums borrowed and outstanding ever exceed one-half of the city revenue arising for taxes assessed on real property within the corporation.

Sec. 4. To make regulations to prevent the introduction of contagious diseases into the city, to make quarantine laws for that purpose, and enforce the same.

Sec. 5. To appropriate and provide for the payment of the debt [and] expenses of the city.

Sec. 6. To establish hospitals, and make regulations for the government of the same.

Sec. 7. To make regulations to secure the general health of the inhabitants, to declare what shall be a nuisance, and to prevent and remove the same.

Sec. 8. To provide the city with water, to dig wells and erect pumps in the streets for the extinguishment of fires, and convenience of the inhabitants.

Sec. 9. To open, alter, widen, extend, establish, grade, pave, or otherwise improve and keep in repair streets, avenues, lanes and alleys.

Sec. 10. To establish, erect, and keep in repair, bridges.

Sec. 11. To divide the city into wards, and specify the boundaries thereof, and create additional wards, as the occasion may require.

Sec. 12. To provide for lighting the streets and erecting lamp posts.

Sec. 13. To establish, support, and regulate night watches.

Sec. 14. To erect market houses, establish markets, and market places, and provide for the government and regulation thereof.

Sec. 15. To provide for erecting all needful buildings for the use of the city.

Sec. 16. To provide for enclosing, improving, [and] regulating all public grounds belonging to the city.

Sec. 17. To license, tax, [and] regulate auctioneers, merchants and retailers, grocers, taverns, ordinaries, hawkers, pedlars, brokers, pawn brokers, and money changers.

Sec. 18. To license, tax and regulate hackings, carriages, wagons, carts and drays, and fix the rates to be charged for the carriage of persons, and for the wagonage, cartage, and drayage of property.

Sec. 19. To license and regulate porters and fix the rates of portorage.

Sec. 20. To license and regulate theatrical and other exhibitions, shows and amusements.

Sec. 21. To tax, restrain, prohibit and suppress, tipping houses, dram shops, gaming houses, bawdy and other disorderly houses.

Sec. 22. To provide for the prevention and extinguishment of fires, and to organize and establish fire companies.

Sec. 23. To regulate the fixing of chimneys and the flues thereof, and stove pipes.

Sec. 24. To regulate the storage of gunpowder, tar, pitch, rosin and other combustible materials.

Sec. 25. To regulate and order parapet walls and partition fences.

Sec. 26. To establish standard weights and measures, and regulate the weights and measures to be used in the city, in all other cases not provided for by law.

Sec. 27. To provide for the inspection and measuring of lumber and other building materials: and for the measurement of all kinds of mechanical work.

Sec. 28. To provide for the inspection and weighing of hay, lime, and stone coal, the measuring of charcoal, fire wood, and other fuel, to be sold or used within the city.

Sec. 29. To provide for and regulate the inspection of tobacco, and of beef, pork, flour, meal, and whiskey in barrels.

Sec. 30. To regulate the weight, quality, and price of bread sold and used in the city.

Sec. 31. To provide for taking the enumeration of the inhabitants of the city.

Sec. 32. To regulate the election of city officers, and provide for removing from office any person holding an office created by ordinance.

Sec. 33. To fix the compensation of all city officers and regulate the fees of jurors, witnesses and others, for servi-

ces rendered under this act or any ordinance.

Sec. 34. To regulate the police of the city, to impose fines, and forfeitures and penalties, for the breach of any ordinance, and provide for the recovery and appropriation of such fines and forfeitures, and the enforcement of such penalties.

Sec. 35. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and suppress and restrain, billiard tables, and from one to twenty pin alleys, and every other description of gaming or gambling.

Sec. 36. The City Council shall have power to make all ordinances which shall be necessary and proper for carrying into execution the powers specified in this act, so that such ordinance be not repugnant to, nor inconsistent with, the constitution of the United States or of this State.

Sec. 37. The style of the ordinances of the city shall be: "Be it ordained by the City Council of the City of Springfield."

Sec. 38. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper published in the city, and shall not be in force until they shall have been published as aforesaid.

Sec. 39. All ordinances of the city may be proven by the seal of the corporation, and when printed and published by authority of the corporation, the same shall be received in evidence in all courts and places without further proof."

POETRY.

For the Times and Seasons.

Though outward trials throng your way,
Press on, press on, ye Saints of God!
Ere long, the resurrection day
Will spread its light and truth abroad.

Though outward ills await us here,
The time at longest, is not long;
Ere prince Messiah will appear
Surrounded by a glorious throng.

Lift up your hearts in praise to God—
Let your rejoicings never cease:
Though tribulation rage abroad,
Christ says, "in me ye shall have peace."

What tho' our rights have been assail'd?

What tho' by foes we've been despoiled?
 Jehovah's promise has not fail'd—
 Jehovah's purpose is not foil'd:

His work is moving on apace,
 And great events are rolling forth—
 The kingdom of the latter days—
 The "little stone," must fill the earth.

Though satan rage, 'tis all in vain,—
 The words the ancient prophets spoke
 Sure, as the throne of God, remain,
 Nor men nor devils can revoke.

All glory to His sacred name,
 Who calls his servants—sends them forth.
 To prove the nations—to proclaim
 Salvation's trumpet, thro' the earth.

ELIZA R. SNOW.

MUNICIPAL ELECTION.

The following candidates for the City Council have been put in nomination by different public meetings—some by one, some by another, and some by all; to wit:—

Mayor.

John C. Bennett.

Aldermen (four to be elected).

Daniel H. Wells,	William Marks,
Elias Higbee,	N. K. Whitney,
Isaac Higbee,	Alex. Stanley,
and Samuel Smith.	

Councillors (nine to be elected).

Joseph Smith,	Sidney Rigdon,
Hyrum Smith,	John T. Barnett,
Wilson Law,	Hiram Kimball,
Arthur Morrison,	John P. Green,
Vinson Knight,	Charles C. Rich,
R. D. Foster,	James Robinson,
Wm. Huntington,	Steph. Winchester,
Titus Billings,	Stephen Markham,
Noah Packard,	David Dort,
and W. G. Wilson.	

Elders Orson Hyde and John E. Page are informed, that the Lord is not well pleased with them in consequence of delaying their mission, (Elder John E. Page in particular,) and they are requested by the First Presidency to hasten their journey towards their destination.

Those of the lesser priesthood, in the City of Nauvoo, are requested to meet at my house, on the 24th inst. at 6 o'clock P. M. for the purpose of organizing and regulating that quorum. A general attendance is requested.

V. KNIGHT, Bp.

HYMENIAL.

"The silken cord that binds two hearts."

MARRIED—In Montrose, on Wednesday evening the 6th inst. by Elder Geore W. Gee Mr. Samuel James of this city, to Miss Marian Evans of the former place.

We wish the above pair, a happy sail down the current of life, and should their little bark strike a rock, may it put them in mind of the printer's **ERR**.

—In Ramos, on the 1st inst., by Pres-Joel H. Johnson. Mr. George G. Johnston to Miss Sarah S. Johnson all of that place.

—In this city, on the 12th of November, by Elder Isaac Alfred, Mr. Hosea Stout to Miss Louisa Taylor, all of this city.

We wish you well in well doing, and just as well if the printer had been remembered at the infair.

OBITUARY.

"In the midst of life we are in death."

DIED—In Warsaw on the 11th of December, Mrs. Hannah Thorp, consort of Elder John Thorp, aged 40

—In Lee county I. T. Oct. 30th 1840, John Badger, formerly of Vermont aged 40 years.

—In Schuyler co. Ill., on the 22nd of October, Junius C. son of Nathan B. and Sarah A. Baldwin, aged 7 months and 11 days.

FARM FOR RENT.

I HAVE a small farm which I wish to rent for one or more years, situated in Ambrosia, Lee county, I. T. Any industrious husbandmen wishing to lease a small farm can apply to the undersigned on the premises.

GEORGE W. GEE.

Ambrosia, Jan. 8th, 1841.

JUST PUBLISHED,

THE Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of the commencement of the work of the Lord in Great Britain.

ALSO an address to Americans, a Poem in blank verse, by the late Elder James Mulholland. For sale by R. B. Thompson the publisher.

Nauvoo, Jan. 1, 1841

LAW NOTICE.

SAMPSON and PERKINS, Attorney and Counsellors at Law, Carthage, Hancock county, Ill,
 December 1, 1840.—15—tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.
 Nov. 15th.

E. ROBINSON, Book and FANCY Job Printer

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book and fancy* TYPE. Book Bindery Tools and Stock, and a *Stereotype Foundry*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

**BOOKS, PAMPHLETS,
BLANKS, BUSINESS AND
VISITING CARDS, CIRCULARS, BILLS OF LADING,
Labels, etc. etc.**

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—\$1.25 single copy, \$12, per dozen, 110 books for \$100, 600 books for \$500, or 1250 books for \$1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

*All Orders for Books, or
work, thankfully received, and
promptly attended to.*

*Office corner of Water and Bain
Streets.*

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.

Mt. Pulaski, Logan co. Jabez Capps.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.

Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.

City of Albany, Albert Brown.

West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilton Mack. P. M.

Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.

Dayton, W. W. Phelps.

West Milton, Dr. Harvey Tate.

Andover, Ashtabula co. James M. Adams.

Livonia Wayne co. Rufus Beach

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.

City of Preston, J. P. Fielding

City of London, H. C. Kimball.

“ “ W. Woodruff.

“ “ G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde.

Daniel Tyler, Wm. O. Clark,

Z. Coultrin, John Cairo,

Lorenzo Barnes, Joseph Ball,

Benj. Winchester, Samuel Parker,

Daniel Shearer, Robert P. Crawford,

Henry Lumereaux, James Standing,

J. M. Grant, L. M. Davis,

Joshua Grant, F. G. Bishop,

G. H. Brandon, John Riggs,

Lorenzo Snow, James Blakeslee,

Norman Shearer, B. F. Boydston,

A. B. Tomlinson, Elisha H. Groves,

Charles Thompson, Benj. Johnson,

A. L. Lumereaux, Samuel Bennett,

Samuel Bent, G. W. Harris.

Postscript.

DISGRACEFUL! DISGRACEFUL!!

Just as our paper was going to press, we were informed, by Pres't. Hyrum Smith, who has been at Augusta, on Skunk river, in the Iowa Territory, that at a meeting which was held at that place on Sunday evening last, some angry feelings were manifested, and in the evening, some monsters in the shape of men, entered into the stable where two horses belonging to Pres't. Joseph Smith were, and cut off their tails, manes, and one of their ears and otherwise maimed them. These proceedings are somewhat new in this country, and we ask the authorities of that Territory, if such transactions are to be suffered to go unpunished!

The Times and Seasons,

*Is printed and published about the
first and fifteenth of every month on the
corner of Water and Bain Streets,*

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 7.] CITY OF NAUVOO, ILLINOIS, FEB. 1, 1841. [Whole No. 19

ECCLESIASTICAL.

[ORIGINAL.]

"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem"—*Micah*.

From the above prophesy of Micah, and also from the 2nd chapter of Isaiah we learn certain things which the inhabitants of the earth in the last days have a right to look for, and confidently expect. We might reasonably suppose from the words "top of the mountain," that the prophets had a particular allusion to some part of the earth called high, or good above other lands. That there was, and is, such a land, not only esteemed as such by men, but also in the mind of the great God himself, we have abundant proof in the Book of Mormon, which describes the land of America as being a choice land above all other lands; then if above all other lands it may very properly be called the highest or top of the lands or mountains. The fact that this place when established is to be a place of gathering of the people, can admit of no doubt from the words of the prophesy which says, "and people shall flow unto it," that they may be taught the ways of the Lord. Then if these high privileges are to be enjoyed by the people who inhabit the earth in the last days, and we (Latter Day Saints) who say, we are living in those days; why are we not in the enjoyment of these privileges, let us enquire, do we believe these things? the answer is we do most assuredly believe them. Then where is the mountain where the house, and where the people flowing together to learn the

ways of the Lord. The mountains, as we said before, we may consider definitely pointed out in the Book of Mormon. Not only so but the Lord has actually commenced the work, by raising up a prophet in these days, and through him, has definitely pointed out places of gathering for the people; and also, through this prophet has expressed his will to those who profess his name, that a house should be built for the salvation of his people, and for a place of instruction in all things which pertain to the kingdom of God on the earth,—consequently a place to be desired and sought for by the nations of the earth, where the ways of God can be taught; a place where those of many nations will gather to, and especially all who desire to serve God with singleness of heart: and when gathered, the pure in heart constitute Zion, concerning which we find much said by the ancient prophets, especially, that place which should be called Zion in the last days; and that out of Zion should go forth the law, &c.

But to show more fully the will of God concerning the house which is to be built, we make an extract from the Book of Covenants, page 209, which reads as follows:

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices. in theory, in principle, and in doctrine. In all things pertaining to the kingdom of God on the earth."

Now, I would candidly ask the Saints, and all who desire to do the will of God, will we lay hold with our mights to accomplish this mighty, this glorious work, and show by our works,

that we, who enjoy the glorious privilege of living in these latter days, (in which God has begun his work to bring to pass the gathering of his elect,) are worthy of the high privileges which we enjoy, by coming up like men of God and sacrifice, and by our works show that we are such a people as the Lord would have gathered together, as described in the 50th Psalm which says: "Gather my Saints together unto me: those that have made a covenant with me by sacrifice?"

Among the sacrifices which God requires at this time is the tithing for the building of this house. Will we now exert ourselves, or will we hoard up our silver and gold and canker our souls, and have to lament in the day of visitation that we loved our money, or our property better than we loved God and his cause, and would not do as did Abraham, give tithes of all we possess, that we might become heirs of the same glory with him? I ask, how will God look upon a people who would be thus covetous, after he had made known unto them his will, and told them what sacrifice he required of them? It was this covetous principle which caused the Savior to exclaim, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom;" because if the rich withhold their riches when God requires sacrifice, the will of God is not done by them, consequently they fall under condemnation, the Spirit is grieved and withdraws, and they are left to themselves to reap the reward of the covetous and idoliters. But of the Saints I hope better things, that they will count all earthly riches as dross, compared with the eternal riches and glory of God which is to be revealed, and of which we, as a church, may be made the happy partakers by making every sacrifice which God requires, and worship the God which made heaven and earth and sea, and not worship gold and silver, or property, or any thing made with men's hands. We owe this sacrifice to God, we also owe this to our fellow men, knowing as we do, that much depends upon the accomplishment of these things, so that they, of all nations may come to the house of the God of Jacob, according to the words of the prophets; that they may

be taught in his ways, and walk in his paths. The brethren abroad must be aware of the poverty of most of the church here, by reason of their being robbed of almost all they possessed in Missouri; therefore much depends upon the brethren abroad for means.

Most of the brethren here, have manifested a disposition worthy of imitation by the remainder in the good cause, by working every tenth day, since the last Conference, by which some materials are made ready for the building: those who live in this place, who have not been able to put in their tenth day, will, I hope, not fail to put in an equivalent against Spring. Those who live at a distance, who cannot put in work, will, I trust, send in their tithing speedily, so that the work may be accomplished speedily: for when we consider the great things which are depending upon our exertions,—surely we should lose no time; for when the house is finished, the priesthood will be set in order, an acceptable offering can then be offered unto the Lord of Hosts; who does not desire to see, (according to the words of Malachi,) the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years? Then can the oracles of God be daily received if necessary for the salvation of the people, by those who are appointed to minister in the holy place. Then can God be worshipped in the beauty of holiness: then will those who are appointed to minister be as a watchman on a tower, who can warn the church of approaching danger, or dispense unto them, through the priesthood, the words of eternal life.—Then, brethren, with one accord, let us exert ourselves in doing the will of God, that the glory of God may rest down upon us, and we be preserved as a people, and finally overcome the world, and obtain a crown of eternal life in the kingdom of our God, through Jesus Christ our Redeemer, is the prayer of your unworthy brother in the Lord.

ELIAS HIGBEE,

One of the Building Committee.

An example animated by an ardent and sincere love, shines like the sun—It warms and invigorates.

For the Times and Seasons.

Dayton, (Ohio) Dec. 15. 1840.

NO. 1.

DESPISE NOT PROPHECYINGS,

St. Paul to the Thessalonians—5:20.

As the world, the mother of harlots, and her daughters, are opposed to prophets and prophesying in this momentous age of our earth, I have concluded to write an epistle on the subject, which, in its nature, must include a sketch of the priesthood. The text embraces revelation, past, present and future, and brings the whole human family, to one of the greatest questions which can be asked: what is the use of prophets? My plain answer is this:—To reveal the will of God, and perfect the salvation of man. From this simple answer the conclusion is natural, that God never had a church without a prophet in it; and so it is, as is evident from Ephesians 4:11,12 verses:—

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.”

This scripture shows plainly that one of the officers of the church of Jesus Christ, *is a prophet*, and as a matter of course, and a requisition of duty, according to the common usage of the office, *he must prophesy*, to perfect the Saints, as *his work* of the ministry.—And St. Paul tells the truth in the command, **DESPISE NOT PROPHECYINGS.**

No allowance is made for false prophets, as was the case before the destruction of Jerusalem. Jesus then told the Jews—beware of false prophets, which will deceive many. But nothing is given to caution the Gentiles against such unhallowed beings as come in sheep's clothing and cheat them with new revelations. Peter says in his second epistle, 2:1,2 verses:—

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”

If, as Paul says in 1 Cor. 12:28 verse, God hath set some in the church, first apostles, secondarily prophets, and so on to the gift of tongues, then I am authorized in saying I know that such offices and officers, have always been in the church, wherever and whenever, there was one on earth, that the Lord acknowledged to be his; and such will continue to be the case, till that which is perfect is come:—The restitution of all things prophesied of by all the holy prophets, from Adam to Joseph. But to the point, if holy brethren are partakers of the heavenly calling, (Heb.3:1,2,) let us consider the Apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him; because by their prophetic declaration, and oath of his heavenly Father, through the Psalmist, he is made known to man as a priest forever after the order of Melchisedec: But says Paul in the 5th of Hebrews, *no man* taketh this honor to himself, but he that is called of God, as was Aaron. Well, if no man can officiate in the priesthood, but he that is called of God, as was Aaron, it is high time to look into the rule of God for calling and consecrating officers to minister in the church of Jesus Christ. The apostle or high priest has a right to officiate in the lesser offices. And, as there never was any other name given under heaven whereby men could be saved, but through Jesus Christ, so there never has been a time, when there was a dispensation of God's goodness and salvation for the celestial kingdom, open to the inhabitants of the earth, where they could be admitted to the benefits and rewards of the gospel without legal officers.

So then, how was Aaron called of God? By revelation. For in Exodus (7:1.) And the Lord said unto Moses: See, I have made thee a God to Pharaoh. And Aaron thy brother shall be thy prophet. How consecrated? The 30th chapter of Exodus shows how, which can be read at leisure, and will learn us that it was by anointing with holy oil, and as God anointed his Son with the oil of gladness, it is no more than right to follow the pattern. But one ordinance more seems necessary to bestow the power in full upon an officer in the church of Jesus Christ, and

What is the laying on of hands for the gift of the Holy Ghost, which is to bring all things to remembrance. In the 34th chapter of Deuteronomy and 9th verse the specimen is there given: And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. And in confirmation of this ordinance Paul in his first epistle to Timothy (4:14,) says, neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Now, having the rule for calling, ordaining, and consecrating ministers for the business and revelation of God, we can see that Paul's broad command:—*Despise not prophesyings*—plural, past, present, and future, as it was, embraced eternal truth, older than the world, and better for instruction, than all the wise sayings of Babylon from Nimrod the founder to the chief prince of Meshach and Tubal, who may have the sight of seeing the end of that kingdom's confusion, at the great battle of Jehoshaphat.

On reading the 28th chapter of Exodus it not only appears that Aaron was set apart to minister in the priest's office, but also, held his office as an appendage to the Melchisedec priesthood, carrying the holy Urim and Thummim in the breast plate of judgment, which Urim and Thummim, if I may be allowed the expression, was the spy-glass of a seer. A prophet is commonly called a foreteller, but a seer reveals matters past, present and future. To confirm this, we read in first Samuel 28:6, that the Lord answered him (Saul) not, neither by dreams, nor by Urim, nor by prophets.

Aaron seems to be introduced into an office that before existed, and took the Urim and Thummim as instrument, that was as old as Adam for all that is known in the bible to the contrary.—In fact the word *Teraphim* translated into English from the Hebrew, "images," (Gen. 31:19,) might with more propriety, be rendered spectacles or spy-glass, and actually mean the Urim and Thummim; for neither Laban or Abraham are charged with worshipping "images," or idols. The Urim and Thummim, Seer stones, Teraphim, and Images, whatever name is given

to them; are found in the United States of America. And when Israel according to the 3rd chapter of Hosea, shall seek the Lord their God in the latter days, the same instruments of the holy offices of God, will be used as formerly. We are coming back to the light ages.

The next, and most important part of the subject, God being the same yesterday, to day, and forever, is, have these offices and officers always existed in the church of Jesus Christ? Certainly. For we read in the fourth chapter of Genesis, that Cain and Abel offered an offering unto the Lord,—and the Lord accepted Abel's: For it was according to the pattern: without shedding of blood, there was no remission. (Heb. 9:22,) This is an evidence that the priesthood so liberally treated of by Paul in his epistle to the Hebrews, without beginning of days or end of years, *is verily so*. And as Aaron could not minister in the priest's office, till he was called, ordained and consecrated, by revelation of God, so neither could Abel: for God changes not, neither does an everlasting priesthood.

And again, the expression of Eve, after the birth of Seth, mentioned in the same chapter, goes to show the continuation of the priesthood. For God hath *appointed* me another seed instead of Abel whom Cain slew. The Hebrew word "*zarang*," translated *seed*, would come nearer the truth, rendered *power of lives*, as will appear by reading (Gen. 1:12, and Gal. 3:16,) for Christ is the power of life in trees, animals and man, as well as the priesthood. Instead of translating *Habal* (Abel greek) "*breathe*," it should be "*breath of lives*," for God breathed into him the breath of life and he became a living soul: Then Eve's language would be: *For God hath appointed* another power of life instead of the breath of life whom Cain slew. Literally a priest for souls, I mean to be liberal and not warp an old language into national notions. My translation of a dead language is as apt to be good, as a sophomore of Oxford, or a sacerdotal tunic of St. James.

In the fifth chapter of Genesis, after Adam and Seth, first-born only are named, in the history of the priesthood to Noah: which explains, 1st Chroni-

cles 5:1—that the eldest had a right to the priesthood, like unto the Son of God: hence they were called “Sons of God.” Enoch is recorded as having the priesthood by Jude: for he says, and Enoch also, the *seventh* from Adam prophesied, &c., and that shows him a prophet. But is Jude correct in calculating numbers according to Gentile wisdom, and slick, smooth, black-coat mathematics? Leaving Adam to start from, we have Cain 1, Abel 2; Seth 3; Enos 4; Cainan 5; Mahalaleel 6; Jared 7; and Enoch 8, setting women and children aside. Now Jude you were inspired, let us hear you reckon: well says the man of God, Cain was driven from the presence of the Lord for defiling his office and murdering Abel whose soul was caught up to paradise, and in the Chronicles it is written Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch—just seven.—These seven all held the priesthood and lived on the earth at one and the same time. But let not any one think that Adam had no more sons for Moses allows of *twelve* (Deut. 32:7,8).

“Remember the days of old, consider the years of many generations: ask thy father, and he will shew 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.”

The next link in the chain of priesthood and prophesying, is from Enoch to Noah, between whom lived Methuselah and Lamech, who having a personal acquaintance with Enos, Cainan, Mahalaleel, and Jared, who were known to Adam and Seth, conferred on Noah the priesthood, and left this important and prophetic record of his ordination: saying, “*this Noah shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*” Gen. 5:29. No wonder Peter said he was a preacher of righteousness; for so it was, and his father a prophet, and a seer. What a glorious record is the bible!

Noah’s and his son’s names are chronicled as among the Son’s of God, and so we have the priesthood safely landed this side of the flood. Now as Abraham was born about 292 years af-

ter the flood, and Noah lived 350 years, and his sons more, there is no marvel how Melchisedec, or Abraham became priests of the Most High God. They had it from the lineage or hands of Noah. Paul calls Abraham a patriarch, and according to Peter’s definition of patriarch, given in Acts 2:29,30, he was a prophet and so God says of him. Moses got his ordination from his father-in-law Jethro, who was a priest of Midian. The Midianites were descendants of Abraham through his son Midian, born of Keturah, and brought up under the covenant of circumcision.—No wonder Balaam was a prophet.—No wonder he could not curse Israel: they should have been brethren. But I must leave my subject for another epistle, and close by saying though God assuming Catholics, and money loving sects together with the giddy world, do not believe in any prophesyings, yet like Paul, I do: and for the honor of heaven, the glory that shall be, as one who has to appear before the Judge of all, to answer for the deeds done in the body, I declare, in union with my brethren, and with the holy prophets, as did Amos, 4:7: “**SURELY THE LORD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS.**”

As ever,

W. W. PHELPS.

MRS. LAURA OWEN’S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

[Concluded.]

It is said that while I was a member of the Presbyterian Church, I could not get time to attend the preaching of the word. The fore part of the year I admit that I was so situated, that I could not conveniently; being well aware in these days of refinement, it is quite impolite to have the trouble of children in meeting; but that is not all. Bare with me while I deal plainly with you. I attended your meetings; they were cold, dead, lifeless, formal, and were drinking into the spirit of the world; following after the fashions of the day; decorating these perishing bodies, (and they were not interesting to me,) while the never dying soul was perishing for the want of spiritual

blessings. And while we were endeavoring to draw nigh to God with our lips, while our hearts were far from him.—and we did not have that pure love of Christ flowing out to each other, nor could we while carrying the world in one hand, and religion in the other.—And where is the honest hearted christian that cannot see that there has been a falling away from true vital piety, for the last 12 years.—and why? People are not so humble before God as they were then, and there is not so much of the spirit of Christ among them.—but more of the spirit of the world. I saw the error, but I could not prescribe the remedy. And when I read my bible and saw the character of a child of God, I wished to be one but I could not attain to it. It was rare, if ever, that I could read my title clear to mansions in the skies, and while I firmly believed that it was my daily privilege to enjoy it. It was only now and then, that I had foretaste of that Heavenly inheritance. But now I see the mystery. Preachers are not qualified with the power and spirit of God:—or since the fall of the church, they have lost sight of the priesthood, and have not the teachings of the Holy Ghost, and are uninspired,—consequently, they, nor their hearers could not come into the full liberty of the children of God. Now I do not wish to cast censure upon any of the various orders of ministers, for I believe as far as they have endeavored to discharge their duty faithfully in the fear of God, according to the light they have had, God has accepted and blest them. But now when God requires them to make a sacrifice, and humble their hearts before him, and embrace the fulness of the Gospel, (for they must acknowledge they have only had a part,) while part of it has been lying before them as a dead letter. When these truths are opened to them, and they reject them through the pride of their hearts, or clinging to long established customs, God will remove their candlestick out of its place, and the light they formerly had will become darkness. Now what is the use to bring up this or that man's say so, to combat the word of God? It will stand and there is nothing that can verthrow it. And if this work is of

God it will prevail and I know by an experimental knowledge, that it is of God.

The Methodist as a people have read the bible and while reading the precious promises therein contained have believed it to be their privilege to enjoy greater blessings and have strove to attain to it. And as far as they have been more humble, more diligent, and more faithful, they have enjoyed greater manifestation of the love of Christ. But they could not get a victory over sin, and for some reason, they were continually brought into bondage. While other churches in defiance to these greater and precious promises tell us we are not to expect such great blessings in this world, and thus charge God with commanding them to do something that he never has given them power to do.

And the Baptists, while they think the scripture is so plain on the subject of baptism. And they not enjoying no greater light than others. That they set themselves up as being the only right way and all others are wrong, and building up division stiffer than all others, excluding them from the sacrament of the Lord's supper.

Now they baptize for the remission of sin, in defiance of the plain word of God. Paul tells them; let no man take this authority, except he be called of God as was Aaron. Where is the authority of the priesthood? Have they got it? I answer no. Now how evident that we have lost the authority of the priesthood; and that we have not had the teachings of the Holy Ghost to enable us to grow up into the perfect stature of men and women in Christ Jesus. And this brings the idea to your minds, clearly, why you could not say in the language of the Apostle.—Romans 8th chap. 1st verse. There is therefore now no condemnation to them in Christ Jesus, who walk not after the flesh, but of the spirit

15th. For ye have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba Father.

And now my dear brothers and sisters, of all denominations, that are sincere desirers after truth, and worshippers of the true and living God, I tell you at the time of this ignorance

God winked at, but now he commandeth all men every where to repent. Now I beseech you to come to Jesus in a child-like manner and earnestly continue in prayer to God, that your understanding may be opened to search the scriptures, take them for the man of your council. As to the charge of my being unstable, the session, at the time of my uniting with them did not object to me on the account of my views in regard to churches. I viewed them all equally acceptable to God and was not prejudiced in favor or against any, but could worship with any, where the spirit of the Lord was. When I was born into the kingdom of God. I was not born a Presbyterian, Methodist, or Baptist, but a child of God. I leave them all alike. I longed for union, and for latter day glory; and my happy soul is witness that it has commenced! And this they call delusion. If this is delusion—happy delusion! It has been remarked, that the book of Mormon has nothing to do with our salvation. First, if God sent an angel from heaven, authorizing them to preach the fullness of the Gospel, and has given them the Holy Spirit to accompany it with power, also a record or history of his covenant people, and of his Gospel, which is so plain that it enables the watchman to see after being enlightened on the subject, that it will have something to do with your salvation. You, will find proof sufficient to prove that there is a book to come forth; (whether the book of Mormon is it or not; and I do not expect you will ever be prepared any better to receive one than now, unless there should be something come that should be considered respectable, and suit the taste and feelings of this refined age of the world.) In the 29th Chapt. of Isaiah, 34th, 9th, 10th, 11th 12th, 18th, 19th and 24th verses. In Habakkuk, chapter, 1st, 2nd 3rd, verses. And if you search your bibles, you will find sufficient scripture, right to the point, that the law of Ephraim has or will come forth. Another charge is, I am crazy. I will just state fifteen years ago I was taken with a violent fever which caused me to be deranged and the management of a drunken doctor in connexion, and it was almost or quite, a miracle of mer-

cy that my life was spared, which any one that was acquainted with the circumstances can testify if they will. But whether it has any effect upon me now or not, I leave the people to judge. While I was speaking of the prophets I overlooked one prophecy, I will mention it; 2d chap. of Malachi. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom, ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts. How plain to be seen that this has no reference to his first coming, did he come suddenly to his temple? how much more applicable to his second coming, when he shall come and all his saints with him to reign on the earth. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap. It was an easy matter to abide his coming when he came before, so you see that the messenger could not not have been John the Baptist. Chap. 4 and 5; behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. John came in the spirit and power of Elias as the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. But who is this that is to come in the spirit and power of Elijah that shall turn the hearts of the fathers to their children and the hearts of the children to their fathers. I wish my readers to examine the 3rd and 4th Chapters of Malachi. It is perfectly clear to me that it has reference to the time when Christ will destroy all his enemies, restore the earth to its former paradise, establish his kingdom and reign with all his saints a thousand years and thus it is said, Rev, 20 and 6 verse. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall reign with him a thousand years.

In conclusion God has always had a covenant people, the elect chosen, in him before the foundation of the world, and when he came unto his own, they received him not—but rejected him, his doctrine was too humiliating, too self denying, cross bearing, and they

could not endure it, their proud hearts spurned him. And the judgements of God following them and they were scattered through all the nations of the earth, and when they have borne their shame, God will remember his covenant with them, and his mighty power and out-streched arm, and with fury poured out on all nations that oppose his gathering them in his own appointed way, will he gather them out from all the nations of the world whither he has scattered them. For the time cometh it shall no more be said the Lord liveth that brought the children of Israel out of Egypt. But the Lord liveth that brought them out of the North country, and all countries whithersoever I have driven them.— And they shall become a delightful land saith the Lord, he will smite the great river in the seven streams, and his people shall come over dry shod. It seems there will be a miracle similar to the Red sea. Examine your bibles and you will find these texts of scripture, and much more to the point. And here will be the fulfilment of the prophecy, all the people that will not hear the word of the prophet that is sent, to prepare the way of the Lord for the latter day glory, will be, cut off from among the people. For those that are not cut off before, will be, with an overwhelming desolation at Christ's coming, for the earth shall burn as an oven and all the wicked shall be burned up. Now I hope the people will not throw this contemptuously from them until they have carefully perused it and tried it by the word of God. And search and see, if indeed there can any good thing come out of Nazereth. LAURA OWEN.

The petition of the Latter Day Saints, by their Delegates, R. B. Thompson and Elias Higbee, has been laid before the House and ordered to be printed: and by the politeness of R. M. Young we have been favored with a copy. What Congress may do on this subject, we are not able to divine: but we sincerely hope that an investigation may be had, and all the facts that pertain to the Missouri outrage, come to light, and be made known to all the world:—we want the guilty punished, and the innocent to go free.—Ed.

Mr. Benton of Mo. has introduced a bill in the U. S. Senate to provide for the payment of the Missouri Militia who served in the late Mormon war.—Ed.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,
MONDAY, FEBRUARY, 1, 1841.

"CHICAGO DEMOCRAT."

Among the many papers published throughout this State, we know of none possessing more of the genuine principles of PURE REPUBLICANISM than the "Chicago Democrat;" it has always breathed a spirit of free toleration, and spoken against mobocracy in the highest terms; something never done by a religious bigot—but to the reverse, they fan the flame and urge on the midnight pillager to destroy the man or sect who is so unfortunate as to differ with them in religion; the constitution and laws are trampled upon by holy functionaries with impunity, and freedom's soil made crimson with the blood of innocence;—Missouri is on the black catalogue. No wonder the Freeman is aroused to see the same flame kindling in this or any other state.

We owe an apology to the "Democrat" for not having expressed our views upon this subject before, as we were highly pleased with the remarks which appeared in that paper of March 25th, in regard to the cry of mobbing which was raised about that time, by some of the lower class of community near Woodville, Adams co. in this State.

We are of the Editors opinion, that "a minister, who is afraid to encounter the doctrines of Jo. Smith, [Joseph Smith,] should be made to quit the pulpit:" for the simple reason, that sectarian "pulpits" would soon be without inhabitants, as the "doctrines of Jo. Smith" (Joseph Smith,) is "the intrinsic excellence of the code of our blessed Savior," which has stood the test of ages, and will stand while the earth rolls upon its axis: but coercion in religion is far from us, and may God grant that this State shall NEVER be stained with crimson gore which has polluted Missouri's soil, and can never be erased.—NO NEVER.

The following is the article above alluded to.

THE MORMONS.

We regret to learn that the fell spirit of persecution towards this religious denomination, which has cast such a reproach upon the people of Missouri, is taking root in our own State. We will not go so far as to call the leaders of the Mormons martyr-mongers, but we believe they are men of sufficient sagacity to profit by any thing in the shape of persecution, and fear but little from it.—To constitute martyrdom, there must be both persecution and sympathy. And with a humane people, the latter follows the former.—The Mormons have greatly profited by their persecution in Missouri, and let war be commenced here so that the first person shall be killed, and the cry of martyrdom is heralded throughout the Union to the great profit of the Mormons and the disgrace of our State.

But what is this Mormon religion that the intrinsic excellence of the code of our blessed Savior is insufficient to compete with it without physical force? Are we to glorify a God of infinite mercy and goodness by worshiping him as a Moloch who delights in human sacrifices? Will the destruction of a few enlighten the minds of the other Mormons?—But there is no reasoning with religious persecutors, generally the foulest hypocrites on earth, whose burning zeal for the Lord and Saviour is generally lighted up at the altar of worldly ambition. A minister, who is afraid to encounter the doctrines of Jo. Smith, should be made to quit the pulpit; and the man who enlists in a personal crusade against the Mormons, who have a right to preach just what they please, should suffer the proper penalty for larceny, arson or murder, as the case may be. Let Illinois repeat the bloody tragedies of Missouri and one or two other States follow, and the Mormon religion will not only be known throughout our land, but will be very extensively embraced. We hope the friends of civil order in the Bounty Tract will extinguish this smouldering fire of persecution, knowing that a fire merely material can never do away with the intellectual darkness of the Mormons.

The remains of the Emperor Napoleon have been removed to France under the national flag, attended with all the splendor and ceremony of his rank:—his dying wish is now accomplished.

In looking over the news of the day, it is plain to discover that wickedness abounds, and men "grow worse and worse." Almost every paper is employed in giving long detailed accounts of horrible murders, suicides, Mail robberies, highway robbery, burglary, arson, &c. &c., a particular account of which would occupy more space than a Journal several times larger than ours could afford: self murder particularly, has become very popular among the higher classes of community.—

Men are unsafe in the hands of their neighbors—they are unsafe in the hands of strangers;—and to cap the climax, they are unsafe in their own hands.

COLD WEATHER.—At day-light on Sunday morning, the 17th ultimo, the thermometer stood at 22 degrees below zero, in this city.

WAR IN THE EAST.

BOMBARDMENT AND CAPTURE OF THE FORTRESS OF ST. JEAN D'ACRE!—**TERRIBLE LOSS OF LIFE!**—The celebrated fortress of St. Jean D'Acre, which once resisted the power of Napoleon, has been captured by the British and allies, and a dreadful destruction of human lives. The following is the account published in the London papers, and copied from the N. Y. Commercial Gazette.

Owing to the light winds, the ships did not get into action till 2 P. M. on the 3d, when an animated fire was commenced and maintained, without intermission, until darkness closed the operations of the day. About 3 hours later the Governor, with a portion of the garrison, quitted the town, which was taken possession of by the allied troops, at daylight the following morning. The moral influence on the cause in which we are engaged that will result from its surrender, is incalculable.

During the bombardment the principal magazine and the whole arsenal blew up. By the explosion two entire regiments, formed in position on the ramparts, were annihilated, and every living creature within the area of sixty thousand square yards ceased to exist; the loss of life being variously estimated at from 12,000 to 2,000 persons.

To her majesty's Ambassador at Constantinople, I have reported the measures I have adopted for the temporary administration of the Pacha of Acre, pending the pleasure of the Sultan—

I have the honor to be, &c.

(Signed,) C. F. SMITH, Colonel,
Commanding the forces in Syria.

STATISTICS OF THE BOMBARDMENT AND CAPTURE OF ST. JEAN D'ACRE.—The action took place on the 3d day of November. The firing commenced at half past 2 P. M.; the action was general at 3 P. M.; the magazine exploded at 4 P. M.; the firing of the south division ceased at 5 P. M.; that of the north west division at 6 P. M.; the town was evacuated during the night, and at 5 A. M. the troops of the allies were landed. The total loss—the British and allies, 18 killed and 45 wounded; the Egyptians, 2000 by the explosion of the magazine, and 300 on the ramparts, killed—wounded unknown—3000 prisoners. The booty—on the walls of Acre, 121 mounted guns, 42 not mounted, and 30 mortars—in store and ready, 97 brass field pieces, and 97 mortars—besides arms, ammunition, shot, shell, stores of all kinds, military chest, hospital stores, and specie, supposed to be near \$5000.

We are favored in this number with a lengthy communication from our beloved Brother W. W. Phelps, who has in former times written much upon the subject of the latter day work, which is now in lively operation, and upon various subjects, to the great satisfaction of all those who have been conversant with the productions of his pen.—Some, who are acquainted with the scenes of the west in the time of our deepest distress and affliction, and are unacquainted with the restoration of Elder Phelps, it may seem some what strange to find this our beloved brother in fellowship with the Saints, and once more wielding his pen in the cause of truth, but the following letter will remove every obstacle: it was read to the Saints in this place and acted upon soon after it came to hand, and with one voice and uplifted hands they received brother Phelps into fellowship.—men are not perfect—Peter denied the Lord in the time of peril, and yet the Lord was ready and willing to forgive, and Peter afterward wrought a great work. We believe that Elder Phelps has a great work yet to do, and let the Saints hold him up by the prayer of faith, and help him do it. We hope Elder Phelps will continue to contribute his favors and they shall have a place in our little sheet.

Dayton, Ohio, June 29, 1840.
Brother Joseph:—

I am alive and with the help of God I mean to live still.—I am as the prodigal Son, though I never doubt or disbelieve the fullness of the gospel: I have been greatly abased and humbled: and I blessed the God of Israel, when I lately read your prophetic blessing on my head, as follows: "The Lord will chasten him because he taketh honor to himself, and when his *soul* is greatly humbled, he will forsake the evil, then shall the light of the Lord break upon him, as at noon day, and in him shall be no darkness," &c. I have seen the folly of my way, and I tremble at the gulf I have passed so it is, and why I know not. I prayed and God answered, but what could I do? Says I, I will repent and live, and ask my old brethren to forgive me, and though they chasten one to death, yet *I will die* with them, for their God is my God. The least place with them is enough for me, yea it is larger and better than all Babylon. Then I dreamed "that I was in a large house with many mansions, with you and Hyrum and Sidney, and when it was said supper must be made ready, as one of the cooks, I saw no meat, but you said there was plenty and showed me much, and as good as I ever saw; and while cutting to cook, you and Hy-

rum looked very pleasant and smiled, but Sidney's heart and mine beat within us, and we took each others hand and cried for joy." And I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me.—Like the captain that was cast away on a desert Island, when he got off he went to sea again, and made his fortune the next time. So let my lot be. I have done wrong and I am sorry.—The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship: if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet. And whenever the Lord brings us together again, *I will make all the satisfaction on every point, that Saints or God can require.* Amen.

W. W. PHELPS.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

—
Dear Brethren:

We have been in this place a few days, and have preached faithfully; a very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a sealing testimony: baptized a considerable number. We shall write again soon as we learn the result of our labors here more particularly. We are well and in good spirits through the favor of the Lord.

Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Bro. Phelps says he wants to live; and we want he should live: but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says that his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advised him to write, which he has done. He tells us, verbally, that he is willing to make any sacrifice to procure your fellowship, life not excepted. Yet reposing that confidence in your magnanimity

that you will take no advantage of his open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the kingdom: to you is power given to "exert your clemency, or display your vengeance." By the former, you will save a soul from death, and hide a multitude of sins: by the latter, you will forever discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and despair.

But former experience teaches that you are workman in the art of saving men: therefore, with the greatest confidence do we recommend to your clemency and favorable consideration the author and subject of this communication.

"Whosoever will, let him take of the water of life freely;" Brother Phelps says, *he will*; and so far as we are concerned, we say he *MAY*.

In the bonds of the covenant,

ORSON HYDE,
JOHN E. PAGE.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

THE BOOK OF MORMON.

The following article was forwarded to President Joseph Smith, by A. G. Gano, Esq., of Cincinnati. It originally appeared in the "New-Yorker," and is from the pen of "Josephine," supposed Gen. Sandford's daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willing to give us an impartial

hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason.

THE BOOK OF MORMON.

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partizans, here and in Europe, and that it should agitate a whole State to such a degree that law, justice and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter Day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change.—They believe, and insist upon believing, *literally*, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing, after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon *inspired* that the chief difference consists; but it must be admitted that this is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found, in 1830, a kind of stone chest or vault containing a number of thin plates of gold held together by a ring, on which they were all strung, and engraved with unknown

characters. The characters the Mormons believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Mormons have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong.—If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter Day Saints must, by their own showing, be mistaken, and their faith fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the wars and alliances among the various branches of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays, It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel with-

out committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a learned gentleman of this city, who of course was unable to decipher them, but thought they bore a resemblance to the ancient Egyptian characters.

If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting ægis over every religious doctrine. If the Mormons have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call forth a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate. JOSEPHINE.

CONFERENCE MINUTES.

Minutes of a Conference held in the city of New York, on the 4th of December, 1840.

At a Conference meeting, of the branch of the church of Jesus Christ of Latter Day Saints in the city of New York, held at the house of Elder G. J. Adams agreeably to previous appointment, on the evening of December 4th, 1840. Elder Orson Hyde was unanimously chosen Chairman of the meeting, and Elder L. R. Foster, Clerk.

The meeting was opened by singing, "Guide us O, thou great Jehovah," &c. and by the President addressing the throne of grace.

The President then read from Rev. 2nd chap. 12th verse, and onward: after a few preliminary remarks, the President proceeded to give his reasons for believing that the spirit which had

been manifested among us, since the coming of Elder Sidney Roberts, was not from the Lord.

The items objected to are, having a revelation that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also, saluting the sisters with what he calls a holy kiss, taking them on his lap, and putting his arms around them, &c.

After concluding, the President invited Elder G. W. Harris to speak on the subject, he declined, but afterwards did speak.

The accused, Sidney Roberts, answered for himself, he spoke at some length, and attempted to justify himself concerning these things; after remarks by several brethren, the President proposed that if he would confess his transgressions, he might retain his membership, but that his license must be demanded. He arose and stated that he knew the revelations which he had spoken were from God, and that he had no confession to make, whereupon the Conference cut him off from the church, and demanded his license, which he refused to give up.

Resolved, That a copy of these minutes be forwarded to Nauvoo, and one to Mr. Burr Tomlinson, Oxford, Zoar Bridge, Conn.

Elder Robert C. Arnold, of Oxford, the companion of Mr. Roberts, renounced the spirit manifested by said Roberts, and acknowledged that he was righteously cut off.

ORSON HYDE,

L. R. FOSTER, Clerk. Chairman.

Minutes of a Conference held in the Brownhelm branch, of the church of Jesus Christ, of Latter Day Saints, in Lorain county, Ohio, Nov. 26th 1840.

Meeting commenced at 1 o'clock P. M. by a discourse from Elder Chilion Daniels, then adjourned until evening at early candle lighting.

Conference met pursuant to adjournment, and a discourse was delivered by Elder Thos. Kerr, and followed by Elders Hughes, and Coltrin: the Conference adjourned until half past nine, A. M.

Conference met pursuant to adjournment, a discourse was delivered by El-

der John Hughes, and followed by Elder Zebidee Coltrin at considerable length, then adjourned for one hour: at two o'clock, Conference met pursuant to adjournment, commenced by a discourse from Elder Z. Coltrin on the seven dispensations, it was one of great interest to the church; many of the Saints bore testimony to the truth of the gospel, and expressed a firm and unshaken confidence in the doctrines they have received; then adjourned until six o'clock in the evening.

Conference met pursuant to adjournment, President Coltrin opened the meeting by prayer, then proceeded to ordain Brother Charles Weedon an elder in the Brownhelm branch. The Brownhelm church was represented by Elder Z. Coltrin, containing 15 members, and one elder, one priest, and one deacon all in good standing. Elder Hughes represented the Brooklyn, and Parmy branch of the church, consisting of twenty members, one elder, one priest, one teacher, all in good standing.

The prospect looks favorable in this region of country, for doing much good, notwithstanding the many craftsmen, such as Alexander and Demetrius; together with a hireling priesthood, are doing all they can to stop the work of God, but God's people will come out and be separate from among them.

ZEBIDEE COLTRIN,

THOS. KERR, Clk.

President.

COMMUNICATIONS.

Lain End, Staffordshire, Nov. 18th, 1840.
Brother D. C. Smith:

Dear Cousin, I sit down to communicate a few lines to you, being aware of the many obstacles in the way to prevent your receiving it, I pray my heavenly Father that these lines may reach you. I am in comfortable health at present, enjoying many of the common blessings of life, and surrounded with friends, even the Saints of the Most High, but neither time, nor distance, new friends, or enemies can ever erase the pleasing scenes we have been called to pass through, as well as many severe trials, for we too, have been made to drink of that bitter cup of affliction which we shall long remember, and perhaps shall ex-

claim with the prophet, "it is good for a man to bear the yoke in his youth." I heard the death of your venerable father, his loss is deeply lamented by us, his blessings will never be forgotten, through time or eternity; but we behold our fathers fast leaving the stage of action—the power of Anti-Christ seems to be wearing out the Saints, we hope the Ancient of Day's will soon come. * * *

I left London on the tenth of November. Elder Woodruff still remains their. We keep our Academy open 4 times a week. I took the railway for Birmingham. The railway's in this country are fitted up in a most expensive manner, they are generally safe conveyances: the last 18 miles of my journey on the railway was performed in 21 minutes, I arrived at Birmingham, found Elder Cordon preaching, after which we went to the water and baptized five. The work is prospering very well in Birmingham. I then visited the Saints at West Bromidge, preached several times in different parts of the parish, met some opposition with the hiring priests, some obeyed the gospel, others believed and said they would obey, the greater part mocked. On Friday I fell in company with Elder Lorenzo Snow, who had just arrived from America, he seems in good spirits, and expects to labor in Birmingham and Wolverhampton, he wished to be remembered to his friends: I left him yesterday morning at Wolverhampton, and after a cold and disagreeable ride of 30 miles I reached Longton, found the saints in good health, and prospering. Elder P. P. Pratt and family are at Manchester enjoying good health, the last information. * * * Elder Kimball and Young, are expected in this part, they have been visiting the churches in Lancashire. The work is prospering in all the churches. Doctor Levi Richards has arrived at Manchester, his health is not very good, he expects to go to Herefordshire with his Brother Willard in a few days. Elder Burnham has arrived and gone to Wales, the work is spreading there.—Elder Blakeslee has gone to Glasgow, Scotland. Elder Hadlock still remains there. Elder Curtis has baptized 15 at Hillsburgh. Ireland. The work prospers in Edinburg, the church there num-

bers about sixty. Elder Taylor and Clark are on the Isle of Man—the work is prospering there, they have met with a great deal of opposition with the Wesleyans and Ranters. The Editor of the Manx's Liberal has published several lengthy communications for Elder Taylor in defence of the truth. The Book of Mormon will be published in about three or four weeks; Elder P. P. Pratt has published several pamphlets. This country is as much flooded with false reports concerning us, as ever America was. The work still is progressing in Herefordshire, and is making no small stir in Gloucestershire and Worcestershire. * * *

You will please to continue, to send me your paper.

Yours, &c. in the
Gospel of Christ,
G. A. SMITH.

Payson, Ill., Jan. 12, 1841.

BRO. D. C. SMITH:

Sir, I embrace the opportunity of informing you that the Lord has been, and yet is, working here; I have been laboring here for some time, the congregations are large, and of the respectable class of community. I have baptized in and about Payson thirty one persons, while others are almost persuaded to embrace the truth. The priests here, together with the dissenter Mr. Harris, have put their heads together to brake down the work, but to their great astonishment it still rolls on, yea, and will roll on until the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign for ever.

Yours Respectfully in the
Covenant of the gospel,
DAVID EVANS.

Nauvoo, Jan. 17, 1841.

BROTHER SMITH:

I beg leave to inform you that I have been laboring in Brown and Pike counties, and that great success has attended my exertions. The Saints are rejoicing in the Lord, and there are daily accessions to the church. There has recently been great manifestations of the power of God in the way of healing, which alarms both priest and people, for their craft; and they have recourse to all the lies that

they can invent to obstruct the progress of the work, but all in vain.

Yours, &c.

JACOB FOUTZ.

(By request.)

Freedom, Jan. 10th, 1841.

This is to certify that, Jacob Foutz and family, Margaret, Anna, and Elizabeth are all in good standing, and in full fellowship with the Saints at this Stake, and we feel to recommend them as faithful followers of Jesus Christ.

Given by order of this branch of the church and published in consequence of certain false reports.

HARVEY LEECH, Clerk.

MUNICIPAL ELECTION.

The first election for members of the City Council took place to-day: and the following ticket was elected by majorities varying from 330 to 337 votes; to-wit:

REGULAR TICKET.

For Mayor.

John C. Bennett.

Aldermen.

William Marks,
Samuel H. Smith,
Daniel H. Wells,
N. K. Whitney,

Counsellors.

Joseph Smith,
Hyrum Smith,
Sidney Rigdon,
Charles C. Rich,
John T. Barnett,
Wilson Law,
D. C. Smith,
J. P. Greene,
Vinson Knight.

The Council will be organized on Wednesday the 3rd inst.

A list of receipts for the second volume of the Times & Seasons during the first quarter by mail.

L. M. Davis, Cross Keys, S. C.	\$8,00
W. C. Dyre Victor, N. Y.	1,00
J. McWithey Bennington, N. Y.	2,00
Lydia Griswold White Hall, Ill.	2,00
P. Brown Sparta, N. Y.	5,00
S. M. Farnsworth,	2,00
J. M. Adams Andover, O.	4,00
A. T. Ball Westminster West Vt.	2,00
N. Talmage, Livonia, Mich.	10,00
[one of which was for Hymn Books,]	
J. H. Gaugh, Smiths P. O. Mo.	1,00

J. M. Grant Mt. Airy, N. C.	5,00
J. W. Sargent, Mansville, N. Y.	4,00
S. Bent Wendell, Mass.	20,00
Z. Parker Lisbon, N. H.	6,00
J. Seely Savannah, N. Y.	3,00
F. Nickerson Buffalo, N. Y.	5,00
Stephen Post, Sparta, Penn. broken open and robbed of two dollars.	
S. B. Stoddard Quincy, Ill.	6,00
A. Vanhuyle, West Niles N. Y.	8,00
A. Sausbury P. M. Theresa, N. Y.	2,00
S. B. Stoddard, Quincy Ill.	4,00
N. Holmes, Georgetown, Mass.	6,00
Thomas Taylor, Anondale, Va.	1,00
A. Palmer, Springfield, Ill.	1,00
I. H. Bishop, do. do.	2,00
J. Putnam, Jacksonville, Ill.	2,00
D. Spencer, W. Stockbridge Mass.	6,00
John Strong, Freeport, Ill.	2,00
A. M. Wilsey E. Hamilton N. Y.	5,00
E. G. Turrell New Orleans, La.	10,00

POETRY.

Awake! ye Saints of God awake!
Call on the Lord in mighty pray'r,
That he will Zion's bondage break,
And bring to nought the fowler's snare.

He will regard his people's cry—
The widow's tear—the orphans moan!
The blood of those that slaughter'd lie
Plead's not in vain before his throne!

Tho' Zion's foes have counsel'd deep,
Altho' they bind with fetters strong—
The God of Jacob does not sleep,
His vengeance will not slumber long.

Then let your souls be stay'd on God—
A glorious scene is drawing nigh!
Tho' tempests gather like a flood, [by.
The storm, tho' fierce, will soon pass

With constant faith and fervent prayer
With deep humility of soul—
With steadfast mind and heart prepare,
To see th' eternal purpose roll.

For God in judgment will come near;
His mighty arm he will make bare:
For Zion's sake he will appear—
Then O ye Saints! awake! prepare!

Awake to union and be one,
Or saith the Lord you are not mine.
Yea, like the Father and the Son,
Let all the Saints, in union join.

E. R. S.

E. ROBINSON,

Lock and FANCY Job Printer

STEREOTYPE FOUNDER, AND BOOK BINDER.

HAVING procured an EXTENSIVE assortment of Book and fancy type, Book Bindery Tools and Stock, and a Stereotype Foundry, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

BOOKS, PAMPHLETS, PLATES, BUSINESS AND VISITING CARDS, CIRCULARS, BILLS OF LADING, Labels, etc. etc.

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—\$1.25 single copy, \$12, per dozen, 110 books for \$100, 600 books for \$500, or 1250 books for \$1060.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

All Orders for Books, or work, thankfully received, and promptly attended to.

Office corner of Water and Bain Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.
NEW HAMPSHIRE.
Gilsun, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.
KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.

City of Preston, J. P. Fielding

City of London, H. C. Kimball.

" " W. Woodruff.

" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,

Daniel Tyler, Wm. O. Clark,

Z. Coultrin, John Cairn,

Lorenzo Barnes, Joseph Ball,

Benj. Winchester, Samuel Parker,

Daniel Shearer, Robert P. Crawford,

Henry Lumereaux, James Standing,

J. M. Grant, L. M. Davis,

Joshua Grant, F. G. Bishop,

G. H. Brandon, John Riggs,

Lorenzo Snow, James Blakeslee,

Norman Shearer, B. F. Boydston,

A. B. Tomlinson, Elisha H. Groves,

Charles Thompson, Benj. Johnson,

A. L. Lumeraux, Samuel Bennett,

Samuel Bent, G. W. Harris.

Amasa Lyman, David Evens

Daniel S. Thomas, Jesse Turpin.

Hyrum Smith who some time since received the appointment of Patriarch in the church^d in place of Joseph Smith, Sen., deceased, has recently, by revelation, been appointed a Prophet and Revelator.

William Law has recently, by revelation, been appointed one of the first Presidency, in place of Hyrum Smith, appointed as above.

George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.

Ebenezer Robinson was this day elected Justice of the Peace for this precinct, by a majority of 168 votes.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 3.] CITY OF NAUVOO, ILLINOIS. FEB. 15, 1841. [Whole No. 20

THEOLOGICAL.

[ORIGINAL.]

Manchester, Eng. Oct. 7th, 1840.

Elders Robinson & Smith:

Dear Brethren,

While on my way from the city of London to Manchester, the 7th 8th and 9th Nos, of the Times and Seasons was put into my hands; these are the first and only numbers of your paper which I have had the privilege of perusing since my arrival in England, except three or four of the first numbers which the Twelve brought with them in the spring. The three above named were directed to Elder G. A. Smith, Burslem Staffordshire, and you may rest assured the perusal of those papers was a feast to me, and none can more highly prize and value such a privilege and blessing, than those of us who are separated far from our families and friends by distance tide, and time, in such a manner that months roll around and not a word to break that deep and long silence that reigns between us. I know by experience, that as water to a thirsty man, so is good news from a far country. We rejoice exceedingly brethren, to learn that you are once more settled in a good degree of peace and quietness, after passing through such scenes of persecution, privation, and suffering, for the word of God, and the testimony of Jesus Christ. I learn from the Times and Seasons that you have not obtained letters from us, as often as you expected, or could wish. I am well aware that any, and every word of information from the servants of God, while among the Nations of the earth, as touching their labors, ministry, mission, and a historical knowledge of kingdoms and countries, will be hailed as a welcome message by the Saints in general, and gladden the hearts of our intimate friends, our kindred, and our wives and children, the society of whom we are called to sacrifice for the great cause of Christ. It is under such a view that I freely and cheerfully give an account of my stewardship

from time to time as circumstances may require. I learn that you did not obtain my letter which I sent you, under date of Feb. 27th, in which I gave all particulars concerning my mission, from the time I left Montrose until the date of the letter; but as you have not received it, it may not be amiss (though out of season) to give a short detail of my travels from Montrose to Liverpool. I do not believe that ever a company of men, from the days of Adam to A. D. 1839, ever attempted to perform a journey and mission of such extent and magnitude, under such unparalleled embarrassments and circumstances as did the quorum of the Twelve and others that started for England in 1839. Had any one judged from outward appearances, they would naturally have supposed that the bodies of some of us were more fit subjects for dissection than missionaries.

It is with no ordinary feelings that I reflect back to the 8th day of August, 1839, at which time I took the parting hand with my wife, family, and friends in general at Montrose, and with a trembling step bore my feeble body (which was suffering under the power of the chills and fever,) to the banks of the Mississippi, where I was conveyed over in a canoe in company with Elder John Taylor for the purpose of taking a mission to England, and that too without purse or scrip, not even so much as one penny at my command or control. Yes Brethren it was under such circumstances that I started on my mission by the commandment of God to go a journey of more than five thousand miles, for the purpose of assisting in warning one of the greatest nations upon the face of the earth, to repent of their sins, obey the gospel, and prepare for the judgments which are to come. But notwithstanding my situation was such that I was under the necessity of walking by faith and not by sight, yet, I can say of a truth, with a thankful heart before the Lord, that I have lacked nothing as touching food, raiment, means, or

friends in all my journey either by land or sea; for which blessings I feel to render up the gratitude of my heart unto my Heavenly Father, praying at the same time that God will reward four fold unto those who have extended the hand to assist me, or any of my brethren, or our families while we are filling this mission. As concerning the journey, I would say, after crossing the Mississippi in a canoe and taking the parting hand with our friends in Nauvoo, among whom was Elder Joseph Smith jr. who bid us God's speed, saying I should soon leave my ague behind me, which proved true. Elder Hadlock conveyed us about 20 miles in a waggon on our road, and while passing along Elder P. P. Pratt gave me an empty purse, it being all he had, and Elder H. C. Kimball \$1,00 to put into it to help me on the way: the next day another brother took us into his waggon and carried us about 20 miles. during which time I had the chills and fever upon me, which caused me much suffering through the day while riding over a rough road, but it here left me and I had no more of it for several weeks. We spent the Sabbath with Elders Don C. and Samuel H. Smith, and held a two days meeting in the neighborhood in which they were residing, which had a good effect; we were entertained and treated kindly by them and their families, and all the friends in that region, who extended a liberal hand in assisting us on our journey: while here we were informed by Elder Zebedee Coltrin that his father was about to take a journey to the State of Ohio, and would freely give us a passage with him as he was going with a wagon, which invitation we accepted and continued our journey with father Coltrin. We called upon the Saints in Springfield and spent several days with them, and while there, Elder Taylor published a brief sketch of the persecution; during which time I visited the Saints from Fox Islands who had stopped at Rochester; and though still very feeble in body, I held several meetings with them; they also manifested a liberal spirit, as did the Saints in Springfield in assisting us on our journey, Elder Taylor had enjoyed good health through the summer, and also on his journey until we arrived

into the State of Indiana, when he was taken very sick with the billious fever; the attack was so violent that in several instances he fell upon the ground like a dead man, when it seemed to be with difficulty that he could be restored either to stand or speak, and he continued his journey for several days in this situation, until he could proceed no farther, and we stopped at an inn kept by a German in Germantown, Indiana, here we spent several days together until we found he could not continue his journey. I was so low and feeble that I was scarcely able to take care of myself, much less to render him that assistance which a person in his situation so much required: he knowing my situation advised and requested me to leave him where he was and continue my journey which request I complied with, and was under the painful necessity of taking the parting hand with my brother and leave him in the midst of affliction and strangers: those with whom he was left, however manifested a great willingness to do all that lay in their power to make him comfortable and happy. Here Elder Taylor remained for several weeks and was brought nigh the gates of death, but like the rest of his brethren, through the great mercy of God was afterwards raised up and enabled to continue his journey. I proceeded on my way with Brother Coltrin, until I arrived at Cleveland, Ohio. I there took Steam Boat for Buffalo, which is generally about 20 or 24 hours sail, but we were in a storm three days. I took cold, my chills and fever returned upon me, and I was quite sick, having a chill 10 days in succession, journeying at the same time, via. lake, canal, and stage until I arrived at my fathers house in Farmington, Hartford county, Connecticut: there is a small branch of the church in Farmington of 10 members, which I baptized and organized in July, 1838, 9 of whom were my relatives, including my father Aphek Woodruff and his household. As I was very feeble in body, I tarried 15 days at my fathers house; I was not able to hold any public meetings except on one occasion while attending the funeral of Mr. Adna Hart, a friend who died in Avon: I addressed a large assembly of relatives and neighbors with whom I had been

acquainted from my youth up; I also baptized one while in Farmington.— Having in some degree recovered my strength I took Steam boat at Hartford, and sailed to New York, where I was kindly received by the Saints in that city. I found Elders Mulliner and Wright had been in the city quite a length of time waiting for some of the Twelve to accompany them to England, but as I was the only one of the quorum who had arrived in New York, and my health being very poor, I considered it wisdom to tarry until I either saw or heard from some others of the quorum; I therefore spent several weeks in New York, and Sing Sing, laboring among the churches when I was able. Brother Hiram Clark was the next that arrived, and as it was now getting to be late in the fall, and hearing nothing from those that were on their way we concluded to sail for Liverpool, and as we were about ready to set sail, Elder P. P. Pratt arrived in the city, and expected others of the Twelve in a few days, therefore I tarried for some others to come that we might hold a council before we left; but Elders Clark, Mullinner, and Wright sailed for England.

My health now began to improve more than at any time since I had left home. I visited Long Island and spent a number of days preaching, and was finally joined by Elder O. Pratt who had just arrived in New York. We returned to the city and held a conference, and then Elder O. Pratt and myself accompanied Elder James to New Jersey. Br. Pratt preached several times and proceeded on to Philadelphia, and also into the field in which Elder Barnes was laboring. I continued laboring with Elder James for several days, the prospect was good, congregations large and attentive: Elder James was much blessed in his labors in that region. But while here from day to day, the Spirit of God was upon me like fire shut up in my bones, urging me forward to fill my mission to England, and tarry no longer by the way, and feeling determined to be obedient to the commandments of God; I left the Saints in New Jersey and returned to New York intending to take the first boat that sailed for England, and when I arrived in the city I found Elders

Taylor and Turley had just reached the city; also, both were much improving in their health: the friends assisted us in preparing for our voyage, and after bidding the Saints farewell, Elders Taylor, Turley, and myself set sail on board of the packet ship Oxford, on the 20th day of December, and after a favorable passage of 22 days, we landed in Liverpool, on the 11th of January 1840.

One thing worthy of note transpired during this voyage, that is, the packet ship Independence left New York 10 days before the Oxford, and the Steam Ship Liverpool 5 days before the Oxford, and the three above named ships reached the quay or dock at Liverpool within 30 minutes of each other; the Oxford arrived first, and we landed in the midst of thousands who stood upon the quay anxiously awaiting the arrival of the ships.

Our health once more having been restored we landed in good spirits, feeling to rejoice for the privilege of once more setting our feet upon terra firma. As England was the native place of Elders Taylor, and Turley, of course it appeared natural unto them; but it being the first time that I had set my feet upon the soil of England, it appeared unto me like an old world sure enough, for all the fires, from the parlor to the largest public works of every name and nature, being fed alone from stone coal, that it causes the whole horizon, air, elements, earth, buildings, and every thing visible to be covered with gas, soot and smoke, that it makes the towns and cities appear at the first sight something similar to a coal pit, or smoke house. The buildings in England are mostly composed of stone or brick, the plain walls of which show that the majority of them were built more for durability and profit, than outward show; while others indicate great architecture, splendor, and magnificence. We past through Liverpool New Market, had a view of the Custom house, and Lord Nelson's monument, which is quite noted in England, all of which were quite splendid. We spent the Sabbath in Liverpool, Elder Turley and myself attended meeting at St. Paul's church and St. Thomas'; it gave me rather peculiar feelings to hear one of the Rectors preach against a form

of godliness without the power thereof, and professing religion without bringing forth the fruits of it. I felt to pray to God with all my heart, that the day might speedily come when the power of godliness should be preached to the inhabitants of that city, which has since been the case by Elder Taylor who has lifted up the standard in that city and gathered out a good number of souls, as you already know. On Monday we took the train from Liverpool to Preston, where we were permitted to meet with Elder Richards in that place. We held a council on the 17th of January, when it was resolved that Elders Taylor and Fielding go to Liverpool, Elder Clark to Manchester to join Elder Clayton, Elder Turley and myself to visit the Staffordshire Potteries: while on our way, we called at Manchester and preached to the Saints on the Sabbath. I found Manchester to contain a population of near 300,000 and a church of Latter Day Saints of 164 members. While there I was called upon to visit a woman that was possessed with the devil in such a manner that it required several persons to hold her from destroying herself, several of us laid hands upon her, and the devil was subject unto the power of God and departed out of her, and she was clothed in her right mind, and next day attended meeting and all felt to give the glory to God.— We arrived in Burslem, Staffordshire on the 21st. The Staffordshire Potteries which are so noted in England, are composed of the following market towns, viz: Tunstall, Burslem, Hanlx, Stoke upon Trent, Lancend, and several other villages, containing a population of about 75,000 persons, nearly all of whom procure their livelihood in the pottery line; here is manufactured every kind of English, earthen, stone, and China ware, said to be as good as any made in the world. We found a church of Latter Day Saints in these potteries of about 60 members, under the care of Elder Alfred Cordon a potter by trade, who labored 6 days in a week for his daily bread, and preached 5 evenings in a week, and 3 times on the Sabbath. Here we commenced our labors, we immediately procured a preaching room in Hanlx, it being about the centre of the potteries, in a

few days Elder Turley went to Birmingham, as it was his native place, to visit his friends and to try to open doors in that region. I continued my labors in the potteries for six weeks, the interest became general among the people, I preached every evening, or nearly so, and 3 times on the Sabbath. I had crowded congregations, and very frequent public opposition from preachers of the various orders, among whom was Mr. John Jones, who has become very famous and noted in Burslem as a warm friend and advocate of Mrs. Matilda Davidson, and Mr. Warren Parrish, by reading their letters and other foolish stories which are in circulation, to stop the work of God. But while Mr. Jones has attempted to disturb our meetings by reading these things in our midst, he has become as disgusting in the eyes of the people, as he has zealous in trying to stop the work, and in some instances, he has been under the necessity of bringing Constables, or police with him to protect him against the attack of the unbelievers or world for the people saw his conduct was not becoming a Christian or a gentleman, however, his opposition has had no tendency to stop the work of God, but has rather given us friends.

W. WOODRUFF.

[To be continued.]

The following was written by Elder Wm. Smith in answer to a portion of the late message of Governor Boggs, we give it entire as it corroborates with the history we have already published. It should have appeared in the 17th No. but owing to a press of matter it has been delayed until now.

“INFATUATED & DELUDED SECT.”

Here is a singular picture of human depravity presented to the world for consideration, a man (Governor Boggs) clothed with power, a man whose sole object should be to set an example of equity and truth, for the imitation of the people over whom he rules; descending from that high and honorable station to which he has been called, and placing himself at the head of a gang of ruffian outlaws, and thereby showing to the world that he is not only capable of tolerating, but of participating in one of the most inhuman and barbarous persecutions, ever recorded in the annals of history, by favoring, and encouraging the Missouri mob in butchering, beating, and driving the Saints from the State

and robbing them of their possessions. That he has uttered slanderous falsehoods against the Saints, and caused them to be published to the world; can be clearly and conclusively shown. He has charged them with setting up a form of government different from and opposed to that of the state, within its limits. Here he has resorted to a fools cunning (LIES,) to cover a crime: that charge can easily be proven false, for although we had a church government, yet one of our articles of faith required every church member to reverence and obey the laws of the land. And will the patriotic governor of Missouri contend that such a church government was in opposition to the laws of the state, (for that was the only form of government ever known among the Mormon people other than that of the state.) The governor has stated in his message that the Mormons violated the laws of the land by an open and avowed resistance to them, and by undertaking, without the aid of the civil authorities, to redress their grievances. He cannot be ignorant of our petitioning the civil authorities, time after time for relief, before we even so much as thought of acting in self defence; but finding at last that if we waited for the interposition of the civil authorities, that we would be butchered by the unrelenting hands of robbers; for our crops had already been destroyed, our goods and chattels plundered, our houses burned, and we driven from our farms in the face of government, without once retaliating.

At the time the mobbers invaded Daviess county; Gen. Parks being in Daviess at that time, we appealed to him to know what we should do, he advised us to go and give them a "complete dressing;" for said he "you will never have any peace with them until you do and I will stand between you and all difficulty." Here permit me to state that General Parks was a citizen of Ray co., Mo. and not a Mormon, but one of the commanding generals of the Missouri Militia; this will go to prove that we had orders from a man in authority to do as we did in the defence of our lives and property. We were denied the protection which the laws of the State was calculated to give, and were thus compelled to follow the advice of Gen. Parks. We were at that time totally at a loss to account for the conduct of men in authority, in refusing us the protection of the laws of the State; but since we have earned that it was a plan which was concocted by them to drive an innocent people from the State, and divide the property which they might be enabled to obtain by robbery and pillage, among themselves. For proof of the above assertion, I beg the privilege of referring to Uriah B. Powell, a citizen of Clinton co., Mo. who was present when the plot was entered into.

According to Gen. Parks' advice we mustered a small force, and went out to repel the mobbers, who were then in the neighborhood burning houses, and driving away horses and cattle, when they saw us coming out, they fled according to their previous agreement, burning houses as they went. They then sent an express to Governor Boggs, representing to him, that the "Mormons" were burning houses, (a likely thing to be sure,

that they should be burning their own houses, for the Mormon houses were the only ones burned,) and ravaging the country.—When Gov. Boggs, being ever willing to "MAINTAIN THE SUPREMACY OF THE LAW," issued a proclamation to EXTERMINATE, or DRIVE the "Mormons" from the State, and ordered out from ten to fifteen thousand men, to see that his brutal edict was faithfully executed.

It was astonishing to think that the humane Governor would endanger the lives of his citizens by sending out only fifteen thousand men to exterminate, a small handful of "Mormons," men women and children.—While one division of the Governor's mob, were on their way to Far West, under the command of one Comstock, they came across a company of the Saints who were encamped on Shoal Creek, on their way to Far West from Ohio, who were in a great measure ignorant of the extent of the difficulty, and entirely innocent of any charge that could be preferred against them, by the Missourians.—Cumstock, on learning that there was a company of Saints encamped on Shoal creek, sent a committee of men to require them to give up all arms and ammunition that they might have with them, to which they replied, we will, provided that we can be assured that the Missourians will not molest us; stating at the same time, that peace was what they desired. An article of agreement was signed to that effect, in which the Missourians pledged their honor for the faithful fulfillment of the same. Articles of this nature, have in all ages of the world been held sacred both by heathen, and civilized nations: and invidual, or a nation that was so base, as to forfeit their oaths or solemn pledges, was considered too base to deserve notice, but merited the vengeance of the gods: I would ask, how faithfully did Cumstock and his men keep their vows which they had so solemnly pledged themselves to do? on the day following they showed themselves capable of perpetrating the most barbarous acts, as well as violating their solemn pledges; for while the Saints were engaged in solemn prayer to God, these lawless desperadoes came upon them with the fury of demons and commenced firing upon them while they were thus solemnly engaged: the Saints cried for quarters but in vain, they then endeavored to escape by flight but were surrounded;—the Missourians continued to shoot them, they would even place their guns to the heads of their victims, and thus barbarously take their lives. After the firing had partially subsided one of Cumstock's men found an old Revolutionary soldier; by the name of McBride, under the bank of the Creek, on finding him he exclaimed, "you old grey headed Mormon, I will t.x you," the old man got on his knees and begged for his life, but neither age, nor innocence, could afford any protection, he was inhumanly butchered and thrown into the Creek. During the slaughter a small boy endeavored to conceal himself in a black-smith shop under a bellows, but one of the assassins seeing him, was in the act of shooting him, when one of the company cried out, "do not shoot the boy," another said "shoot him d—in him

he will make a big Mormon some day;" so he put the gun to the child's head, and blew out his brains. There were in this slaughter eighteen of the Saints killed, and thirteen wounded, out of a company of Saints who were on their way moving to Far West, who had never violated the laws of the State, a company who had never taken any part in the past difficulties; a company, whom Gov. Boggs himself cannot (as base and unprincipled as he is,) contend had violated even one clause of the law of the state, or had even acted in concert with their brethren when engaged in self defence, butchered too, by his command, and their waggons plundered of their contents, and their dead bodies robbed of their coats, watches, money, hats, and boots.

From this place of slaughter the mob proceeded to Far West, where they, with other divisions of the Governor's clan, drove the Saints to the public square, and there at the point of the bayonet compelled them to sign away all their personal and real estate, to defray the expenses of the war: after which they drove sixty or seventy of our citizens before them to Richmond in Ray co. and put them in Jail, where they were kept confined in prison a number of weeks without even being informed of what they were accused.—At length a mock trial was had, in which case the Saints were refused the privilege of introducing any testimony by "the supreme laws" (the will of the mob) of Missouri, and were thus deprived of justice: And will Gov. Boggs, that foul columniator of human character, still contend that the Mormons were the aggressors? can it be that he is so far lost to a sense of honor, and justice, as to dare accuse the Mormons of violating the laws of the land, after they have suffered so much at the hands of the Missouri outlaws? shall they still endure to be belied by such a worthless vagabond? Is it by such foul and slanderous language as is found in his recent message that he thinks to "maintain the supremacy of our laws" if the supremacy of laws are to be maintained by aiding one part of the community in murdering and plundering the other, it may be truly said that his whole aim and object is to "maintain the supremacy of the law."

After the great quantity of furniture and other property which the Gov. caused to be robbed from the Saints by his unhalloved order, I should doubt the necessity of his recommending his house being furnished with now and better furniture while he occupies it, for I should think that among the great quantity of furniture which he ordered taken from the Saints, he might at least find enough to furnish his mansion in splendid style, which too, has cost him but the small sum of the conscience of a thief and a robber. He has shown himself abundantly worthy of being the Govnor of Missouri. In his recent message he wishes to impress it on the minds of the legislature, "that the will of the people is the supreme law." In that recommendation he has shown himself to be perfectly consistent, for it is the same doctrine which he preached when he was at the head of a mob in Jackson co. in 1833, at the time the Saints were driven out of it: for said he,

"law or no law, we will drive the Mormons from the county, for the will of the people is superior to all law."

Worthy man, you will furnish some biographer with materials that will perpetuate your name throughout the vista of coming ages, for having been honored with the writing of your life. The sage yet unborn, shall consume his midnight oil, in admiring your super-human perfections; you shall be cited as a model worthy of imitation; yes, all rulers in coming ages shall take you as their model—and every member of the "humane society" shall hold you in high esteem.—Time will only make your graces shine with a brighter luster. You can convince the world that a Nero, a Domitian, a Trajan, an Aurelius, a Septimus, a Severus, a Maximin, a Decius, a Valerian, an Aurelian, and a Diocletian, have at last been robbed of their barbarous glory by an obscure, and an illiterate Governor of Missouri.

WILLIAM SMITH.

MISCELLANEOUS.

Inaugural Address.

City of Nauvoo, Illinois, Feb. 3rd, 1841.

Gentlemen of the City Council;

Aldermen and Councillors:—

Having been elected to the Mayoralty of this city by the unanimous suffrages of all parties and interests, I now enter upon the duties devolving upon me as your Chief Magistrate under a deep sense of the responsibilities of the station.—I trust that the confidence reposed in me, by my fellow citizens, has not been misplaced, and for the honor conferred they will accept my warmest sentiments of gratitude. By the munificence and wise legislation of noble, high-minded, and patriotic statesmen, and the grace of God, we have been blessed with one of the most liberal corporate acts ever granted by a legislative assembly. As the presiding officer of the law making department of the municipal government, it will be expected that I communicate to you, from time to time, by oral or written messages, for your deliberative consideration and action, such matters as may suggest themselves to me in relation to the public weal; and upon this occasion I beg leave to present the following as matters of paramount importance.

The 21st Sec. of the *addenda* to the 13th Sec. of the City Charter concedes to you plenary power "to tax, restrain, prohibit and suppress, tipping-houses, dram-shops," etc. etc., and I now recommend, in the strongest possible terms, that you take prompt, strong, and decisive measures to "prohibit and suppress" all such establishments. It is true you have the power "to tax," or *license and tolerate*, them, and thus add to the city finances; but I consider it much better to raise revenue by an *ad valorem* tax on the property of sober men, than by licensing dram shops, or taxing the signs of the inebriated worshippers at the shrine of Bacchus. The revels of

bacchanalian in the houses of blasphemy and noise will always prove a disgrace to a moral people. *Public sentiment* will do much to suppress the vice of intemperance, and its concomitant evil results: but ample experience has incontrovertibly proven that it cannot do all—the law must be brought to the rescue, and an effective prohibitory ordinance enacted. This cannot be done at a better time than at the present. Let us commence correctly, and the great work of reform, at least so far as our peaceful city is concerned, can be summarily consummated. It would be difficult to calculate the vast amount of evil and crime that would be prevented, and the great good that would accrue to the public at large by fostering the cause of temperance; but suffice it to say that the one would be commensurate to the other.—No sales of spirituous liquors whatever, in a less quantity than a quart, except in cases of sickness on the recommendation of a physician or surgeon duly accredited by the Chancellor and Regents of the University, should be tolerated. The liberty of selling the intoxicating cup is a *false* liberty—it enslaves, degrades, destroys, and wretchedness and want are attendant on every step,—its touch, like that of the *poison Upas*, is DEATH. Liberty to do good should be cheerfully and freely accorded to every man; but liberty to do evil, which is licentiousness, should be peremptorily prohibited. The public good imperiously demands it—and the cause of humanity pleads for help. The protecting ægis of the corporation should be thrown around every moral, and religious, institution of the day, which is in any way calculated to ennoble, or ameliorate the condition of the human family.

The immediate organization of the University, as contemplated in the 24th Sec. of the act incorporating our city, cannot be too forcibly impressed upon you at this time.—As all matters in relation to mental culture, and public instruction, from common schools up to the highest branches of a full collegiate course in the Arts, Sciences, and Learned Professions, will devolve upon the Chancellor and Regents of the University, they should be speedily elected, and instructed to perfect their plan, and enter upon its execution with as little delay as possible. The wheels of education should never be clogged, or retrograde, but roll progressively from the *Alpha* to the *Omega* of a most perfect, liberal, and thorough course of university attainments. The following observations in relation to *false* education, from Alexander's Messenger, so perfectly accords with my feelings and views on this highly important subject, that I cannot do better than incorporate them in this message.

"Among the changes for the worse, which the world has witnessed within the last century, we include that specious, superficial, incomplete way of doing certain things, which were formerly thought to be deserving of care, labor and attention. It would seem that appearance is now considered of more moment than reality. The modern mode of education is an example in point. Children are so instructed as to acquire a smattering

of every thing; and, as a matter of consequence, they know nothing properly. Seminaries and academies deal out their moral and natural philosophy, their geometry, trigonometry, and astronomy, their chemistry, botany, and mineralogy, until the mind of the pupil becomes a chaos; and, like the stomach when it is overloaded with a variety of food, it digests nothing, but converts the superabundant nutriment to poison. This mode of education answers one purpose:—it enables people to *seem* learned; and seemingly, by a great many, is thought all-sufficient. Thus we are schooled in quackery, and are early taught to regard showy and superficial attainments as most desirable. Every boarding school Miss is a Plato in petticoats, without an ounce of that genuine knowledge, that true philosophy, which would enable her to be useful in the world, and to escape those perils with which she must necessarily be encompassed. Young people are taught to use a variety of hard terms, which they understand but imperfectly;—to repeat lessons which they are unable to apply;—to astonish their grand-mothers with a display of their parrot-like acquisitions;—but their mental energies are clogged and torpidified with a variety of learned lumber, most of which is discarded from the brain long before its possessor knows how to use it. This is the quackery of education.

The effects of the erring system are not easily obliterated. The habit of using words without thought, sticks to the unfortunate student through life, and should he ever learn to think, he cannot express his ideas without the most tedious and perplexing verbosity. This is, more or less, the fault of every writer in the nineteenth century. The sense is encumbered with sound. The scribbler appears to imagine that if he puts a sufficient number of words together he has done his part; and, alas! how many books are written on this principle. Thus literature, and even science itself, is overloaded with froth and flummery. Verbalizing has become fashionable and indispensable, and one line from an ancient author will furnish the materials for a modern treatise."

Our University should be a "*utilitarian*" institution—and competent, industrious, teachers, and professors, should be immediately elected for the several departments. "Knowledge is power,"—foster education and we are forever free! Nothing can be done which is more certainly calculated to perpetuate the free institutions of our common country, for which our progenitors "fought and bled, and died," than the general diffusion of useful knowledge amongst the people. Education should always be of a purely *practical* character, for such, and such alone, is calculated to perfect the happiness, and prosperity, of our fellow-citizens—ignorance, impudence, and false knowledge, are equally detestable.—shame and confusion follow in their train. As you now possess the power, afford the most ample facilities to the Regents to make their plan complete; and thus enable them to set a glorious example to the world at large. The most liberal policy should attend the organization of the Univer-

sity, and equal honors and privileges should be extended to all classes of the community.

In order to carry out the provisions of the 25th Sec. of the act incorporating our city, I would recommend the immediate organization of the Legion. Comprising, as it does, the entire military power of our city, with a provision allowing any citizen of Hancock county to unite by voluntary enrollment, early facilities should be afforded the Court Martial for perfecting their plan of drill, rules, and regulations. Nothing is more necessary to the preservation of order, and the supremacy of the laws, than the perfect organization of our military forces, under a uniform and rigid discipline, and approved judicious drill; and to this end I desire to see all the departments, and cohorts of the Legion put in immediate requisition. The Legion should be all powerful, panopied with justice and equity, to consummate the designs of its projectors—at all times ready, as minute men, to serve the state in such way and manner as may, from time to time, be pointed out by the Governor. You have long sought an opportunity of showing your attachment to the state government of Illinois—it is now afforded: the Legion should maintain the constitution and the laws, and be ready at all times for the public defence. The winged warrior of the air perches upon the pole of American liberty, and the boast that has the temerity to ruffle her feathers should be made to feel the power of her talons; and until she ceases to be our proud national emblem we should not cease to show our attachment to Illinois. Should the tocsin of alarm ever be sounded, and the Legion called to the tented field by our Executive, I hope to see it able, under one of the proudest mottos that ever blazed upon a warrior's shield—*Sicut patribus sit Deus nobis*; as God was with our fathers, so may he be with us—to fight the battles of our country, as victors, and as freemen; the juice of the uva, or the spirit of insubordination should never enter our camp,—but we should stand, ever stand, as a united people—**ONE AND INDIVISIBLE.**

I would earnestly recommend the construction of a wing-dam in the Mississippi, at the mouth of the ravine at or near the head of Main street, and the excavation of a **SHIP-CANAL** from that point to a point terminating in a **grand reservoir** on the bank of said river, east of the foot of said street, a distance of about two miles. This would afford, at the various outlets, the most ample water power for propelling any amount of machinery for mill and manufacturing purposes, so essentially necessary to the building up of a great commercial city in the heart of one of the most productive and delightful countries on earth. I would advise that an agent be immediately appointed on behalf of the city corporation, to negotiate with eastern capitalists for the completion of this great work, on the most advantageous terms, even to the conveyance of the privilege for a term of years. This work finished, and the future greatness of this city is placed upon an imperishable basis. In addition to the great advantages that will otherwise accrue to the city and country by the construction of this

noble work, it would afford the best harbor for steam-boats, for winter quarters, on this magnificent stream.

The public health requires that the low lands, bordering on the Mississippi, should be immediately drained, and the entire timber removed. This can and will be one of the most healthy cities in the west, provided you take prompt and decisive action in the premises. A Board of Health should be appointed and vested with the usual powers and prerogatives.

The Governor, Council of Revision, and Legislature of Illinois, should be held in everlasting remembrance by our people—they burst the chains of slavery and proclaimed us forever free! A vote of thanks, couched in the strongest language possible, should be tendered them in our corporate capacity; and, when this is done, Quincy, our first noble city of refuge, when we came from the slaughter in Missouri with our garments stained with blood, should not be forgotten.

As the Chief Magistrate of your city I am determined to execute all state laws, and city ordinances passed in pursuance to law, to the very letter, should it require the strong arm of military power to enable me to do so. As an officer I know no man; the peaceful unoffending citizen *shall* be protected in the full exercise of all his civil, political, and religious, rights, and the guilty violator of law *shall be punished, without respect to persons.*

All of which is respectfully submitted.

JOHN C. BENNETT.

INDICATIONS OF WAR.

THE BURNING OF THE CAROLINE.

Our readers will see, by reference to the Congressional proceedings in today's paper, that the controversy between this country and Great Britain in relation to the burning of the Steamboat Caroline, is likely to lead to serious consequences. If the positions taken by the British Minister are persisted in by his Government, we see no alternative but war. Our Government has tamely submitted to British aggression, upon the rights of our citizens and upon our territory, until endurance has ceased to be a virtue.—*Quincy Argus.*

M'Leod, charged with being engaged in the burning of the Caroline, and who was indicted a year or two since, by the Grand Jury of Niagara county, N. Y., was recently apprehended, underwent an examination, and failing to give bail was committed to the county jail. Bail demanded was \$5000 himself, and two sureties \$2500 each. The arrest caused much excitement in the neighborhood of M'Leod's residence in Canada.

TIMES AND SEASONS

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, FEBRUARY 1, 1841.

**THE CITY COUNCIL, AND
GENERAL BENNETT'S INAUGURAL
ADDRESS.**

The City Council of the City of Nauvoo, was organized on the 3d Inst., when His Honor, the Mayor, delivered his inaugural address, which appears in this days paper.

The address is a document of considerable interest, and is well worth the perusal of our readers, and every one who loves the prosperity of our peaceable and improving city.

The sentiments respecting the subject of temperance, are good, and such as must meet with the approval of all patriotic and virtuous citizens, and will undoubtedly have a powerful influence on the future prosperity of Nauvoo. Let the blow be struck at the root of intemperance, and then the foundation of peace and prosperity is permanently laid; virtue will raise its head, and around her will soon be gathered and concentrated, men of enterprize, honesty, and intelligence, and peace and harmony will abound, while vice with all its attendant evils, will hide its deformed head. We say then, let the Council carry out the recommendations of the Mayor on this subject, and they will perform an act which must ever secure to them the good will of a virtuous community.

Another subject of vast importance to the future greatness of this City, recommended in the address, is that of a canal passing through this City for the purpose of water privileges. It is supposed that a fall might be obtained by cutting a canal through the City, of from three to five feet, and water power to any amount obtained. This once accomplished would give an impetus to the prosperity of the City, and, with the natural advantages which it already possesses, it would soon take the lead of nearly all the cities in the west. It may be thought by some that the agitation

of this subject is premature, and that in the infant state of our City, it would be well to postpone the consideration of this subject for some time. We are aware that this is a subject which requires time to mature, but at the same time, it presents itself with such force to the mind, and the advantages appear so great, that the most superficial observer must be led to the conclusion that it is not only practicable, but that it will be of incalculable benefit, not only to this city, but to all the surrounding country.

We are glad to see the action of the Council on the subject of education; and that they have chosen a Board of Regents, and appointed a Chancellor and Registrar for the "University of the City of Nauvoo." The appointment we think does great credit to the Council, and, we have no doubt but that the board will assiduously engage in the great and all important work of education.

From the unsettled state of the Saints, in consequence of being driven from their inheritances, and their sudden transitions from affluence to poverty; the education of their children has consequently been neglected.— But we hope the night of darkness has passed away, and that we behold the dawning of a refulgent morn, which shall shine upon our youthful city through the "University" and not on our city alone, but like the king of day, will diffuse its benign and enlightening rays throughout the world.

The "Nauvoo Legion" has been organized agreeably to the provisions of the charter, and the different offices filled, by men of intelligence, courage, and resolution, whose pride as well as duty will be, to sustain the rights of freemen, maintain the laws and constitution of our beloved and devoted state, and of the United States, and place themselves in a situation, that whenever called upon for the public defence to be ready for the emergency.

By wise laws and regulations we have no doubt, but that our city will prosper and increase in population to an extent unparalleled by any city, not only on this continent, but in the world, and will become the brightest "star in the west."

CITY OFFICERS.

The following persons were, on the 3rd Inst.. on the nomination of the Mayor, unanimously elected, by the City Council, to the offices annexed to their respective names; to wit:

H. G. SHERWOOD, Marshal;

JAMES SLOAN, Recorder;

R. B. THOMPSON, Treasurer;

JAMES ROBISON, Assessor;

AUSTIN COWLES, Supervisor of Streets

PRESIDENT OF THE UNIVERSITY.—James Kelly, A. M., an Alumnus of Trinity College, Dublin, was, on the 9th inst., on the nomination of the Chancellor, unanimously elected President of the University of the City of Nauvoo, by the Board of Regents. Doctor Kelly is a ripe scholar, and his selection as president of our University, (on the duties of which station he is expected to enter in the Spring,) will, no doubt, greatly advance the cause of education in this section of our state.

CHANGE OF POST ROUTE NO. 2774.—We are informed by a letter from the Hon. Richard M. Young, of the United States Senate, to General John C. Bennett, that the Hon. S. R. Hobbie, of the Contract Office of the Post Office Department, "has made an order to terminate Route 2774 at Nauvoo." For the accomplishment of this highly important, and much needed, additional mail facility, the gentlemen concerned will accept the warm thanks of our citizens. The contractor has entered upon the discharge of his duties, and the stage has made its first trip.

NAUVOO LEGION.—By a letter from the Hon S. H. Little, of the State Senate, to Gen. Bennett, it appears that the following additional section in relation to our Legion, recently forwarded to Esq. Little by Gen. Bennett, has become a law, to wit:

"Any citizen of Hancock county, may, by voluntary enrollment, attach himself to the Nauvoo Legion, with all the privileges which appertain to that independent military body."

This is quite a privilege; and we say to our friends—come on and enroll yourselves so that there may be a perfect organization by the 4th of July next—which day we wish to celebrate with appropriate military honors. The Legion will be called out, likewise, on the 6th of April.

VOTE OF THANKS.—On the 3rd inst. President Joseph Smith presented to the City Council the following resolution which was unanimously adopted; to wit:

Resolved, By the City Council of the City of Nauvoo, That the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature, of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred—and that the citizens of Quincy be held in everlasting remembrance for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want.

In consequence of a press of matter we have discontinued the articles on the rise of the church, and the gospel, for the present, but shall continue them again as soon as practicable.

We have numerous letters and communications from the Elders abroad, all giving cheering intelligence of the

spread of truth; new doors are opening in all directions, and souls are daily being added to the church, a summary of which we shall publish in our next.

THE GENERAL CONFERENCE, AND THE TEMPLE OF GOD.

It will be recollected that the next General Conference of the Church of Jesus Christ of Latter Day Saints will convene, in the City of Nauvoo, on the 6th of April, 1841, on which day the Corner Stone of the TEMPLE OF GOD will be laid, attended with appropriate ceremonies. There will be a great gathering of the people on that occasion, and many of the most conspicuous persons in our state are expected to be in attendance.

NEXT GOVERNOR.

We extract the following, which originally appeared in the Peoria press, from the Illinois Democrat. Judge Smith is a gentleman of the first order of talents, and one of the most able jurists in the state, and is in every respect fully qualified for the high trust contemplated.

"The time is rapidly approaching when it will devolve on the democracy of Illinois to nominate a candidate for the office of Governor. For this station it becomes us to select a firm republican; one whose honesty and capacity are such as cannot be called in question. There is probably no member of our party in whom these requisites are combined in a more eminent degree than in Judge T. W. Smith, of Cook county. He is one of the most firm and able supporters of democratic principles in Illinois, and has been a citizen of the State nearly a quarter of a century, a portion of which time he resided in the southern part of it, where, we understand, a branch of his family is permanently located. His professional business for a number of years has given him great opportunities of extending his knowledge of the people; and having risen to his present station from a humble, yet we may add, honorable situation in life, (although it has been malignantly laid to his charge as if it were criminal to rise by industry and worth, we speak it to his praise.) with his well known honesty and capacity, we think he is both familiar with the wants and interests of the people of the State, and well qualified to preside over her destinies as their Governor. We would therefore most respectfully recommend him to the favorable consideration of our fellow citizens, believing that his nomination to the above named station would receive the cordial and hearty response of the democracy in this section of the State."

GREAT MORAL VICTORY!—The high grounds taken by our Mayor, General Bennett, in relation to the great work of temperance reform, have been fully sustained by the City Council. President Joseph Smith, Chairman of the committee to whom was referred that part of the inaugural address of His Honor, the Mayor, which relates to Tem-

perance, reported the following ordinance to the City Council on the 15th instant, which was elaborately discussed by Aldermen Wells and Whitney, and Councillors J. Smith, H. Smith, Rigdon, Law, and Greene, and in Committee of the Whole, by His Honor, and, after dispensing with the rules, read three several times, and passed, UNANIMOUSLY.

This ordinance passed by ayes and noes, on the call of Councillor Barnett, as follows:

Yeas—Aldermen Wells, Smith, Marks, and Whitney—Councillors Joseph Smith, Hyrum Smith, Doa C. Smith, Rigdon, Law, Rich, Barnett, Greene, and Knight—and the Mayor—14. (Full Council.)

Nays—None!

Thus has the City of Nauvoo set a glorious example to the world—sustained by principle, and the GREAT GOD; to wit:

An Ordinance in relation to Temperance.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all persons and establishments whatever, in this City, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a Physician duly accredited, in writing, by the "Chancellor and Regents of the University of the City of Nauvoo," and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor, or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor, or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Sec. 2. This ordinance, to take effect, and be in force, from and after its passage.

Passed, Feb. 15th, A. D. 1841.

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

An Ordinance organizing the "University of the City of Nauvoo."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the "University of the City of Nauvoo," be, and the same is hereby organized, by the appointment of the following Board of Trustees; to wit: John C. Bennett, Chancellor, William Law, Registrar, and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, N. K.

Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don C. Smith, John P. Greene, Vinson Knight, Isaac Gulland, Elias Higbee, Robert D. Foster, James Adams, Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Lenos M. Knight, Regents; who shall hereafter constitute the "Chancellor and Regents of the University of the City of Nauvoo," as contemplated in the 24th section of "An act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The Board named in the 1st section of this ordinance shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, P. M.

Sec. 3. This ordinance shall take effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN Recorder.

An Ordinance organizing the "Nauvoo Legion."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the inhabitants of the City of Nauvoo, and such citizens of Hancock county as may unite by voluntary enrollment, be, and they are hereby organized into a body of independent military men, to be called the "Nauvoo Legion," as contemplated in the 25th section of "An act to incorporate the City of Nauvoo," approved, December 16, 1840.

Sec. 2. The Legion shall be, and is hereby, divided into two Cohorts,—the horse troops to constitute the first Cohort, and the foot troops to constitute the second Cohort.

Sec. 3. The general officers of the Legion shall consist of a Lieutenant General, as the chief commanding and reviewing officer, and President of the Court Martial, and Legion; a Major General, as the second in command of the Legion, the Secretary of the Court Martial, and Legion, and Adjutant and Inspector General; a Brigadier General, as commander of the first Cohort; and a Brigadier General, as commander of the second Cohort.

Sec. 4. The staff of the Lieutenant General shall consist of two principal Aids-de-Camp, with the rank of Colo-

nels of Cavalry, and a guard of twelve Aids-de-Camp, with the rank of Captains of Infantry, and a Drill Officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major General shall consist of an Adjutant, a Surgeon-in-Chief, a Cornet, a Quarter Master, a Pay-Master, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter Master Sergeant, Sergeant Major, and Chief Musician, with the rank of Captains of Light Infantry; and two Musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier General shall consist of one Aid-de-Camp, with the rank of Lieutenant Colonel of Infantry; provided that the said Brigadiers shall have access to the staff of the Major General when not otherwise in service.

Sec. 7. No officer shall hereafter be elected by the various companies of the Legion, except upon the nomination of the Court Martial, and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court Martial shall fill and supply all offices ranking between Captains and Brigadiers General by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank and command according to the date of their brevets; provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City corporation, shall meet at the office of Joseph Smith, on Thursday the 4th day of February 1841, at 10 o'clock A. M. and then, and there, proceed to elect the general officers of the Legion as contemplated in the 3rd section of this ordinance.

10. The Court Martial shall adopt for the Legion, as nearly as may be, and so far as applicable, the discipline, drill, uniform, rules and regulations, of the United States Army.

Sec. 11. This ordinance shall take

effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to the City Council.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That should any member of the City Council absent himself from, or neglect or refuse to attend, any regular or special meeting of said Council, for more than thirty minutes after the time appointed, or should the Marshal or Recorder be guilty of a like offence, he shall be fined in the sum of two dollars for each offence.

Sec. 2. Should any member of said Council neglect, or refuse, to attend said meetings, forthwith, on a summons from the Mayor, served by the Marshal, or special messenger of said Council, he shall be fined in the sum of twenty-five dollars, for each offence; Provided, that the City Council may on good cause shown, remit any fine herein, or by this ordinance, assessed.

Sec. 3. The above fines to be collected as other debts before the Mayor, at the suit of the City corporation.— This ordinance to take effect, and be in force, from and after its passage.

Passed, Feb. 8th, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

From the Upper Mississippian.

LETTERS ABOUT THE WEST.

NUMBER THREE.

Nauvoo—Mormon Religion

NAUVOO CITY. This place is in the north western part of Hancock county, Illinois, and was formerly known by the name of Commerce, but has recently received a city charter by the name of *Nauvoo*, the name given by the Mormons. The town is situated upon a slightly inclined plain, or piece of ground, of from one to two miles in extent, projecting westward into the Mississippi, somewhat in the shape of a man's arm, half bent; presenting a fine appearance for some miles above and below the town. Since the Mormons, or "*Latter Day Saints*," (as

they call themselves) were so wantonly driven from their homes and estates in Missouri, by an *armed mob*, under the excited authorities of that State, these persecuted people have settled in this town, and the adjacent country upon both sides of the Mississippi—and added from 75 to 100 buildings, mostly neat and painted, spread over a large extent of ground, and covering the plain and the bluffs in the rear.—These numerous new, bright looking buildings, scattered about amongst the trees and shrubbery which abound here, present, in warm weather, a delightful appearance. Under the shade of some beautiful shrubbery near the river's brink, seats are erected for the accommodation of the society, at their religious meetings. The spot selected is favorable to a calm and serene temper, and a devotional frame of mind.

Nauvoo is said to have a population of about 3000 inhabitants some 300 buildings, several small traders, Tavern keepers, Physicians, and various kinds of mechanics and laborers: and some water craft, among which is a small steam-boat called Nauvoo. The landing, soil and timber about the town, are favorable to its future growth but being at the *head*, instead of the foot of the Rapids, its location is not so advantageous for trade as that of *Warsaw* or *Keokuck*, mentioned in my last letter. Besides this, there being considerable low lands upon the Islands in its vicinity, their decomposing vegetable matter is supposed to send forth delaterious exhalations prejudicial to the health of the town. However, Nauvoo has a fine country in its rear, and if to many drones and rogues do not creep in among these generally quiet, industrious and economical people, we may expect to see a very considerable city built up here—particularly as many of this sect in Europe, are now known to be about removing to this country—and indeed some two hundred have already arrived at Nauvoo, and the vicinity. Mr. Smith is reported to have said that it is destined to be the largest city in the world! It is some 18 miles above Warsaw, and 6 or 8 below Fort Madison.

RELIGION OF THE MORMONS. In the course of two land journeys between

Stephenson and Quincy, I stopped over night at Nauvoo, rode one day in company with a Mormon preacher, and two days with one of the most respectable private members of the society. I also saw, in Stephenson, the celebrated Joseph Smith, but had no opportunity to converse with him respecting the peculiar tenets of their religion. Mr. Smith (commonly called "*Joe. Smith,*") is a stout, muscular, coarse looking man, of about 32 or 33 years of age, and six feet high—and is said to be a man of good natural talents, but of inferior education—and that, as a scholar and logician, Mr. Rigdon is much his superior. Dr. Bennett, one of their preachers, and with whom I rode as above, appeared to be a man of considerable reading and general intelligence—to possess a christian temper, and pretty correct ideas of personal piety. He was courteous and gentlemanly in his deportment, though somewhat *selfish, exclusive and bigoted* in notions about other sects and creeds. I, however, derived considerable information, and consequent satisfaction from conversing with him upon the subject of this strange religion. I may not be able in this brief and hasty newspaper sketch, to do full and exact justice to their creed as represented by this and the other gentleman, but I will *aim* to do so.

I understood from them as follows, viz:—That their society did not recognize *Mormon*, as a Prophet or Teacher sent from God to the "*Latter Day Saints*"—that they did not discard the Bible as used by other christian sects—that the book, commonly called "*the Mormon Bible,*" was considered by them as an additional revelation from heaven, made by God himself, to Joseph Smith, when 17 years of age, and under deep and prayerful concern of mind about his spiritual condition—that it relates principally to the history of the house of Ephraim and their descendants, which these people say was lost, or omitted, in the compilation of the generally accredited christian Bible. That the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried "*Brass Plates,*" containing some unknown hieroglyphics, the further and hitherto undiscovered history of

this branch of the Jewish nation—which history foretells, as they say, the character, condition and duty, of the “*Latter Day Saints*,” or Mormons—and the persecutions which they have endured in Missouri and elsewhere, on account of their religion. They hold that the Lord made a verbal, personal communication to Smith, an uneducated and ignorant youth of 17, and instructed him to employ persons to translate the history contained in these few strange characters, engraven upon these brass plates, and that the Almighty stood by, and by a miraculous exercise of infinite power and wisdom, told Smith the meaning of the letters and characters upon the plates, and directed him to communicate it to the ignorant and uninspired translators, to be by them penned down for publication. And also that at a certain stage of the proceeding, the Almighty directed Smith to cease the work of translation, and again to bury the plates until mankind should become more virtuous, and better qualified for the reception of a further and complete revelation of the whole matter, at which time the Lord would again appear upon earth, and direct Smith how to proceed upon this momentous subject!!!

The object and plan of these letters will not admit of pursuing this matter further, or commenting upon the monstrous delusion that could take possession of so many apparently sensible and intelligent people—or upon the success with which an uneducated man, like Smith, has impressed belief in this extraordinary imposition, which fact induces the belief that he is a man of very considerable talents. But I really believe that these people, after all, are generally quite conscientious in this matter—are more to be pitied than despised, and “*more sinned against than sinning*.”

When putting the preceding article in type we intended to have made some corrections, but time will not admit in this number; we will make them in a future No. The writer, no doubt, intended to give a fair statement, and in the main, did; but respecting our faith, (on some points,) the book of Mormon, &c., he is widely from the mark.—Ed.

HYMENIAL.

MARRIED—In Pike co. Ill. Jan. 1st by Elder Harlow Redfield, Mr. Thom as McKey to Miss Persius M. Sweat.

—At the same place, on the same day by Elder Redfield, Mr Benjamin Sweat to Miss Lydia Stephenson.

—In St Louis, Mo. Jan. 23rd, by Elder A. P. Rockwood Mr. E. Sayers to Miss Ruth D. Vose formely of Boston, Mass.

—On Bear Creek, Feb. 7th, by elder R. B. Thompson, Mr. Howard Corey to Miss Martha Jane Knowlton.

—In Carthage, Mo. Jan. 22nd, by Elder Chester Loveland, Mr. Harvey Call to Miss Mary Ann Lougy.

—Near Bear creek, Feb. 11th, by Elder Andrew M. Hamilton, Mr. P. Ireland, to Miss Susannah Sumner.

OBITUARY.

DIED—In this city, Jan. 25th, Mary, consort of Samuel H. Smith, aged 31 years. She has left four small children, an affectionate companion, and numerous relatives and friends to mourn her loss, a loss which is easier felt than described. Mrs. Smith was one of the first who embraced the fullness of the gospel in the New England States. She was a resident, of the city of Boston, Mass. surrounded with friends and the comforts of life, but there was no sacrifice too great for her to make for Jesus Christ and his cause; and in A. D. 1833, in company with Miss Coolbrith, (now the companion of my bosom,) she bid farewell to friends and connexions, and every thing most dear, and traveled the distance of one thousand miles to Kirtland, Ohio, with no human protector but the one above named, to associate with the saints, in obedience to the commands of God, and the instructions of the inspired Prophets and Apostles.

She has ever manifested a willingness to endure persecution and affliction for Christ's sake, and it has been her lot to suffer much for the sake of the gospel; her companion being stript of his goods and made desolate by the enemies of truth, they suffered much in journeying to Missouri, being exposed for the want of the comforts of life.

They located in Daviess co. Mo., and while in child bed she was driven from her home by an infatuated mob, and exposed to a violent storm in the midst of an open prairie for several days, which brought her nigh unto death; she however recovered to witness more distressing scenes, all of which would be lengthy to enumerate, and too disgraceful to harrow up the soul of the reader: we will state however, that before she had recovered of her illness, her companion had to flee for his life and leave her to the mercy of an infuriated community, while he wandered through the wilderness for the space of fourteen days without seeing one white inhabitant, and the most of the time without food. The reader can judge that her journey to Illinois must be attended with suffering, being robbed of their all;—but she is gone—she “rests from her labors,” she has been patient in all her afflictions—has kept the faith, and will inherit eternal life, which is the greatest gift of God.—Ed.

—In this city, Jan. 5th, Phebe Ann, consort of Benj. R. Bently, aged 34 years. Sister Bently was formerly the wife of the brave D. W. Patten who fell a martyr in Missouri. She has suffered much from the power of disease, which was occasioned in consequence of her exposures. Her life has been an example of piety—she has lived a saint, and has fallen asleep in the triumphs of faith, and having died in the Lord, no doubt she will have part in the first resurrection.

—Near Naples, Scott co., Ill., on the 21st day of Aug. 1840, Casander, consort of Wm. Harper, aged 35 years.

—Near Exeter, Scott co. Ill. Sept. 2nd, 1840, Mary Ann, daughter of Wm. and Casander Harper, aged five months and four days.

—In Fulton co. Ill. Minerva, consort of Asa Earl, aged 24 years.

—In this city, Dec. 21st, 1840, Charlotte, consort of James M. Henderson, aged 24 years.

[Communicated.]

—In West Milton, Ohio, of typhus fever, on the 30th ult. 1841, Mary, wife of H. Fate M. D. and daughter of Abraham and Anny Wilson, in the 27th year of her age. In life she was intelligent, faithful, and kind, in sick-

ness patient, in death submissive and resigned. She expressed her feelings as follows, I do rejoice that we live in a day when we can enjoy the fulness of the everlasting gospel—she was truly comforted in her last moments by its benign influence, her pain was removed, her mind quieted, her soul comforted through all her illness, and the pangs of death withstood: she did pray for her friends individually that they might come to a knowledge of the truth even as she had embraced it; just before she expired requested her husband to sing the hymn “How firm a foundation ye saints of the Lord,” &c. We sorrowed, but not as those who have no hope; death has a sting, the grave has a victory now, but thanks be to God who will give us the victory when the last enemy shall be conquered, when the devil who hath the power of death shall be bound, Amen.

City of Nauvoo, Jan. 29th, 1841.

BROTHER D. C. SMITH.—

Dear Sir,

I wish you to insert, in the Times and Seasons, the Obituary of the wife of my youth.—She departed this life on the 18 Inst. being 51: years, 4 months, and 8 days old. She was from her childhood almost a christian; and at the age of 16 made a profession of religion, and was zealous and devotional in all communications and manners—believing the laws of Moses and the Prophets, as also, the sayings of Jesus the holy apostles and evidently was looking for the personal appearing of our Lord Jesus Christ. And in the month of May, in A. D. 1829, received the Book of Mormon, and on the first reading believed it a true history, and longed to see the author and the despised people; (having only heard that there was such a people;) and in the month of April, 1831, we first heard the gospel preached, when she heard she believed with all her heart and immediately obeyed the heavenly mandate; and on the morning of the 13 of April, we were both baptized for the remission of our sins, and from that hour her heart was fixed on gathering, living, and suffering with the saints of the last days; the latter of which she has shared liberally, in the gathering at and disper-

sion from Kirtland Ohio, and she was found at Far West, Mo. suffering the disgraceful insults of a Missouri mob, and there being like many others, deprived of her husband and also her property, under Gov. *Beggs' (hell born)* exterminating order, and Gen. Clark's administration: alone, with her four daughters and a little son, she was compelled to make her pasport, a distance of 200 miles in the month of January, 1839, by waggon, lodging in the same by night. The deprivations and sufferings of that journey, laid the foundation of that fatal disease (the inflammatory rheumatism,) which after suffering the severest pains for the of space two years and more it terminated her natural life, and the least that can be said of this saint; she was a constant affectionate, and faithful companion, a mother—a watchful follower of Christ—inflexible in every duty, and finally was perfected in suffering and died a martyr to the religion of our Lord Jesus Christ, and I believe will have a part in the first resurrection.

Believe me, dear brother,
your very affectionate friend
and brother in the Lord,
JOHN P. GREENE.

LIST OF AGENTS
FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capus.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.

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City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilton Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

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Centre Point, Monroe co. Wm. Dixon.

OHIO.

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West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

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LOUISIANA.

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City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

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Daniel Tyler, Wm. O. Clark,
Z Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P Crawford,
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
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and Counsellors at Law, Carthage, Hancock county, Ill.
December 1, 1840.—15-1f.

Horse Bills,
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ETC. ETC. ETC.
EXECUTED WITH NEATNESS
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OFFICE OF THE
TIMES AND SEASONS,
Water street one square west of Messrs.
Law's Store. Feb. 15. 1841.

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TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

VOL. 2. No. 9.] CITY OF NAUVOO, ILLINOIS, MARCH 1, 1841. [Whole No. 21.]

THEOLOGICAL.

[ORIGINAL.]

ELDER WOODRUFF'S LETTER [Concluded.]

During my stay in the Potteries, there were 40 added to the church by baptism and many new doors opening; and in the midst of the prosperity of the work, as I arose to speak before a large congregation in Honly, on the 1st day of March, the Lord manifested unto me that it would be the last time I should warn that people for many days, and as I arose and informed the people it would be the last time they would hear my voice for many days, they marvelled, for they expected, as well as myself, when I entered the house, that I should spend months in their midst; but the ways and thoughts of God are not like our ways and thoughts in every respect. On the day following Elder Turley returned from Birmingham, we counceled together thinking it best for me to go to Birminham and try to open doors and establish the work in that city, and leave the Potteries in the hands of Elder Turley; but believing it to be my privilege and duty to know the will of the Lord upon the subject, therefore, I asked my Heavenly Father in the name of Jesus Christ to teach me his will in this thing, and as I asked, the Lord gave, and showed me that it was his will that I should go immediately to the south of England. I conversed with brother William Benbow upon this subject, who had lived in Herefordshire and had friends still residing there, and much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted; and on the 4th of March we left the Potteries and traveled 80 miles together, and in the evening arrived at the house of Mr. John Benbow, at Frooms Hill, Castle Froom, Herefordshire. I would here remark, that as you have already published a letter from me, giving a brief

sketch of some of my labor there, and we have also published in the Millennial Star, something of a history of the same, which, perhaps you may have obtained before this, that I shall speak of some things which occurred during this mission which has not appeared in my other communications.

Mr. John Benbow kindly entertained me for the night, during which time I spent several hours in laying before him an account of the origin, rise, and progress of the Church of Jesus Christ, of Latter Day Saints, and like good old Cornelias the Spirit of God was upon him, and he received my testimony with all his heart, and opened his doors for preaching, and on the evening following (the 5th of March,) for the first time I preached the fulness of the gospel to a small congregation in that place, who manifested much interest in what they heard, and desired to inquire further into these things; on the evening following I met a still larger number at Mr. Benbows and preached unto them the first principles of the gospel, viz: faith in Christ, repentance and baptism for the remission of sins, and the gift of the holy ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons including Mr. and Mrs. Benbow, four of the six were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people who had formerly belonged to the body of the Primitive Methodist, but had separated themselves from that body and chosen the name of United Brethren, they had from forty to fifty preachers, and about the same number of established places of preaching, including one or two chappels licensed according to law.— Mr. Thomas Kington was the superintendent of the Church of United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 20 to 30 miles. This people universally felt willing to hear a matter before they condemned it, they opened their doors for me to

preach, and searched the scripture daily to see if the things which I taught were true, and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy to many souls in that region.

On Saturday the 7th, I spent the day in preparing a pool for baptizing, for I saw there was much to be done. On Sunday the 8th, I preached at Bro. Benbows before a large congregation, and baptized seven, four were preachers, I confirmed 13 and broke bread unto them: the power of God was with me and we had an interesting time. On the 9th I preached at Standly Hill and baptized 7, two were preachers. On the 10th, I preached again at Br. Benbows, and baptized twelve, three were preachers; next morning Br. William Benbow parted with us and returned home, after having the happy privilege of seeing his brother John Benbow, and all his household, consisting of ten persons, two of whom were his own mother and son, baptized into the new and everlasting covenant, making 32 persons, 13 of whom were Methodist preachers of the United Brethren, which were baptized during the first five days, after my arrival in Herefordshire; and the report of these things flew through all parts of the country like electricity, and the whole country was stirred up to inquire into these matters. The church Minister of Frooms Hill, or Bishop Froom, called upon the constable of that Parish to take me up, but he called upon the wrong man, for as soon as he saw me he received my testimony and I baptized him: next one of the church Clerks attended one of my meetings to see what I was doing, and likewise he received my testimony, and when meeting was closed he said he would soon be baptized: thus mightily grew the word of God and prevailed. The church Ministers in that region held a council, I was informed, to see what measures they could adopt to stop the work; but I was licensed to preach in any part of the English government, and the law tolerated all Protestant religion, and the Old and New Testament supported our principles in every sense of the word, therefore there was no steps taken against it

except to warn the people not to hear. I would here say, Herefordshire as well as the surrounding country is a farming country altogether, and I can say as pleasant and healthy as any part of England I have visited. Hereford, Gloucester, and Worcester are large towns being the capitol of those *Shires*, yet the country being given to farming, it is not so densely populated as many other parts of England, yet the report of a work like the fulness of the gospel would spread far more rapid in such a country than in a dense city, which was the case in Herefordshire and all the surrounding country; in fine I never had seen such a work before, and the like had not been known in the last days, it was not the work of man but the work of God, the power of God was among the people, and his spirit was like a rushing mighty wind in our midst from time to time, untill multitudes were stirred up to inquire into these things. If any one asks why these things are so, I answer because the Lord is about to make a short work in England, and not only in England, but upon the face of the whole earth, for the wickedness of the earth is great, and the cry of the widow, the orphan, and the poor, and oppressed, are entering into the care of the Lord of Sabaoth, who is about to call down his indignation upon the heads of the Gentile world. But to return to my subject, I would say that I continued daily to preach and to baptize. On the 15th, (Sunday) I preached at Brother Benbows and confirmed 22; and in the evening I preached to about 800, notwithstanding it was entirely a country place, 10 offered themselves for baptism, but had to go home without receiving the ordinance that night, in consequence of the excitement and crowd of the throng. I sent for Mr. Thomas Kington, the superintendent of the United Brethren, as I wished an interview with him, which I was agreeably favored with on the 17th: Mr. Kington, as an humble man of God, heard my sayings and testimony with candor, we parted with good feelings and he made it a subject of prayer, and he returned to me again on the 21st in company with Mrs. Kington, and I baptized them both, and all their household straightway; and the enqui-

ry and excitement continued to increase far and near. On the 24th, a preacher called upon me to inquire into these things, I spoke unto him the word of God, he received my testimony and requested baptism at my hands; just as I got ready to go to the pool, three preachers rode up to the house in a charriot or vehicle, they had never heard a word from my mouth, only had heard the sound thereof, and had now come more than twenty miles to see me and inquire into these things for themselves. I invited them into a room; notwithstanding they were strangers I stood up before them and boldly preached unto them Jesus Christ, and testified unto them of the Book of Mormon, and the Bible, and the great work of God in these last days, and the power of God rested upon us, and we all bowed down and prayed and gave glory to God: we then rose up and the chariot stood still until we all went down into the water at the same hour, and I baptized all four of them, (being preachers.) I laid my hands upon them that they might receive the Holy Ghost, and they went their way rejoicing. I then walked three miles to another pool and baptized five others the same day. On Sunday the 29th, I preached three times at Frooms Hill, baptized thirteen, confirmed thirty five, broke bread unto eighty saints, had the Spirit of God and a good time, and felt that I needed strength of body and mind, much of the grace of God, and humility I arose next morning and baptized five preachers and four members, making nine in all. I then immediately walked to the town of Ledbury, distance six miles; it was the first time I had visited this town: I had not been in town an hour before many flocked around me to see me and give me the hand of fellowship, though strangers unto me. The Baptist minister opened his chappel for me to preach in, and he went into the pulpit with me and opened the meeting by reading the 35 chap. of Isaiah and praying mightily for me; I then arose and preached to a large and attentive audience and when I closed thirteen offered themselves for baptism, notwithstanding it was the first meeting we had held in the town, which made twenty two persons during the day, 9 of of whom where preach-

ers, however, I did not baptize the last 13 named until the next morning.— These preachers of whom I speak, were mostly United Brethren, who, on hearing the report of these things assembled together at the place of my meeting for the purpose of investigating our doctrine and to receive it if true. By this time doors were open upon every hand, many more than I could possibly fill; and I frequently was called upon to go to pools three or four times in a day to baptize those who received my testimony and believed the gospel.

On the 2nd of April, I visited Leigh, Gloucestershire, and preached twice and baptized 9. On the 3d I preached for the first time in the Gadfield Elm Chapel, Worcestershire, to a large congregation, when I closed 11 offered themselves for baptism whom I baptized next morning. I would here remark that in all my labors in this part of the vineyard, first and last, there has not been the first person to arise and oppose me before the public at any of my meetings, although there has been instances where persons have come for that purpose, but yet there has been rabbles, or mobs of the baser sort, who have attended my meetings from time to time, and in some instances disturbed the public. While in the midst of my labors I received a letter from Elder Taylor at Liverpool, informing me that five of the Twelve had just arrived from N. Y. viz: Elders B. Young, H. C. Kimball, P. P. and O. Pratt, and G. A. Smith, and also Elder Hadlock, and they wished me to meet them in council at Preston. I received this letter on the evening of the 9th, as I was going to fill an appointment in a place which I had not before visited, called Howcross, when I arrived at the place, I found a vast assembly of people, the house, yard, and street was thronged, and among the number a mob was collected, determined to break up the meeting; however, I arose and preached the gospel unto the people, many of whom could hear notwithstanding there was much confusion created by the mob, and when I closed a number wished to be baptized, and I told these who made the request, that notwithstanding the desperation of the mob if they had faith enough to be baptized, I had faith enough to administer the ordinance un-

to them; and we repaired to the pool, which was surrounded by the mob armed with stones, I walked into the water with my mind stayed on God and baptized five persons while they were pelting my body with stones, one of which hit me on the head and came very near knocking me down, however I received no lasting injury. I complied with the request of my brethren, and left this field of labor for a season to meet with my brethren the Twelve at Preston. When I left Herefordshire, I had labored one month and five days, had baptized more than forty preachers, and about 120 members, making 160 in all, and more than 30 established places of preaching, licensed according to law, which opened a wide field for the spread of the work in that country. I was absent from this field of labor ten days, during which time I sat in conference and council with the Twelve, and church in general, on the 14th, 15th, and 16th of April, it being the first council and general conference we had ever held in a foreign nation, at which time there was 1671 saints, 34 elders, 52 priests, 38 teachers, and 8 deacons represented. After attending this conference, I continued my labors in Herefordshire and surrounding country in company with Elders Young and Richards; Elder Young labored with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the gospel; and while the saints were much edified and their hearts made glad with the teachings and instruction of Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instructions and sharing in his councils. Elder Richards continued his labors with me about two months and the Lord constantly blessed our labors, and before we left to attend the Manchester conference which was held in July, we organized the churches and formed them into two conferences called the Bran Green, and Gadfield Elm conference in Worcestershire, and the Frooms Hill conference in Herefordshire.— These two conferences consisted of 33 churches, 534 members, 75 officers, viz: 10 elders 52 priests, and 13 teachers: and these all embraced the work in this field of labor, in less than four

months after they first heard of it.

I received much benefit from the council which Elder Richards gave, in the organizing of the churches in that region, and it was manifest that he had passed through an important school of experience during the three years of his travels in England. The minutes of these conferences are published in the 7th No. of the Millennial Star. We left that field of labor again for a season, to attend the general conference at Manchester on the 6th of July, at which time we heard 71 churches and conferences represented, containing 2513 members, 56 elders, 126 priests, 61 teachers, 13 deacons, making an increase since April 15th, of 840 members, including 22 elders, 74 priests, 23 teachers, and 5 deacons.— From this conference we designed to go forth and open other new places, and while numbers of our brethren went into new places in different parts of Europe, Elders Kimball, G. A. Smith, and myself concluded to visit London, and we took our departure from Manchester for that purpose: we spent about a month on the way, visiting the churches in Herefordshire and other places on our route, we baptized and confirmed about 125 during this time, and arrived in London on the 18th of Aug. we shall forward you an account of our mission and ministry in that city in a communication hereafter. I will just remark however, that we spent 23 days together in that city, which was as profitable a school to me as any I have met with in my travels. I left Elders Kimball and Smith in London and returned to Herefordshire, to attend two conferences in that region, and again meet my brethren at the general conference in Manchester. I attended the Bran Green, and Gadfield Elm conference in Worcestershire on the 14th of Sept. Also the Frooms Hill conference, in Herefordshire on the 21st Sept., and heard 70 churches represented containing 1007 members, and 113 officers, viz: 19 elders, 78 priests, 15 teachers, and 1 deacon, all of whom have embraced the fulness of the everlasting gospel in less than seven months in that part of the vineyard or field which I opened, commencing on the 5th day of last March at Bro. John Benbows at Frooms Hill, Here-

fordshire; and I would here say, that never at any time hath the work been as prosperous as at the present day in that region, and was it not for continuing this communication to great a length, I could speak of many circumstances that would be interesting to your readers. Notwithstanding the church ministers are alarmed in that region and using every exertion against the work, for numbers of the church clerks and musicians and many members have been baptized, and the Lord is truly making a short work in that region, and in some instances the spirit of mob is manifest.

On the 16th Sept. I met at the house of Elder Kington in Dymock, near Ledbury for the purpose of holding a prayer meeting, and as the saints began to assemble, the beat of pails, kettles, pans, and sticks were heard through the streets, and soon a mob of 50 or a 100 assembled and paraded rank and file before the house where we were met, we closed our window shutters and doors in the room where we were, and I opened meeting by singing and prayer, and as soon as I commenced, they armed themselves with stones, brick-bats, eggs, and every thing they could lay their hands upon, and began to throw them upon the house like a shower of hail for nearly an hour, they dashed in the windows, scatered stones, brick and glass through the rooms, broke the tile on the roof, and continued to commit such deprivations until I closed the meeting, and we considered it wisdom to make a begining to try what virtue there was in english laws, which are very strict against such proceedings. We considered this our duty in order to leave the people without excuse, therefore I proposed to accompany some of my brethren into the midst of the mob that we might see who they were, that there might be sufficient testimony against them; but my brethren would not permit me in consequence of the shower of stones, however some of the brethren went themselves and took the names of the leaders and returned into the house amid a shower of stones and brick-bats, though without injury; the saints soon went home, the mob dispersed, we cleared the house of stones, brick-bats, and glass, and lay

down and had a good night's rest.— Their has about 40 emigrated to America from Herefordshire, mostly thro.' the generosity of Elder John Benbow, who has used every exertion to assist in building up the kingdom of God; my prayer is that the blessing of God may rest upon him and his household, and those that accompanied him from this land, and all saints.

I left Herefordshire on the 26th of Sept. for Manchester; and again met with Elders Kimball, and Smith at Staffordshire Potteries, we held several meetings with the saints there and baptized 14 and returned to Manchester and held a general conference on the 6th of Oct. & heard 26 churches and conferences represented containing 3616 members, and 402 officers, viz: 81 elders 211 priests 84 teachers, and 26 deacons, making an increase since 6th July of 1349 saints.

I am expecting to return to London to spend the winter in that city in company with Elders Kimball, Smith and others if the Lord will: I shall visit the churches in Herefordshire on my return. You will hear from me from time to time, and we shall endeavor to give you an account of things and matters with us as time passes along. I never was more sensible than at the present time that what we do we have got to do quickly, for soon night cometh when no man can work, and we shall be under the necessity of entering into our closets and shutting the door that we may be hid while the indignation of the Lord passeth by, may the Lord prepare his saints for this, and every other event which awaiteth this generation.

W. WOODRUFF.

FRIENDLY CAUTION—*Mormonism!*—From the Manx Liberal, (a paper published in the City of Douglass, Isle of Man,) of Oct. 31st, 1840.

TO THE EDITOR OF THE MANX LIBERAL—
Sir,

I feel rather surprised and chagrined that that modern delusion, viz: "*Mormonism*," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our towns people from becoming the dupes of designing knaves, "and being led away by every wind

of doctrine;" Above all, I imagined the two pamphlets issued by that holy, religious, and devout man of God, Mr. Hays, Wesleyan minister, (to which connection I have the happiness and honor to belong,) would have been quite sufficient to prove the falacy of such a system, and prevent its further spread—but sir, alas! alas! the case is quite the reverse, numbers continually flock to the Wellington room and listen with eagerness to the principles there avocated; the members of our society (Methodist,) seem to be most conspicuous in sanctioning and promoting this vile and abominable doctrine.

Oh, sir, the results to our connection will be dreadful! the havoc tremendous! just think of the majority of our *leading* and intelligent men aiding and abetting a cause of this description! Oh sir! lamentable and heart rending to witness the beaming countenances and smiles of approbation displayed recently at Taylor's meeting! I could innumerate a host of our members who regularly attend those anti-christian meetings—but I will just mention with your permission the names of a few who attended one of the last meetings. (Here followed a list of names) O. Mr. Editor! I quake for the consequences—such a wholesale conversion to Mormonism was never before witnessed in any town or country; what will become of our society? what will become of our class meetings? what will become of our brethren in the faith? and above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stood forward to expose the errors of the Mormon system—God bless him, and preserve him from want! but Mr. Editor, what makes the case worse, is, that a rumor is prevalent that all these pious men are to be BAPTIZED! that is duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor!! surely, there must be something enchanting about the vile man—IMMERSION!! (my hand shakes while I write) and in winter too, Oh sir! the though chills my very soul,—surely this American dipper intends to drown them—he can have no other object in view, therefore, brethren of the Methodist society, beware!! drowning is not to be envied and that too in your sins—besides what would the venerable John Wesley (if he were alive) say to such conduct? what will the Conference say? and what will the world say? I leave these questions to yourselves to answer,—in conclusion brethren, I recommend you to read much, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

A STANCH WESLEYAN.

Duke street, 29th Oct.

TO THE ED. OF THE TIMES & SEASONS:—

Sir, I have forwarded you the above for two reasons, first, because it brings the cheering intelligence that truth is onward in its march and making mighty conquests in the kingdom of error; and second, because the language of the writer so strikingly reminds me of the sayings of the prophets, when writing upon the subject of the latter days. The writer expresses great fear for the flock, and the Prophet Jeremiah appears to have foretold that they would, and the reason

why, Jer. 25: 34, 36, "How! ye shepherds and cry, and wallow yourselves in the ashes ye principal of the flock for the days of your slaughter and of your dispersion are accomplished and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee nor the principal of the flock to escape; a voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their *pasture*". John in the 18 chapter of his revelation has told us that the merchants of the earth would weep and mourn, and the fruits that they should lust after should depart from them, and all things dainty and goodly should depart from them and they should find them no more at all, that they would stand afar off weeping and say "Alas alas!" but all their combined efforts to stop the progress of the work of the Lord in the last days will prove unavailing, for "the Lord will rise up as in mount Perazin and be wroth as in the valey of Gibeon, that he may do his work his strange work, and bring to pass his act his strange act," though the heathen rage and the people imagine vain things (as in the drowning above vainly imagined) yet the work of the last days will roll onward, for the arm of the Almighty is to propel it; though the Saints are persecuted afflicted, and scattered, the effect will be like whipping a mustard stalk when its seed is fully ripe, it will take root and grow, and spring up and thrive in every clime, till every nation, kindred, tongue and people shall hear the fullness of the gospel—the testimony of the Book of Mormon: and my feeble efforts shall be exerted to impel its progress, by the help of the Almighty.

G. W. GEE.

GOSPEL. No. V.

(CONTINUED FROM PAGE 247.)

Inasmuch then, as the gospel was preached to Abraham, would it be tho't hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be preached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, and that was all, could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world, that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed. Is this testimony correct? If it is; ever since man was in existence there has been but one way of being saved; for

God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was that men should be saved in this way and none other. The question now arises, was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and were saved by it? If so there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved *through faith*," and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge? We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is *in Christ Jesus* that men were to be saved, since the foundation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family, were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability: that is, it is

to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was, which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it.— Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse;— which judgment came by reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known any thing of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior; but of the way by which the world of mankind was made partakers of the benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in by baptism, in water, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were *baptised into Christ* did put him on, or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgement, when the Lord should come with ten thousand of his saints,

who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say? but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the scriptures are pointed on this subject, and so clear that a caveller has no room left, only to show his unfairness and want of candor. Paul says to Timothy, in his second epistle, 1:9, 10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and mortality came to light by the gospel, the same as, to say that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existence after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel, he knew that men must be in Christ Jesus, or else they could not be blessed; and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God

three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptised for remission of sins, that they should receive the gift of the Holy Spirit, and, through this gift they should see visions, dream dreams and prophesy, see Acts of the Apostles, 2nd chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions. And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

CAUSES OF DEATH AMONGST WOMEN.—

The highest mortality of English women by consumption, may be ascribed partly to the indoor life which they lead, and partly to the compression, preventing the expansion of the chest, by costume. In both ways they are deprived of free draughts of vital air, and the altered blood deposits tuberculous matter, with a fatal, unnatural facility. 31,000 English women died in one year of this incurable malady.—Will not this impressive fact induce persons of rank and influence to set their country-women right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable hectic-malady in the frame?—Girls have no more need of artificial bones and bandages than boys.—*Eng ish papers.*

TO TAX PAYERS.

PAY up forthwith if you would save the cost of my second coming!

W. BAGBY, Collector.

Carthage, March 1st, 1841.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, MARCH, 1, 1841.

Elections by the Chancellor and Regents of the University. School Wardens for Common Schools—

John P. Greene, for the first ward—
Charles C. Rich, for the second ward—
Daniel H. Wells, for the third ward—
and Vinson Knight, for the fourth ward
of the city: and Vinson Knight, Daniel
H. Wells, and Charles C. Rich, Building
Committee for the University
Edifice, vested with full powers as a
Finance Committee, to receive and dis-
burse subscriptions, etc., etc.

Elections by the City Council. High Constables—

D. B. Huntington, for the first ward;
George Morey, for the second ward—
Leonard Soby, for the third ward—and
James Allred, for the fourth ward of
the city: and James Allred, Supervisor
of Streets, in place of Austin Cowles,
necessarily absent from the place.

At a conference held in Akron, Erie
co. N. Y. Dec. 20th, Archibald Mont-
gomery was tried for lying and other
imprudent conduct, found guilty, and
the following resolution sent for publi-
cation.

“Resolved, that this conference dis-
fellowship Archibald Montgomery, and
report him to Nauvoo, with a request
that he be published,” &c.

Elder Joseph Wood was tried by a
conference of elders and members,
Nov. last in the Moroni branch of the
church, Brown co., Ill., and found
guilty of conduct unbecoming a man

of God, and fellowship was withdrawn.
We were requested to publish the min-
utes of said conference, but we have no
space to appropriate for matter of that
description.

“ST. LOUIS DAILY GAZETTE”.—We
had almost thought that no good thing
could come out of Missouri, but if there
is any merit, or worth in a newspaper,
this will certainly take the first rank
among all the daily papers “west of the
mountains,” and is not inferior in size;
and to be afforded cheaper, would be
offering an insult to the generosity of
an enlightened community. There is
no time lost in the perusal of a paper
that can stand upon its own merits:
experience is the best schoolmaster—
please favor us with a few copies.

“LADIES’ GARLAND”.—We have re-
ceived a copy of this work, published in
Philadelphia, Pa. It contains 24 pages,
with an engraving, neatly executed,
and devoted to “Literature, Instruction,
Amusement, Female Biography,” &c.

ERRATA.

In our last No. page 319, 1st artic-
le, 2nd column, 11th line from the bot-
tom, it reads beloved and devoted state,
it should read beloved and adopted state.
On page 325, 4th line from the bottom,
it should read H. Tate.

FREEDOM OF THE CITY.—On the
22nd of Feb., the City Council, by a
unanimous vote adopted the following
resolution; to wit:

Resolved, by the City Council of the
City of Nauvoo, That the freedom of
the city be, and the same hereby is,
conferred on the present Governor,
Lieutenant Governor, Council of Re-
vision, and members of both Houses of
the General Assembly, of the State of
Illinois, as an evidence of our gratitude

for their great liberality and kindness to this community, during the present winter.

The freedom of the City was likewise conferred on Hon. Richard M. Young, of the U. S. Senate, on the 1st Inst.—this day.

COURT MARTIAL OF THE NAUVOO LEGION.—On the 20th of Feb., the Court Martial of the Nauvoo Legion, by a unanimous vote, adopted the following regulations; to wit:

“That no person whatever, residing within the limits of the City of Nauvoo, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of this court;” and the fines for neglecting, or refusing, to appear on the days of *general parade* were fixed at the following rates—“for Generals, 25 dollars; Colonels, 20 dollars; Captains, 15 dollars; Lieutenants, 10 dollars; and musicians and privates, 5 dollars;” and for *company parade* at the following rates—“for commissioned officers, 5 dollars; non-commissioned officers, 3 dollars; musicians and privates, 2 dollars.”—The 1st and 6th of April, and the 3rd of July,* were fixed upon as days for *general parade* for this year.

*The 4th coming on Sunday.

CITY ORDINANCES.

An Ordinance creating certain additional city offices therein named.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That, in addition to the city officers heretofore elected, there shall be elected by the City Council, one High Constable, for each Ward, one Surveyor and Engineer, one Market Master, one Weigher and Sealer, and one Collector, for the city, whose duties shall hereafter be defined by ordinance.

Sec. 2. This Ordinance to take effect and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

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

An Ordinance in relation to the City Plot.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That no tract of land, within the limits of this city, shall hereafter be surveyed, plotted and laid out into city lots, unless the same be surveyed, and plotted, so as to correspond with the original survey and plot, of the City of Nauvoo—and any survey, or plot, made in violation of this ordinance shall be null and void.

Sec. 2. This Ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

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

An Ordinance in relation to roads and town plots.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all state and county roads within the limits of this city, excepting where they occupy the same ground as the city streets; and the original surveys and plots of the old town of Commerce, and Commerce City; be, and the same hereby are, vacated.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

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

An Ordinance in relation to the University.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, Feb. 22, 1841.

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

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City

Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day-Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating, another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to public meetings.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That, in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this city may, from time to time, peaceably assemble themselves together for all peaceable, or lawful, purposes whatever; and should any person be guilty of disturbing, or interrupting, any such meeting, or assemblage, he shall, on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. Should any person be guilty of exciting the people to riot, or rebellion, or of participating in a mob, or any other unlawful, riotous, or tumultuous,

assemblage of the people, or of refusing to obey any civil officer executing the ordinances of the city, or the general laws of the State or United States, or of neglecting or refusing to obey, promptly, any military order for the due execution of said laws, or ordinances, he shall, on conviction thereof as aforesaid, be fined, or imprisoned, or both, as aforesaid.

Sec. 3. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

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

An Ordinance dividing the city into wards.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the city be, and the same hereby is, divided into four wards, as follows; to wit: all that district of country, within the city limits, north of the center of Knight Street, and west of the center of Wells Street, shall constitute the first ward—all north of the center of Knight Street, and east of the center of Wells Street, the second ward—all south of the center of Knight Street, and east of the center of Wells Street, the third ward—and all south of the center of Knight Street, and west of the center of Wells Street, the fourth ward of said city.

Sec. 2. Each ward shall be entitled to the following representation in the City Council; to wit: one Alderman, and two Councillors; Provided, that the fourth ward shall be entitled to three Councillors;—and the Mayor for the city at large.

Sec. 3. The Aldermen, and Councillors already elected by the general ticket system, shall be assigned as follows, for the first term; to wit: Samuel H. Smith, Alderman, and John P. Greene, and Vinson Knight, Councillors, for the first ward—N. K. Whitney, Alderman, and Sidney Rigdon, and Hyrum Smith, Councillors, for the second ward—Daniel H. Wells, Alderman, and John T. Barnett, and Charles C. Rich, Councillors, for the third ward—and William Marks, Alderman, and Joseph Smith, Wilson Law, and D. C. Smith, Councillors, for the fourth ward of said city.

Sec. 4. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

CONFERENCE MINUTES.

Minutes of a Conference held at Walnut Grove, Knox co. Ill. January 30th, 1841.

The elders and members of the Walnut Grove branch met pursuant to previous notice, the meeting was called to order by Elder John Gaylord, Elder William Smith was chosen President and Samuel Burton Clerk for the Conference, the Conference was opened by prayer by the President, remarks were then made by the President appropriate to the occasion. It was moved by Elder J. Gaylord, seconded by Elder Phineas Wright that the case of Elder Stephen Kittle should be laid before this Conference for various charges which are as follows, viz: that Joseph Smith is not a prophet of the Lord, second, that self-defence is not righteous, third, that the Book of Morimon is not true, fourth, that Zion is not on this land, fifth, striving to persuade men to embrace error. &c. the Conference gave Stephen Kittle's case a fair investigation and found him not worthy a standing in the church of Jesus Christ of Latter Day Saints. The case of Giles Cook, one of the Seventies, was presented before the Conference having been disfellowshipped in Kirtland: brother Cook made an acknowledgement and was restored to his former standing, and also his wife. The Conference was adjourned until the 31st at 10 o'clock A. M.

Sunday the Conference was opened by prayer by Elder P. Wright, Newton Russel was appointed teacher.— Elder John Landers represented the branch of Henderson Grove consisting of thirty members, they having no elder amongst them at this time, to unite with this branch was thought the best for them to do. Brother John Riggs represented a branch at Greenfield, Warren county, consisting of twelve members, six of whom he baptized, two of them was Methodists preachers.— Twenty five were united with this branch on Sunday. Elder John Gaylord

represented the Walnut Grove branch of 113 members, fourteen elders, 2 priests, 2 teachers, 2 deacons, which makes an increase, since the 4th of July, of 66 members. After the church business was over, a very excellent and appropriate discourse was delivered by Brother William Smith from the first of Peter, second chapter first verse. "Ye also as lively stones are built up a spiritual house an holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ." Brother Smith, by the help of that God who is at all times willing to assist his servants in his work in these last days, gave great satisfaction to his hearers; and this branch is highly gratified with the labors of Brother Smith since with us he having delivered several excellent discourses, and it was moved seconded, and carried unanimously that a vote of thanks be given by this Conference to Brother William Smith for his zealous services at this Conference. Also Brother Jehial Savage delivered a sermon in the afternoon, gave great satisfaction. This branch of the church was organized Oct. 27th 1839 consisting of 16 members. So the work of God still rolls on. On Monday, Feb. 1st 4 were baptized by Brother William Smith and one ordained to the office of an elder. The Conference, adjourned until the second Saturday in July at 10 o'clock A. M.

WILLIAM SMITH, Pres't.

SAMUEL BURTON, Clerk.

A Conference of elders and members of the church of Jesus Christ of Latter Day Saints, held Nov. 7th, 1840, in Lincoln. Vt.

Elder P. Brown was chosen to preside over the Conference, and J. S. Gleason Secretary. The Conference was opened by a short lecture and prayer by Pres't. Brown, after which Brothers H. Hatch J. Houston, B. Miller were set a part for the ministry, by voice of said Conference and were ordained elders, and Br. A. Smith by voice of said Conference ordained a Priest, and Br. S. Chase a Deacon by the voice of the same; after which Br. S. A. Chase was chosen by voice of

said Conference to preside over said branch in Lincoln, Addison co. Vt.

P. BROWN, prest.

J. S. GLEASON, Clerk.

SUMMARY.

In our last we promised to give a summary of the news from the elders, and believing it to be due our patrons to know from time to time concerning the spread of truth, as well as encouraging to all those who are interested in the great cause, we most cheerfully fulfil our promise.

We are informed by elder Norvel M. Head that he took a mission in the South, in company with elder Sanders, the past season, in which much good was done. They held a conference in McNary co., Ten. and baptized 8, organized, and strengthened up the little branch consisting of 28 in all.

They visited a small branch of the church in Tishawingo co., Miss., containing 6 members in good standing: after adding 7 to their number, they commended them to God and separated. Elder Head then went to Shelby co. Ten. and commenced laboring in company with elder Paden. By the assistance of God they were enabled to induct several into the kingdom, and organize a branch in that region.

From elder John Riggs we learn that a small branch of the church has recently been organized in Warren co. Ill. through his instrumentality, called the Greenfield branch, and Solon Powers ordained an elder.

By a letter from E. Ludington and E. G. Terrill to J. Smith, dated, New Orleans, Jan. 4th. we get the cheering intelligence that there is a branch of the church in that great city, and they are exceedingly anxious to have some faithful elder come to their assistance; the following is the language of the invitation: "For God's sake send help to this city before the people perish, for it is a time of great excitement here, send us a Peter, or an apostle to preach unto us Jesus," &c. Brother Terrill also sent \$10,00 to assist some elder to come to that city. Ye ministers of God notice this.

By a letter from Nathaniel Holmes, it appears that the church at Georgetown, Mass. are strong in the faith, and "are trying to overcome through

the testimony of Jesus, that their robes may be washed and made white thro. the blood of the Lamb, that they may be prepared for a better and more glorious world than this."

Brother Zadok Parker writes from Lisbon, Vt. the following is a short extract.

There is a few brethren in this place who are strong in the Lord and are trying to keep his commandments.— We meet together as often as is convenient to worship God, and the gifts and blessings of heaven are enjoyed by us, so that we are led to praise the name of the Lord. that he has been pleased to reveal the secrets of his will unto his servants the prophets in these last days; and some who have been opposed to the work are beginning to believe, and there is a prospect of others obeying the gospel; and our request is that some of the elders traveling east, would call here.

Elder Samuel Bent writes from Wendell, Mass., dated, Dec. 17, 1840. That the prejudices which once kept the people from investigating the truth, are now all swept away. He has been traveling through the eastern states visiting the churches, and says that he has calls to preach on every hand, more than he can fill: he also says that the Saints in every branch of the church where he has visited, appear to be strengthened, and are rejoicing to hear of the rapid spread of the work of the Lord throughout the world, &c.

Elder A. J. Lumeraux writes from Dearfield, Warren co. Ohio, Dec. 17, 1840: It is an excellent communication, giving an account of his ministry and success from July, 1838, up to the above date; had we space we should give it entire, but shall only give a short synopsis.

After sketching his journey from place to place, he says he arrived at Dayton, O. and commenced holding meetings in the court house, but a mob rose up and broke up his meeting; he then felt encouraged, and continued preaching until he baptized 12 in that place: since that, additions have been made, and the church now numbers about 40. He says, "on the 5th of August I went to a small town called West Charleston, 12 miles from Dayton and commenced preaching: in one

week I baptized 8 and organized them into a church, the number has since increased to 15 all in good standing.— I have been preaching in this neighborhood for a few weeks, and have baptized 3, and the prospect is good for a large branch here. I have calls on every hand for preaching, and I can truly say the Lord is confirming the word with signs following.”

“When I look around me and behold the fields already for harvest, my prayer to my heavenly Father is, that he may send forth more laborers into the harvest: and let me say to the Elders abroad, go on dear brethren, let nothing hinder you, be faithful and the kingdom is ours. And to those who are at home, remember that while you are at ease at home, thousands of the inhabitants of the earth are groping in darkness; and take care brethren, that their blood is not required at your hands. While I, for a moment, consider that God has set his hand again to gather his people from the east and from the west, that they may sit down in the kingdom with father Abraham, Isaac and Jacob, and the children of the kingdom be cast out—O, that we may be mindful of the words spoken afore by the holy prophets and the commandments of the apostles of our Lord and Savior..”

Elder P. Brown writes from Sparta, N. Y. Nov. 24th, 1840, as follows:

To the Editor of the Times and Seasons:—

Dear Sir, I now sit down to communicate to you how it has gone with me for a few months back in the ministry. I left Sparta, Livingston co. N. Y., June 9th, in company with brother E. Chace, for Vt. we made a stop in Lincoln, Addison co., Vt. where we commenced preaching the everlasting gospel, the Lord was with us, our labors were blessed the powers of darkness gave way, and we formed a church of 33 members.

Brother Miles Wheaton, writes from Chester, Randolph co. Ill. Feb. 1st, expressing a great desire for some elder to call and lift the standard in that place: he is energetic in his request as can be seen by the following: “For my sake, for my neighbor’s sake, and for God sake, do call and preach in this

place, and bring books of different kinds,” &c.

TO THE ELDERS SCATTERED ABROAD.

Beloved Brethren:—

The time having arrived when it is necessary that we should know how many are on the Lord’s side, how many there are laboring in the vineyard and trying to roll the great wheel in these lust times; it is therefore requested that all those that hold the office of an elder in the church of Jesus Christ of Latter Day Saints should notify the Clerk of the quorum of elders of their place of residence, if by letter *post paid*, that we may know where to find them; for the time has come, when it is necessary that every one should render an account of his stewardship if he wishes to continue any longer steward. Dear Brethren, the reason of this requisition is because we hear that there are some traveling in the world calling themselves elders of the church, who have neither license or recommend from us, by whom the way of truth is evil spoken of. There are also others who have gone out from us because they were not of us, they are unclean persons, some of whom have fled from justice, they keep not the commandments neither the *word of wisdom*, they have a covering but not of my Spirit saith the Lord. The Savior said it is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God.— Also, he that breaketh the least of my commandments, and shall teach men so, shall be called least in the kingdom of heaven; therefore Beloved Brethren, we beseech you, arm yourselves with the whole armor of God, teach the doctrine of Christ, keep the word of wisdom, be faithful in a few things, and God will make you ruler over many, even so—Amen.

JOHN A. HICKS, Pres’t.

SAMUEL HENDERSON, Clerk.

N. B. All those who have formerly belonged to the quorum of Elders and have joined the quorum of Seventies since last spring Conference, will please notify the Clerk of the Elders quorum, if by letter *post paid*.

POETRY.

For the Times and Seasons,
THE INVOCATION.

Roll on thy work, Eternal God;
And speed the glorious time,
When thy pure gospel, spread abroad
Will gladden every clime.

When burnish'd error will return,
E'en down from whence it came
When truth—the lamp of life, shall burn
With clear, celestial flame.

When knowledge, flowing from on high,
Shall o'er the earth be spread,
Deep mantling, as the waves that lie
Upon the ocean's bed.

O; give the happy period birth
When strife and war shall cease;
When all the nations of the earth,
Will learn the art of peace.

When foul iniquity, will hide,
In shame its hateful head;
And wicked men, no more, in pride
Upon the righteous, tread.

When all the people will be wise,
And all their dealings just:
When lying tongues, and envious eyes
Will moulder in the dust.

When Zion shall be plac'd on high,
In bold security:
When all the watchman, eye to eye,
Upon her walls, shall see.

When love to God and neighbor, will
Pervade each human breast;
And in the light of Zion's hill,
The nations, all be blest.

When Zion's lofty towers shall rise,
Above all earthly height;
And mingling with the joyful skies,
Eclipse yon orbs of light.

Propel thy glorious kingdom forth—
Extend its light abroad:
Perform thy purpose on the earth,
Thou great Eternal God!

ELIZA R. SNOW,

For the Times & Seasons.

Straight is the gate, and narrow is the way,
which leadeth unto life, and few there be that
find it."—*Matt. 7:14.*

When I espous'd the cause of truth,
The holy spirit, from on high,
Promptly instructed me, forsooth,
To lay my youthful prospects by.

I saw along the "narrow way"
An ordeal, which the saints must meet

To gain the prize: I therefore lay
My earthly all, at Jesus' feet

My life committed to his care,
With food and raiment I'm content;
While with the "faithful," I share
The glorious blessings, God has sent.

Who, thinks beneath life's golden sky,
To reach the upper court of God?
Who, can the christian armor ply,
In life's gay pathway, smooth and broad?

With purpose fix'd, we must presume
An onward course, with steadfast aim;
And keep perfection's mark in view,
Reckless, of grandeur, ease and fame.

Alas! for some, who lately shone
Resplendent, like the orbs on high:
Who're waning like yon late full-moon,
That now seems verging from the sky!

Can man secure the great reward,
And from thy holy precepts stray?
Take not thy spirit from me, Lord!
But keep me in the "narrow way,"

Oh! let me never never prise,
Thy favor, less than earthly good;
Nor thy prophetic voice despise,
Like those that perished in the flood!

ELIZA R. SNOW.

PROCLAMATION.

To the Saints who are coming to the conference—Forget not your tithes, and your offerings, for we have in this place the blind, the halt, the widow and the orphan, and we desire that they all may have a blessing. Forget not those whom God has placed at your head to instruct and teach you, for they have to eat and drink and be clothed. I will say that if the poor can eat, and the needy have their wants supplied, the Saints will get a blessing worthy of their profession; I say it by the authority of my office, and in the name of Jesus Christ.

V. KNIGHT Bishop.

Nuoo March 1st, 1841.

THE JEWS OF DAMASCUS.

The New York Herald of the 2d contains an extract from a letter to a gentleman of that city from Sir Moses Montefiore, who our readers will recollect, was appointed the agent of the Jews of the Western Europe, and despatched to Egypt to intercede for their persecuted brethren at Damascus.—The letter is dated at Syra, in Greene, September 24, and gives the truly

gratifying intelligence that Sir Moses had succeeded in obtaining from the Viceroy of Egypt, an order for the unconditional discharge of the nine Jews confined at Damascus on the charge of being parties to the murder of Father Thomas; permission for all who had fled during the persecutions to return to their homes unmolested; and a general order that the Jews in Syria should enjoy the same protection as other persons.

Sir Moses was hurried away from Alexandria by the war, but before he left he had the satisfaction of learning by letter from Damascus that the orders which he had obtained from Mohamed Ali in favor of his oppressed brethren had been carried into full effect. He was not content with what he had done, though all the Jews in the East had "felt the benefit of the Mission, and were blessing the God of their fathers" for their deliverance; but he intended to go to Constantinople, to solicit from the Sultan what the Viceroy denied—"the means of demonstrating to the world the falsehood of the foul charges made against his brethren and his religion."

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria; Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilton Mack, P. M.
Lisbon, Grafton co. Zadoek Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing;
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lameroux, Samuel Bennett,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,

Ebenezer Robinson Esq. was nominated by the Governor, on the 12th ult. Notary Public, for this city, and confirmed by the Senate.—Ed.

\$10 REWARD!!

On Friday evening, the 19th Inst. some evil disposed person entered the yard of J. M. Henderson and shamefully disfigured his horse by shearing off his mane and tail;—the above reward is offered by the owner of said horse, for the arrest, of those engaged in the naggardly act.—Ed.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys
and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-1f.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 10.] CITY NAUVOO, ILLINOIS, MARCH 15, 1841. [Whole No. 22.

RISE OF THE CHURCH.

[Continued from page 243.]

LETTER V.

Dear Brother:

Yours of 6th ult. is received and published in this No. It contains so many questions, that I have thought I would let every man answer for himself; as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many, perhaps, and indeed, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, now, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen;" &c. This, I conceive to be an important item—Not many mighty and noble were called in ancient times, because they always knew so much that God could not teach them; and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of

this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent when we view critically what is recorded of their sayings in the holy scriptures.

You will remember to have read in Daniel—"And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow-servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Heb. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions first.

Are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly; have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation will they not minister for those heirs? and fifthly if they do will any one know it?

Sixthly: Will Michael, the archangel, the great prince stand up in the

last days for Israel? Seventhly: will he defend them from their enemies? Eighthly will he lead them, as they were once lead; and ninthly, if so will he be seen? These questions I leave without answering, because their reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable.—Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall: man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him; by the ministering of angels who delivered it as they were commanded

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they prayed. Knowing, as they did, that the fall had brought upon them death and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them

to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should in their lives, embrace the gospel, and live obedient to his requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the gentiles.

They however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day; to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive

these glad tidings and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel.— This gospel has been perverted and men have wandered in darkness.— That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practicing the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which according to his covenants, the Lord will manifest the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit: for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel. This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows: which was given to

Moses in the tabernacle—remembering the expression—“in the latter days”—where the Lord foretels all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

“I will heap mischiefs upon them; I will spend my arrows upon them.— They shall be burnt with hunger and devoured with burning heat: 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 with the man of gray hairs.”

But after all this, he will judge their enemies and avenge them of theirs for he says:

“If I whet my glittering sword, and my hand take hold on judgement, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh.”

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord; says: 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.”

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel. Accept assurances of my esteem as ever. C.

GOSPEL NO. VI.

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another: and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we

are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its ordinances are the same; its institutions are the same; its commands are the same, and its regulations are the same, whatever it required of one man in order to obtain eternal life, it required of all men, and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitions enter into the rest, which God has prepared for them. And it is not only the same yesterday, to-day, and forever, and changes not: but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1: 15, and as the knowledge of life and immortality is essential to salvation, it is easily seen, that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved; there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and it must be so unless it can be proven that God had more ways than one of aving mankind, and to do this Paul must

be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shewn why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved: but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophesy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that

God saves men by the gospel and nothing else, for whatever will save men is gospel; so long as it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are some other considerations which force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as to the days of Abel. If we inquire what are the things which attend the gospel; we will find that prophesying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Mathew 23:34, 35 verses, Enoch was also a prophet; for he foretold of the second advent as recorded by Jude. Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy, seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we cannot see where there can be a risk in believing that wherever there are or were prophets, there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also; this generation is all the proof we need on this subject for if we ask why has prophesying ceased in this generation? the answer is, because they have lost the gospel. And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet

not have the gospel? is a question we will leave for those more learned than ourselves to answer.

COMMUNICATIONS.

Mt. Airy, Surry co., N. C. Dec. 15th, 1819.

To the Editor of the Times & Seasons: Fellow labour in the dispensation of the fulness of times—

I embrace this opportunity of telling you something about the "Times & Seasons" in this part of our Masters vineyard: undoubtedly, you had concluded that the times must have been very hard with me, or I would have written to you before, giving an account of my success in the ministry; but you very well know, that it is not expedient for those who are pruning the vineyard to trouble you with a detailed report of the Times & Seasons while sowing the good seed among the Gentiles. For the last 17 months I have been laboring in the following counties; viz: Surry, Stokes, Rockingham, and Guilford, in N. C. also in Patrick, Grayson, Wythe, Smith, and Washing, in south western Virginia. Perhaps no part of the United States have heard as many false reports from Mo. as the citizens of the before mentioned counties. During the last two years, the western breezes from Ephraim's lovely plains, have been frequently impregnated with scurilous reports, and base epithets of the foulest kind against the saints of the Most High; also, some of the upper Mo. land vermins have passed through this country, retailing slander and abuse with a lavish hand; the above, in connection with the various falsehoods from the North, which have been new vamped over by the Rev. D. Ds. and put in circulation by their deceptive Editors, who are duly blackening their columns with the most unhalowed falsehoods that ever disgraced civilized society. From the foregoing you can readily see that the enemies of truth in this region of country have been deeply supplied with weapons to fight against the great work of the last days, inhaling, as they have, the western air, pregnant with lies, and slanderous reports, a fine (stimulant you know,) for the "heaped up teachers" of the Gentiles, to assist them in saving their sinking craft from irretreivable ruin, its inevitable doom, where ever truth prevails. The priests have contented in public against the impenetrable law of God written to Ephraim, until they have become disheartened and have left the field of public investigation clear and undisturbed: they now use a privet influence, threatening their members with excommunication if they listen to the doctrine of the saints. I shall not attempt to describe the course, or conduct of the priests,—a whole Encyclopedia of wit, argument, and abuse would not more than do the subject justice. It sufficeth to say, that all their public exertions have proved abortive and insufficient to prejudice the public mind, and their *privet* influence is not sufficient to keep the ho nest in heart from hearing the fulness of the gospel as taught in the last days by the servants

of the Lord, who are unfurling the blood-stained banner among the nations of the earth.

I introduced the gospel into this country in 1838. At that time there had been no preaching (to my knowledge) by the Latter Day Saints within 200 miles of this country. You may well suppose that the people had a great curiosity to hear "the Mormon" preach, so much so, that they came out by hundreds from every direction of the country, inviting me to go east, west, north, and south, and when they found that I could not travel extensive enough on foot to satisfy them, they soon made up a hundred dollars and bought me a horse and equipage, suitable for traveling: my circuit soon became very extensive but I still had 3 requests for preaching, where I could fulfill one. I continued to sow the good seed in various parts of Carolina, and Virginia until the 9th of Oct. I then bid adieu to my hospitable friends and eight saints, with whom I was sorry to part. I bent my course for upper Missouri to visit my parents, and the saints in that region of country. I did not, however, reach upper Missouri before I met some of L. W. Boggs's mob militia returning home: from them, I learned in some faint degree, the situation of the saints. I still pursued my course onward, and arrived at Far West on the 12th day of Nov. I there saw a fertile country once rich with the blessings of peace, and industry, but suddenly blackened with the smoke of desolation; and its pure stream reddened with the blood of the saints of the Lord and a wilderness sheltering the widow and the orphan.

"In Caldwell forest the night wind was high,
Fast drifted the snow through the bleak winter sky,
And trees, cliffs and mountains were hoary and cold,
The clear waves of her streams congealed as they rolled."

I heard the mother weep, I saw the children cry,
I saw the blooming youth, the tears gushed from his eye,
I saw the priests of Zion, their feet made fast in chains,
I heard her prophets groan, her Virgins sighed in vain.

You are well acquainted with the distress of those days. "To tell it all would take a thousand tongues, a throat of brass, and adamantine lungs." On the 25th of Dec. I left the land of sorrow, of anguish, pain, and woe, in company with my aged parents, and after a journey of three hundred miles, we arrived at my brothers in Knox co. Ill. where we fully realized our expectations.

I tarried in Knox co. until the 12th of May, preaching as often as my health would permit: I baptized but 2 in the co. I attended the Conference at Quincy the last day of May, it was thought best for me to return to N. C. accordingly, I started the next morning, I arrived in Carolina the last of June, and commenced preaching in Surry co. I soon found that the mind of the public had become very much prejudiced since I left in

1838, but many were yet willing to listen to the truth of heaven. I used every exertion possible to remove prejudice from the minds of the people. I had not been here long before my heart was made to rejoice by the arrival of Elder's S. B. Stoddard and C. Bird, by their assistance much prejudice was removed, although they staid but a few weeks, yet I trust that much good will result from their labor. Before they left, some 6 or 8 came forward and was baptized, for the remission of their sins in the name of the Lord Jesus. After Elder's S. and B. left, I continued to hold forth the fulness of the gospel in different parts of this land. In January, 1840, I had the much desired privilege of meeting with my Br. Elder J Grant Jr. we have continued to travel and preach very extensively, having more calls than we could or can possibly fill but few have, as yet, joined the saints. We have, within a few weeks past baptized 10, and 5 more have offered themselves as candidates for baptism, which will increase the number baptized to 40 and hundreds are believing in various parts of our circuit.— The prospect for harvest is at this time more flattering than it has ever been. I think that many will ere long be adopted into the kingdom and participate with the saints in the glory of the last days, which may God, in his mercy grant, through Jesus our Saviour and friend.

G. M. GRANT.

Batavia N. Y. Feb. 2nd, 1841.

BR. SMITH:—

Dear Sir, It is with pleasure I take my pen to address you at this time, knowing that the friends of Zion will be glad to hear of the prosperity of the cause of truth in this land. The cause of God is onward in these regions: many have believed and obeyed the truth and hundreds of others are saying "tell us more about these things" and the Lord is working like himself, a wonder working God; his councils of old are faithfulness and truth. It is a little over one year since I began to labor in this region, during which time I have baptized near 100, and the foundation is now begun for a great ingathering of souls through this country, there having been some baptized in various towns, and the work still progressing. There is now more calls for preaching within 20 miles of this place, than ten faithful elders could fill. Elder Alonzo Labaron has been with me in this region since last harvest, but intends to be in Nauvoo at the April conference. He has been Preaching in Attica and other places, and has become quite useful in the ministry and will, (if faithful)

in a short time become mighty in pulling down the strong holds of satan and erecting the kingdom of God among many people. We have ordained some, which you will learn by the minutes of the conference below, who are about to begin to magnify their calling.

During last harvest I introduced the gospel into Batavia village. I preached 7 times in the court-house to attentive audiences, composed of many of the first men in the place and others from the country round about, this served to break down much of the prejudice through this country; since then, we have had access to many neighborhoods through this region, and many are believing in almost every direction, and the Lord works with us, and confirms the word with signs following them that believe. For they speak with new tongues, and interpret them, many sick are healed, and even the deaf are made to hear, and the dumb to speak, About two months since I baptized a man by the name of Shamp and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb, since then through the laying on of hands and the anointing with oil, in the name of the Lord—she has been perfectly restored to hearing, and is beginning to talk; this has caused a great excitement, many come from various towns to see the person upon whom this great miracle has been wrought, and to enquire of her parents concerning it while the enemies of truth are doing their utmost to make people believe that no miracle has been wrought, some have offered to swear that the child is deaf and dumb still, and others assert that the child began to hear and speak before the Mormons ever saw it: thus like the false witness that came against Christ—their testimony does not agree together, but the parents of the child, (like the parents of him that was blind) testifies (and their testimony is backed by many of their neighbors both in the church and out) “this is our child, and she was both deaf and dumb, when we embraced ‘Mormonism,’ but now she both hears and speaks.”

I held a debate in Attica about two weeks since with David Marks, the

Freewill Baptist champion: the question was “is Mormonism of divine origin or is it an imposition?” The debate continued one day and a half and two evenings, and though the congregation was none of them members of our church, but mostly Freewill Baptists, yet the decision was given in my favor, both by the moderators and the congregation: many are believing there, and I expect some will be baptized, this week.

I would say further, there is a great call for Books of Mormon here: had I one hundred I could dispose of them all in a short time, and also the Book of Doctrine and Covenants, and Hymn Books.

I am &c.

Your Brother in Christ—
CHARLES THOMPSON.

Pekin, Tenn. 3rd February 1841.

MESSRS. SMITH & ROBINSON,
Gentlemen,

Through the kindness of my brother, and by a well directed turn of divine Providence, I have been favoured with the reception of the Book of Mormon, the doctrine and Covenants of the church of the Latter Day Saints, the Voice of Warning and instruction to all people, also the 1st volume of the Times and Seasons, all of which I have perused with wonder and admiration, with wonder because I discover there is no such a Book in existence as the “Mormon Bible” no society by the name of “Mormons” whose members disbelieve or reject the common version of the Old and New Testament, and that the Book of Mormon has never been placed by those who believe it in the place of the sacred scriptures; indeed I was amazed, when I discovered that all this, and much more was misrepresented; therefore, I say, I read with wonder and admiration.

I have been in possession of the Book of Mormon about sixteen months, have read it attentively, I find that it not only brings to light things that have been dark and mysterious and puzzled thousands for years, but it abundantly corroborates and bears testimony of the truth of the bible, the book of Covenants I discover contains items of the religion which the Latter Day Saints profess to believe, also principles for the

regulation of the church which seems to have been given by revelation since, as well as before, its organization, this seems to be very appropriate and not at all in contradiction with the scriptures. The Voice of Warning I think contains nothing but plain truth and sound reason, but alas! alas! when I read in the Times and Seasons of the persecution of the church of Latter Day Saints, I am struck with astonishment to think of such horrid and bloody persecution in our land of boasted liberty, and in the midst of christenedom; good Lord! is blood and slaughter the religion of the Prince of peace? what! to see a bloody mob, headed by a band of men denominating themselves the ministers of the gospel, marching forth with sword in hand, taking the lives of innocent men, women and children, in order to maintain their religion, instead of maintaining it by the sword of truth, and power of the word of God: Ah! but their craft is in danger. Is not this enough to drive men into the doctrine of infidelity? I verily believe, but for the interposition of divine Providence in placing the Voice of Warning before my eyes, by which I become convinced that they are not the ministers of the gospel, but priests of sectarians, that I should have fallen into the doctrine myself. Yours Respectfully.

WILLIAM R. VANCE.

CHANGE, ETC.—The past year was noted for political revolutions and changes. We see the Pacha of Egypt defeated in a war with four powers of Europe—the King of Holland abdicating his throne to marry a lady of his court—the Queen of Spain deserting her sceptre to live with her lover in Sicily—the Emperor of Austria calling his son to share with him the trials of government—the King of France hazarding his crown to preserve peace, and perhaps abdicating in favor of the Duc d' Orleans—England making war upon China and Egypt, and the people of the United States strongly excited, revolutionizing their Government. To what end is the tide of human affairs tending?—Madisonian.

Lending news papers is a bad practice and should not be tolerated. Let every man buy for himself and not live on his neighbor's purse.—Ed.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, MARCH, 15, 1841.

TRUTH PREVAILING.

We learn verbally, that Elder Z. H. Gurley has been laboring for the last few weeks at Loharpe, in this county, with extraordinary success: In the short space of six days he had the unspeakable privilege of immersing 52 in the waters of baptism, and a prospect of great accessions to their number. Those baptized, we are informed, are of the first class of society.

We are also informed that Elders Lyman Wight, Amasa Lyman, and George Miller have succeeded after an untiring effort, to lay the foundation of a great work throughout different parts of Iowa Territory, and that extensive additions have lately been made to the church. Elder William Smith has recently gone to the assistance of Br. A. Lyman, and intends to labor in that field until conference. Elders who are waiting for the coming conference, can find a plenty of labor in the adjacent country at any point of compass, to occupy their attention until that period. People are beginning to wake up to investigate our faith: and a fair, unprejudiced investigation, is all we ask of this generation.

SIX MONTH'S ABOUT GONE—Two numbers more finishes half the year for the present volume, those of our subscribers who are on the six months list, will remember that our terms are

in advance in *all* cases, and *no* paper will be continued after the subscription expires. The reason of our being thus strict, is obvious to every candid observer of the times—it is the only safe principle upon which we can support the press: therefore, we hope that our patrons will make as early remittances as possible.

Agents living at a distance, having large remittances to make, would do well to make deposits in some bank and take a certificate of deposit, or check, and forward us by mail; this would be, by far, the most safe conveyance, and not so apt to get robbed by the way. We wish our agents would take this extra pains in making remittances, as experience has taught us that all Post Masters are not to be trusted with money, for large amounts of money sent to this office has been intercepted during the past season.

✪ Agents will please be particular in their directions, and name the Post Office, county and state to which papers are to be sent, and write all names very plain. Also when ordering back Nos. mention the No. and Volume explicitly. To those ordering the Times without specifying the time when they wish to commence, we shall in all cases begin with the Volume; (being the 1st Nov. No.) we are satisfied our subscribers will be better suited to commence with the Volume.

GEN. J. C. BENNETT, a very popular and deserving man, has been elected Mayor of Nauvoo, Hancock county.—*Chicago Democrat.*

We cheerfully respond to the above statement respecting our worthy Mayor, and we are indeed glad that any of our friends of the press, can nobly come forward and award to faithfulness and integrity their due, even if found in a Mormon.

We would say, that if untiring dili-

gence to aid the afflicted and the oppressed, zeal, for the promotion of literature and intelligence, and a virtuous and consistent conduct, are evidences of popularity &c. we venture to say that no man deserves the appellations of "popular and deserving" more than Gen. J. C. Bennett.

SIGNS OF THE TIMES.—What careful observer of the times, professing faith in the scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saving in his heart—the COMING OF THE LORD IS NEAR? The age is big with events, *events* are big with meaning, but the whole world seems to be in a state of lethargy—totally dead to any thing that shall portend the second advent of Christ; yet the scriptures tell us, that he is to come in a cloud with power and great glory, and at his coming, it shall be as it was in the days of Noah, (i e) "as the days of Noah were so shall also the coming of the Son of Man be."—Mat. 24:37. In the days of Noah the wicked were all destroyed, and the righteous were saved; but previous to the destruction of the former, God sent revelations to advertise them of their approaching danger; and just *precisely* as it was then, "so shall it be at the coming of the Son of Man." Revelations shall precede his coming, the whole world shall ridicule them and cast them off, for so it was in the days of Noah, and the consequences were, inevitable destruction; and so it will be with this generation, the righteous only, will be saved.

There are various signs put forth by the inspired writers, also, which are to precede his coming; among the number we quote the following, recorded in Luke, 21:25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea & waves roaring; men's hearts failing them for fear," &c. These signs, are to leave the world without excuse, & to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night: the reason is obvious, they do not believe in revelations, signs and

wonders. When spots [signs] appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumed by the commotion of the starry heavens; as was the case in 1833—it is but an idle tale, nothing but *meteors*. When the howling tempest, and furious tornado, comes rolling the sea (“waves”) beyond her bounds, desolating cities, sweeping off its thousands—it is a light thing, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her mouth upon its inhabitants, and swallows them up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps—it is *only* the work of incendiaries. When aspiring Tyrants are carrying their conquests from nation to nation, and from sea to sea, drenching the earth with blood—it is merely a thirsting for power, something common to man; and yet the inspired writers have told us that these would be signs, and they should forebode Christ’s coming.

Look for a moment at the “portentous omens” which are enumerated by political demagogues to serve political purposes; for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost \$5,000, came tumbling down and broke into atoms. Again, it is said that “the scroll held in the talons of the Eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E. Pluribus Unum*—is stated to have fallen to the earth; and on the same day the hand of the figure representing the goddess of Liberty, standing in front of the Capital of the United States, holding in it our glorious constitution, broke off, and came tumbling down.” Again, “the individual elevated to the honored place of Chief Magistrate of this great Republic starts from his home for the National Capitol.—An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses

the mountains and arrives at Baltimore, and an explosion of the Banks in that city, and Philadelphia—the ‘great regulator of the currency’ taking the lead—salutes him! * * Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of gorgeousness which Royalty itself might envy, a cord, which is stretched by them across the broad Avenue leading from the Presidential Mansion to the Capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre; and the State emblems, dividing to the North, and to the South, are thrown to the ground, and dragg’d in the mire.”

These are some of the principle “ill omens” which are quoted in the political journals, but we do not believe that it is in the province of any man to say that these “omens” (if such they are) are designed for political data to subserve the interest of either party.—We believe that God “is no respecter to (*parties*) persons;” and if the accounts given are correct, (and they are well authenticated) we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have any thing to do, or part to act in this tragedy, no doubt would be thought strange: but what is better calculated to produce a “*distress of nations with perplexity*,” than the moneyed power of the world? What is better calculated to make “*men’s hearts fail them for fear*,” &c. than to leave them pennyless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of the U. S. bank, “the great regulator of the currency:” it is feared that the institution is so rotten at heart, that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters following the example set by their mother, has increased the alarm to an amazing degree, and the consequences are exceedingly feared: consequently, there is no doubt but banks will perform their *part* in the great theatre of the world to bring about

the purposes of God, preparatory to the second advent of Christ.

In the 20th, No. Feb. 15th, We copied an article from the Upper Mississippian, headed "Letters about the west—Nauvoo, Mormon religion, &c. As far as it relates to Nauvoo, it needs no particular comment, and we shall pass on to the writer's account of the "Mormon Religion."

In the first place he says "that their society did not recognize *Mormon* as a prophet or teacher sent from God to the Latter Day Saints," &c. It seems from the nature of the expression, that in consequence of the fictitious name ("Mormons") given us by our enemies, he had supposed that *Mormon* was a prophet sent among us, but this was not the case. *Mormon* was a prophet who lived on this continent about 400 years after the crucifixion of Christ, and was a descendant of Ephraim; his fore-fathers came out of Jerusalem about six hundred years before the coming of Christ, in the reign of Zedekiah King of Judah, and were led by the hand of God in a miraculous manner through the wilderness and across the sea to this continent, being warned of the destruction which was coming upon Jerusalem just previous to her captivity by the King of Babylon. Again, "that the book, commonly called the 'Mormon bible,' was considered by them as an additional revelation from heaven, made by God himself, to Joseph Smith," and "that the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried 'Brass plates.'" As respects the "Mormon bible, additional Revelation," &c. We suppose he has reference to the Book of Mormon, which received its title from the fact that it was written by the hand of *Mormon*, and is the history of a people who were once spread over the face of this continent, but are now extinct; and naught remains but old forts, mounds, dilapidated walls and cities, hieroglyphics, and fragments of mechanism which are strewed over the face of nature, to testify that a great and powerful people, possessing a knowledge of science and the arts, were once the lords of American soil. Antiquarians have presented these facts

to the world with a formidable front too plain to be discarded.

The Book of Mormon gives an account of the Aborigenees of America, from whom they descended, &c. a subject which has exhausted all the learning and talents of the age, and would have been a secret still had it not been for this work. It was revealed to Joseph Smith by an holy angel where he would find the plates, (not "brass plates.") or records; an account of which we have already published in No 4, whole No 16, which the reader can reexamine at leisure.

That an angel should appear to a man in this age of the world, we are aware, is thought incredible. That God manifested himself to the ancients in various ways, none will pretend to deny. Moses could see the Lord, Jacob could wrestle with an angel, Abraham could converse with angels. Isaiah could gaze upon the "King the Lord of Hosts," Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel could gaze upon the Lord, and even describe the place of his feet, angels could take Lot and his family by the hand and hasten them from the city of Sodom lest they should be destroyed, and even Hagar, Sarah's maid, could view a messenger of the skies and hear his voice: also, hundreds of others, and all this is no marvel—yet God is unchangable and no respecter of persons. For God to speak, or angels to appear now, is considered to be sacrilege; however, we are disposed to believe in the God of Abraham, Isaac and Jacob, and he is unchangable. See Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Acts 10:34, "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

As God is unchangable, why is it thought a thing incredible that angels should appear in this age of the world, as well as in the days of the apostle and prophets? there is certainly as much need of their administration now, as there was then. But says one, we have the Bible now; so we have, and so had the apostles the old scriptures. Paul told Timothy "that from a youth thou

hast known the scriptures which are able to make thee wise unto salvation:" yet they were divided into sects and parties, all understanding the scriptures their own way; and it was necessary that angels should appear to them, notwithstanding all their former revelations, and that too after they had been privileged with the ministry of Christ during his life, and he had been slain upon the cross, as was in the case of Peter when he was led out of the prison by an angel, also Cornelius the Centurian, and John upon the Isle of Patmos, Mary Magdalene, and also the Roman Soldiers who kept the sepulchre, and in *many* instances, which are too numerous to mention here. The Lord also, appeared to his apostles at different times after his resurrection, and we are informed that he appeared unto five hundred at once.

What individual in his sober senses, possessing common intellect, will profess to believe the sacred scriptures, and then have the daring affrontery to say that God has ceased to give revelations, that angels have ceased to come to earth, and then say, I am consistant? None but hireling priests and their dupes, who, by their inconsistencies, have driven the world into infidelity.

Much might be written upon this subject, but we have already been more prolix than we had intended.

The writer seems to express himself with full confidence as though the whole "Mormon" system was a mere sham, or delusion; however, he is willing to acknowledge that the society is "*more sinned against than sinning.*" This, we think, is an unbiased sentiment; and we presume that a candid investigation would unmask a field of light and intelligence to his understanding, so that he would not only believe that "*this people, after all are generally quite conscientious in the matter,*" but he would be "quite conscientious" himself. For a better understanding of the book of Mormon, the plates upon which it was engraven, and the manner of translation &c. we subjoin the title page, and also the testimony of the witnesses, which testimony is sufficient to establish the fact in any court under heaven, and CANNOT be controverted.

THE
BOOK OF MORMON:
AN ACCOUNT WRITTEN BY THE
HAND OF MORMON, UPON
PLATES TAKEN FROM
THE PLATES
OF NEPHI.

Wherefore it is an abridgement of the record of the people of Nephi. and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation. Written and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God:

An abridgement taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the LORD confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS IS THE CHRIST, the ETERNAL GOD, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God that ye may be found spotless at the judgement seat of CHRIST.

MORONI.

TRANSLATED BY JOSEPH SMITH, JR.

THE TESTIMONY OF THREE
WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates: and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we

know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement 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 translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold: and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.
JOHN WHITMER,
HIRAM PAGE.
JOSEPH SMITH, SEN.
HYRUM SMITH,
SAMUEL H. SMITH.

BOOKS.

We would just say to those who have been calling for books, that they can be served, with pleasure, at the coming April conference, as there will be received previous to that time, several hundred copies of the books of Mormon, and for sale by E. Robinson. The Hymn books are also, just out of the press, and as many will be bound and ready for distribution upon that occasion as possible. For sale by prest. J. Smith. All who wish books please come prepared.

MISCELLANEOUS.

CHARTER.

An act to incorporate the Nauvoo Agricultural and Manufacturing Association in the County of Hancock.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That Sidney Rigdon, George W. Robinson, Samuel

James, Wilson Law, Daniel H. Wells, Hiram Smith, George Miller, William Marks, Peter Haws, Vinson Knight, John Scott, D. C. Smith, William Huntington Sr., Ebenezer Robinson, R. B. Thompson, William Law, James Allred, John T. Barnett; Theodore Turley, John C. Bennett, Elias Higbee, Isaac Higbee, Joseph Smith, A. Cutler, Israel Barlow, R. D. Foster, John F. Olney, John Snider, Leonard Soby, Orson Pratt, James Kelly, Sidney Knowlton, John P. Greene, John F. Weld, and their associates and successors, are hereby constituted a body corporate and politic, by the name of the Nauvoo Agricultural, and Manufacturing Association, and by that name shall be capable of suing and being sued, pleading and being impleaded, answering and being answered, in all courts and places, and may have a common seal, and may alter the same at pleasure.

Sec. 2. The sole object and purpose of said association, shall be for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life.

Sec. 3. The capital stock of said association shall be one hundred thousand dollars, with the privilege of increasing it to the sum of three hundred thousand dollars, to be divided into shares of fifty dollars, which shall be considered personal property, and be assignable in such manner as the said corporation may by its by-laws provide: which capital stock shall be exclusively devoted to the object, and purposes set forth in the second section of this act, and to no other object, and purposes, and to the same end the said corporation shall have power to purchase hold and convey real estate and other property to the amount of its capital.

Sec. 4. Said corporation shall have power by its Trustees, or a majority of them present at any regularly called meeting to make by-laws for its own government, for the purpose of carrying out the objects of this association, *Provided*, the same are not repugnant to the laws and constitution of this State, or of the United States.

Sec. 5. Joseph Smith, Sidney Rigdon, and William Law, shall be commissioners to receive subscriptions for,

and distribute said capital stock for said corporation, said commissioners or a majority of them, shall within six months after the passage of this act, either by themselves or their duly appointed agents, open a subscription book for said stock at such times and places as they shall appoint, and at the time of subscription for such stock at least ten per cent upon each share subscribed for, shall be paid to said commissioners, or their duly appointed agents, and the remainder of said stock so subscribed for, shall be paid in such sums and at such times, as shall be provided for by the by-laws of said corporation.

Sec. 6. In case the stock of said corporation shall not all be taken up within one year from the passage of this act, the duties of said commissioners shall cease and the Trustees of said corporation or a quorum thereof may thereafter receive subscriptions to said stock from time to time until the whole shall be subscribed.

Sec. 7. The stock, property and concerns of said corporation shall be managed by twenty trustees, who shall be stockholders of said corporation, any five of whom to be designated by a majority of the trustees, shall form a quorum for the transaction of all ordinary business of said corporation, the election of which Trustees shall be annual. The first mentioned twenty persons, whose names are recited in the first section of this act, shall be the first trustees of said corporation, and shall hold their offices until the first Monday in September A. D. 1841, and until others shall be elected in their places.

Sec. 8. The Trustees of said corporation for every subsequent year, shall be elected on the first Monday of September in each and every year, at such place as the trustees for the time being shall appoint, and of which election they shall give at least fifteen days previous notice, by advertisement in some newspaper in or near the city of Nauvoo, at every election of Trustees, each stockholder shall be entitled to one vote on each share of stock owned by him, *Provided*, that no stockholder shall be entitled to more than twenty votes and said stockholders may vote either in person or by proxy. The election for trustees shall be con-

ducted in such manner as shall be pointed out by the by-laws of said corporation, and whenever a vacancy shall happen by death, resignation, or otherwise among the trustees, the remaining trustees shall have power to fill such vacancy until the next general election for trustees.

Sec. 9. The trustees of said corporation as soon as may be, after their appointment or election under this act shall proceed to elect out of their number a President, Treasurer and Secretary who shall respectively hold their offices during one year, and until others shall be elected to fill their places, and whose duties shall be defined and prescribed by the by-laws of the corporation and said trustees shall also appoint such agents and other persons as may be necessary to conduct the proper business, and accomplish the declared objects of said corporation and shall likewise have power to fill any vacancy occasioned by the death, resignation or removal of any officer of said corporation.

Sec. 10. This act shall be construed as a public act and continue in force for the period of twenty years. And the trustees appointed under the provisions of this act, shall hold their first meeting at the city of Nauvoo on the first Monday of April, A. D. 1841.

WM. L. D. EWING,

Speaker of the House of Rep's.

S. H. ANDERSON,

Speaker of the Senate.

Approved, Feb'y 27th, 1841.

THO. CARLIN.

State of Illinois,

Office of Secretary of State. }

I, Lyman Trumbull Secretary of State do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand, and

[L. S.] Seal of State, Springfield,

March 10th 1841.

LYMAN TRUMBULL,

Secretary of State.

A Boston editor states that of every thousand females who die of consumption, over three-fourths are sacrificed by the prevailing false ideas of beauty of form produced by the continued practice of tight lacing.

From the Ladies Garland.
TIGHT LACING, WITH ITS INJURIOUS TENDENCIES.

In one of the late numbers you call for facts, whether communicated in elegant language or not. I have recently learned one to which I give all possible publicity, and have told it in almost every circle of the young in which I have since found myself. Two weeks since, while on a visit to a respectable, long experienced physician in one of the southern boundary towns of New Hampshire, he gave me in substance the following account, as near as I can recollect.

He was called a week or two previous to visit a young female, I think not over twenty years of age, who was distressingly ill of a complaint of the lungs laboring under a great difficulty of breathing, which his discrimination led him at once to impute to a long continued practice of *tight lacing*—a practice which is slaying its thousands and tens of thousands in our enlightened land. There was, in his opinion, an adhesion of the lungs to the chest, and a consequent inflammation which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a few days of acute suffering, fell a victim to—(what shall I say? I am unwilling to wound the feelings of her friends,) her own folly and vanity. It could not be *suicide*, because no such result was contemplated; though the deed was done by her own hand. We can call it by no safer name than *self-slaughter*, for such even an external examination of the body proved it to have been.

The shoulder blades were found to be literally lapped one over the other; the false ribs had been so compressed that the space of only about an inch and a half remained between them; and so great was the curvature of the spine which had been girdled in by the cords of death, that after the corpse was laid out for interment, two pillows were put under the arch thereby formed, while the shoulders rested on the board. She was a large healthy person, and was ignorantly led by the desire to please, to sacrifice her life at the shrine of fashion, and the prevailing false ideas of beauty of form. She was

said to be of amiable disposition and correct moral habits otherwise.

My own mind was so impressed with the recite of this story, that I could hardly forbear weeping over the folly, and wickedness, and ignorance of my sex. I inwardly wished the ability to ring it in the ears of every female in the land, until their voluntarily assumed "strait jackets," that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside.

SONNET ON TIGHT LACING.

TO AMERICAN MOTHERS.

If ye would crash the tree, before one flower
Hath made its fragrance or its fruitage known;
If ye would break the harp, before one tone
Hath told the compass of its varied power;
If ye would quench the lamp at twilight hour,
Or plant the brier where the rose had grown,
Or crush the statue in the encasing stone—
Then make the "CORSET CURSE" your daughter's dower!

But, oh, if ye reverse your God's impression
Stamp'd on the human form! If ye would arm
Your sons against CONSUMPTION'S ghastly
charm;

BANISH THIS VICE OF EVERY CHRISTIAN NATION!
And know that MURDER—in whatever form—
Of self, or offspring, is no slight transgression!
Philadelphia, Nov. 1840. P.

HYMENIAL.

MARRIED—by Elder James Carroll, Mr. William Shockly to Miss Elsy Yeoman, both of Henry county, Iowa Territory.

In Walnut Grove Knox co. Ill Dec. 31st, 1840, by Elder Wm. Burton Mr. John Gaylord to Miss Elvira Edmonds, both of the same place.

In this city on the 20 ult. by Elder Wm. Smith, Mr. Thomas Grover to Mrs. Carolina E. Hubbard, both of this city.

Near this city, Dec. 30th, by Elder R. A. Allred, Mr. John Carson to Miss Elvira Egbert.

In this city Febury 27th, 1841, by Elder Wm. Nisewanger, Mr. William D. Pratt to Mrs. Wealthy Shumway.

OBITUARY.

DIED—In this city on the 21st of November, 1840 Susannah, consort of Harmon Cutler, aged 34 years, 11 months and 7 days. Sister Cutler was

from Amboy, Oswego co. N. Y. She died in the triumphs of faith.

Near Quincy, Adams co. Ill. February 15th, 1841 Eliza Jane daughter of William C. and Eliza B. Perry, aged nine months and seventeen days.

EPITAPH.

Parents weep not, though earth inclose
My mortal parts beneath this sod!
Know, such as I on high compose,
The kingdom of my Saviour God.

In this city, on the 10th Inst. Elder David Dort, aged 48 years.—Brother Dort was a member of the High Council:—In his death we have lost one of our most valuable citizens.

FLOUR, meal, pork, lard, butter and cheese, will be received in payment for the Times and Seasons, if delivered.

NOTICE

IS hereby given to the saints scattered abroad, that a few weeks since George W. Davison disgracefully absconded from this stake and vicinity, leaving his business unsettled, and his debts unpaid, in consequence of which the church unanimously withdrew the hand of fellowship from him until he shall return and make satisfaction.

Mount Hope, Ill. Feb. 14th, 1840.

ABEL LAMB, Pres't

S. J. COMFORT, Clerk.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfie ld.
" " Daniel B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.

West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.
OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumereaux, Samuel Bennett,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,
Samuel Bent, G. W. Harris.
Amasa Lyman, David Evens
Daniel S. Thomas, Jesse Turpin.

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NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 11.] CITY OF NAUVOO, ILL. APRIL 1, 1841. [Whole No. 23-

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

THURSDAY, APRIL 1, 1841.

THEOLOGICAL.

[ORIGINAL.]

THE PROPHET.—“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.” Acts 3. 22,23. Every one of experience knows, that an old garment fits much easier than a new one; so any one traditionated in a system, knows that it is extremely difficult to rid himself of his preconceptions, and that, in embracing a new system of things, he is in danger of distorting or even rending that, which after mature deliberation and experience he finds to be true, easy, and delightful. It should not, therefore, be deemed a matter of great wonder, if, among the multitudes that have, in these last days, come out of *spiritual confusion*, and embraced the true light of life, some should be found who occasionally make a wrong application of passages of holy writ. These remarks are deemed timely and important, in consequence of the use that has been made of the above passage, together with its context, by some who have lately embraced the faith of the “saints:” and who fancy that it applies to the prophet whom God hath raised up in these last days. Let such turn to the passage and read it in connection, and they will undoubtedly perceive such an application to be erroneous. That the words apply to Jesus Christ and to him only, the following arguments may be given.

1st The Jewish doctors were expecting such a prophet, and at that time.

2nd He was to be a Jew;—“of your brethren.”

3rd He was to be like Moses;—a law-giver, a judge, a deliverer.

4th The testimony of the Father, “this is my beloved son, *hear ye him.*”

Sister Owen, in her communication [see No. 6.] asks; “now have we ever had any such prophet; that people have all been destroyed that did not believe in him?”—We answer, yes, we have had such a prophet, “and it *shall come* to pass, that whosoever will not hear that prophet *shall be* destroyed from among the people.” And the time of their destruction draweth nigh. The dark cloud is gathering. The roaring of the whirlwind of his fury is heard already, in the rumors of wars, and the convulsions of nature. Let the saints be ready and waiting for the grand events which are about to burst upon this generation. For “the time of redemption *shall come* from the presence of the Lord; and he *will send* Jesus Christ, who before was preached unto you;” whom the heavens will soon restore to his persecuted, scattered and afflicted church; and he shall gather out of his kingdom all that do wickedly, and recompence to them indignation and wrath, tribulation and anguish. But to those who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life.

In confirmation of the truth of the application above given, sister Owen, and all others who have doubted, will please read the record of Nephi [I. Nephi, VII. ch.] where the matter is fully set at rest, by positive declaration.—“And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying; a prophet shall the Lord your God raise up.—And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded.—And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.”

If any are fearful lest we, by our interpretation, wrest a gem from the crown of our beloved prophet, let them remember that we place it in the royal diadem of him who is more excellent than Joseph; and where even Joseph will be pleased to have it remain and shine. That God hath exalted him to a station of great dignity and responsibility, we do not doubt; but the truth of it rests on other testimony than the above. [see Book of Nephi latter part of IX. ch.] "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.—But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him* to bring forth unto the Gentiles, (it shall be done even as Moses said,) they should be cut off from among my people who are of the covenant.—And then shall they say, how beautiful upon the mountains are the feet of *him* that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

RISE OF THE CHURCH.

[Continued from page 243.]

LETTER VI.

DEAR BROTHER.

When reviewing my letter No. 3, I am led to conclude, that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know, to go into every particular item noticed in yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the *heart*,) with so much force, that I cannot pass without noticing it. It is a line or two from that little book contained in the Old Testament, called "RUTH." It says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God."

There is something breathed in this, not

known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods, and why? because Israel's God was God indeed? and by joining herself to him a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably? And the same covenant of Ruth's, whispers the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. C.) make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness: Come before his presence with singing. This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. 107] O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, [see 144 Ps] when they should be delivered from those who oppressed them, and from the hand of strange children, or

the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garner of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto a 1 generations—Praise ye the Lord!

Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says; Your country is desolate, your cities are burnt with fire. Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after the calamity has befallen Israel, and the Lord has poured upon them his afflictive judgements, as he said by the mouth of Moses—I will heap mischiefs upon them. They shall be afflicted 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 the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward you shall be called, the city of righteousness, the faithful city. Tkon will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the

Lord will create upon every dwelling place^o of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord, in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them, but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and 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 congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, give up and to the south, keep not back:—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten: and watchmen upon Mount Ephraim shall say Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully

accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dryshod. And there shall be a high way for the remnant of his people, which shall be left from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them, and after send for many hunters, who shall hunt them: not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass that though the house of Israel has forsaken the Lord, and bowed down and worship other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepperd when he calls upon them this time; for soon his people will be willing to hearken to his counsel; and even now are they already beginning to be stired up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written: the first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whose will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his peo-

ple his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whose is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to be-

hold the same mighty things transpire' in vision before their eyes: and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

* * * You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that, (to use a familiar phrase,) "any tune can be played upon the bible." What is here meant to be conveyed, I suppose, is that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying this is the way, and the other, this is the way, while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition: admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from the Deity, if that Being is perfect and consistent in his ways. But although I am ready to admit that men, in previous generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straight forward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place to lead to those things within the veil, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, for whom are they held in reserve, and by whom are

they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed face, while mourning over the corruption of their fellow-men, an inheritance in those mansions?—If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is their efficacy and virtue sufficient, in the blood of him who groaned upon Cavalry's summit to expiate our sins and cleanse us from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fulness of that which we now only anticipate—the full enjoyment of the presence of our Lord. Happy indeed, will be that hour to all the saints, and above all to be desired, (for it never ends,) when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord ful-

filled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived.

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfill certain

promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most absurdly follow. Such was the instruction and this the caution.

[To be continued.]

COMMUNICATIONS.

The following is an extract of a letter from Elder P. P. Pratt, to Pres. S. Rigdon.

Manchester, Jan. 8th, 1841.

PRES'T. S. RIGDON:

Dear Brother,

I take this opportunity to address you, hoping these lines will find you alive, and recovered from that lingering sickness which has so long prayed upon your system. We are well; that is, myself, wife, and children, and the brethren generally, with whom you are acquainted. We have just received a few numbers of the Times and Seasons, [Sept. and Oct. Nos.] from which we learn that Gadianan [Lilburn] has sent a demand for some of us to come back to Mo. in order to have a trial. Say to him and his band, that I for one, will be there quite as soon as he will wish to see me, and that when I come it will be to have a trial, and a just one too! therefore in his patience let him possess his soul; in the mean time I will be gathering up witnesses, for I only left the dungeon to be gathering up witnesses whom he had dispersed, and thus prepare for trial. Tell Missouri to fear not, for we will never forsake her. * * *

I must now give you a little news from this part of the vineyard. In the

first place, we have had one snow this winter of some 3 inches deep. The weather is now so cold that it is in danger of freezing potatoes in the chamber: it is the coldest we have had.

It is somewhat sickly with scarlet and other fevers. One family of Saints buried 3 children at a time.

Peace is declared between the allied powers and Egypt. Palestine is in the hands of Turkey. The Jews have as much liberty there as the United States Government guarantees to its citizens.

As to the progress of the work of God in this country it is increasing at every step. It is now prospering in Ireland, and in Wales, as well as in Scotland and England. It is spreading into various new places in England. We have several hundred faithful preachers; and the spirit of enquiry seems to be more generally awakened. The Clergy of the church of England, the Methodist priests, and the Baptist ministers, and Unitarians, etc. are all in arms, as it were, against the Saints.

The country is flooded with pamphlets, tracts, papers &c. published against us. Some of them have *bear & wolf* stories in them, some of them, have *snake* stories, and others *gander* stories. I must say that "Jonathan" is far behind "John Bull" in ingenuity in regard to inventing lies; all the foolishness ever published in the United States against the truth, would be considered sober earnest, compared to the follies which are being made manifest here, but I will forbear with a promise to send you a few specimens when our next emigrants sail for your place.

I must now inform you of the fact, that we have reapt the first fruits of Campbellism in England. A few societies have been formed in England upon that principle for some years, but have made but little progress. One society of one hundred members exists about seventy miles from Manchester, at a place called Nothingham. They discovered about 2 years ago that they had been baptized for the remission, of sins without authority, and that they had not obtained remission, nor the gifts of the Spirit. From that time till now, many of them have been seeking and praying for the Lord to send officers and raise up his own church.—

At length, some of our writings fell into some of their hands, which soon brought two of their number to Manchester to enquire. They attended our meeting in the hall of Manchester, were well pleased, and called at our office next morning: after spending the day in enquiring, etc. one of them purchased 3 Voices of Warning and returned home; the other, (an intelligent gentleman,) staid two or three days, enquired diligently, and at length was baptized and confirmed, and went home to tell the glad tidings; this was a week or two ago. We expect to hear from them soon, and go out and baptize and organize the church there. Tell friend Campbell to go ahead and prepare the way, the Saints will follow him up and gather the fruits. The work of the Lord in this country rolled on unnoticed for some years except by the few.— It was almost exclusively confined to the poor, and what they would call the lower classes; the editors, priests, and public in general hardly knew of its existence: but at length they began to "smell the rat," and since that time it has blazed forth like a flame which had been smothered. Many of its opposers who were very violent against it have become preachers of it; and at this time a general spirit of enquiry is beginning to be awakened among all classes.

I often feel as though I should like to be in the midst of our old friends in the west, but when it will be my lot I know not, I am resigned to the kind of life. I am now living; I can truly say that I was never more contented, or more happy than of late. It does us much good to hear from Nauvoo, and I hope the presidency, and others will favor us with frequent communications.— Say to President Smith that I want to see his essay on the priesthood very much. Br. Rigdon, be sure to write to me when you receive this. Our latest news from Nauvoo is Nov. 12, or when the two Englishmen left there, —they have just arrived safe with letters. &c. this is January 13th. * *

Yours &c.

P. P. PRATT.

The wise will improve their time, while the sluggard sleeps.

Livonia Wayne co. Mich. March. 2nd, 1841.

BR. SMITH.

I take a few moments opportunity to inform you and the friends of Zion that the cause of truth is onward in this section of country. I have just returned home from a Conference which commenced on the 26 of Feb. last at Brownstown, and we had a harmonious time indeed, a time of much interest and enjoyment among the saints, and we hope a lasting benefit to many who are now believing the gospel, but have not as yet obeyed it; there were five baptized during said meeting under the hand of E. M. Ser-rine who was chosen to preside over said Conference, there were represented at said Conference by different elders something rising of one hundred and forty members, there has been considerable increase since the Conference held in December last, but the enemies of Christ and his cause in different sections of this country, are not only manifesting their folly, but are making rapid progress towards the vortex of ruin and destruction, to which the wicked are soon to be consigned: it is truly the case that Daniel saw the situation the children of men would be in, (at the time the God of heaven would sit up a kingdom that should never be destroyed neither given to another people) when he said the wicked should do wickedly and none of the wicked should understand, but the wise should understand.

The saints in this section of country are making the necessary arrangements to move up to the west the coming summer if possible, but the times are hard, and those that sell their effects will have to do it at a considerable sacrifice, but the most of them I think, see the necessity of doing so, when they see the cup of the iniquity of the wicked filling up and see manifest the abominable corruption of human beings when God withdraws his spirit from them, it is then easy to discover what an awful spectacle of demons, in human shape, presented themselves, with their weapons of death against the saints in the Missouri mobs. I must here say, that before I joined the church of Latter Day Saints, or knew that God had as yet set his hand

to bring in the dispensation of the fulness of times, I saw myself among such beings, sealing up the law, and binding, up the testimony, while the judgements of Almighty God were closely following up so that I had to flee from place to place, as Lot fled from Sodom. I pray God the Eternal Father in the name of Jesus Christ to give unto his saints grace for their day and trial Amen.

Yours in the bonds of
a peaceful gospel.

RUFUS BEACH.

ON ANSWERS TO PRAYER.

When we offer up our petitions to our Heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark 11:24, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord, may be received as sufficient testimony to establish this fact, that God will hear and answer prayer. But not forgetting that we are to offer up our prayers in faith as he says, "believe that ye receive them, and ye shall have them." And as he also says, Mathew 21:32, "and all things whatsoever ye shall ask in prayer, believing ye shall receive." Observe, he says. "Whatsoever ye shall ask in prayer believing." And so the promise is not without believing. And the apostle James says of him who wavers when asking; "Let not that man think that he shall receive any thing of the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves, and denies, may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favors from heaven, they do not ask for them in faith nothing wavering. But they reject them; and use their influence to hinder others from receiving them.

If we inquire what favors they are, that we may receive by asking for them in faith nothing wavering; the Lord says in the first verse already quoted. "What things soever ye desire when ye pray." And in the other. "All things whatsoever ye shall ask in prayer believing." And we have no right to limit the Lord in his plan of dealing favors to men. Nei-

ther have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessings. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through our unbelief.

“Why could we not cast him out,” said the disciples to the Lord, on a certain occasion; and he answered them, “because of your unbelief.” See *Mathew 17,19,20*. Now they were not so established in their own opinion, as to deny the faith he taught, and he went on to teach them saying: “For verily I say unto you, if ye have faith as a grain of mustardseed, ye shall say unto this mountain, remove to yonder place, and it shall remove; and nothing shall be impossible unto you.” Observe he says, “and nothing shall be impossible unto you.” Here, again he makes the promise unlimited, as also in the two other cases. In the first he says. “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” And in the other. “And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” And in this “and nothing shall be impossible unto you.” This is the Lord’s teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away the teachings and promises of the Lord, through their unbelief. But after all that men can say, it is the Lord’s promise, and as to the faith, it was the Lord that taught it and if we reject it we reject his teachings. Now let the Lord be true, and let his teachings be for our belief and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord’s own words, for we cannot reject the Lord’s teaching or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same privileges now, that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied. The promise is too plain to be misunderstood, and if we put it to

the test, we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. “And all things whatsoever ye ask in prayer, believing, ye shall receive. For this is the promise, and if we prove it and find that we do receive all things whatsoever we ask in prayer, believing, then we find that we have the same privileges, that the ancient saints enjoyed; that we have the glorious privilege, of receiving communications from heaven; and knowing the truth of our holy religion; of knowing God and things of eternity. This doctrine so confidentially received by the ancient saints, and upon which rests all the certainty of the truth of our holy religion is a glorious truth.

C. BIDDLECOME.

JEWISH APOSTACY.

When the Jewish church were in a state of apostacy, and were about to be broken off because of their unbelief; (as is the condition of the Gentiles;) they supposed themselves to be a wise people, to have great understanding in spiritual things: and therefore, they could not receive the light that come immediately from heaven, because they were too much blinded by their own superstition and bigotry, having all confidence in the imagined light and wisdom of their age and nation. But instead of so great light and wisdom as they imagined, how dark and benighted was their minds while they received not a ray of light from heaven to interrupt their darkness! They were called blind Pharisees, and their leaders “blind leaders of the blind.” Indeed, nothing was now wanting to render impossible their escape from this dilemma, but an established opinion that there could be no revelations from heaven in their days. They erred from the truth because they were not dictated by the spirit of truth, but formed opinions of their own according to the depravity of the human heart; and disagreeing in their opinions, they split into sects and parties: but still supposed themselves to be an enlightened people, that they had a perfect knowledge of their scriptures, and that their scriptures were sufficient for their instructions.— Yet they did not understand their scriptures, because they had not the teach-

ing of the holy Spirit. Their scriptures had taught them "that Christ cometh of the seed of David, and out of the town of Bethlehem where David was," John's gospel 7: 24, therefore they rejected him that came out of Galilee.— For they stumbled at the stumbling stone because there was no light in themselves, for where there is no light from heaven, the darkness is total.— And although the Lord sent them apostles, evangelists, prophets, and teachers, men inspired of God, yet, this people knowing that they received no revelations from heaven, immediately to themselves, and disbelieving others who did, might have concluded like the present day Gentiles, that there was no revelations from heaven in their days. B.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, APRIL 1, 1841.

MISCELLANEOUS.

VERNAL EQUINOX.—Stern winter has left us, though reluctantly and with a parting frown, and pleasing Spring is again upon us. Business begins to assume a cheering aspect in our city.— As in the day-break of a May morning, light and melody suddenly dissolve the mantle of night, and scare away the gloom of silence; so no sooner is the icy fetters of winter broken, and the landscape fanned by the vernal zephyr, than our eyes are cheered with a scene truly enchanting. Every where we see men of industry, with countenances beaming with cheerful content, hurrying to their several occupations and scenes of labor. The sound of the ax, the hammer, and the saw, greet your ear in every direction. Notwithstanding the discouraging circumstances under which the saints were thrown, shipwrecked as it were, upon this shore, they have indeed wrought

wonders. Habitations are reared for miles in every direction, and others are springing up, and ere we are aware of their existence, are filled with happy occupants. It would do the heart of the truly patriotic and philanthropic good, to witness the industry and enterprise which are already manifest in our beautiful city. Though immigrants are flocking in in multitudes, and have their homes and their wants to be supplied, yet all things move on in their accustomed order and with accelerating force. Hundreds of houses, shops, mills &c. are expected to go up in the course of the summer, when our city will present a scene of industry, beauty, and comfort, hardly equaled in any place in our country. The saints have a great and arduous work before them; but persevering industry and diligence, stimulated by a zeal for God and his cause, will surely accomplish it, and they will reap the full reward of their toil.

BURGLARY!!!

We learn by advertisement that the store of Mr. Cyrus Peck of Montrose I. T. was robbed, on the night of the 20th, Inst. of shelf goods &c. of a large amount. Among the goods stolen, Mr. Peck specifies 75 yds Fancy colored Silk.—30 yds black Levatine Silk.—125 yds Mosquito Lace.—remnants Calico, &c.

\$150 is offered for the apprehension of the thieves, and the recovery of the goods, or \$75 for either of them.

We are highly pleased with the active measures taken by our citizens, and we hope the city and other authorities will continue to be vigilant and active in ferreting out the perpetrators of

the above mischief, and bringing them to deserved punishment; and we have confidence that the saints will be found clear in this matter. If however, any of our citizens have so far forgotten their duty to God and their fellow men, as to have participated in this evil, we sincerely hope they will be detected; and we will not be backward to expose them to the contempt they deserve.— We wish to see the rights of all men respected, and justice and judgment fall where it ought, upon the heads of the *guilty*.

THE TEMPLE.—The magnificent House now being erected to the Lord of Hosts in our city, is in a rapid state of advancement, and will be ready to have its corner stone laid with due solemnity, at our approaching conference.

THE NAUVOO HOUSE ASSOCIATION, whose charter we publish in our present number, are zealously engaged in erecting a house for the accommodation of strangers, visitors, and the public, which for magnitude and splendor of workmanship, will stand unrivaled in the western country, and will be a lasting monument of the taste and enterprise of our citizens and friends. It is to be in L form, presenting a front on two streets of 120 feet each, 40 feet deep, and three stories high, exclusive of the basement story. It will be constructed principally of brick, and the estimated expense is \$100,000.

SUMMARY.

We have received President Harrison's Inaugural address. It is judged to be one of the best that has ever issued from the presidential chair.

Since the 15th March 1840, upwards of 56,000 foreign passengers arrived at New York.

Intelligence has been received from the West Indies, that the British Government has given orders that 25,000

negroes should be disciplined as soldiers, in addition to the ordinary colored militia.

It is said an iron ore has been discovered in the State of N. Y. having the extraordinary property of yielding, by the simple process of smelting, a substance convertible at once into tools and cutlery instruments of the best quality, in other words *native steel*.

WAR MOVEMENTS IN MAINE.—We learn from the Portland Argus of the 15th ult. that resolutions on the subject of repelling British aggressions, were taken up in the Senate on the 13th and after being amended by inserting \$1,000,000, instead of \$400,000, for the defence of the State, were referred to the committee—Mr Davies then offered the following resolution:

Be it resolved, that the President of the United States be requested and urged to cause the immediate removal of the foreign armed force by which our State is invaded, stationed upon the upper valley of the St John's, and that the Government of the United States be earnestly invoked to relieve this State from the present heavy needless burden of its own defence.

Dr. Franklin said "when I see a house well furnished with books and newspapers, there I see intelligent and well informed children; but if there are no books or papers, the children are ignorant, if not profligate." The Dr. was no doubt right in his observation; for, as the adage is, "if parents will not find employment for their children, the devil will."

The Editor of the New York Herald, who is at present in Washington, writes as follows:

"A Queen's messenger arrived recently from Upper Canada, with important despatches from Governor Arthur to Mr. Fox. On these despatches Mr. Fox re-opened the correspondence, and has made new and menacing demands upon our Government to interfere and protect McLeod from the legal authorities of Lockport, New York. He has gone over the recent riotous events, and indulged in a strain of acrimony and harshness, which has re-kindled a

fresh flame in the breast of our Secretary. There is every reason to believe that the organization of a war army of 40,000 men, regular and militia in Canada, is intended to enforce the demand of the British Government for the delivery of McLeod, nor is there the slightest hopes to think that the disputed territory in Maine will ever be given up by England."

The Editor of the "Cross & Journal" Columbus, O. March 5th, has picked up another piece of slander on "Mormonism." The piece is selected from the N. Y. Baptist Register, and only deserves a passing notice. The author one Norman Bentley, professes to have had an acquaintance with Joseph Smith, and makes various ridiculous and contradictory statements which he says Smith made. We pronounce the whole a tissue of lies. We doubt whether the author ever saw Brother Joseph Smith: if he has ever conversed with him, he has knowingly and wilfully vilified his character.—The article is too low and vulgar to deserve notice

CHARTER FOR THE NAUVOO HOUSE.

An act to incorporate the Nauvo House Association.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That George Miller, Lyman Wight, John Snider, and Peter Haws and their associates are hereby declared a body corporate, under the name and style of the "Nauvo House Association," and they are hereby authorized to erect and furnish a public house of entertainment to be called the "Nauvo House."

Sec. 2. The above named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the Trustees of said association, with full power and authority to hold in joint tenancy by themselves and their successors in office, a certain lot in the city of Nauvo, in the county of Hancock and state of Illinois, known and designated on the plot of said city, as the south half of lot numbered fifty six, for the purpose of erecting thereon the house contemplated in the first section of this act.

Sec. 3. The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

Sec. 4. No individual shall be permitted to hold more than three hundred nor less than one share of stock, and certificates of stock shall be delivered to subscribers, so soon as their subscriptions are paid in, and not before.

Sec. 5. As soon as the above contemplated house shall have been completed and furnished, the stockholders, shall appoint such agents, as the Trustees may deem necessary in the management of the affairs of said association.

Sec. 6. The Trustees shall have power to sue and be sued, plead and be impleaded in any court of this State, in the name and style of the "Trustees of the Nauvo House Association."

Sec. 7. They shall also take the general care and supervision in procuring materials for said house and constructing and erecting the same, and further to superintend its general management and to do and perform all matters and things which may be necessary to be done in order to secure the interests and promote the objects of this association.

Sec. 8. This association shall continue twenty years from the passage of this act, and the house herein provided for, shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto, for rest and refreshment.

Sec. 9. It is moreover established as a perpetual rule of said house to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description, are prohibited, and that such liquors shall never be vended as a beverage or introduced into common use in said house.

Sec. 10. And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared, that the said Smith, and his heirs shall hold by perpetual succession a suit of rooms in the said house, to be set apart and conveyed in due form of law to him and his

heirs by said Trustees as soon as the same are completed.

Sec. 11. The Board of Trustees shall appoint one of their number as president thereof.

WM. L. D. EWING,

Speaker of the House of Rep's.

S. H. ANDERSON,

Speaker of the Senate.

Approved, Feb'y 23rd, 1841.

THO. CARLIN.

State of Illinois,

Office of Secretary of State. }

I, Lyman Trumbull Secretary of State do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand, and

[L. S.] Seal of State, Springfield,
March 10th, 1841.

LYMAN TRUMBULL,

Secretary of State.

CONFERENCE MINUTES

At a conference of the church of Jesus Christ of Latter Day Saints held in Batavia, Gen, co. N. Y. Jan. 1841.

There being present 11 elders, 4 priests, 2 teachers, 1 deacon, and about 50 members. Charles Thompson was unanimously chosen president, and L. E. Harington clerk. Elder Thompson gave an account of his travels and labors since last conference, the prospects were good. Elder LeBaron gave an account of his labors, the prospects were very encouraging. Elder E. W. Russel gave an account of some enquiries relating to where the people desired preaching, which appeared to be in every direction. Elder N. K. Knight gave an account of several places where the people desired preaching. Elder John Gleason gave an account (having lately visited Canada,) of the desire for preaching there, which was very extensive. Elder Thompson represented the branch of the church at Batavia—consisting of 26 members including 1 elder and 2 priests all in good standing except one. Elder Daniel Russel represented the branch at Akron, Erie co. consisting of 47 members, including 3 elders 2 priests 2 teachers, and 1 deacon, all in good standing.—Elder Calkins represented the members in Alabama, not organized into a

branch, 11 in number including 2 elders 1 priest and 1 teacher all in good standing but one. Elder Gleason represented the branch in Sparta, consisting of 40 members all in good standing.—Elder McWithey represented the members in his vicinity (Benington) 14 in number, including 1 elder, not organized. It was motioned seconded and carried, that a branch be organized in Benington, also in Alabama. Motioned, seconded and carried, that Elder Calkins and Wineger should visit Brother Wheeler who has signified his wish to leave the church, motioned, seconded and carried, that Elder LeBaron visit Elder Stratton living in LeRoy and inquire into his standing. Motioned, seconded and carried, that licenses [certificates] be granted to Elders Calkins and Wineger, and also Teacher Whitney. The president then called upon all those whose circumstances would permit to spend all, or part of their time in preaching, to arise, whereupon ten arose, elders and priests. L. E. Harington was then appointed to keep a list of the names of the whole church within the bounds of this conference, which is denominated the Genesee conference, voted that Elder Thompson read a book (in manuscript.) on the proof of the Book of Mormon written by himself. Adjourned until evening, met according to adjournment, and Elder Thompson proceeded and read about one half of his book, (there being near two hundred pages of it,) when it was motioned, seconded and carried unanimous that the book be published as soon as possible, Adjourned until 10 o'clock A. M.

Met according to adjournment at the court house in the vilage of Batavia, a large concourse of people being assembled, Elder C. Thompson delivered a discourse, on the institution, design, powers, and authority, of the gospel priesthood; when after one half hours intermission, Elder Tyson delivered a discourse on the first principles of the gospel, and was followed by L. E. Harington on the same subject. Adjourned until evening—met accordingly, and had a real pentecost. The gift of tongues, interpretation of tongues, the gift of prophecying the gift of healing, &c. was made manifest. This conference then adjourned to

meet at Akron, Erie co. N. Y. on the last Saturday and Sabath in April next.

C. THOMPSON Prest.

L. E. HARRINGTON Clerk.

Minutes of a Conference held in Freedom, Adams county, Ill. Feb. 20th, 1840.

Conference met pursuant to appointment, prayer by President Miller. H. W. Miller was called to the chair, and James Brown was chosen clerk.

The Conference took into consideration the propriety of doing something for the widows and orphans at Nauvoo, provided they are willing to come to this place. Whereupon it was resolved, that we build three houses, this Spring, on three lots set apart for that purpose, and as soon as they are finished invite three widows to occupy them, and we pledge ourselves to provide for them the common necessaries of life.

The question was taken, shall we on the knowledge of any of our brethren having the intention of leaving the bounds of this stake in debt, with the design of defrauding their creditors, make the same known to their creditors; decided in the affirmative.

Question was taken, will we fellowship a brother that puts his property out of his hands with the intention of defrauding his creditors; decided in the negative.

Question was taken, will we fellowship a brother that takes into his possession the property of another brother, to assist him in defrauding his creditors; decided in the negative.

Resolved, That this Conference proceed to ordain Elders, Priests, Teachers, and Deacons, whereupon the following brethren were recommended and ordained Elders Harace B. Owens, David Grant, John L. Hunsaker, and Alworthy F. Leach.

Priests—Jesse Spurgen, Abraham Hunsaker, John Harvey, William Barton, Thomas Seater, Israel Alphin, William Potter.

Teachers—James Rollins, Francis Lee; and George Carson, Andrew Cunningham were Deacons.

Inquiry was made by the Conference how many Elders were willing to go from this Stake into the vineyard to preach the gospel, and eight volun-

teered. The church list was then read and there were 225 belonging to this Stake.

Resolved, that the Conference adjourn till tomorrow at 10 o'clock, A. M.

Conference met pursuant to adjournment. Meeting opened by prayer, after which there was an able address delivered by prest. Miller on the subject of the resurrection, to a large respectable audience. Conference adjourned for 30 minutes.

Met pursuant to adjournment—several short addresses were delivered by different brethren, after which the sacrament was administered.

Resolved, that the minutes of this Conference be published in the Times and Seasons.

Resolved, that this Conference adjourn to meet the first Sunday of June next, at 10 o'clock, A. M.

H. W. MILLER, Prest.

JAMES BROWN Clerk.

☞ DREADFUL STEAMBOAT DISASTER. From the N. O. Crescent City of the 24th, we cut the following:—

The General Gaines brings the melancholy intelligence of the loss of the steamer Creole, with about one thousand bales of cotton, and it is apprehended the destruction of twenty human beings.

When the Gen. Gaines came up with the Creole on Monday morning, at half past five o'clock, six miles below Red River Cut Off, the latter was on fire, and the utmost consternation prevailed. She had twice reached the shore on the Louisiana side, at which time numbers of the passengers leaped ashore, but it was impossible to round her to, and she each time drifted off before many of those on board could save themselves. The number of passengers on board was 65, nine of whom are known to have perished, and it is supposed that 14 or 15 more have shared the same fate.

The early hour at which this accident occurred, and the rapid progress of the flames, prevented the saving of baggages or property of any description; and many of the passengers were scarce allowed to secure even clothing enough to serve the purposes of comfort.

The heaviest consignment of cotton

on board was one of 688 bales to J. B. Plauche & Co. There were also \$5000 in specie belonging to the Exchange Bank of this city.

The following is a list of those known to have perished:

—Calgoan, of Natchitoches.

A child of Mr. Cuny of Alexandria,

A child of Mr. Normand, of Cane River.

A man name unknown.

Two negro men and two children.

A fire man.

Mr. Calhoon, President of the Natchez Bank, and a step-daughter of Mr. Bynum, of North Carolina, are reported among the missing.

OBITUARY.

For the Times & Seasons.

THE FAITH OF THE SAINTS.—

BY D. ROBERTS.

Far from the birth-place of the Lord,

The Saviour of man kind:

In western wilds the saints accord,

And songs of Zion join:

To sing the praises of our God,

To thee, the Great I AM,

And chant the theme on western plains
Of Moses and the Lamb.

In these last days a voice is heard,

As speaking from the ground;

Proclaiming to the world in deed,

That free salvation's found—

As first proclaimed by Israel's King,

And prophets, who are joined

In holy anthems, *round the throne*

Of Moses and the Lamb.

Prophets foretold the eventful dawn,

Of a Messiah's reign—

And when the appointed time had come,

Angels from heaven came;

Proclaimed to man, God's chosen one,

The mysteries of the theme—

That's long been sung, by angel tongues,

Of Moses and the Lamb.

Then let Isaiah's hallowed fire,

Our faithless bosoms burn:

A prophets born in seer's attire,

Endowed with Gifts divine.

A book is found, the learned are dumb,

The urim still is sealed;

The seal is broke, the thummim spoke,

What beauties are revealed!

Glory to God! Messiah's reign

Has just begun to dawn;

Soon will Appolyon sleep in chains,

And hell receive her doom.

Ye earth be glad! ye saints rejoice!

Hosanna! on our tongues

Shall swell the theme of Zions plains,

Of Moses and the Lamb.

'Then let our persecuting foes,

This precious faith revile:

Securely still, will we repose

In our redeemer's smiles,

'Till all the ransomed happy throng,

To praise the Great I AM

Shall join their voices in the song

Of Moses and the Lamb.

A POEM ON THE SUFFERING OF THE SAINTS IN MISSOURI,

By JOEL H. JOHNSON

Why do the Heathen rage, and the people
imagine a vain thing, the rulers take counsel
together, against the Lord, and against
his anointed. He that sitteth in the heavens
shall laugh; the Lord shall have them
in derision. And break them with a rod
of iron; and dash them in peices like a pot-
ters vessel.—DAVID.

No wonder why old David cried,

"Why do the Heathen rage!"

When we look round on every side

And see them all engage:

To persecute the saints of God,

And take them for a prey;

Bind them in chains and shed their blood

And drive them far away.

Their lands and houses left behind,

Thus from their homes are cast;

While Matrons, maids, and infants find

No shelter from the blast.

No orphans cry, nor widows tear,

Can pity now receive;

In weather cold and winter drear,

Their firesides have to leave.

Yes destitute of food and clothes,

'Mong strangers seek employ;

While earthly fiends and hellish foes,

Still seek them to destroy.

While some have bled upon their lands,

Their testament to seal—

That they believed in God's commands,

And what he does reveal.

And were resolved t' obey the same,

Though hell against them raise;

And so have died for Jesus, name,

Like saints in ancient days.

How long O Lord shall men prevail,

To kill and drive thy saints?

Let not, O God, thy promise fail,

But hear thou their complaints!

And let thy judgements be made known,

Until oppression cease,
And wickedness shall all be gone,
The earth be filled with peace.

For thou hast promised in thy word
That when the wicked rage,
And press upon them like a flood,
Thou would'st for them engage.

And now we do thy promise claim
And will not give the rest;
Until thou dos't fulfill the same,
And make thy people blest't.

HYMENIAL.

MARRIED—at Siloam, Iowa, on Sunday March 7th, by Elder George W. Gee, Mr. Seth W. Church to Miss Polly Haskins.

In this city, March 7th by Elder John C. Bennett, Mr. Henry B. Jacobs to Miss Zina D. Huntington.

In this city Febuary 21st by Elder Charles C. Rich, Mr. Benjamin R. Bently to Miss Rhoda Ann Thompson.

NOTICE!!

NOTICE is hereby given to all the debtors of John P. Greene, of Nauvoo, that all the notes and book accounts of the said J. P. Greene have been assigned to the firm of Ruggles and Chase, of St Louis, and are put into the hands of the subscriber for collection. Let all who know themselves indebted to said Greene, either by note or book account; come forward and settle the same without delay, as indulgence is out of the question. *Save cost! Save cost!!*

SIDNEY RIGDON,

Attorney for Ruggles & Chase.
Nauvoo, March 30th, 1841.

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TIMES & SEASONS.

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D. C. Smith,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 12.] CITY OF NAUVOO, ILL. APRIL 15, 1841. [Whole No. 24

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

THURSDAY, APRIL 15, 1841.

Celebration of the anniversary of the church—Military parade—Pres't. Rigdon's address—Laying the corner stones of the Temple.

We should do violence to our feelings, were we to pass by, without comment, the interesting scenes that passed before us during the past week. It being the season for the constituted authorities in the church of Jesus Christ of Latter Day Saints, to assemble for the purpose of deliberation and action upon the important concerns of the Redeemer's kingdom; to hail and welcome their co-workers in the vineyard; and to instruct and be instructed in things pertaining to their temporal and spiritual salvation; as might be expected, the Saints flocked in from the several stakes, branches, and the surrounding country in multitudes, to witness the interesting operations that were to transpire during the Conference. At an early hour, on the 6th Inst. the several companies constituting the Nauvoo Legion, with two volunteer companies from Iowa T. making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order, and movements of the Legion, were chaste, grand, and imposing; and reflect great credit upon the taste, skill, and tact of the men comprising said Legion, especially the chief officer of the day, Maj. General Bennett. We doubt whether the like can be presented in any city in the western country.

At half past 7 o'clock, A. M., the fire of artillery announced the arrival of Brigadier Generals Law and Smith, at the front of their respective Cohorts; and at 8 o'clock Major General Bennett was conducted to his post under the discharge of cannon, and took command of the Legion.

At half past 9 o'clock A. M. Lieutenant General Smith with his guard, staff and field officers, arrived at the ground, and were presented with a beautiful silk national flag, by the Ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the Cornet, to the appropriate position in the line; after which, the Lieutenant General with his suit passed the lines in review. At 12 M. the procession arrived upon the Temple ground, inclosing the same in a hollow square, with Lieutenant General Smith, Major General Bennett, Brigadier Generals Law and Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, &c. in the center, and the ladies and gentlemen citizens surrounding in the interior. The superior officers, to gether with the banner, architects, principal speaker &c. were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the new hymn book.

Pres't. Sidney Rigdon then addressed the assembly. We regret that the address cannot be given to our readers entire instead of a very imperfect outline. He remarked,

"That the circumstances under which he addressed the people were of no ordinary character, but of peculiar and indescribable interest—that it was the third occasion of a similar nature, wherein he had been called upon to address the people, and to assist in laying the corner stones of houses to be erected in honor of the God of the Saints—various scenes had transpired since the first was laid—he, with some who were with him on that occasion, had waded through scenes, that no other people had ever been, not cursed, but blessed with—had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus—in all those scenes of tribulation, his confidence, his courage, and his joy had been increasing instead of diminishing—now the scene had changed; persecution had in a measure subsided; peace and safety, friendship and joy,

crowned their assembling; and their endeavors to serve God were respected and viewed with interest—that the Saints had assembled, not to violate law and trample upon equity and good social order; not to devastate and destroy; but to lift up the standard of liberty and law, to stand in defence of civil and religious rights, to protect the innocent, to save mankind, and to obey the will and mandate of the Lord of glory; to call up to remembrance the once crucified, but now exalted and glorified Savior—to say that he is again revealed, that he speaks from the heavens, that he reigns; in honor of him to tell the world that he lives, and speaks, and reigns, and dictates—that not every people can build a house to him, but those only whom he himself directs—that the present military display is not to usurp; but to command as they are commanded and directed; to honor, not the world, but him that is alive and reigns, the all in all, the invisible, but beholding, and guiding, and directing—that the Saints boast of their King; of his wisdom, his understanding, his power, and his goodness—that they honor a God of unbounded power and glory—that he is the chief corner stone in Zion, also the top stone—that he cannot be conquered—that he is working in the world to guide, to conquer, to subdue—that as formerly, so now he works by revelation—that this is the reason why we are here, and why we are thus—that the Saints have sacrificed all things for the testimony of Jesus Christ, that some from different parts of Europe and from Canada as well as the different parts of the United States are present, and among all a unanimity of purpose and feeling prevails, and why? because the same God over all had spoken from the heavens, and again revealed himself—he remarked, that he defied the devil to collect such an assemblage; none but Jesus would or could accomplish such things as we behold; the devil will not build up, but tear down and destroy; the work of Jesus is like himself in all ages—that as light shines from the east and spreads itself to the west, so is the progress of spiritual light and truth—that Jesus is a God of order, regularity, and uniformity—that he works now by revelation and by messengers

as anciently—shows himself—lifts the veil &c. that such things are marvelous, but nevertheless true—that the order of laying the corner stones was expressive of the order of the kingdom—that the minutie were subject matter of revelation, and all the scenery acts of obedience, and understood by the Saints—that the ancient prophets beheld and rejoiced at this scene and are near to witness the fulfillment of their predictions—that we are highly favored of God, and brought near to the spirits of just men made perfect—he then closed by exhortation, first to the surrounding multitude, and lastly to the church.”

The speaker then gave out a hymn, page 205, and closed by prayer.—When we consider the feeble health of the speaker, worn down, as he has been, by a long, and arduous, and ever hazardous service of the gospel truth, the unpropitious circumstances in which he was called to speak, in the open air, and to almost an innumerable multitude, there being probably not less than ten thousand persons present, we are constrained to say he acquitted himself honorably, and in a manner which, the almost breathless attention of the multitudes hanging upon the words that flowed from his lips, as he was borne on by the inspiration of his theme, fully manifested, was deeply interesting and satisfactory.

The architect then, by the direction of the First Presidency, lowered the first (S. E. corner) stone to its place, and Pres't. Joseph Smith pronounced the benediction as follows, “This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head.” Pres't. Sidney Rigdon then pronounced the following, “May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed; in the name of the Father, and of the Son, and of the Holy Ghost; even so, Amen.”

Adjourned for one hour,

Assembled according to adjourn-

ment and proceeded to lay the remaining corner stones, according to previous order.

The second (S. W. corner) stone, by the direction of the Pres't. of the High Priesthood, with his Council, and Pres't. Marks, was lowered to its place, when the Pres't. of the High Priesthood pronounced the following: "The second corner stone, of the Temple now building by the church of Jesus Christ of Latter Day Saints, in honor to the great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue, till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within its walls, and the glory of God rest upon the same; *Amen.*"

The third (N. W. corner) stone, superintended by the High Council, as representatives of the Twelve, (they being in Europe,) was then lowered to its place, with the benediction of Elias Higbee as follows: "The third corner stone, in representation of the Twelve, is now duly laid; and as they are, in some measure the support of the church, so may this stone be a firm support to the corner, that the whole may be completed as before purposed, and according to the order of the Priesthood."

The fourth (N. E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following, "The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever; *Amen.*"

The services were then declared closed, and the military retired to the parade ground and were dismissed with the approbation and thanks of the commanding officers.

The military band under the command of Capt. Duzett, made a conspicuous and dignified appearance, and performed their part honorably. Their soul stirring strains, met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honorable duties of the day.

The choir also, under the direction

of B. S. Wilber, deserve commendation.

What added greatly to the happiness we experienced on this interesting occasion, is the fact, that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God, that the intoxicating beverage, that bane of humanity in these last days, that——what shall we call it? *devil?* is becoming a stranger in Nauvoo.

In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence and virtue, and order; in short, that they were *saints*; and that the God of love, purity, and light was their God, their exemplar, and director; and that they were blessed and happy.

RISE OF THE CHURCH.

[Continued from page 364.]

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all *human* probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift

reflection of the words of the holy messenger,—“Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel”—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be

through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a

state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now

falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath contending, as it were, brother against brother and father, against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellowmen. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and

COMMUNICATION.

crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel. C.

Hon. R. M. Young, J. T. Stewart, J. M. Robinson, A. C. Dodge will please accept our thanks for various public documents.—Ed

Laying the corner stone of the Temple. General Conference.

"Oh! that I could paint the scenes
Which on my heart are sketch'd"

The general conference of the church together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid, in which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself, but we are happy to say, this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to portray the grandeur and majesty of the celebrations, the union and order which every way prevailed, we are confident, we shall come very far short of doing them justice.

For some days prior to the sixth, the accession of strangers to our city was great, and on the wide spread prairie, which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi, were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens, all was bustle and preparation, anxious to accommodate their friends who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length, the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays, were preparations for the celebration of the day going on. Shortly after sun rise, the loud peals from the artillery were heard, calling the various companies of the legion to the

field, who were appointed to take a conspicuous part in the days proceedings.

The citizens from the vicinity, now began to pour in from all quarters, a continuous train, for about three hours and continued to swell the vast assembly.

At eight o'clock A. M. Major General Bennett left his quarters to organize and prepare the Legion for the duties of the day, which consisted of about fourteen companies, several in uniform besides several companies from Iowa and other parts of the county, which joined them on the occasion.

At half past nine Lieut. General Smith was informed that the Legion was organized and ready for review, and immediately accompanied by his staff, consisting of four Aids-de-camp, and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the Band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the Lieut. General. On his approach to the parade ground the artillery was again fired, and the Legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies, presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers, would have become a Eonaparte or a Washington.

After the arrival of Lieut. General Smith, the ladies who had made a beautiful silk flag, drove up in a carriage to present it to the Legion. Maj. General Bennett, very politely attended on them, and conducted them in front of Lieut. General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut. General Smith, acknowledged the honor conferred upon the Legion, and stated that as long as he had the command, it should never be disgraced; and then politely bowing to the ladies gave it into the hands of Maj. General Bennett, who placed it in possession of

Cornet Robinson, and it was soon seen gracefully waving in front of the Legion. During the time of presentation, the Band struck up a lively air, and another salute was fired from the artillery.

After the presentation of the flag, Lieut. General Smith, accompanied by his suit, reviewed the Legion, which presented a very imposing appearance, the different officers saluting as he passed. Lieut. General Smith then took his former stand and the whole Legion by companies passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organized the procession, to march to the foundation of the Temple, in the following order; to wit:

Lieut. Gen. Smith,
Brig. Generals Law & Smith,
Aids-de-Camp, & conspicuous
strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies eight abreast,
Gentlemen, eight abreast,
1st Cohort, (horse troops)

Owing to the vast numbers who joined in the procession, it was a considerable length of time before the whole could be organized.

The procession then began to move forward in order, and on their arrival at the Temple block, the Generals with their staffs and the distinguished strangers present, took their position inside of the foundation, the ladies formed on the outside immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendance of B. S. Wilber, sung an appropriate hymn.

Prest. Rigdon, then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION.

which was listened to with the most profound attention by the assembly.— From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and

being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God, and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short it was full to overflowing, of christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the saints had passed, the barbarous cruelties inflicted upon them for their faith and attachment to the cause of their God, and for the testimony of Jesus, which, they endured with patience, knowing that they had in heaven a more enduring substance, a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens, were they engaged in laying the foundation of the Temple that the Most High might have a habitation, and where the saints might assemble to pay their devotions to his holy name,

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder them in their labors, consequently their circumstances were very different than before.

After the address, the choir sung a hymn. Prest. Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labor on the building.

The first presidency superintended the laying of the

CHIEF CORNER STONE

on the south east corner of the building, which done, Prest. J. Smith, arose and said, that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the saints might have an habitation to worship the God of their fathers.

Prest. D. C. Smith and his counsel-

lors, of the high priests quorum, then repaired to the south west corner, and laid the corner stone thereof.

The High Council, representing the Twelve laid the north west corner stone.

The Bishops with their counsellors laid the north east corner stone with due solemnities.

The ceremony of laying the corner stones being over, the Legion marched to the parade ground, and formed a hollow square for an address. Maj. General Bennett addressed the Legion at some length, applauding them for their soldier like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant General Smith, likewise expressed his entire approbation of the conduct of the Legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favorite and adopted state.

It was indeed a gladsome sight, and extremely affecting, to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs and where they could again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious— heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April A. D. 1841 be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the saints, admired their order and unanimity, and undoubtedly received favorable impressions by their visit.

Too much praise cannot be given to Maj. General Bennett for his active services on the occasion, he has labored diligently for the prosperity of the City, and particularly for the Legion, and it must have been a proud

day for him, and entirely satisfactory, to see his efforts crowned with success and his labor so well bestowed.

R. B. THOMPSON

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, APRIL 15, 1841.

MISCELLANEOUS.

☞ We have on our table a very neat little Poem, styled "Time and Change," written by Miss Eliza R. Snow, and printed by E. Robinson of this city. Sister Snow is well known to most of our readers as having contributed liberally to our columns, and we take great pleasure in commending the Poem before us to the notice of the Saints and the public, we doubt not they will be, as we have been, highly gratified in its perusal. It is the production of a well cultivated, chaste, and pious mind. Let the young commit it to memory, and thus transmit it as a useful and pleasing lesson to future time.

Our readers will be pleased to learn that we have the promise, from Pres't. S. Rigdon, of a lengthy communication, for our next number, containing an expose of the false systems of the day, an exhibition of the true Priesthood, a vindication of the claims of the Saints, drawing the contrast between true and false prophets, &c. &c.

ELOQUENCE.—A worthy female correspondent writes as follows, "There is a commandment which says, 'Be ye therefore wise as serpents, and harmless as doves.' It was generally believed by the ancients, that the serpent possessed the power of fascinating

in order to secure his prey. There is a fascinating power in eloquence, which I have often thought is more like the fascinating power attributed to the serpent, than any thing else on earth. A minister of the gospel should possess that power, in order to obey that commandment literally and fully; and his success will generally be in proportion to the degree in which he possesses it: for there is nothing that can so effectually secure the attention, and gain the hearts of the people, as *truth clothed with eloquent language.*"

☞ BAPTISMS.—We are informed that about 80 persons were added to the church of Latter Day Saints, by baptism, during the sitting of the conference in this city.

☞ MONEY INTERCEPTED.—Frequent communications have been lately received stating that moneys had been forwarded for the Times and Seasons, and that no returns had been received. We have not failed, in all cases where moneys had been received, to answer the request of our correspondents, by forwarding our paper immediately.—There must be mischief some where, and we hope our friends will be duly cautious in forwarding moneys. Interceptions are becoming numerous, and call for watchfulness and investigation, that these abuses may be obviated.—We wonder if the like things happen to our brother Editors!

NOTICE.—Our agents and subscribers will perceive that this number closes the first half year of the present volume. It will be remembered that our terms are, in *all* cases, annually or semi-annually, in advance, and *no* pa-

per will be continued after the subscription expires. The reason of our being thus strict, is obvious to every candid observer of the times—it is the only safe principle upon which we can support the press: persons therefore who are on the six months list and who wish a continuance, will please remit immediately.

Agents and others about to make remittances, would do well to join with others, enlarge their remittances as much as possible, make a deposit in some bank, and transmit to us by mail, a certificate or check. This would be, by far, the safest course, as moneys are frequently intercepted. We hope our agents will take this extra pains, and prevent as far as possible, the embarrassment growing out of such iniquitous pilfering.

The report comes to us, by way of St. Louis, apparently well authenticated, that the Chief Magistrate of the United States *William H. Harrison*, died on the 4th inst. of pleurisy.

DREADFUL SHIPWRECK.—One of the most appalling disasters at sea ever recorded, occurred in the Irish Channel on the night of the 16th Feb. The New York Ship Gov. Fenner sailed from Liverpool at noon on that day, with *one hundred and twenty four* persons on board, mostly Irish emigrants, and when off Holyhead, at two hours past midnight she came in collision with the Dublin Steamer, Nottingham, which was on its way from Dublin to Liverpool, and the Gov. Fenner sunk immediately, only the master and mate escaping.

REPORT OF THE FIRST PRESIDENCY.

The Presidency of the Church of Jesus Christ of Latter Day Saints, feel great pleasure in assembling with the Saints at another general conference, under circumstances so auspicious and cheering; and with grateful hearts to Almighty God for his providential regard, they cordially unite with the Saints, on this occasion, in ascribing honor, and glory, and blessing to his holy name.

It is with unfeigned pleasure that

they have to make known, the steady and rapid increase of the church in this State, the United States, and in Europe. The anxiety to become acquainted with the principles of the gospel, on every hand, is intense and the cry of, "come over and help us," is reaching the elders on the wings of every wind, while thousands who have heard the gospel, have become obedient thereto, and are rejoicing in its gifts and blessings.—Prejudice with its attendant train of evils, is giving way before the force of truth, whose benign rays are penetrating the nations afar off.

The reports from the Twelve in Europe are very satisfactory, and state that the work continues to progress with unparalled rapidity and that the harvest is truly great.

In the eastern states, the faithful laborers are successful, and many are flocking to the standard of truth. Nor is the south keeping back—churches have been raised up in the southern and western states, and a very pressing invitation has been received from New Orleans for some of the elders to visit that city, which has been completed with.

In our own State and immediate neighborhood, many are avowing their attachment to the principles of our holy religion, and have become obedient to the faith.

Peace and prosperity attend us; and we have favor in the sight of God and virtuous men.

The time was, when we were looked upon as deceivers, and that Mormonism would soon pass away, come to nought, and be forgotten. But the time has gone by when it was looked upon as a transient matter, or a bubble on the wave, and it is now taking a deep hold in the hearts and affections of all those who are noble minded enough to lay aside the prejudice of education, and investigate the subject with candor and honesty.

The truth, like the sturdy oak, has stood unharmed amid the contending elements, which have beat upon it with tremendous force. The floods have rolled, wave after wave, in quick succession; and have not swallowed it up. "They have lifted up their voice, O Lord, the floods have lifted up their voice; but the Lord of Hosts is high-

tier than the mighty waves of the sea." Nor, have the flames of persecution, with all the influence of mobs, been able to destroy it; but like Moses' bush it has stood unconsumed, and now at this moment presents an important spectacle both to men and angels.— Where can we turn our eyes to behold such another? We contemplate a people who have embraced a system of religion unpopular, and the adherence to which has brought upon them repeated persecutions—a people who for their love to God and attachment to his cause, have suffered hunger, nakedness, perils, and almost every privation—a people, who, for the sake of their religion, have had to mourn the premature deaths of parents, husbands, wives, and children—a people who have preferred death to slavery and hypocrisy; and have honorably maintained their characters, and stood firm and immovable, in times that have tried men's souls.

Stand fast, ye Saints of God, hold on a little while longer, and the storms of life will be past, and you will be rewarded by that God whose servants you are, and who will duly appreciate all your toils and afflictions for Christ's sake and the gospel's. Your names will be handed down to posterity as saints of God, and virtuous men.

But we hope that those scenes of blood and gore will never more occur, but that many, very many such scenes as the present will be witnessed by the saints, and that in the Temple, the foundation of which has been so happily laid, will the saints of the Most High continue to congregate from year to year, in peace and safety.

From the kind and generous feelings manifest, by the citizens of this State, since our sojourn among them, we may continue to expect the enjoyment of all the blessings of civil and religious liberty, guaranteed by the constitution. The citizens of Illinois have done themselves honor in throwing the mantle of the constitution over a persecuted and afflicted people; and have given evident proof, that they are not only in the enjoyment of the privileges of freemen themselves, but, that they willingly and cheerfully extend that invaluable blessing to others,

and that they freely award to faithfulness and virtue their due.

The proceedings of the Legislature in regard to the citizens of this place have been marked with philanthropy and benevolence; and they have laid us under great and lasting obligations, in granting us the several liberal charters we now enjoy, and by which we hope to prosper, until our City becomes the most splendid, our University the most learned, and our Legion the most effective, of any in the Union. In the language of one of our own poets, we would say,

In Illinois we've found a safe retreat,
A home, a shelter from oppressions dire;

Where we can worship God as we think right,

And mobbers come not to disturb our peace;

Where we can live and hope for better days,

Enjoy again our liberty, our rights:

That social intercourse which freedom grants,

And charity requires of man to man.

And long may charity pervade each breast,

And long may ILLINOIS remain the scene

Of rich prosperity by *peace secured!*

In consequence of the impoverished condition of the saints, the buildings which are in progress of erection do not progress as fast as could be desired; but from the interest which is generally manifested by the saints at large, we hope to accomplish much by a combination of effort, and a concentration of action, and erect the Temple and other buildings, which we so much need for our mutual instruction and the education of our children.

From the reports which have been received, we may expect a large emigration this season. The proclamation which was sent some time ago to the churches abroad, has been responded to, and great numbers are making preparations to come and locate themselves in this city and vicinity.

From what we now witness, we are led to look forward with pleasing anticipation to the future, and soon expect to see the thousands of Israel flocking to this region, in obedience to the

heavenly command; numerous habitations of the saints thickly studding the flowery and wide spread prairies of Illinois; temples for the worship of our God erecting in various parts; and great peace resting upon Israel.

We would call the attention of the saints more particularly to the erection of the Temple, for on its speedy erection great blessings depend. The zeal which is manifested by the saints in this city is indeed praise worthy, and we hope will be imitated by the saints in the various stakes and branches of the church, and that those who cannot contribute labor, will bring their gold and their silver, their brass, and their iron, with the pine tree and box tree, to beautify the same.

We are glad to hear of the organization of the different quorums in this city, and hope that the organization will be attended to in every stake and branch of the church, for the Almighty is a lover of order and good government.

From the faith and enterprise of the saints generally, we feel greatly encouraged, and cheerfully attend to the important duties devolving upon us, knowing that we not only have the approval of Heaven, but that our efforts for the establishing of Zion and the spread of truth, are cheerfully seconded by the thousands of Israel.

In conclusion we would say, brethren, be faithful; let your love and moderation be known unto all men; be patient; be mindful to observe all the commandments of your heavenly Father; and the God of all grace shall bless you, even so, Amen.

R. B. THOMPSON, *Clerk.*

Minutes of the general conference of the Church of Jesus Christ of Latter Day Saints held at the City of Nauvoo, Hancock Co. Ill. on the seventh day of April, in the year of our Lord one thousand eight hundred and forty-one.

Conference convened at 10 o'clock A. M. when the names of the presidents of the several quorums were called, who took their seats on the stand, and their councillors immediately in front. The meeting was then called to order, and the choir under the superintendence of B. S. Wilber sung

a hymn, and the conference was opened by an address to the throne of grace by Pres't. W. Law.

The clerk was then called upon to read the report of the First Presidency, which was read.

On motion. Resolved that the report be printed in the Times and Seasons.

Pres. Rigdon arose and stated, that in consequence of his weakness from his labors of yesterday, he would call upon Gen. J. C. Bennett to officiate in his place.

Gen. Bennett then read the revelations from "The Book of the Law of the Lord," which had been received since the last general Conference, in relation to writing a proclamation to the kings of the earth, building a Temple in Nauvoo, the organization of the church &c.

Pres. Jos. Smith rose and made some observations in explanation of the same, and likewise of the necessity which existed of building the Temple, that the saints might have a suitable place for worshipping the Almighty, and also the building of the Nauvoo Boarding House, that suitable accommodations might be afforded for the strangers who might visit this city.

The choir sung a hymn, and the meeting adjourned for one hour.

Conference met pursuant to adjournment and was called to order by Pres. W. Law.

The choir sung a hymn, and Pres't. W. Marks addressed the throne of grace.

Gen. Bennett, read the charters granted by the Legislature of this state for incorporating the "City of Nauvoo," the "Nauvoo Legion," "The University of the City of Nauvoo," "The Agricultural and Manufacturing Association" & for the "Nauvoo House Association."

On Motion; Resolved; That the charters now read be received by the Church.

Carried unanimously.

Pres't. D. C. Smith arose and gave an exhortation to the assembly.

Gen. J. C. Bennett, then spoke at some length on the present situation, prospects, and condition of the church, and remarked that the hand of God must indeed be visible, in accomplishing the great blessings and prosperity of the

church, and called upon the saints to be faithful and obedient in all things, and likewise forcibly and eloquently urged the necessity of being united in all their movements, and before he sat down, he wished to know how many of the Saints who were present felt disposed to continue to act in concert, and follow the instructions of the First Presidency, and called upon those who did so, to arise on their feet; when immediately the saints, almost without exception arose.

The choir sung a hymn, and the meeting after prayer, adjourned until to-morrow morning.

Thursday morning April 8th: at an early hour this morning the different quorums, who had previously been organized, came to the ground and took their seats as follows: the First Presidency, with the presidents of the quorums on the stand; the High Council, on the front of the stand; the High Priesthood on the front to the right of the stand; the Seventies immediately behind the high priesthood; the Elders in the front, to the left; the Lesser Priesthood on the extreme right.

On motion; Resolved: that this session of Congress continue until Sunday evening.

Pres't. J. Smith declared the rule of voting, to be a majority in each quorum, exhorted them to deliberation, faith and prayer, and that they should be strict, and impartial in their examinations. He then told them that the presidents of the different quorums would be presented before them for their acceptance or rejection.

Bishop Whitney then presented the First Presidency to the Lesser Priesthood, who were unanimously accepted.

Pres't. J. Hicks presented them to the elders' quorum—unanimously accepted.

Pres't. J. Young presented them to the seventies—unanimously accepted.

Pres't. D. C. Smith presented them to the High Priesthood.

Councillor Elias Higbee presented them to the High council—unanimously accepted.

The clerk then presented them to the Presidents of all the quorums, on the stand—unanimously accepted.

Gen. J. C. Bennett was presented

with the First Presidency as assistant president, until Pres't. Rigdon's health should be restored. The presidents and counselors belonging to the several quorums, were then presented to each quorum separately for approval or rejection, when the following persons were objected to, viz. John A. Hicks, president of the Elders quorum; Alanson Ripley, Bishop; Elder John E. Page, one of the twelve; and Noah Packard of the High Priesthood.—Newel K. Whitney, Bishop; moved their cases be laid over until the intermission, to be tried before the several quorums.

Pres't. Joseph Smith presented the building Committee of the "House of the Lord," to the several quorums collectively, who were unanimously received.

Pres't. Smith observed, that it was necessary that some one should be appointed to fill the quorum of the twelve, in the room of the late Elder David W. Patten, whereupon, Pres't. Rigdon nominated Elder Lyman Wight to that office, which was unanimously accepted. Elder Wight stated, that it was an office of great honor and responsibility, and he felt inadequate to the task, but inasmuch as it was the wish of the authorities of the church, that he should take that office, he would endeavor to magnify it.

On motion; Resolved: that James Allred be appointed to the office of High Counsellor, in the place of C. C. Rich, who had been chosen as a councillor to the presidency of this stake.—On motion; Resolved: that Leonard Soby be appointed to be one of the High Council in the room of David Dort, deceased.

The choir sung a hymn, and after prayer by Pres't. Rigdon, the meeting adjourned for two hours.

Conference met pursuant to adjournment. A hymn was sung by the choir. Pres't. Rigdon delivered a discourse to the conference on the subject of "Baptism for the dead" which was set forth in a manner new and interesting, and with an eloquence peculiar to the speaker, which was listened to with intense interest by the assembly.

Gen. Bennett made some very appropriate observations in continuation of the subject.

Pres't. Smith likewise followed on the same subject, threw considerable light on the doctrine which had been investigated.

The choir then sung a hymn, and after prayer by elder W. Smith, it was moved that conference adjourn until to-morrow morning at 10 o'clock.

Friday Morning, conference met pursuant to adjournment.

The quorums reported, that they had investigated the conduct of the persons who had been objected to, and that they had rejected Alanson Ripley and James Foster.

Leave was then given for Elder James Foster, to make a few remarks to the quorums respecting the charges preferred against him; after speaking; on motion, resolved, that James Foster continue his standing in the church.

Resolved, that as Alanson Ripley, has not appeared to answer the charges preferred against him, that his bishoprick be taken from him.

Pres'r. J. Smith made some observations respecting the duty of the several quorums, in sending their members into the vineyard, and also stated, that labor on the Temple would be as acceptable to the Lord as preaching in the world.

Pres't. Smith then stated that it was necessary that some one should be appointed to collect funds for building the Temple.

On motion resolved that John Murdock, Lyman Whight, William Smith, Henry W. Miller, Amasa Lyman, Leonard Soby, Jahiel Savage, and Zenas H. Gurley, be appointed to travel and collect funds for the same.

A Hymn was then sung by the choir and prayer by Pres't. D. C. Smith.

Pres't. J. Smith then stated that he should resign the meeting to the presidency of the Stake, and the president of the High Priest Quorum.

The building committee were called upon to address the assembly, Elder Cahoon first took the stand and spoke at length on the importance of building the Temple, and called upon the saints to assist them in their great undertakings.

Elder Alpheus Cutler spoke in continuation, and made some very appropriate remarks. The conference adjourned for one hour.

Conference met pursuant to adjournment. Elias Higbee spoke on the same subject.

Elder Lyman Whight then came forward and addressed the meeting at considerable length.

The clerk read a letter from Elder J. Taylor in England, to Pres't. Joseph Smith which gave an account of the prosperity of the work of the Lord in that land.

On motion resolved that conference adjourn till to-morrow morning at 10 o'clock.

Friday April 9th: the weather being so wet and cold, the conference did not meet

Saturday, the weather was unfavorable consequently no business was transacted.

Sunday morning. The conference again met, Elder Gurley was called upon to preach. He spoke on the subject of the literal fulfillment of prophecy.

Pres't. Rigdon made some observations on baptism for the remission of sins. A Hymn was sung by the choir. Conference adjourned for one hour.

Conference met pursuant to adjournment and was addressed by the Bishops of the Stake, who stated the situation of the poor who had to be supported and called upon the saints to assist in relieving the necessities of widow and fatherless.

Elder Lyman Whight made some observations on the subject.

Pres't. Joseph Smith then addressed the assembly and stated, that in consequence of the severity of the weather, the saints had not received as much instruction as he desired and that some things would have to be laid over until the next conference—as there were many who wished to be baptized, they would now go to the water and give opportunity to any who wished to be baptized of doing so. The procession was then organized and proceeded down to the water.

After the baptism were over—on motion resolved, that the conference adjourn to the 1st of October next

R. B. THOMPSON *Clerk.*

HYMENEAL

MARRIED, In Lee County I. T. on Sunday April 4th, by Elder Jas. H.

Rollins, Mr. Geo. Peacock, to Miss Sarah Lowry.

In Vanburen Township, Marshall Co. Ia. March 21st by Elder Franklin D. Richards, Mr. Wm. H. Bishop of Laporte, to Miss Eliza Pratt of the former place.

OBITUARY.

DIED,—Jan. 2nd in Laporte, Ia. *Jas. Whitley*, aged 40 years.

Dec; 16th *Joseph Jarvis*, aged 49 years. They were both from Canada, on their way to the place appointed for the gathering of the saints, and have left their bereaved families as pilgrims in a strange land. May the widow's God be their God, and the orphan's Father their Protector!

POETRY.

For the Times & Seasons.
PROSPERITY OF ZION.

BY G. HILLS.

Arise thou, and shine! for thy light is appearing,
And glory and beauty thy temples adorn;
Lo! darkness and gloom on the nations are brooding,
While brightly to thee breaks the radiant morn.

The beams of thy glory the saints are reflecting,
And scattering wide the refulgence so bright;
While princes and sages the dawn are expecting,
When Gentiles and Jews shall rejoice in the light.

Lo! now in glad troops see them hast'ning to Zion,
The sons and the daughters of faith, love and joy;
Their trumpets are sounding, their banners are flying;
In songs of redemption their tongues they employ.

The camels of Midian, in multitudes, bending
With frankincense, myrrh, and with offerings of gold;
The flocks too of Kedar, with shepherds attending,
Shall lay on thy altars their treasures untold.

Behold, what are these, like a cloud on the ocean?
Like doves to their windows, that fly thro' the air?
Ah! these are the ships from the Isles; for devotion
They bring with their treasures, thy sons from afar.

The sons of the strangers shall rear thy nations,
And Kings shall thy walls and thy temples adorn;
Thy gates shall be crowded with hastening millions,
That bear to thy treasuries oil, wine, and corn.

The glory of Lebanon, dressed in full verdure,
The fir-tree, the pine-tree, the box-tree, shall rear
Their evergreen beauty; and, odor and splendor,
The place of thy dwelling abundantly cheer.

The sons of thy captors shall come to thee bending,
And all that despised thee shall bow to thee low;
Acknowledge thy excellence; greatly commending
The Zion, the dwelling of Jesus below.

The love and the presence of Jesus, thy Savior,
Redeemer, and King, who is mighty to save,
Thou fully shalt know, and experience his favor,
Rejoice in his smiles, now set free from the grave.

Thy wood and thy stone, changed to brass shall abound,
Thy iron to silver, thy brass to pure gold;
Thy rulers and judges shall spread peace around,
Thy officers true, shall the righteous uphold.

No more in thy borders, the voice of contention,
Of discord, or wailing, or sorrow, they raise;
But high from thy walls sounds the trumpet of salvation,
And songs, in thy gates, of devotion and praise.

The days of thy mourning forever are ended,
The sun and the moon shall no more be thy light;
But beauty and glory are over thee blended,
Shed forth by Jehovah in majesty bright.

Thus Zion! the saints, after holiness parting,
Inherit for ever and ever thy lands;
A branch of renown, of Jehovah's own planting,
Messiah's own people the work of his hands.

A list of receipts by mail for the second volume of the Times and Seasons during the second quarter.

A. Lisk, Sacketts Harbor, N. Y.	\$1.00
E. Randall, " "	1.00
J. Luff, " "	1.00
W. Black, Shinston, Va. *	2.00
W. Kidd, Michigan city, Ia.	2.00

M. Smith, Hammond, N. Y.	2,00	West Leyden, Lewis co.	J. L. Robinson.
M. Wheaton, Chester Ill.	1,00	MASSACHUSETTS.	
R. Beach, Livonia, Mich.	1,00	Georgetown, Essex co.	Nathaniel Holmea.
J. Dustin, Gilsun, N. H.	2,00	NEW HAMPSHIRE.	
E. Holmes, Mulbery, Ohio.	1,00	Gilsun,	Chilon Mack. P. M.
L. Sanger, Ottawa, Ill.	2,00	Lisbon, Grafton co.	Zadock Parker.
J. Paden, Coneautville, Pa.	2,00	TENNESSEE	
W. G. Goforth, Belleville. Ill.	2,00	Pekin, Jackson co.	Wm. R. Vance.
A. Simpson,	3,00	Whitleyville, Jackson co.	T. K. Witcher.
J. O. Marsh, Cairo, Ill.	2,00	KENTUCKY.	
H. Edwards, Liverpool, O.	2,00	Centre Point, Monroe co.	Wm. Dixon.
Z. Decker, Rushville, Ill.	2,00	OHIO.	
E. Reed, Adams co. Ill.	1,00	Kirtland, Lake co.	Almon Babbit.
O. Cook, Kent, Mich.	1,00	" "	W. W. Phelps.
I. Rice, Superior, "	2,00	West Milton,	Dr. Harvey Tate.
S. Rowe, Ann Arbor, Mich.	1,00	Andover, Ashtabula co.	James M. Adams.
J. N. Goodell, Lapeer, "	1,00	Livonia Wayne co. Mich.	Rufus Beach.
F. Kirby, Stanley mills, U. C.	1,00	INDIANA.	
U. Rogers Palmyra, Ghio.	2,00	Pleasant Garden,	Dr. Knight.
W. Tuttle, " "	1,00	LOUISIANA.	
W. Crichtlow, Leachburg, Pa.	1,00	City of New Orleans,	E. G. Terrill.
D. Neptune, " "	2,00	ENGLAND.	
J. Watson, " "	3,00	City of Manchester,	P. P. Pratt.
Piper & Stoops, " "	2,00	City of Preston,	J. P. Fielding
P. Irish, Colbore, U. C.	1,00	City of London.	H. C. Kimball.
A. Hart, Cold Spring Ky.	2,00	" "	W. Woodruff.
J. C. Youtsey, " "	2,00	" "	G. A. Smith.
J. Taylor, " "	2,00	ISLE OF MAN.	
J. Clark, Fulton, Ohio.	2,00	Douglass,	John Taylor.
A. Liva	2,00	SCOTLAND.	
I. Calkins Jr. Oakfield, N. Y.	1,00	City of Edinburgh,	Orson Pratt.
L. Whiting " "	1,00	TRAVELING AGENTS.	
P. H. Winegar " "	1,00	John E. Page.	Orson Hyde,
S. Taylor Batavia N. Y.	2,00	Daniel Tyler,	Wm. O. Clark,
J. Bartholf " "	2,00	Z. Coultrin.	John Cairn,
J. L. Bartholf " "	2,00	Lorenzo Barnes,	Joseph Ball,
G. Thompson Alexander, N. Y.	2,00	E. Savage,	Samuel Parker,
C. Thompson, Batavia, N. Y.	gratis	Daniel Shearer,	Robert P. Crawford
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“TRUTH WILL PREVAIL.”

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RISE OF THE CHURCH.

[CONCLUDED.]

LETTER VIII.

DEAR BROTHER,—

In my last I said I should give, partially, a “description of the place where, and the manner in which these records were deposited:” the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feelings of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the “Captain of the Lord’s host” by Jericho.— And I confess that my mind was filled with many reflection; and though I did not *then* loose my shoe, yet with grati-

tude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, and is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.— It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they *now* contain than for what they *have* contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, *their* bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our

finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly.— And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time arriving at Cumorah, on the morning of the 22nd of September, 1823 after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him,

that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have

not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing, and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here, for the sake of ac-

cumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of

truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongues, and people under the whole heaven.— This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord

will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.”

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose. So however afflicting to

his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that

my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward *them*; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Cheunago County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or causing others to do it by some art of necromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bain-

bridge, on or near the head waters of the Susquehannah river. Some forty miles south, or down the river, in the town of Harmony, Susquehannah county, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfill, on her part, that passage in sacred writ.—“and they twain shall be one

flesh,"—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers; and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are led to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to

see thousands rejoicing in the assurance of the promises of the Lord confirmed to them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

OLIVER COWDERY.

To W. W. PHELPS.

COMMUNICATIONS.

BAPTISM FOR THE DEAD.

Why are they then baptized for the dead?—Paul.

A knowledge of the state and condition of the dead has been anxiously desired and sought after, by almost every nation and people in all ages of the world. This knowledge was once, by revelation, unfolded and understood; but like other truths of divine teaching, through neglect, contempt, and the malicious operations of the prince of darkness was shrouded, and lost, and mankind were left to mourn in despair over the ashes of their departed friends and associates. Though Enoch, the seventh from Adam, wrapped in vision, was privileged to look through the vista of succeeding years, and centuries, and eras unnumbered, scan the history of convolving and conflicting empires, rising, rolling forth, dashing, and expiring; though he beheld myriads of intelligences embodying, growing, dying, redeemed, restored, and rising; though the end from the beginning was thus spread before him, and thousands were permitted to hear him descant upon the mysteries of redemption, delineate the modes and changes of being, and depict the glories of the celestial world; yet how soon did the Almighty look down from heaven and find them "all gone out of the way,"—"the imagination of the thoughts of their hearts only evil continually." And because they did not like to retain God in their thoughts, he gave them up to reprobacy of mind, to work out their own destruction greedily. From time to time, however, he renewed to the just the gospel covenant; established a lineal priesthood of wisdom, intelligence, virtue, and blessing; thus penetrating the gloom of moral darkness, and bespangling the firmament of a benighted world with radiances, which, if heeded would have been sufficient to guide the way-

ward to "the port of peace." At length the "Sun of righteousness arose, and life and immortality were brought to light." Salvation for the living and the dead was proclaimed, "through the redemption that is in Christ Jesus," faith in him established as a condition, and baptism with water, as a seal and pledge of the latter, and the effusion of the Holy Spirit, as an earnest of the promised and desired inheritance. No wonder the multitudes "*gladly received the word, and were baptized;*" when, by simply trusting in the Son of God, and going down into the laver of regeneration, in obedience to his command, they could come forth filled with hope and joy; and by the laying on of the hands of his duly commissioned and authorized servants, receive the fulness of his spirit; to lead them into all truth; to show them things to come; to take of the things of the Father and convey them unto them; to assure them that death was deprived of his sting, and the grave robbed of its victims; and to point them to a state of existence free from woes and ills, and glorious in all its associations and enjoyments. Such was the gospel. And as such it was proclaimed, by Christ and his apostles, to the living and to the *dead*; for we learn from Peter, that Christ went spiritually, "and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is eight) souls were saved by water. The like figure whereunto baptism doth now also save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him" 1. Peter iii. 19-22

Speaking of the wicked Gentiles, he says [iv. 5,6,] "who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached ALSO to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—We see by the above, and by other scriptures, what is the gospel method of saving mankind—faith in him, and obedi-

ence to his commands by submission to the ordinance of baptism, administered by those duly authorized and commissioned. How the living, who hear the gospel and have the means of obedience within their reach, stand affected, is plain and not easily misunderstood; "He that believeth and is baptized shall be saved, but he that believeth not and is not baptized shall be damned."

Here we leave the living and inquire for the dead. How are they affected by the gospel? We have seen that the gospel has been, and we infer is *still*, preached to the dead—that is, to disembodied spirits. St. Peter has informed us why the gospel is preached to the dead; "that they might be judged according to men in the flesh."—Men in the flesh are judged according as they believe and obey the gospel, or disbelieve and reject it. Inasmuch then as the gospel is preached to the dead, they have a capacity and agency, to believe and in some way obey it, or the contrary. It is easy to imagine how the departed spirit may be made to see, to understand, to comprehend, and to embrace truths which were not manifested to, nor embraced by that spirit while incarnated; but how that spirit could render acceptable obedience, is the subject of our present inquiry. It has been a general supposition for ages past, that no such acceptable obedience could be rendered, and if such spirit had departed before being visited by the sound of the gospel and without ever having had an opportunity of embracing it, it was irrevocably lost and sealed up to misery indescribable and irremovable. True, some have had charity to suspend so heavy a judgment, and to recommend them to mercy; while others have endeavored to conjure up some means to bribe justice. God has been pleased to reveal an answer to our inquiry, and disclose a truth, once well understood and practised upon, but for a long time past wrapped up and lost among the rubbish of error. It is simply this, that the disembodied spirit shall have the opportunity of embracing by faith, or rejecting the gospel of the Son of God; and that its believing kinsman may step forth in its behalf and be baptized for the remission of sins, and be confirmed for the reception of the holy spirit; and that

this service thus rendered shall be acceptable in behalf of the believing spirit; and that such shall be blessed with a part in the first resurrection, and be a partaker and an inheritor of a celestial glory.

St. Paul understood this principle of the gospel, as we learn from his letter to the Corinthians, [1 cor. xv. 22, 25, 26, 29.] "For as in Adam all die EVEN so in Christ shall all be made alive:—For he must reign, till he hath put all enemies under his feet.—The last enemy, DEATH, shall be destroyed.—Else what shall they do which are baptised for the dead if the dead rise not AT ALL? why are they then baptised for the dead?"

The above passages of scripture teach us the important and cheering truth, that the departed spirit is in a probationary state and capable of being affected by the proclamation of the gospel. The idea is perfectly consistent with reason, honorable to the divine character, and in accordance with the desires and wishes of every truly pious and benevolent mind.

Compare it with the horrible views of the partial bigot, who anticipates basking eternally in the beams of the sun of righteousness, in ineffible bliss, while he beholds in full view a father, a mother, a brother, or a sister, or a beloved child, dwelling in eternal burnings, writhing in hopeless anguish and despair, tossed upon the billows of a lake of fire, blowing the flames that consume his inconsumable spirit, cursing his Maker, and being cursed.—Dreadful heaven to any being but a devil!

Compare it with the motley association of the impartial liberalist, who fancies heaven composed of characters as various as those of earth, the pious and the profane, the virtuous and the vicious, the willing and obedient, and the disobedient and rebellious, commingling in one eternal association, some praising the Angel who redeemed them, others ascribing honor to the penitentiaries that sanctified, or the gibbets that saved them. Horrible heaven to any beings but devils!

But we have not so learned of Christ. He offers pardon, peace, holiness, and eternal life to the quick and the dead—the living on condition of faith

and baptism for remission of sins; the departed on the same condition of faith in person, and baptism by a living kinsman in his behalf. It may be asked, will this baptism by proxy necessarily save the dead? we answer no; neither will the same necessarily save the living. But this, with the other requisites will save both the living and the dead, and God will raise them up to glorify him together

We are not surprised that this doctrine should meet with the bitterest opposition from the sectarian world. It aims a heavy blow at their malevolent and dictating spirit; meekly submitting the cause of salvation into the hands of him who is bitter able to devise and execute the same. Sectarianism is not its only enemy; the devil no doubt will oppose this doctrine with all his hosts of earth and hell combined; and why? Because it enters his dark dominions, bursts the prison doors, proclaims liberty to the captive spirits, and sets them free. Yes, satan and wicked men will rage; but let them rage. The glorious truth, through the instrumentality of the prophet whom God has raised up in these last days, is proclaimed again in the earth; and though satan with all his sectarian hosts wages war against it, it shall stand unshaken and immovable while their schemes, their creeds, and their works shall fade, vanish away, and be forgotten, or only remembered as a painful dream.

G. H.

Philadelphia April 5th, 1841.

DEAR BROTHER JOSEPH SMITH:

Through the mercies of our Heavenly Father we have been prospered on our journey thus far—we have enjoyed reasonable health on the way, and have succeeded in accomplishing a part of our business.—Brother Hyrum has labored unremittingly in the word and doctrine on our whole route: he has been joyfully received by the brethren every where. I trust his labours will be like bread cast upon the waters to be gathered many days hence. We have had the cheerful and valuable co-operation of the services of brothers Babbit and Winchester, who have aided us in the object of our mission. But amidst the cheering prospects of our present prosperity, it has pleased our Heavenly Father to remove from the scenes of political turmoil and party strife, our beloved HARRISON. That the ways of the Almighty are inscrutable to the human mind, his wisdom surpassing our deepest researches, his councils exceeding our most exalted perceptions of pro-

priety, and his goodness excelling our most sanguine expectations, will not admit of a single doubt; we are however still left to trust to that inscrutable wisdom, and Almighty power, to turn this most melancholly and disastrous event to our good—whether we have not sinned as a nation by idolizing that worthy and long to be lamented patriot and father of the West, by looking to *him* as a source of relief in our present calamities, instead of relying upon that God in whose hands is the fate of all the kingdoms and empires of the earth, is worthy of our serious consideration. It would seem that the wickedness of the present generation is so superlatively great, that the Father of mercies has condescended in his infinite wisdom and benevolence to afford to the present nations of the earth, one of the most striking examples of the mutability of all earthly glory, honor and excellence. For it is asserted, and that too with great propriety, that the office of Chief Magistrate of the United States, filled as it is by the voice of the people (which is the voice of God) is surrounded with a halo of human glory, and earthly grandeur, unparalleled in excellence by all the hereditary Monarchies, Royalities, Aristocracies, or mixed Republics of the earth. Hence the individual whose sudden and unexpected death this nation is now called to mourn, has been called from the very pinnacle of human aggrandizement, after filling, for the brief period of thirty days, the highest and most exalted station upon this earth, to the peaceful slumbers of the tomb, and joyful repose in the paradise of God. Though he is hereby taken from the "evil to come," yet we are admonished thereby that "in the midst of life we are in death." O, what a lesson is this to a sinful world — But I tremble for my country when I reflect that God has taken from us the individual who was so pre-eminently qualified to restore again the tranquility and prosperity of our nation. While we are surrounded with menaces from abroad, and threatened with ruptures and disunion from within, it has pleased the Almighty Father, for some wise purpose, known only to himself, to deprive us of the aid and influence of that amiable person to whom all eyes were turned. We are again loosed from our anchorage and cast forth upon a boisterous political sea, to toil and strive with adverse winds of political speculation, with the blustering gales of human passion and the mis-leading *ignis fativus* of political demagogues. Vain, therefore it would seem, is the help of man; we can only rely with assurance of success upon the Lord for help. For the credit of human nature, I wish I could say that this national bereavement was duly appreciated by all our citizens, but alas! how mortifying the reflection to know that there are some who would even wish to be regarded as respectable citizens, who are so destitute of every redeeming virtue, and so puffed with the malignity of party rancor, that they cannot suppress their infernal and fiend-like howlings of exultations until the solemnities of the occasion are ended. O! what a comment on human depravity—it would seem as though this generation was labouring under a depravity which could only be the result of the fall of a *second* Adam.

But I cannot dwell on a subject which is a reproach to my species, and makes me blush that I am a man. May God protect our nation, and grant that this signal judgment of his providence may cause our people to learn wisdom and practice virtue.

I am most sincerely yours
in the bonds of the everlasting gospel,
I. GALLAND.

P. S. President HARRISON breathed his last at 35 minutes past 12 o'clock on the morning of the 4th inst, (yesterday morning.)

I. G.

Liverpool, Feb. 3rd, 1841.

VERY DEAR BROTHER:—

Peace be to you and your household, and may the blessings of the God of Abraham, of Isaac, and of Jacob rest upon you, and abide with you for ever, and ever, Amen.

I have to apologise for being so long in writing to you, as month after month has rolled along in quick succession since ever I performed that duty, or dropped a line to that man whom above all others upon the face of the earth, I have the greatest reason to respect; because God has done it, and chosen him from among all the nations of the earth as the honored instrument to whom he would reveal himself, commit the keys of the kingdom unto; and by whose means he would usher in the "fulness of the dispensation of times," gather his Israel, bring in the fullness of the Gentiles, redeem the earth from under the curse, and prepare a people for that time when the earth should resume its paradisiac glory, creation be delivered from under the curse, and all creation praise the Lord, that dispensation which cheered the hearts of Patriarchs, and Prophets, and Apostles, that restitution the thought of which dried the martyrs' tear, soothed the pillow of the dying saint; supported his prophets when strangers, and pilgrims, upheld and cheered them in prisons, in dens, in caves, in dungeons, in death; for they had respect to the recompense of reward. That dispensation which has employed the energies of dead (living saints) to accomplish, even Abel, Enoch, Noah, Melchizedek, Abraham, Moses, Elijah, Our Savior, Peter, Moroni, Alma, Amalek, Nephi,—and Michael, and all the priesthood, who according to the councils of God, the decrees of heaven, the order of the priesthood, the eternal purpose of Jehovah have selected the man, set in order the priesthood, ushered in that dispensation of which they all wrote, all prophesied of, all looked forward to, all anticipated, all died in the faith of: which faith we participate of, which blessings we enjoy; which glory we expect to see brought about through the mercy of God the intercession of Jesus, and the united energies of living and dead saints, we being made perfect by them and they by us.—

I thank God my Heavenly Father, that ever I heard the sound of this gospel, and received a part in this priesthood. I received it with greater joy than earthly treasures, than the effervescent praise of man, or all the empty bubbles of earthly honor. And I pray

that I may be kept humble, and that I may be able to realize continually the importance of my calling and finish my work with joy.

I have no doubt but that the rest of my brethren in the Quorum have all written to you, and no doubt will have put you in possession of all general information in relation to the work here; you have also received intelligence of our movements through the medium of the "Star" it would therefore be superfluous in me to enter into, those things generally. I am happy to state, however, that we have been united in our councils to the present time; that there has been no discordant feeling, nor jarring string: we were very happy to receive a communication from you, and to hear that things were prospering so well in Nauvoo, and with the church generally; we were pleased to have your approbation and council which at all times is very acceptable. We have also received your letter in the "Times and Seasons" which also gave us satisfaction: and we feel thankful to our Heavenly Father that in all things we have gone right both in regard to our publishing the Hymn Book, the Book of Mormon and to our purposes in regard to coming home, and in regard to our labors. We find that in all things our proceedings have precisely accorded with your council.

As it regards the work in general it is prospering here on all hands, in Preston, where it first commenced; they are continually adding to the church in Manchester, Gloucestershire, Herefordshire, and in Lancashire. In London, the work is beginning to break out, and in Edinburg, and Glasgow it is prospering. In the Isle of Man, and in Wales, it is rolling forth and to use a Sectarian expression "there has been a going among the mulberry trees" "a shaking among the dry bones."

Perhaps it may not be altogether uninteresting for me to give a brief history of my proceedings since I left Nauvoo in company with Elder Woodruff, it would be superfluous for me to state the route we took to New York. Our mode of traveling, my sickness on the road, and our visit to Kirtland &c. Suffice it to say, Elder Woodruff, Elder Turley and I landed in Liverpool January 1840 and immediately proceeded to Preston, to council with the President of the church in England and his council, as to our best mode of proceeding until the rest of our Quorum came, when it was agreed upon that I should go to Liverpool, Elder Woodruff and Turley go to Staffordshire and then go to Birmingham if they thought proper; we took the parting hand the day following and each one took his respective course. Elder Fielding accompanied me to Liverpool where we immediately commenced our labors: the first Sabbath we visited several places of worship I asked liberty to make a few remarks in one and had an opportunity of speaking in their vestry to 18, or 20, preachers, and leaders while I was delivering my testimony some wept and others shouted Glory be to God, but when on being asked, I informed them what society we belonged to, they were afraid of us, having heard so many reports. One of their preachers, however, invited us

home in the evening, and we appointed a meeting at his house in the week—members attended, to whom we conversed. We then took a room that would hold 4 or 500 people and in the meantime visited all that we could get access to. We called upon many of the leading ministers of different denominations, and delivered our testimony to them, some received us kindly, some otherwise but none would let us have their Chapels to hold forth in, they were so good in general, and so pure, that they had no room for the gospel, they were too holy to be righteous, too good to be pure, and had too much religion to enter into the kingdom of heaven.

Our being in town soon got rumored about and I suppose about 300 attended our first meeting, in preaching the power of God rested upon the people, and on my asking them if it was not good news they responded "yes"—while many wept under the influence of the spirit; after preaching, ten persons came forward to be baptized, some of which felt convinced as soon as they saw us that we were men of God, and others had dreamed about us. Thus we see that the power was of God and not of man and to Him be the Glory. Things have continued to progress in this place from that time to the present we have now about 160 in society: 3 Elders, 5 Priests, 2 Teachers, and 2 Deacons.— We have taken the largest Hall in Liverpool, and in the most eligible situation for twelve months, and things seem more likely for progressing than ever they have done from the commencement.

I visited Ireland some time ago and planted the standard of truth in that nation I stayed there something over a week, preached in several places, and baptized 2 before I left. Elder Curtis is now there and there is between 20 and 30 baptized. I did purpose making a stand in Belfast, but as I had other engagements in Scotland and Liverpool, I knew that I would not commence without giving our adversaries an advantage which I knew that they would make a dishonorable use of; so I thought it best not to commence, as I had not time to stay. From thence I went to the City of Glasgow in Scotland where I met with Elder Hadlock, who had raised up a small church, to whom I preached. On my way to Glasgow a gentleman on the same boat informed me that Elder Mulholland had written a letter to his friends concerning the persecution and that as he was acquainted with him he had published it in a periodical of that City (Belfast.) I preached several times also in a place called Paisely in Scotland, where Elders Mulliner and Wright had raised up a church and obtained considerable influence, from thence I returned to Liverpool, soon after I started to the Isle of Man, where I hired a large room capable of containing 1000 persons and commenced delivering lectures: great excitement prevailed and a persecuting spirit soon manifested itself: I held a discussion with one man, a preacher which had a tendency to enlighten the eyes of the public. Another wrote in the papers, and I answered him, another published pamphlets, and I answered them; another delivered lectures and I answered

ed them, and finally challenged any of them to meet me before the public and prove the Book of Mormon, and my doctrine false if they could, but this they were afraid to do and gave up the contest. I see sir, more clearly every day the impossibility of overturning the principles of truth by any of the foolish dogmas or lame reasoning of this present generation, and how should they? for God has revealed it, and his arm supports it. I went to a country place on the Is and and sat down in the chimney corner, and talked to a few neighbors, who came in, and baptized 8 and confirmed them the same night before. I left them, nor would they wait until the morning: I sent you several papers which no doubt you will have received, I staid between two and three months in the Is and, Elder Blakesley has been laboring there since I left, now he is gone to New York, and one of our Liverpool brethren is there. There is about 70 baptized and the work is still progressing there is another place in the neighborhood of Liverpool, a branch of this place, where there is 30 members. The numbers in this neighborhood that I have had a hand in, are as follows:

Liverpool	163.	Isle of Man	70.
Ireland about	25.	Howarden	30.

I mention this to show that I have not labored in vain, but that God has in some measure blessed my feeble labors.

The work in this country is beginning to attract more general notice, and to assume a more formidable and respectable appearance in Manchester, in Liverpool, and also in the Isle of Man, we have the largest Hall in this place, and men of respectability and influence begin to look at it: it has for some time been almost exclusively confined to the lowest grade of society, particularly in the manufactory districts, but I think the time is not far distant when the trumpet will sound loudly through all parts of this land and all classes will hear it.

You will probably be made acquainted with our attentions of visiting America this next Spring we propose holding a general conference and setting in order the affairs of the church, and then taking our departure some time in the middle of April. Elder P. P. Pratt however purposes staying. We have no intelligence yet of Elders Hyde and Page, nor any of the Seventies arrived but three, two of which have returned. (Elders Winchester and Blakesley) Elder Burnham will stay for some time. It would be well if more of them were here, if they were good men, and men of intelligence. Elder Snow is in London, from whence Elders Kimball, and Woodruff have started. Elder Levi Richards continues, he is I think in, or near Birmingham. Elder Hadock will return with us. About 330 saints started from here about 3 weeks ago, upwards of 200, by Elder Clark, Ship "Sheffield." Captain Porter, via New Orleans, the remainder on Ship "Echo." Captain Wood, also for New Orleans. A small company, expect to start the same route, perhaps 50, to sail on the 12th, of this month on the "Ulesto," perhaps you may get this before any of them arrive, as it goes to-morrow per Steam Packet. I have not room for politics, in fact there is nothing particular at

present The Egyptian affair is settled, France is coming to her reason again, and I do not think that America and England will go to war about McLeod, the sitting of the Syrian question has of course opened a way for the Jews. How the affairs of China will terminate is yet, I believe a little uncertain.

As ever yours in the
bonds of the Ever-

lasting Covenant.

JOHN TAYLOR.

To PRESIDENT J SEPH SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO.

SATURDAY, MAY 1, 1841.

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

We shall spare no pains to make our paper a true mirror of the *times*, and a correct index of the *seasons*; introducing from time to time such improvements in its typographical execution and collation of matter, as may be suggested by our united judgments; that in all things we may not be, in this matter, behind the age in which we are called to act.

We confidently expect that this arrangement will meet the best wishes of our patrons, and we earnestly hope our agents will use their influence to for-

ward the interests of the paper by extending its circulation as much as possible. While the world is flooded with literary and religious *trash* of every description, it becomes the saints to counteract as far as possible its baneful influence; and this may in a great measure be effected by the extensive circulation of a periodical, devoted to the cause of *Truth*. Plain, simple, unadulterated, and unvarnished TRUTH, shall be, as heretofore, unchangeably inscribed upon our banner.

D. C. SMITH.

TO THE PATRONS OF THE TIMES AND SEASONS.

Having made arrangements to assist Bro. D. C. Smith in conducting the Times and Seasons, I would observe that great responsibilities are envolved and it is important that no other desire but to communicate truth and correct principles should pervade the minds of those who have the management of the same. Thousands are looking to it as a source of correct information respecting the doctrines and ordinances of our holy religion, both in this and other nations, and it has been a means in the economy of God of removing much prejudice, and throwing a flood of light into places where the elders of Israel have not visited, and has also been a source of comfort and happiness to many of the Saints who reside at remote distances from this place.

To maintain its character, and to make it interesting to the saints and to the lovers of truth, shall be my constant study, and I shall, conjointly with Brother Smith, avail myself of every opportunity of giving the earliest information of all important matters respecting doctrine, revelation, and the general affairs of the church.

If, in this undertaking, I shall advance the cause of TRUTH, or be the means of administering comfort to the meek and persecuted saint of God, I shall feel myself abundantly rewarded.

R. B. THOMPSON.

Nauvoo, May 1st, 1841.

MURDER AND INCENDIARISM!

The citizens of St. Louis, have lately been thrown into consternation, by a gang of ruffians, who entered into the Store occupied by Messrs. Collier &

Pettus, and murdered two clerks, and then not being able to effect their main purpose & get possession of the funds which were in the establishment, maliciously set fire to the building which consumed a large quantity of goods valued at \$30,000, and the building valued at \$10,000.

Nor is this all; one of the engineers of the Union Fire Company, was crushed to death by the falling of the walls. From the last accounts, no trace of the perpetrators of this foul deed had been obtained.

"See the numbers, how they swell!
How they gather like a cloud!"

Since our last, Elder Hiram Clark, with about two hundred persons from Old England, have arrived in this city. They had a very favorable voyage indeed, and but very little sickness.

Numbers more are on the way, and are expected here in a few days, among whom is Bro. Charles Ivins and a company from New Jersey. Great curiosity is excited, by persons in the various ports, where our bretheren have to wait, and great wonder and surprise is manifest. And well may the people be surprised, for the Lord has set his hand to "gather his sons from afar, & his daughters from the ends of the earth." This is but the commencement of the work of the last days, which must roll forth with a power and glory which will not only astonish individuals and communities, but the whole world.

We are happy to state that Pres. H. Smith, who left this city with Dr. Galland to transact business for the church in the east, returned a few days ago, in good health, and gives a favorable account of the progress of the work of the Lord, where he has travelled, and that the saints in the east were making every preparation to come to this place as soon as possible. During their journey, they were treated with the greatest respect. The bretheren hailed them with delight, and were greatly edified by their labors.

Dr. Galland will continue in the east some time longer, to attend to some business transactions.

Elder Samuel Bent, has likewise returned from a mission to the east, and gives a very pleasing and satisfactory

account of the spread of truth, and states that great enquiries were made respecting "the everlasting gospel" wherever he travelled.

Elder Geo. W. Harris, who accompanied him to the east, is expected home in a short time.

We beg leave to call the attention of our subscribers and agents to inform them that we have now entered upon another six months labor, and that the period for which many have paid for their papers has elapsed. As many as desire to subscribe for the next six months, are respectfully invited to do so soon, by remitting the money to D. C. Smith, the publisher, or handing it to any of our authorized agents. We would likewise urge upon our agents abroad to use their endeavors to obtain subscribers. We think that with a very little exertion, our subscription list could be doubled, and we assure them that there shall be a corresponding exertion on our part, to make the Times and Seasons as interesting and valuable a periodical as possible.

It is probably unnecessary for us to urge the utility of our paper, in removing prejudice, and in giving correct information respecting the movements of the church, which has now become very extensive, and from the vast accession of members who are daily flocking to the standard of truth, will undoubtedly soon assume an important standing.

To those who prefer the prosperity of Zion to their chief joy, and who feel desirous to assist in the great work, let them second our efforts, by all the means in their power; by doing so they will facilitate the great and good work in which we are unitedly engaged.

All the elders in good standing who are engaged in the ministry, are respectfully requested to act as agents for the Times and Seasons, and as soon as their names are known, they shall appear on the list of agents. Brethren, help!

IMPORTANT.

Dr. Bennett is of the opinion that most of the bilious affections to which our citizens are subjected during the hot season, can be prevented by the free use of the Tomato—we are of the

same opinion, and as health is essential to our happiness and prosperity as a people, we would earnestly recommend its culture to our fellow-citizens, and its general use for culinary purposes. Do not neglect it.

ERRATUM.

Being in ill health when our last was published, a typographical error, on page 387, first column, 3 paragraph, escaped notice. It read thus; Resolved, that this session of *congres* &c. it should read *conference*.

☞ In consequence of the sickness of Pres. Rigdon, the article on false prophets, &c. promised in our last, could not be got ready for the present number, but as soon as his health will admit, we shall take pleasure in giving it publicity.

No 40 Ironmonger Row, St. Lukes, London, Feb. 20th 1841.

To the Editor of the Times and Seasons:

It is with pleasure we occupy some few moments this morning in presenting you information in relation to the progress which the everlasting Gospel is making in this great Metropolis. We more cheerfully do this, as we suppose that information of this kind will be looked for, and when received we hope it will prove satisfactory.

Though we have experienced much tribulation, and had many difficulties to oppose in establishing, in this city, a branch of Zion's kingdom, but through the power and assistance of the Most High, at length we have succeeded; the stone is permanently laid, and bids fair to become a great mountain, and fill a large portion of this vast city.

Several persons of acknowledged intelligence, influence, and respectability in this city, have submitted to the laws of the celestial kingdom; among whom are Dr. W. Copeland, and J. Albon, minister of the Presbyterian denomination.

For your more particular information we have thought to present you entire the minutes of the first conference of Latter Day Saints held in this great city, which is no doubt properly esteemed the mistress of the world.

Minutes of a Conference held in London.

A Conference of the church of Jesus Christ of Latter Day Saints was held

at J. Barrett's Academy, 55 King Square, Gosmel road, on Sunday the 14th of Feb. 1841, there being present elders H. C. Kimball, W. Woodruff, L. Snow, W. Pitt, and 4 Priests.

The meeting was then called to order by elder Kimball, at ——— o'clock P. M.

It was then moved by Elder Kimball, second by Elder Pitt, that Elder Woodruff be Pres't of this Conference, carried.

Moved by Elder Kimball, seconded by Elder Woodruff that Dr. Wm. Copeland be Clerk of this Conference, carried.

The meeting opened by Elder Kimball by singing and prayer.

The Pres't then called upon the official members to represent their respective branches.

The church at Bedford represented by Robert Williams Priest, consisting of 42 members, one Priest, seven moved, two died.

The church at Ipswich, represented by Elder Pitt, consisting of 12 members, one Elder, one Priest, one Teacher.

The church at Wolwich represented by John Griffith consisting of six members, one Priest.

The church at London represented by Elder Kimball consisting of 46 members, 1 elder 2 Priests, generally in good standing, excellent prospect of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff that James Albon be ordained Elder in the church at London, carried.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained Teacher, carried.

Moved by Elder Kimball seconded by Elder Pitt, that R. Williams be ordained Elder to oversee the church at Bedford, carried.

Moved by R. Williams, seconded by Elder Pitt that Wm. Smith be ordained Priest in the church at Bedford, carried.

Moved by Elder Kimball, seconded by Elder Pitt that Richard Bates be ordained Priest in the church at Wolwich, carried.

Moved by R. Williams, seconded by Elder Pitt that John Sheffield be ordained, Teacher at Bedford, carried.

Moved by Elder Kimball, seconded by John Griffith that A. Painter be ordained Teacher at Wolwich, carried.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff, and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff that Elder Snow be appointed President of this Conference; also to take the superintendency of the church in London, carried.

Much valuable instruction was then given by Elder Kimball, and Woodruff, in relation to the duties of official members.

It was then moved by Elder Kimball, seconded by Elder Snow, that this Conference be adjourned to Sunday the 16th of May 1841; carried.

The Conference was then closed by the President at half past five by singing, and prayer.

W. WOODRUFF Pres't.

W. COPELAND Clerk.

We are now about leaving this city, having placed the churches of the London Conference under the care of Elder Snow through whose instrumentality we have the highest confidence that the work of our Lord in these parts will prosper and still be onward in its progress. We shall visit the churches in different parts of the kingdom; after which we shall be on the 6th of April at the Conference of the Twelve held in Manchester. After this we intend to proceed home as soon as possible.

As ever,

we remain your bretheren

in the new and

everlasting covenant.

H. C. KIMBALL.

W. WOODRUFF.

HYMENEAL.

MARRIED, in this city, Jan. 28th 1841, by Elder HYRAM SMITH, Mr. MYRON CRANDAL to Miss TIPHENA BIZBEE.

— in Payson, Adams co., Illinois, on the 31st of March, by Elder CHAUNCEY G. WEBB, Mr. JOHN HARVEY, to Miss ELIZA EVERETT.

OBITUARY.

DIED, in this city, April 1st, HANNAH, consort of Wm. SNOW, aged 31 years.

— at Franklin, Portage co. Ohio, March 57th 1841, SUSAN S., consort of ZERUEBABLE SNOW, aged 30 years.

— at this place on the 20th ultimo Mr. JAMES ROBISON, aged 30 years.

The deceased had resided in this county many years, and from his business habits and kind disposition he was highly respected. Previous to his death he held the offices of Quarter Master Sergeant in the Nauvoo Legion, and Assessor for the city of Nauvoo. In his death, this community has lost one of its most active and effective members, and his loss will not only be severely felt by his relations and friends, but by all who had the pleasure of his acquaintance.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 22, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dye Stuffs, all of which he will sell low for ready pay only.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next, or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841.

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr..
Pittsfield, Pike co. Harlow Redfield.
" " Daniel B. Bush, P. M

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsun, Chilon Mack, P. M.

Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans. E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London. H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page. Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
J. Savage, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, F. D. Richards,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumeraux, Robert Snider,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,
Samuel Bent, G. W. Harris.
Amasa Lyman, David Evens
Daniel S. Thomas, Jesse Turpin.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 14.] CITY OF NAUVOO, ILL. MAY 15, 1841. [Whole No. 26.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, MAY 15, 1841.

THE JEWS.

Among the various nations which have flourished on the stage of life, there is none whose history is more interesting, or which ought to occupy the saints more, than that of the house of Israel. Descended from an ancient and honorable stock, and chosen by divine command, to be a peculiar people, distinct and separate from all others on the face of the earth, that they might keep the statutes and judgments of the Most High, and be a light and an example to all surrounding nations.

Whether we trace their history while surrounded with the blessings and privileges enjoyed in the land of Canaan, or while in captivity, and under circumstances of humiliation and wretchedness, there is something peculiar—something striking in their character and procedure, both individually and nationally.

To follow them through the various scenes in which they have been called to act a conspicuous part, different feelings occupy the mind, which linger in sorrow, when we consider, that for near two thousand years, their houses have been left desolate, their harps have been unstrung, the voice of joy and gladness have not been heard; their enemies in possession of their lands and holy places, which, above all others, were the most dear to them; 'their holy

and beautiful house, where their fathers worshipped, destroyed, and all their pleasant places laid waste,' while they, scattered and peeled, have had to wander, like fugitives through the world, and have become a hiss and a by word among all people. But there is no necessity for the mind to settle down in gloomy melancholy at their present state, but to look forward, and through the glass of scripture, contemplate a scene of glory and excellency, far surpassing their former exaltation, and beyond the glory and honor of any other nation under heaven.

To the saints of the last days, especially, who through obedience to the gospel, claim a relationship with their father Abraham, the events, which have transpired from the time they became a people to the present, must be doubly interesting.

There are many things recorded in the scriptures, respecting them prior to the destruction of their beloved city, which shed considerable light on their history and future prospects, and, which shew forth the power and majesty of Jehovah, and also, his loving kindness and tender mercies. Their sojourn in Egypt, their exit there from, their wanderings in the wilderness, their settlement in Canaan, their captivity, &c., all afford materials to the contemplative mind, and present before it, all that is great and grovelling in man, and all that is glorious, compassionate and just in our Heavenly Father.

Their situation since their rejection of the Messiah, altho' painful to contemplate, is full of interest, and shows to a demonstration, that all those things have come upon them, which were spoken by the prophets and by the Savior, respecting their degradation and overthrow. From the historians who have written since the death of the Savior, many facts are related, which show that the predictions of the ancient prophets, have been fulfilled, and likewise many things respecting their history which are worthy of being handed down from generation to generation. We intend to make such selections, and publish from time to time, such of their proceedings, and anecdotes, which we hope will meet with the approval of our readers, and will illustrate their peculiar attachment to their ancient faith, their ardent love for the land of their fathers, their bravery and indomitable spirit in war, and likewise their unwavering belief of their final restoration to the land of Canaan.

In whatever light the Jews may be looked upon by the world, it is evident, that they will ere long assume an important attitude. That they will "rise from the dust," gather up from their long dispersions, return to their much loved lands, re-build the Temple, and again take the lead among the nations of the earth, is abundantly proven from the word of God.

The assurance of these things, are calculated to raise feelings of no ordinary kind in the bosom of every Saint of God. It was the anticipation of the glorious events connected with the return of the Jews, and the building of the Temple, that caused the sweet singer of Israel to tune to sweetest harmony, and strike his golden lyre in praises to the Lord, and which called forth the unrivalled eloquence of Isaiah, and the pathos of Jeremiah, who, while contemplating the scenes which are now about to be fulfilled upon the heads of the Jews, broke forth into such sublime and delightful strains; which have a powerful effect upon every mind, and carry conviction, that the writers were then under the operation of the spirit of Him who hath said, "*I am a Father to Israel and Ephraim is my first born.*"

Not only have we "the more sure word of prophesy," but the events which

have recently transpired, on the old continent, have been gradually preparing the way for Israel to gather to the places where their fathers once flourished, and which are endeared to them by unnumbered pleasing and interesting associations, calculated to raise and give scope to the most lively feelings of the heart.

But it is not their mere gathering together, that awakens such interest in the bosom of the saint of God, but the glorious events which necessarily grow out of the same. We not only contemplate the ancient covenant people of the Lord, restored to happiness, and in the enjoyment of power, wealth, and immense influence, but the much more sublime and glorious spectacle of the glories of Heaven's King resting down upon them, the veil which has long shrouded them in darkness, for ever rent assunder, the spirit of grace and supplication poured out upon them, the Savior appearing in their midst, shewing his hands, his feet, and side, while twice ten thousand tongues, in one commingling strain and glorious exaltation sing, "BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. HOSANNA, HOSANNA IN THE HIGHEST, AMEN, AND AMEN."

"Come thou glorious day of promise,
Come and spread thy cheerful ray
When the scattered sheep of Israel
Shall no longer go astray;
When Hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath for ever burn?
Rise, redeem thine ancient people,
Their transgressions from them turn.
King of Israel
Come and set thy people free.

O that soon thou would'st to Jacob
Thine enliv'ning spirit send;
Of their unbelief and misery
Make, O Lord, a speedy end.
Lord, Messiah,
Prince of Peace, o'er Israel reign.

Glory, honour, praise and power,
Be unto the Lamb for ever;
Jesus Christ is our Redeemer,
Hallelujah! Hallelujah!
Praise ye the Lord!
Hallelujah! Praise the Lord."

From the "Gospel Reflector."

THE PRESENT CONDITION OF THE RELIGIOUS WORLD REPRESENTED BY THE SIMILITUDE OF A DREAM.

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions.—When I saw this I marveled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I enquired of one that stood by what this meant, he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies;—I exclaimed, O ignorance! thou foul monster, why hast thou so much degraded this people?

I then turned my attention to that part of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society; I answered and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others; and others were more candid. At this warring about creeds and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the bible. I was much disgusted and was about to turn from the scene in despair; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor conse-

quence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven: also the advantage of being a Christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself,—which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself, the scene was changed, and I was rescued: before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment. And behold, there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the

multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the Christian part of the multitude soon enquired if he believed and enjoyed religion; he answered that he was entirely ignorant of the Christian religion; but he manifested a willingness to learn the particulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was however dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge. The favorable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth. He read the history of Christ, and the object of his mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think that he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth, with apostles, prophets, and had promised various spiritual gifts, such as healing the sick, speaking in other tongues, prophesying, visions, administration of angels, &c., on conditions of obedience. After he had learned the doctrine of Christ, and the manner the church was organized, and the blessings promised, he resolved that he would go

to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the bible believed all those things, and that they had apostles, and prophets in the church according to the pattern. He immediately solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was we have no apostles in the church now-a-days.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts.—The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him: first, they informed him that the bible gave a description of their doctrines; but when he read and compared it with their doctrines and enquired for apostles & prophets, &c., they denied having any such organization; yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them.—They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was poin-

ted at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others, who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—

A BELIEVER IN THE SCRIPTURES.

The following letter we copy from one of our exchange papers, which places in a striking point of light the tendency of this generation.

It has something more than the bold, clear and eloquent style which we admire, to recommend it to the saints, viz; truth, which, although this generation may be unwilling to admit, will by and by break upon them with tenfold violence and carry away their refuge of lies.

INCREASE OF CRIME.

Mr. Editor: I am horror stricken with dreadful facts of almost daily occurrence. Scarcely a newspaper which is not surcharged with terrible accounts of murder, theft, robberies, house-burning or the like. Moral restraints no longer hold men in check.—The ligaments of law are but feeble barriers to licentious man. Ambition, rage, revenge, or lust, are the laws by which he is governed. The most slight insult, is a pretext for shedding a fellow creature's blood, as if the blood of a murdered man had no voice before the throne of the Lord God of heaven and earth. Dirks, Pistols, Bowie-knives, &c., are daily worn by thousands—worn even at the plough.

I tremble for the fate of my country—for the fate of the human family! Where will these things end? What a horrid state of things at this time, compared with the moral situation of the world thirty years ago! What a recklessness of life! How impotent are the laws of God and man in checking the mighty tide of crime!—What is to be the state of society, thirty years hence, if vice should go unchecked at a ratio with the last ten years?—O, heaven! my heart sickens! No human being on the earth will see the fact tested. Long before thirty years, the world will be smitten by the strong arm of Omnipotence! The most imposing events are hanging over the

world—at the very doors—events which will put all past events in the shade—obliterating all the epochs of the human family—stamping a new era on the annals of time! These things are true, or I have read the living oracle in vain. These things are true, and the pulpit is crying out peace and safety! These things are true, and are come on the world as a snare; aye, as a snare, or the scriptures are not true. Why as a snare? Because the pulpit is crying "peace and safety!" Oh, what a crash of governments, thrones and empires is awaiting the world, and the pulpit is chaunting lullabies to its slumbering care! War, pestilence, and fire, standing in dread array against the human family, and the conservators of its moral weal, hailing the dawn of universal peace—hailing a millennial dawn, when the harbingers of war and carnage are standing in bold relief over a guilty world.

They are dreaming about times of refreshing from the presence of the Lord, when we are to have the vials of his wrath! They are clothing in brilliant drapery, the future triumphs of the gospel, when the drama is about to close, and present a theatre of blood! They are, in imagination, smoothly gliding by the gradual flow of time, into a heaven of repose, without once turning an eye to an intervening vortex which is to engulf, perhaps, more than half the human family! They are spreading a banquet of peace, and proclaiming the acceptable year of the Lord, when he is about to deluge the world in fire! This tremendous event is passed over by the pulpit, as a doomsday work of Almighty God, when it is to be pre-millennial, and, probably, consummated on the present generation.

A deluge of water once depopulated the world for crime; a similar scourge, by a different element, has a similar mission to perform, and for a like cause. The measure of human crime is coming to the full, and the arm of Omnipotence lifted to "shake terribly the earth;" and the watch quarrelling about creeds, territory or gold. The present christian dispensation is about to close like the Jewish—the heavens about to be rolled to—

gether like a scroll; the stars in that heaven about to be thrown from their orbits, in wild consternation, and the indications overlooked; prophetic allusions to the terrible wreck, mistaken, misapplied, or applied to the wreck of nature; an event without foundation in holy writ. These things are true.— They are not the freaks of a heated imagination; but predicated upon a long, candid, cool, unbiassed investigation of the living oracles; and on the premises we throw the gauntlet to all the clergy, learned or unlearned on earth!

S. M. M'CORKLE, *a layman.*

CONFERENCE MINUTES.

Minutes of a general Conference held in Philadelphia, April 6th, 1841.

The conference was called to order by Elder B. Winchester; Pres't. Hyrum Smith was unanimously called to the chair, and B. Winchester chosen secretary.

The conference was then opened with prayer by the president.

The president then made known, in part, the business of the day, which was as follows; that this branch of the church should be more extensively organized, with necessary officers; viz: a presiding elder, and two counsellors, to be ordained to the office of the high priesthood, to preside over the spiritual affairs of the church in this place: also, that a bishop and his counsellors be ordained, to take charge of the financial affairs of the church, and transact such business as the law directs.

The church was then called upon to make choice of men to fill these several stations.

On motion, Elder B. Winchester was chosen and ordained to preside in this branch of the church, Edson Whipple and Wm. Wharton were chosen and ordained to act as assistant counsellors.

On motion, Jacob Syfrett was chosen and ordained bishop.

Jesse Price and—Nickolson were chosen and ordained to act as the bishop's counsellors.

Liberty was then given for elders residing at a distance, to represent the various branches of the church.

Elder Lucian R. Foster represented the New York (city) branch to consist of 155 members, including 2 high

priests, 9 elders, 3 priests, 2 teachers, and 2 deacons in good standing. He also stated that the work of God was in a prosperous condition in that city, and the vicinity, and gave a general invitation for the travelling elders to come to their assistance.

Elder L. D. Barnes represented the Chester County (Pa.) branch to consist of 150 members, firm in the faith of the everlasting gospel, and rejoicing in a hope of a glorious resurrection, and reign with Christ. He also stated, that the lately ordained elders of that branch had been faithful in the discharge of their duty.

Elder E. Snow represented the Monmouth County (N. Y.) branch to consist of 102 members, including 5 elders, 2 priests, and 1 teacher, to be in good standing. He also represented the Toms River branch (N. Y.) to consist of 24 members in good standing and enjoying the spirit of God.

Elder R. Crawford represented the Lancaster County (Pa.) branches, viz: The New Holland branch to consist of 34 members including 1 Elder, 2 Priests and 1 Teacher. The Georgetown branch to consist of 32 members, including 2 Elders, 2 Priests, 1 Teacher & 1 Deacon, firm in the faith, observing to keep the commandments of the Lord, given to his people of the last days. The Octarara branch to consist, to the best of his knowledge, of 21 members, including 1 Elder, 1 Priest, 1 Teacher and 1 Deacon; all in good standing, with one or two exceptions.

Elder J. Newton represented the Burlington (N. Y.) branch to consist of 11 members, including 1 Elder and 1 Priest; all in good standing, enjoying the spirit of God.

Elder L. R. Foster stated that 11 or 12 had lately been baptised at a place called Stoney-Brook (Long Island, N. York.)

Elder J. G. Divine represented the following branches, to wit:

The branch at New Rochell, Westchester County, (N. Y.) to consist of 9 members, including 1 Priest, firm in the faith.

The branch at Brooklyn (city) to consist of 14 members, including 1 Priest, firm in the faith.

The Hempstead branch (Long Island) consisting of 33 members, 1 Elder, 1 Teacher and 1 Deacon.

The Newark branch (N. J.) consisting of 10 members, in good standing.

The Greenville branch, Monmouth county (N. Y.) consisting of 10 members, 1 Elder, 1 Priest and 1 Teacher, (built up by Elder T. Curtis.)

The Shrewsbury [N. J.] branch, consisting of 15 members and 1 Priest in good standing.

The branch at Stark River, consisting of 6 members and 1 Deacon in good standing.

He also stated that he had lately baptized two on Staten Island (N. Y.)

Elder Wm. A. Moore stated that he had lately baptized 9 in Centreville, New Castle county, (Del.) and that there is a foundation for a still greater work; that even now others are ready for baptism.

On motion, Conference adjourned.

At 2 1-2 o'clock P. M., Conference re-assembled.

Elder B. Winchester represented this branch (at Philadelphia) to consist of 214 members, including 13 Elders, in good standing.

The Chairman then read a resolution of recent date, in which the first Presidency of the Church, and others, are commanded to make a solemn proclamation to the Kings of the earth. Also, a commandment for the building of a house of worship at Nauvoo. He also gave some beneficial instructions relative to the saints gathering at Nauvoo, at present, instead of any other stake of Zion. And also, some instructions with regard to the use of wine, for the sacrament, bought of our enemies.

On motion, Conference adjourned.

At 7 1-2 in the evening, Conference met pursuant to adjournment, and was opened by singing and prayer.

The congregation was then called upon to bring forward their donation money for the building of the Lord's House at Nauvoo, and put it into the hands of the Chairman, and have their names recorded.

Elder E. Snow made a few appropriate remarks upon the importance and necessity for the saints to contribute liberally for the above work.

The Chairman then gave additional instructions with regard to the duty of the presiding officers.

On motion, Conference adjourned.

April 7th, at 10 1-2 A. M., Confer-

ence re-assembled, and was opened by singing and prayer.

On motion, Edward Hunter, and Samuel Forges were ordained to the office of Elders.

Much instruction was given during the day.

On motion, Conference adjourned for three months.

HYRUM SMITH, Chairman,
B. WINCHESTER, Secretary.

N. B. There will be a Conference held in this city (Philadelphia) on the 6th of July next.

B. WINCHESTER.

Minutes of a Conference of the church of Latter Day Saints held in Grafton, Lorain Co. Ohio, Feb. 20th, 1841.

The Conference was called to order by Elder Thomas Kee, Zebedee Coltrin was called to the Chair, and R. C. Wetherbee chosen clerk. After singing a hymn the throne of Grace was addressed by the President, and then another hymn was sung. It being presented to the Conference that Andrew Allen, an elder, denied the truth of the book of Mormon, he being present acknowledged the charge true, and the Conference voted that he be no longer a member of this church; and on request, gave up his license.

The president then addressed the conference and congregation on the duty of the elders, and on the different orders of the priesthood; the Articles and Covenants were read, and again the president addressed the congregation on the same. There being several members in the place, who had received the fulness of the gospel through the instrumentality of Elder Thomas Kerr and Elder Z. Coltrin, they requested to be organized agreeably to the covenants of said church; which was accordingly done; and several members united with them; making in all twelve members. They then made choice of Thomas Kerr to preside, who was set apart to that office; and W. W. Diger was publicly ordained to the office of Priest.

Voted that this church be recognized as the Grafton branch of the church of Latter Day Saints.

The branch of the church in Brooklyn, Cuyahoga Co. was represented by Elder John Hughes, consisting of 21

members, including one elder, one priest, and one teacher. The branch in Brownhelm, Lorain Co. was represented by Elder Charles Weeden, consisting of 12 members, including one elder, one priest, and one deacon.

Elder Z. Coltrin represented 6 members in Charleston Lorain Co. Official members present: one high priest, four elders, one priest, and one teacher.

Resolved; that a conference be held at this place, commencing on the third Saturday of May next, at ten o'clock A. M. Elders and brethren are respectfully invited to attend; and elders travelling through this section are requested to call.

Z. COLTRIN, Pres't.

R. C. WETHERBEE Clerk.

City of Nauvoo. May 6, 1841.

TO THE EDITORS OF THE TIMES & SEASONS,

Gentlemen:—

I wish, through the medium of your paper, to make known, that on Sunday last, I had the honor of receiving a visit from the Hon. Stephen A. Douglass, Justice of the Supreme Court and Judge of the fifth Judicial Circuit of the State of Illinois, and Cyrus Walker Esq. of Macomb, who expressed great pleasure in visiting our city, and were astonished at the improvements which were made. They were officially introduced to the congregation who had assembled on the meeting ground, by the Mayor; and they severally addressed the assembly. Judge Douglass, expressed his satisfaction of what he had seen and heard respecting our people and took that opportunity of returning thanks to the citizens of Nauvoo, for conferring upon him the freedom of the city, stating that he was not aware of rendering us any service, sufficiently important to deserve such marked honor; and likewise spoke in high terms of our location and the improvements we had made, and that our enterprise and industry were highly creditable to us indeed.

Mr. Walker spoke much in favor of the place, the industry of the citizens &c. and hoped they would continue to enjoy all the blessings and privileges of our free and glorious Constitution, and as a patriot and a freeman he was

willing at all times to stand boldly in defence of liberty and law.

It must indeed be satisfactory to this community to know, that kind and generous feelings exist in the hearts of men of such high reputation and moral and intellectual worth.

Judge Douglass has ever proved himself friendly to this people; and interested himself to obtain for us our several charters, holding at that time the office of Secretary of State. Mr. Walker also ranks high, and has long held a standing at the bar, which few attain, and is considered one of the most able and profound jurists in the state.

The sentiments they expressed on the occasion, were highly honorable to them as American citizens, and as gentlemen.

How different their conduct, from that of the official characters in the state of Missouri, whose minds were prejudiced to such an extent, that instead of mingling in our midst and ascertaining for themselves our character, kept entirely aloof, but were ready at all times to listen to those who had the "poison of adders under their tongues," and who sought our overthrow.

Let every person who may have imbibed sentiments prejudicial to us, imitate the honorable example of our distinguished visitors, (Douglass & Walker) and I believe they will find much less to condemn than they anticipated, and probably a great deal to commend.

What makes the late visit more pleasing, is the fact, that Messrs. Douglass & Walker, have long been held in high estimation as politicians, being champions of the two great parties that exist in the State; but laying aside all party strife, like brothers, citizens, and friends, they mingle with us, mutually disposed to extend to us courtesy, respect and friendship, which I hope, we shall ever be proud to reciprocate.

I am, very respectfully, yours &c.
JOSEPH SMITH.

Fittsburg, Santa Fee and Rocky Mountains.—Passing by our friend A. Beelen, Esq. Commission Merchant, Market street, we observed a parcel of

goods marked Santa Fe, and upon enquiry found 104 bales and boxes from Eastern cities, marked S. Houch, Santa Fe. Mr. Bellen informed us he was shipping these goods in a Steamboat for Independence, Missouri, and that they would be thence taken in wagons to Santa Fe, a distance of 897 miles by land. He also informed us that goods were also consigned to him for the American Fur Company, from the Eastern cities, to be sent on steam boats to St. Louis, and then be loaded in steamers to the Yellow Stone, 3060 miles—there re-loaded into Keel boats & taken to the very head of the Missouri river to the Company's fort and store, in the Rocky Mountains, 600 miles farther.—The whole distance to which from the Eastern cities, is about 4640 miles. Such is the spirit of trade and commerce.—*Pitts. Adv.*

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, MAY 15, 1841.

SUMMARY OF NEWS FROM THE ELDERS ABROAD.

TENNESSEE.

Elder John D. Lee, writes from Rutherford co., stating that he had been laboring with success in that county, and had baptized upwards of thirty, in that and surrounding counties; had held five debates, with different ministers, and that the principles of *Truth* were triumphant. He had labored part of the time with Elders T. M. Edwards and Webster, and also states that the prospect is very flattering, and that he has more calls than he can fill, and requests one or more elders to go to his assistance. The people generally, are wealthy, industrious, and intelligent; kind and benevolent to strangers.

NEW YORK.

We received a letter from Bro. Isaac C. Haight, dated Cayuga co., stating that a Conference of the members of the church, had been held in West Niles, and a branch organized. The work was spreading, and twenty six had been recently baptized, and that many were enquiring after truth.

UPPER CANADA.

We have been favoured with the perusal of a letter from Elder John

Morrison, who had sounded the alarm in the neighborhood of Kingston in company with Elder Bates; they had baptized about 20 and more were believing.

The ministers of different denominations, had endeavored to put down the gospel, and Bro. Bates had been challenged to discuss the subject of religion with several of them, and they not being able to answer his arguments, the congregation got into an uproar, the same as the Ephesians did when the Apostle Paul preached unto them 'Jesus and the resurrection.'

He says, "You that left this place have reason to rejoice, for I can tell you that it is ripening as fast as it can for the judgments of God. The fear and love of God does not reign in priest or people. Were it not for the laws guaranteeing the liberty of conscience they would soon establish an inquisition. Many cattle are starving in consequence of the long cold winter, the wheat crops were nothing last summer. I understand some are discontented and wish themselves back; if this be so, I pray the God of Heaven to open their eyes, that they may behold and appreciate the goodness of God towards them. They ought to be thankful for having the privilege of going, and ought not to repine against God. I would put them in mind of the days of Moses, and the sufferings of the Children of Israel forty years while travelling in the wilderness. Tell them to rejoice, that they are where they are, even if they have not half sufficient clothing and only one meal a day. All the brethren here are willing to go to-morrow if they could get their places sold, at any rate. I would not stay here another summer if I was obliged to beg my way, and go on my hands and knees."

NEW ORLEANS.

We are informed by a letter, to President Joseph Smith, that Elder H. Sagers had arrived in that great city, and commenced to proclaim the fullness of the everlasting gospel to the inhabitants thereof. Elder Sagers writes as follows: "I have held three meetings in this city, and I can truly say the prospects are good. We have crowded congregations, who pay great attention; many appear to feel deeply interested, and I have no doubt but there are hun-

dreds here who will receive the truth; for the people here have not got so much religion but what there is room for more. Bro. Stickney, who has recently joined the church, has just come down from a place three miles above here, bringing intelligence that the Mayor and Judges of the place have offered their assistance to procure a house for preaching. We are getting up quite an excitement here."

"THE MORMONS. The steamer Mar-mion, arrived day before yesterday, and brought a large number of Mor-mons on their way to Nauvoo. We learn that this fanatic tribe are growing to an unparalleled extent, and that they are sending out missionaries and estab-lishing Jo Smith Bible Societies. The credulity and gullibility of human nature are enough to turn the heart sick, and lead an intelligent man to inquire of himself whether it be possible that he really belongs to the same race of beings as these wretched creatures."

The above is from the St. Louis "Pennant and Native American," edited by G. G. Foster. The illiberal spir-it manifest in it, and other articles which have lately graced his paper, res-pecting the Mormons, call for a pas-sing remark.

The fact that our church is 'grow-ing to an unparalleled extent' we cheer-fully admit, and also that we are send-ing out missionaries, without purse and scrip, the same as the ancient follow-ers of Christ did, but it is the first time that we heard of "Jo Smith's Bible Societies."

It is true, we are anxious to promul-gate the Bible throughout the world, and not only so, but to impress upon all persons to read and believe the same, and walk by its precepts; and we do think that if the editor of the "Pennant and Native American" would study its sacred pages, and endeavour to prac-tise its divine precepts, such scurrility would not be found in its columns.

With respect to the concluding re-marks, we would say, that if mankind were of the same stamp as the editor of the "Pennant and Native American," we should not be proud of the relation-ship.

We believe that the same disgraceful spirit which characterized the proceed-

ings of the upper Missourians, when they, contrary to all law and justice, rose up against a peaceful and unoffensive people, because they wor-shipped God according to the dictates of their own consciences, pervades the mind of the Editor. With such master spirits we do not, neither do we want to hold any affinity. We are, however, glad to know that this is not the feeling of every 'Native American.' Not there are, thank God, thousands who are worthy the character of Amer-icans, and are willing that the great principles of the Constitution, should be enjoyed by all, who are obedient to its laws.

In another part of this number, will be found the general orders for the Nauvoo Legion on the 3rd of July, proximo.

We hope, that those of our friends in this county, who have not yet en-rolled their names in the Legion, will lose no time in doing so, and make ev-ery preparation to appear to advan-tage on the day of general muster.

It has been rumored by our enemies, that, the Legion was got up for sinis-ter and illegal purposes. This we de-ny. It is not confined to us as a peo-ple, but all the citizens of the county have the privilege of, and are respect-fully invited to unite with the same.

It is true, we are desirous to excel all other military organizations in this state, or in the United States; but this ought not to be a cause of envy, or prejudice in any one, but rather of hon-orable emulation.

It is well known, that Gen. Bennett has for some time been striving to or-ganize the militia of this state, on a plan which would make them more ef-fective in the time of emergency. The example of his skill and ability, to ef-fect that object, so necessary for the public weal, is now fairly before the public; and as lovers of our country we hope that it will be satisfactory and be adopted by the citizens of this state.

In time of peace, it is necessary to prepare for war; the following re-marks of Gen. Washington to both houses of Congress in 1793 are so ap-propriate, that we cheerfully give them a place.

"I am pressing upon you the necessity of placing ourselves in a condition of complete defence, and exact the fulfilment of duties towards us. The people ought not to indulge a persuasion contrary to the order of human events. There is a rank due to the nation, which will be withheld if not lost, by the known weakness and absolute neglect to improve our system of defence. *If we desire to avoid insult we must be ready to repel it.*"

☞ The Circuit Court of Hancock County, commenced its sittings on the 3rd inst. Judge Douglass presiding.—All parties bear testimony, that he is eminently qualified for the station he occupies. A large number of suits have already been disposed of.

CANADA.

From our exchange papers, we learn that the recent elections held in the Canadas, have been attended with unparalleled riots and loss of life. Party spirit rages to an alarming extent.

☞ It is ascertained, that the recent murder and incendiarism, at St Louis, were perpetrated by some free negroes. The officers of justice are in active pursuit, and have succeeded in arresting two of the offenders.

NAUVOO LEGION.

HEAD-QUARTERS, NAUVOO LEGION, }
City of Nauvoo Ill. May 4, A. D. 1841 }

GENERAL ORDERS.

Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion, will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3rd day of July proximo, at half past 9 o'clock, A. M., armed and equipped according to law.

At 10 o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery.

The commandants of the 1st and 2nd companies, 2nd Battallion, 1st Regiment, 2nd Cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other company of the Legion, between the ages of 18 and 45

years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglass, of the Supreme Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation, as an able and profound jurist, politician, and statesman; the officers and privates, belonging to the Legion are exempt from all military duty not required by the legally constituted authorities thereof; they are therefore expressly inhibited from performing any military services not ordered by the general officers, or directed by the Court Martial.

City of Nauvoo, Ill., }
May 3rd, A. D. 1841. }

GENERAL BENNETT:—

Dear Sir: In reply to your request, I have examined so much of the Nauvoo City Charter, and legislative acts, as relate to the "Nauvoo Legion," and am clearly of opinion that "any citizen of Hancock County who may attach himself to the 'Nauvoo Legion,' has all the privileges which appertain to that independent military body," and is "exempt from all other military duty," as provided in the 25th section of the City-charter; and cannot, therefore, be fined by any military or civil court, for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws upon this subject is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position which is evident from an inspection of the laws themselves.

I am, very respectfully,
your friend,

S. A. DOUGLASS.

The Legion is not, as has been falsely represented by its enemies, exclusively a Mormon military association, but a body of citizen-soldiers organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, unoffending citizen from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mch

violence—no other views are entertained or tolerated.

The general parades of the Legion will be in the city of Nauvoo, but all other musters will be within the bounds of the respective Companies, Battalions, Regiments, and Cohorts.

The 8th Sec. of "An Act for the organization and government of the Militia of this State" in force July 2nd, 1833, provides that "when any person shall enroll himself in a volunteer company, he shall forthwith give notice in writing to the commanding officer of the company in which he was enrolled," &c., and that the commanding officer of a regiment, or battalion, may in a certain contingency, 'dissolve such company;' and some of the petty, ignorant and impudent militia officers maintain that such is still the law: but those blind leaders of the blind are informed that the 11th Sec., of 'An act encouraging volunteer companies,' approved March 2nd, 1837, reads as follows: 'So much of the 8th Section of an act entitled an act for the organization and government of the militia of this State, in force July 2nd, 1833, as requires a volunteer to give notice in writing to the commanding officer of the company in which he was enrolled, and authorizes commandants of Regiments to disband Independent Companies, be, and the same is hereby repealed.' If officers act upon the obsolete laws of the 'little book,' which have been repealed years since, it will be sweet to the taste, but 'make the belly bitter;' and should any civil or military officer attempt to enforce the collection of any military fines upon the members of the Legion, excepting when such fines are assessed by the Court Martial of the Legion, such persons are directed to apply to the Master in Chancery, for Hancock county, for an injunction to stay the illegal proceedings.

The militia companies of Hancock county, and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

All officers are required to enforce the most rigid discipline on all days of public parade.

Persons holding enrolling orders are directed to act with energy, consume their trust, and make prompt returns to the office of the Major Gener-

al. The Lieutenant General desires that *all his* FRIENDS should attach themselves to some company either in the 1st or 2nd Cohort. This will enable them to receive correct military instruction under the teachings of experienced officers, according to the drill and discipline of the United States Army—and qualify them for efficient service in the cause of their beloved country, and State, in the hour of peril.

The eleven companies of minute men will at all times hold themselves in readiness to execute the laws, as originally instructed by the general officers.

The officers and troops of the Legion are directed to treat with proper respect and decorum, all other officers and troops in the service of this State, or of the United States.

Officers are ordered to treat their troops with marked respect—and while they discharge their duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen*.

The 2nd Company, (Light Infantry,) 1st Battalion, 1st Regiment, 2nd Cohort; and the 1st Company, (Lancers,) 1st Battalion, 3rd Regiment, 2nd Cohort, of the Legion, will act as an escort for the reception of such visiting companies from Illinois, and Iowa, as may be present. Should the Governor be present, it will be announced by a fire of artillery by the 1st and 2nd Companies, 1st Battalion, 1st Regiment, 1st Cohort; and the 1st Company, 1st Battalion, 1st Regiment, 2nd Cohort, when he will be received by the entire Legion with the honors due so conspicuous a personage as the Commander-in-Chief of the forces of the State.

Officers receiving copies of these orders, will promulgate the same without delay throughout the bounds of their respective commands.

JOSEPH SMITH,
Lieutenant General.

JOHN C. BENNETT,
Major General.

Editors throughout the State of Illinois, who are favorable to the effective organization of the Militia, are respectfully requested to copy the following:

STATE OF ILLINOIS, CITY OF NAUVOO,)
Quarter Master General's Office,)
 May 8th, A. D. 1841.)

TO THE MILITIA OF ILLINOIS:—

Having an intimate acquaintance with your present organization, and supply of public arms, I am clearly of the opinion that the public service, and the best interests of the State, require that all new Independent Companies to be enrolled, and organized, during the present year, should be *riflemen*, either mounted or foot, (the State being pretty well supplied with swords, pistols, muskets and cannon,) and have determined, therefore, to make the designation and requisition on the Ordnance Department of the General Government, accordingly. You would do well, therefore, to organize in view of receiving arms of that description, and file your bonds, duly authenticated, with the Governor of the State, as all applications will be filled *in order of date*, until the distribution is consummated. I have finished the distribution for 1838, '39, and '40, excepting a few six pounder cannon which are ready for delivery to first applicants.

JOHN C. BENNETT,
Quarter Master General of Ill.

From the Belleville Advocate.

MR. BOYD: I have read with much interest, the "Inaugural Address" of Dr. John C. Bennett, of the city of Nauvoo, which was delivered to the City Council on the 3rd of February last, as published in the "Times and Seasons."

It is a document which, I think, is entitled to the particular notice of our respectable fellow-citizens; and if it should meet your views, as it does mine, diffusing a will to promote morality and science, I would be proud to see it in its *verbatim* character, portrayed in the columns of your widely-circulating paper, the "Belleville Advocate."

I am and have been long acquainted with Dr. Bennett, both as a physician, and minister of the Gospel; and his present character in the military department of this State, is not inferior to any in existence, throughout the Union.

With this communication, you will receive the Address.

With sentiments of respect,

I have the honor to be,
 Yours, respectfully, &c.

W. G. GOFORTH.

Belleville, Ill. March 22, 1841.

We should be happy to comply with the request of our worthy and esteemed M. D. friend, "Old Pills" to publish the "Address," entire, which he was kind enough to furnish us; but the press of other matter

prevents. We have given it an attentive perusal; and heartily concur with the sentiments contained therein. Certainly, they ought to be the guide of those who are placed in immediate authority over the morals of community, and Mayor Bennett clearly understands his duties. We shall make some extracts from his speech; and earnestly commend them to our readers. We think, our "town" Trustees might profit by the example that is set them, by the Mayor of Nauvoo.

FOR THE ROCKY MOUNTAINS.—The steamer Trapper, belonging to the American Fur Company left here yesterday for the Yellow stone river. On board were a large number of hunters, all of whom appeared in the highest spirits; and the deck was strewed with their paraphernalia. A number of the fair sex were standing on the levee, with the heart-felt tear in their eyes, as they waved their handkerchiefs and sighed an adieu, when the boat left the landing. She will be absent about four months. Our Eastern brethren expatiate on the pleasures of a trip with their Atlantic steamers; out, pshaw, it is nothing in comparison to our inland voyage. There, all is dull and monotonous, nothing to relieve the eye; nothing to attract the attention, excepting perhaps a Mother Cary's chicken, or the fin of a shark. Here, every day brings a change of scenery, each vying with the other in grandeur. What a glorious trip for a worshipper of nature.—*St. Louis Bul. April 8th.*

☞ We hope to be able to lay before our readers in our next, an important revelation, given to Pres't. J. Smith some time ago, which has not yet been published.

From the (Warsaw) Western World.

SKETCHES OF HANCOCK COUNTY.

NO VII.—GEOGRAPHY AND TOPOGRAPHY,

This County is bounded on the north by the Counties of Henderson and Warren; on the South by the County of Adams; on the east by the Counties of McDonough and Schuyler; and on the west by the Mississippi river, which separates it from the State of Missouri, and the Territory of Iowa. It embraces twenty two Townships, each 6 miles square—beginning on the S.E. with Township 3 North and 5 West. and ending on the N. W. with Township. 7 North and 8 West. In shape it is nearly a perfect square—having five tiers on each boundary—abridged of three only by a magnificent bend in the Father of Waters, which increases the extent of our water communication. The face of the country is mostly level, with some beautiful undulations, and

near the streams, a few bold hills. The soil of the County is rich, and well adapted to the purposes of agriculture. As much has been said by superncial observers and thoughtless complainers, of the disproportion of prairie and wet land in Hancock, I shall be justified in attempting to set these in their true light. It is unfortunate for the interests of our County, in these respects, that two or three of our principal roads are located over those small glades, or strips of ground which are calculated to give to the unthinking an unfavorable impression of the character of the soil. Hence the frequent cries of "bogs, mud holes, ponds, crawfish-county, Atlantic ocean, out of sight of land, &c—these last two are intended to give an idea of the great extent of our prairie. But, I think, a thorough, impartial examination of the subject will wholly remove or greatly diminish the ground of the complaints.

Ist. As to the alleged disproportion of prairie in Hancock. Bisect, the county in the centre, north and south, and examine the east half. Start from Pulaski and go through to La Harp; then travel from that place through Carthage to Chili, and while in nineteen out of twenty points of observation, you will see the most delightful and equal proportion of prairie and timber interspersed the one with the other; you will not discover a single point, where a settler could locate himself more than two or three miles from timber in your whole route. Nor is there any wet land in those parts of the county, to be complained of. Thus we can dispose of one-half of Hancock with satisfaction. Run a line due west from the centre of the county to the Mississippi, and what complaint in relation to a deficiency of timber would you find south of the line? Three or four miles is the farthest you can locate from timber in that direction. And even as to the great bug-bear of "all prairie" north west of our centre—it is questioned whether a single quarter section of land can be found five miles from timber there. Let then the settler take but a small capital only, and, when we considered how rapidly and easily timber can be grown, together with the richness and feasibility of the soil, with suitable exertion by economy in building, with the use of sod fence, and a cheap cook stove to save fuel—there can be nothing insurmountable or even formidable, in the difficulties to be overcome in such a location—even the most remote from timber. Then as to the alleged great quantity of *wet land*, in the County. Any one who shall make a careful estimate and examination by the acre and quarter section, will be greatly and agreeably surprised to find how few parcels of land, even large enough for a farm can be reckoned in the County, which are too wet for successful and advantageous cultivation. The truth is, people on long journeys, or with heavy loads, at unfavourable season of the year—particularly in the spring—themselves and teams worn down by fatigue, when fast in the slough or a ravine, are but poor judges of the thousands of acres of land surrounding their position, and to which they are paying no attention. People in such and indeed more favourable circumstances, will have traveled over miles upon miles of most delightful and valuable

soil—enjoying perhaps the refreshing influences of "kind nature's sweet restorer, balmy sleep;" at all events insensible of their progress, and the objects that surround them—when they at length, are impeded by a few yards of marshy ground—or even by a single slough—their antipathies are aroused at once and lo! what a terrible road! what a wet worthless country they are traveling through! and having finished the toils of the day, very probably the little point at which they were perplexed, will occupy more space and importance in their memories, than the thirty or forty miles of delightful traveling, which they have measured since they put up for their last night's lodging and repose. Is this philosophical!—is it reasonable! Above all should the character of a county suffer from such childish folly and injustice? But I am not to be understood to deny, that there is some wet land—say enough for a half dozen farms of some thousand acres, in Hancock County. And yet, that man, who should deal out wholesale condemnations of the county for this reason, on the same principle, might denounce the whole American Union as sterile and valueless because of a few uninhabitable places in the Allegheny or Rocky Mountains, or the existence of an impassible swamp in Florida. He might with the same propriety, discard the whole navigation of the Ohio or Mississippi because of a few sand-bars—or that of the Atlantic on account of a few shoals and reefs, occupying the millionth part of her ample bosom. The writer while traveling, last October, through the south and west portions of Warren county, and the North West portion of Hancock, made a somewhat careful comparison of the two counties in those sections, and was to-tally unable to detect such a difference between them as many have assumed. Indeed it is believed, that nineteen twentieths of this County will challenge comparison with any of the contiguous counties. A word as to the cultivation of our *wettest* soil and I have done. Two years since I traveled in company with a gentleman of Morgan County across 8 miles of Prairie in this county. After sometime listening to the expression of admiration from that gentleman passed upon the face and soil of the section we had been traveling over, I remarked to the Morgan County friend, that we had some wet Prairie in Hancock. No matter for that, was the prompt reply. "It will all be equally valuable in the end. Indeed some of our wettest land proves to be the most valuable in the end—as it neither has 'seeps' nor washes way. In Morgan County, near my residence, some 15 years ago, there was quite a body of land, which was constantly covered with water, and no one expected then ever to see it good for anything. But it has been drained, ridged, and cultivated since, and is now valuable as any land in that county." On this the reader is entitled to his reflections.

HISTORICUS.

The above article is from the pen of a gentleman of high standing in this county, and we recommend it to our friends in the east, who may, from report, have imbibed wrong opinions respecting this county.

POETRY.

INSPIRED WRITINGS.

Revelations now coming forth,
Are sublime and eternal truth;
In them Jehovah's voice proclaims,
'This is my church, enrol your names.

The word of wisdom's a sure guide
To all who do the same abide;
Its promises are very great.
Though I the same need not relate.

Enbalm'd records, p'ates of gold,
Glorious things to us unfold;
Though sealed up they long have been,
To give us light they now begin.

Long since to Daniel God did say,
"Seal up the book and go thy way:
For many shall be purified,
By sacrifice they shall be tried."

A noble man of ancient birth
Beheld the same spring from the earth;
And many more in visions saw
The books which now contain the law.

Judah's writing and Joseph's too,
Each testifies the other's true;
They teach the same when searched thro'.
Believe them both, we're bound to do.

The Lord hath said "I'll make them one,
As I command let it be done:
For a short work I now will make,
And Israel from the heathen take."

"To their own lands on mountains high,
I'll bring them with a watchful eye;
To them the kingdom I'll restore
And be their king forever more.

The book of Jasher has been found,
And many more hid in the ground:
All these, with Enoch's book, unfold
And spread true light from pole to pole.

Those things are true we testify,
And all who do with them comply,
Will in eternity rejoice,
That they have made so wise a choice.
SAMUEL BROWN.

THE STORM CALMED.

'Tis darkness all! no star appears
Upon the dusky brow of night;
No moon the anxious watcher cheers,
Nor charms him with her gentle light
While one small ship, its sails all riven,
Abides the furious blasts of heaven.

Loud and more loud the billows roar,
And dash the white foam o'er the deck;
The storm is fiercer than before;
And soon that ship must be a wreck:
But who is this that lies asleep,
While all besides in anguish weep?

The stranger wakes from his repose
And eyes the storm with looks serene,
He speaks; the list'ning water flows
Calm as in Eden's peaceful scene!
The winds his high commands obey,
And in soft whispers die away.

Dr. JOHN C. BENNETT has been appointed Master in Chancery for this county by Judge Douglass.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

INFORMATION WANTED.

Hannah Henderson desires information from her husband Samuel W. Henderson, who left home (Nauvoo city) for the east last July, and not been heard of since.

N. B. Editors will please give the above publicity.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 22, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dy Stuffs, all of which he will sell low for read pay only.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next, or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841.

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

WANTED by the Subscriber, a good Book Binder; none but those who are thoroughly acquainted with the business need apply.

E. ROBINSON,

Nauvoo May 1, 1841.

POSTSCRIPT.

On Tuesday the 11th inst. as the steam boat Sarah Ann, was ascending the river a little below this city, the body of an individual was seen floating on the water. Immediately a small boat was manned and came up to the corpse, which was taken to the opposite shore. On examination, it proved to be the body of an individual, who, it is supposed, had drowned himself at Fort Madison, about eight or ten days ago. The name we did not ascertain, but understood he was a baker by trade.

The conduct of the officers on board the "Sarah Ann" was praise worthy and human, and such as must entitle them to respect.

EARTHQUAKE.

The Courier de Lyon of the 13th ult. publishes a letter from Italy of the 4th, stating that the city of Reggio, in Calabria, was nearly destroyed by an earthquake, Feb. 22d. The shocks were fifteen in number; most of the houses were thrown down, and the rest were so much damaged as to be altogether uninhabitable; the palace of the governor, the tribunal, the prison, the barracks of St. Augustine, the cathedral, five other churches, and various other public buildings, were entirely destroyed. The inhabitants had sought refuge partly at Messina and partly at Naples.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield, J. H. Bishop.
 City of Quincy, S. B. Stoddard.
 Victoria, Knox co. John Gaylord.
 Mt. Pulaski, Logan co. Jabez Capps.
 Pleasant Vale, Pike co. Wm. Draper.
 Pittsfield, Pike co. Harlow Redfield.
 " " D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
 " " Erastus Snow,
 Centreville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
 " " L. R. Foster
 City of Albany, Albert Brown.
 West Leyden, Lewis co. J. L. Robinson.

NEW HAMPSHIRE.

Gilsom, Chilon Mack. P. M.
 Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
 Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
 " " W. W. Phelps.
 West Milton, Dr. Harvey Tate.
 Andover, Ashtabula co. James M. Adams.
 Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terril.

ENGLAND.

City of Manchester, P. P. Pratt.
 City of Preston, J. P. Fielding
 City of London, H. C. Kimball.
 " " W. Woodruff.
 " " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
 Daniel Tyler, Wm. O. Clark,
 Z. Coultrin, John Cairn,
 Lorenzo Barnes, Joseph Ball,
 J. Savage, Samuel Parker,
 Daniel Shearer, Robert P. Crawford
 Henry Lumereaux, James Standing,
 J. M. Grant, L. M. Davis,
 Joshua Grant, F. G. Bishop,
 G. H. Brandon, John Riggs,
 Lorenzo Snow, James Blakeslee,
 Norman Shearer, F. D. Richards,
 A. B. Tomlinson, Elisha H. Groves,
 Charles Thompson, Ben. Johnson,
 A. L. Lumereaux, Robert Snider,
 Wm. Smith,
 Julian Moses, Z. H. Gurley,
 Amasa Lyman, G. W. Harris,
 Daniel S. Thomas, David Evens,
 Jesse Turpin.

The Times and Seasons,

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

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 15.] CITY OF NAUVOO, ILL. JUNE 1st, 1841. [Whole No. 27.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

PROGRESS OF THE CHURCH.

More than ten years have passed away since the rise of the Church of Jesus Christ of Latter Day Saints, and although it has had to meet with difficulties from almost every source, it still survives, and at this moment, probably, is possessed of more strength, and zeal than at any former period of its existence.

While tracing over the history of events which have transpired since its first commencement, and while calling to mind the scenes of affliction and persecution which the first propagators of our holy religion had to contend with; who, nobly and honorably, bore up under scenes of woe and distress which would have daunted persons less determined and resolute, we feel our bosoms animated with the same feelings, as those which have frequently agitated our frame, while reading the privations, sufferings, valor, and achievements of our forefathers, who stem'd the current of corruption and oppression, bore up under difficulties and dangers sufficient to appall the stoutest heart, and counted not their lives dear, so that they could be privileged to bequeath to their posterity the invaluable blessings of LIBERTY. The days of the revolution, were days that tried men's souls. The sycophant crouched to each party as it rose in power, and for the sake of gain, frequently betrayed his best friends. But there was a band, resolute, determined, and invincible; who scorned to crouch to power and popularity, a band in whose bosoms, under all circumstances, continued to burn the sacred flame of liberty. Many waters could not quench it, the winds of adversity could not extinguish it: it warmed them in the winter's blast, it cheered them in disappointment and in the gloomy prison, and survived them when their bodies fell in the battle field, covered with wounds and gore, to descend upon their posterity.

By their steadfastness, patience and indomitable courage, they effected the object, they bound themselves by every sacred tie to accomplish. Victory perched on the warrior's shield and the glad notes of peace were heard through the land. The patriot found himself surrounded by friends, his name was emblazoned on his country's banners, and on the hearts of tens of thousands, who duly appreciated his toils, and who rejoiced in the liberty, for which he nerved his arm in the day of battle. The whole nation respected them and cheerfully awarded to them the honor & merit which were justly their due.

And shall not those, who were the first to make a stand against iniquity, corruption, and the false religions of the day; who have had to contend against a wicked and gainsaying people; and for their testimony, have had to wade through scenes too heart rendering to mention, been tarred, feathered, whipt, stoned, imprisoned, be likewise rewarded for their toil and labor of love? Yea, verily; for they have given evidence of a love of liberty as strong, a courage as great, a spirit as indomitable, as the fathers of the revolution. These are the Elishas, upon whom the flowing mantles of our Elijah's fell, who have honorably maintained their character in the sight of Heaven and earth; and although some have died in the conflict, and have entered into rest, yet their names will be had in remembrance from generation to generation and they will be rewarded by the Judge of all the earth, who will do right. Those who yet survive, have the assurance that their labors have not been in vain, they know that they have been crowned with success.

Ye noble hearted scions of honored sires, may Heaven's choicest blessings rest upon you, may your declining years, be years of peace, may your children and your children's children, enjoy all the blessings of that gospel which you struggled to establish and may you see them flourish like the trees of Lebanon—your sons grow up as plants of renown, and your daugh-

ters be polished after the similitude of a palace—may all your wants, both temporal and spiritual, be supplied, and when you shall gather up your feet, and bid adieu to mortality, may the sacred halo of glory surround your honored heads, and your posterity catch the sacred flame of liberty and love, to be handed down to generations yet unborn.

Cold is the heart of that man, and unworthy the character of a saint of God, who does not feel his bosom heave at the recital of the cruelties practised upon the saints of the Most High, and does not appreciate the toils of the first Elders.

Although they have no emblazoned urn to perpetuate their names, yet they live, and will continue to live, in the hearts and affections of a church, which is coming up out of the wilderness, "fair as the sun, clear as the moon, and terrible as an army with banners."

We do not suppose that the struggle has yet terminated, or, that an unbroken scene of prosperity will attend the saints, from this time forth. Such an idea would be incompatible with the word of God; but we do expect, that, although afflictions may be the lot of the saints, and they be driven from one city to another, yet the purposes of Jehovah will at the same time be consummating.

One thing, however, is certain, that Zion shall be established, her foundations shall be laid, her beauty shall astonish the world, and she become the glory of the whole earth. These things are decreed by the King of Kings and Lord of Lords, and he hath declared, that Heaven and earth may pass away, but not one jot or tittle of his word shall fall to the ground.

Knowing then, that the work of the Lord is propelled by Almighty power, the saints can rest satisfied, under all circumstances, that it will roll forth with power and energy, that shall comport with the purposes of Jehovah.

And if, in the short space of ten years, it has risen from obscurity—penetrated into the different states of the Union,—spread and flourished in the European Isles—caused the wisdom of wise men to perish, and the understanding of the prudent to be hid—risen above

the persecutions of individuals and communities, and appears so marvellous in the eyes of this generation, what may be expected ten years hence? Where is the individual, whose mind is sufficient to grasp the fulness, extent and glory of the church? None but those who catch the sacred spirit which animated the bosom of the prophets, when they foretold of the glories of the last days, and when the visions of the Almighty rested upon them.

A field, wide as eternity; a labor worthy the archangels, appear before the saints of God; and to accomplish which they must be faithful, diligent, enterprising, and prepared to make whatever sacrifice the Almighty may require at their hands. By doing so, they will not only be instrumental in securing the happiness of their fellow man, but their own; and when the judgment is set and the books are opened, and every man rewarded according to his works, they will hear from the righteous Judge, "well done good and faithful servant, thou hast been faithful over a few things, now I will make thee ruler over many things, enter thou into the joy of thy Lord."

EXTRACTS

From a Revelation given to Joseph Smith, jr., Jan. 19th 1841.

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable President elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall

be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those Kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge for those whoshall be left of them? Awake! O Kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily I say unto you, let my servant Robert B. Thompson, help you to write this proclamation, for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your council, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me saith the Lord.

Again, let my servant John C. Bennett, help you in your labor, in sending my word to the Kings and people of the earth, and stand by you, even you my servant Joseph Smith in the hour of af-

liction, and his reward shall not fail if he receive council; and for his love, he shall be great; for he shall be mine if he does this, saith the Lord. I have seen the work he hath done, which I accept, if he continue; and will crown him with blessings and great glory.

And again, I say unto you, that it is my will that my servant Lyman Wight, should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings and he shall beget glory and honor to himself, and to my name, that when he shall finish his work, I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also, my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

And again, verily I say unto you; my servant George Miller is without guile, he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him. I therefore say unto you, I seal upon his head the office of a bishoprick, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord. Let no man despise my servant George, for he shall honor me. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one, as my servant Joseph shall show unto them, upon the place which he shall show unto them also. And it shall be for a house of boarding, a house that strangers may come from afar to lodge therein—therefore let it be a good house, worthy of all acceptation, that the weary traveller, may find health and safety, while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor which shall be appointed unto it, shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

And again, verily, verily I say unto you, let all my saints from afar; and

send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree and and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron and with copper, and with brass, and with zink, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the Keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my

name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and adornment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I design to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord: for instead of blessings, ye, by your

own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, indignation, wailing, anguish and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your bretheren, who have been pure in heart, and have been slain in the land of Missouri saith the Lord.

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life.

And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and

his house have place therein from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the heads of his posterity after him, and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

Therefore, let my servant Joseph and his seed after him, have place in that house from generation to generation, for ever and ever saith the Lord, and let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive, also, the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

Behold! verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, receive any stock into their hands, in monies or in properties, wherein they receive the real value of monies they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock, any where else, only in that house, without the consent of the stockholders, and do not repay four fold, they shall be accursed, and shall be removed out of their place saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

Let my servant Vinson Knight lift up his voice long and loud in the midst of the people, to plead the cause of the poor and needy, and let him not fail neither let his heart faint, and I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine saith the Lord. Let his family rejoice and turn away their

hearts from affliction, for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord, Amen.

Let my servant Isaac Galland put stock in that house, for I the Lord loveth him for the work he hath done, and will forgive all his sins, therefore, let him be remembered for an interest in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

Let my servant William Law pay stock in that house for himself and his seed after him, from generation to generation. If he will do my will let him not take his family unto the eastern lands, even unto Kirtland, nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. Let no man go from this place who has come here assaying to keep my commandments. If they live here, let them live unto me, and if they die, let them die unto me; for they shall rest from all their labors here and shall continue their works.—Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land: If ye love me keep my commandments, and the sickness of the land shall redound to your glory.

Let my servant William go and proclaim mine everlasting gospel, with a loud voice, and with great joy as he shall be moved upon by my spirit unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage & also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, & then await patiently and diligently for further instructions at my general conference, saith the Lord. If he will do my will let him, from henceforth, hearken to the council of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him, with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

And again, verily I say unto you; let my servant William be appointed, ordained, and anointed as a counselor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed and whoever he curseth shall be cursed—that whatsoever he shall bind on earth, shall be bound in heaven, and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth, I appoint unto him, that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also, with my servant Joseph, and that he shall receive council from my servant Joseph, who shall shew unto him the keys, whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head, the bishoprick, and blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him, that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever. Let my servant William Law, also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile and he shall receive my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him: he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison, and shall be led in paths where the poisonous serpent cannot lay hold upon his heel; and he shall mount up as upon Eagles' wings; and, what if I will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever, saith the Lord your God.

Behold! I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone, and let my servant Joseph tarry at home, for he is needed; the remainder I will shew unto you hereafter, even so, amen.

And again, verily I say unto you, if my servant Sidney will serve me and be a counsellor unto my servant Joseph, let him arise, and come up and stand in the office of his calling and humble himself before me; and if he will offer unto me an acceptable offering and acknowledgments, and remain with my people; behold I the Lord your God will heal him that he shall be healed, and he shall lift up his voice again on the mountains and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trump and warn the inhabitants of the earth to flee the wrath to come; let him assist my servant Joseph, and also, let my servant William Law assist my servant Joseph in making a solemn proclamation unto the Kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not move his family unto the eastern lands, but let him change their habitation even as I have said. Behold it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice it shall be well with him.

To those of our readers who reside at remote distances from this place, and who may have but a very slight acquaintance with the doctrines of our holy religion, and who, from their scattered situation have not the advantages to obtain instruction in things concerning the Kingdom of God and his purposes in the last days, we intend of occasionally giving them a short synopsis of the discourses, and items of doctrine set forth and investigated by the presidency and the experienced Elders of the church, who address the congregation of the saints at this place.

To this place, we know, the saints abroad look for information and in-

struction, and we should be pleased if, in the providence of God, they could soon locate themselves in this vicinity, that they might enjoy all the blessings and privileges of their brethren here. But owing to various circumstances, many will probably not be able to move to this place for some time, and who, undoubtedly, will cheerfully hail any intelligence respecting our proceedings and the doctrines illucidated from time to time, by the authorities of the church.

However, before we enter upon this part of our labor, we would say, that we shall not attempt to give the discourses at length; this we are unable to do, neither have we sufficient space in our columns, but merely to give the outlines of the principle addresses delivered, embracing such matters of faith and doctrine, as shall tend to benefit our brethren in the gospel and the world at large.

In attending to this, we hope that our friends will appreciate the motives that induce us to engage in it, and that we shall meet their approval and support.

SUNDAY MORNING, MAY 16TH, 1841.

The indications of the morning promised a beautiful day. At 10 o'clock A. M. a large concourse of the saints assembled on the meeting ground and were addressed by Pres. Joseph Smith, who spoke at considerable length. He commenced his observations by remarking that the kindness of our Heavenly Father, called for our heartfelt gratitude. He then observed that satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to evil, all was voluntary.—Those who resist the spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory—God would not exert any compulsory means and the Devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths, and difficulties which surround us. Where is the man that is free from vanity? None ever were

perfect but Jesus, and why was he perfect? because he was the son of God, and had the fulness of the Spirit, and greater power than any man.—But, notwithstanding our vanity, we look forward with hope, (because “we are subjected in hope,”) to the time of our deliverance.

He then made some observations on the first principles of the gospel, observing that many of the saints who had come from different States and Nations, had only a very superficial knowledge of these principles, not having heard them fully investigated. He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the religious societies of the day, but the doctrine of laying on of hands for the gift of the holy ghost, was discarded by them.

The speaker then referred them to the 6th chap. of Heb. 1. and 2. verses. “not laying again the foundation of repentance from dead works &c., but of the doctrines of baptism, laying on of hands, the resurrection and eternal judgment &c.” The doctrine of eternal judgment was perfectly understood by the apostle, is evident from several passages of scripture. Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the Rulers he said, “I would that through ignorance ye did it, as did also *those ye ruled.*”—Repent, therefore, and be converted that your sins may be blotted out, when the times of refreshing (redemption), shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you &c.” The time of *redemption* here had reference to the time, when Christ should come; then and not till then would their sins be blotted out. Why? Because they were murderers, and no murderer hath eternal life. Even David, must wait for those times of refreshing, before he can come forth and his sins be blotted out; for Peter speaking of him says, “David hath not yet ascended into Heaven, for his sepulchre is with us to this day:” his remains were then in the tomb. Now we read that many bodies of the saints arose, at Christ’s resurrection, probably all the

saints, but it seems that David did not. Why? because he had been a murderer.

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

The speaker then spoke on the subject of election, and read the 9th chap. in Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, “In thee and in thy seed all the families of the earth shall be blessed.” To them belonged the adoption, and the covenants &c. Paul said, when he saw their unbelief I wish myself accursed—according to the flesh—not according to the spirit.

Why did God say to Pharaoh, “for this cause have I raised thee up?” Because Pharaoh was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature.

The election of the promised seed still continues, and in the last days, they shall have the priesthood restored unto them, and they shall be the “Saviors on mount Zion” the “ministers of our God,” if it were not for the remnant which was left, then might we be as Sodom and as Gomorah.

The whole of the chapter had reference to the priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the apostles.

God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man’s sins, but visits them with correction, and if his children will not repent of their sins, he will discard them.

This is but a very imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention by the vast assembly present.

In the afternoon, the assembly were

addressed, by Pres. H. Smith, and Dr. John C. Bennett. We have not room for remarks.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

☞ We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator.

We observe that several of the *religious* Periodicals are publishing the ex-parte evidence taken before Judge King at Richmond, Mo., relative to certain individuals belonging to this church, during the unhappy and painful circumstances connected with our expulsion from that State.

We should not have noticed this circumstance, had they given a correct and impartial account of the proceedings; this they have not dared to do; but with that *christian* kindness that characterizes the leading religious journals of the day, they seize with avidity upon any ex parte statement that may best suit their purpose.

If we thought these religious editors were susceptible of truth, we could tell a tale of woe and suffering, and substantiate it too by the most indubitable testimony, which would soon wither the short lived glories they may have borrowed from the partial statements of individuals. It is well known, that all of our friends, who were knowing to the facts respecting the charges, preferred against our bretheren, were driven away by the mob, or else immured in dungeons, while those who dared to say a word in our favor, were abused by the officers of the court. Those who were reckless of their character, and honor, had every favor shown them, and were cheered by the mob while betraying the innocent and unoffending, whose darkest crime was, in resisting mobocracy. Dr. Avard, the principle witness that figured on the occasion, is well known as an infamous scoundral, destitute of every redeeming characteristic, and whose testimony on that occasion was impeached, and can be, by hundreds of

living witnesses. Such men suited the purpose of the enemies of truth, who have immortalized their names for cruelty and intolerance.

These proceedings are before the American people, thousands of whom have stamped the proceedings of Missouri with indignation, and she has sunk in the estimation of a virtuous community. However, there are some from motives, not the most exalted and honorable, feel disposed to stir up strife and animosity, and would glory in our overthrow & destruction; these, we are sorry to say, are found in the different religious societies, and among *religious* editors. Truth has ever been opposed by those whose craft has been in danger, consequently we do not marvel, neither are we afraid Truth stands on its own merits; meets without alarm the gathering storm, and all the combined agency of men and devils; rises in triumph over all contending powers, and stands unmoved while nations and empires crumble into ruins. Upon such a foundation we hope ever to build, for the scriptures inform us, that the "refuge of lies will be swept away."

THE WARSAW SIGNAL.

We can hardly find language to express our surprise and disapprobation at the conduct of the Editor of the "Signal" as manifested in that paper of the 19th ult. We had fondly hoped that the sentiments there expressed, would never have dared to be uttered by any individual, in the community in which we reside, whose friendship we esteem, and whose virtuous and honorable conduct, have secured them the approval of every patriotic and benevolent mind. We are, however, anxious to know the real feelings of individuals, and are glad that the latent feelings of the Editor of the Signal, have at last, manifested themselves, clearly and distinctly.

And, we would ask the Editor of the Signal, what is the cause of his hostility—of this sudden and unexpected ebullition of feeling—this spirit of opposition and animosity? Whose rights have been trampled upon? whose peace have we disturbed? General Bennett has been appointed Master in Chancery, by Judge Douglass, and General Bennett is a Mormon! This is the a-

trouctious act—this is the cause of the Editor's vile vituperation. It will not require the gift of discernment to tell what spirit the Editor was possessed of, when he wrote the following:—

"Bennett has but recently become an inhabitant of this state. He came here followed by evil report—he joins a sect and advocates a creed in which no one believes he has any faith—his true character is not known to our citizens, nor have they any confidence in him."

It is obvious, that the intention is to make the community believe, that General Bennett is a mere renegade—hypocrite—and all that is base in humanity. But General Bennett's character as a gentleman, an officer, a scholar, and physician stands too high to need defending by us, suffice it to say, that he is in the confidence of the Executive, holds the office of Quarter Master General of this state, and is well known to a large number of persons of the first respectability throughout the state. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the church, and has resided three years in this state. But being a Mormon, his virtues are construed into defects, and is thought a proper object of the base, cowardly, and ungentlemanly attack of the Editor of the "Signal."

Respecting the remarks of the Editor, on the disappointment of certain individuals, on their arrival here, we have to say that there may be individuals who feel dissatisfied, but it is far from being general. Those who have come expecting to find gold in our streets, and all the luxuries of an old country, will find themselves disappointed, but those who have maturely considered the advantages and disadvantages, are perfectly satisfied and contented, and cheerfully engage in cultivating the beautiful and wide spread prairie of the County. What objections they may have to the temporal government of this city we can not imagine, without it is, that the authorities do not allow persons to get intoxicated.

The Editor, then, after stating that it is not his intention to interfere in our religious concerns, says "But whenever they as a people, step beyond

the proper sphere of a religious denomination, and become a political body as many citizens are beginning to apprehend will be the case, then this press stands pledged to take a stand against them." Terrible annunciation!—What! the Editor of the "Signal," concentrate all his mighty energies against us! Alarming!! O ye free and independent citizens of Hancock County, whose misfortune it is to be associated with the church of Latter Day Saints, be careful how you use your elective franchise, do not concentrate on any one individual, particularly if opposed to the "Signal," for if you do, depend upon it, that an engine, more terrible than that which the ancient Romans used to bring down the walls of mighty cities, will be pointed at you, and play upon you with terrible destruction. Hear and take warning for "*this press stands pledged to take a stand against them*"!!

The Editor is alarmed at the prospect of a Mormon being elected to the office of School Commissioner for this County, and calls for a Convention to be held in Carthage, and says "The reason of our calling public attention to this matter is, that there are now in the field three candidates, for the office of School Commissioner, two of whom are well qualified for the office but the third has no other qualification to recommend him, than the fact of his being a Mormon—and it is feared if some such step as is above suggested is not taken, he will be elected."

We were not aware, that any of our friends were aspiring for the office of School Commissioner, until we read the above extract; but if there be any, we have no objection. It is their prerogative, whatever be their recommendations. Since we read the above we were informed that Dr. Coulson is the person alluded to by the Signal, who is a gentleman of high standing in this County, and was elected to the office of County Commissioner about three years ago, and at that time, we believe, headed the polls. But he was not a "Mormon" when he was elected to that office, consequently had talents and qualifications necessary, but being so unfortunate as to join our society, he has lost his talents and qualifications for any office in the county.

The more we reflect on the subject, the more we are satisfied of the baseness of the motives which have incited the Editor to make an attack upon this community: a community that has never done him any harm, but ever treated him with hospitality and kindness.

His conduct must sink him in the estimation of all those who love the prosperity of this county and state, and who are possessed of those high toned feelings of republicanism, which animated the bosom of their ancestors, and which are the pride of Americans.

We are not, however, of the opinion that the party with which the Editor of the Signal generally acts, hold the same opinions: We believe there are many who will discard the sentiments he has advanced—gentlemen of high and lofty bearing, happy in the enjoyment of liberty and peace, and who would scorn to avow such low, mean and condescending sentiments.

In conclusion we would say, we shall wrap ourselves in the wide spread mantle of the Constitution, and under its ample folds we intend to abide,

“And bid men rage,
Nor fear their foolish noise.”

ON MARRIAGE.

Ques. What is the doctrine of the church of Jesus Christ of Latter Day Saints, respecting the saints marrying out of the church?

Ans. They, who marry out of the church, are considered weak in the faith.

Ques. What do the scriptures teach respecting the saints marrying with unbelievers?

Ans. The apostle Paul in his 2d epistle to the Corinthians 6:14,15,16. says, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God had said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Ques. How are those persons looked upon, who act contrary to the advice of the apostle?

Ans. They must be considered as desirous to please themselves rather than God, entering into temptation voluntarily, which, in the end, will lead to the most lamentable consequences.

Ques. When does the conduct of the Saints best please the Lord?

Ans. When they walk in accordance with his commands, and live by every word that proceedeth out of his mouth.

“Not every one that saith Lord, Lord, shall enter in o the kingdom of heaven, but he that doeth the will of my Father which is in heaven”

WEEKLY NEWSPAPER.

“THE NEWS” REVIVED.—Some time ago the publisher of this Journal issued proposals for publishing a weekly newspaper in this City; but from the pressure of the times, and other unfavorable circumstances, it was postponed. However, as the prospect of better times is already brightening, and a considerable accession of strangers are settling in this neighborhood, it is the intention to publish a weekly newspaper at an early date, and will issue a Prospectus, in the next number of this Journal.

Miss ELIZA R. SNOW has again favoured us with one of her poetic effusions; it will be hailed as a rich treat by all lovers of the muse.

All persons sending communications to me by letter, are requested to pay postage on the same, otherwise, they will not be taken out of the Post Office—this in consequence of the numerous letters I receive from friends and foes
JOSEPH SMITH.

COMMUNICATIONS.

Liberation of L. M. Davis—honorable conduct of his Attornies.

DEAR BRETHREN—

This is a bright and pleasant afternoon: the sun shines clearly and warmly, upon this southern land. The fruit trees are already in full bloom, and the forest trees are beginning to put forth their leaves. The wheat fields are covered with a beautiful green, and we may already walk upon a rich carpet of soft green grass. Oats were sown in Feb. and the Planters are now busily engaged in preparing their grounds for the corn and cotton crops.

I have just left the noise and bustle, the tumult and confusion, the perplexity and anxiety attendant upon a Court of Justice, and retired to this country place, and sat me down to write you a few lines in order that you, and the rest of my brethren may know, that I have lately been mercifully delivered, by the God of the Saints, from the hands of wicked and unreasonable men. I sent you a letter last Oct. which I suppose you never received: it was written soon after Oct. Court, at which time my persecutors got their suit put off and indicted me again, on account of the letter that you published in the Times & Seasons, which states that “false accusation” was made against me. I gave security, in both cases, to the amount of \$2,300; but

have been obliged to remain here till the present time, under circumstances which have prevented the spread of the gospel to any considerable degree. But this, you know, is the means that this generation make use of, to prevent the spread of truth; that is, by endeavoring to destroy the reputation of those who proclaim it to the world. Both cases have now been thrown out of Court without the complement of a trial, being deemed unworthy of notice, so that I am now honorably delivered from my bonds, for which I feel disposed to render thanks to that Being who has always supplied my wants, and who has preserved me in the time of my severest trials. Two eminent Lawyers, H. Sumner, & A. W. Thompson Esqrs undertook my defence without any prospect of compensation from me, for which they have my thanks, and may the God whom the saints worship reward them.

The seeds of truth are sown in the hearts of some of the people here; and I trust that ere long they will spring up and bear fruit. I expect to continue to travel, and administer the words of life to the people of this southern land.

I am made to rejoice when I hear of your prosperous and peaceful condition, under the administration of just and equitable laws—Give my love to all the faithful saints. May the Lord bless you, keep you humble, and preserve you blameless until the day of his coming, Amen.

I am, as formerly, your Brother
in the Gospel bonds.

L. M. DAVIS.

Cross Keys Union, S. C. March 10, 1841.

TO THE SAINTS ABROAD.

The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this the corner stone of Zion. Here the Temple must be raised, the University be built, and other edifices erected which are necessary for the great work of the last days; and which can only be done by a concentration of energy, and enterprise. Let it therefore be understood, that all the stakes, excepting those in this county, and in Lee county, Iowa, are discontinued, and the saints instructed to settle in this county as soon as circumstances will permit.

JOSEPH SMITH.

City of Nauvoo, Hancock co., Ill.,
May 24th 1841.

Barslem, 29th March, 1841.

ELDER D. C. SMITH,

I sit down in haste, at this time, to give you an account of the prosperity of the work of God in this region, as I expect to leave here for Manchester to-morrow morning in company with Elder Woodruff, who is now here, to attend the general conference on the 6th April; after which, we expect, as soon as our circumstances will admit, to leave England for home. The Steam Ship carrying the Royal Mail, will sail from Liverpool on the 3rd April, and will carry a letter to you six weeks before we shall reach it we have a good passage. The work is prospering in this country steadily, and with majesty and power, truly worthy the cause of truth; hundreds are embracing the gospel, and thousands are rejoicing in the truth. To give your readers a proper account of the progress of the work I will give you an extract from the minutes of our quarterly conference held in the Magistrate's Assembly room in Stauily, on the 28th March.

Meeting was called to order by Elder Woodruff at half past ten in the morning, Elder G. A. Smith was chosen president, and Asa Shaw and T. Filcher were nominated clerks; and as the assembly was large Elders Payer, Simpson, Taylor and Bowers, were appointed to preserve the order of the day. There were represented 17 branches, 663 members, 19 elders, 54 priests, 25 teachers, 14 deacons; showing an increase since I first came to the Potteries of 570, including those who have removed, and an increase of 141 in the last three months. The conference then proceeded to ordain 5 elders, 8 priests, 4 teachers, and 1 deacon. The voice of the meeting was called on each one separately and unanimously carried. The meeting then adjourned until half past two o'clock, and met according to appointment, and was called to order by the President, who opened by prayer.

Elder G. A. Smith then mentioned the case of Jas. Monford, and called upon Elders Woodruff and Cordon to make some remarks, who stated the case to the meeting, informing them that Br. Monford had been disfellowshipped by the council of officers, for using magic, and telling fortunes &c. and enquired of the meeting if they sanctioned the proceedings of the officers, which was done by a unanimous vote.

Moved, and carried, that letters of recommendation and acknowledgement of gratitude for their labors be presented to Elders W. Woodruff and G. A. Smith.

Suitable instructions were then given to the officers by Elders Woodruff and Smith, Elder Woodruff then administered the sacrament.

The minutes of the Conference were then read and accepted, there being present 18 elders, 34 priests, and 11 deacons.

Conference was dismissed with prayer by the President.

G. A. SMITH, Chairman,

G. SHAW, } Clerks.
T. FILCHER }

March 30th.—Star office Manchester.

After a ride of forty miles, Elder Woodruff and myself, arrived in safety at Manchester;

Elder Pratt and family are in good health, all the Twelve are expected at Manchester this week. We have just received the 7th No. of the Times and Seasons, and three Nos. of the Gospel Reflector, published at Philadelphia, and also a letter from Joseph Smith, with other papers from home. I feel very glad to get so good news from home. Br Joseph's letter is very interesting. Please remember me to all my friends, my aged parents in particular.

G. A. SMITH.

Burslem, 29th March, 1841.

Br D. C. SMITH—

The following is a brief sketch of my journey from London to this place, Elder Kimball left London on the 19 Feb., I left on the 26th, and arrived at Bristol on the same day, where I found Elder Kington, who was busily engaged in the work of the Lord in that city, and had established a small branch of 14 members, I tarried here a short time, and preached three times in a theatre, had full congregations, good attention, and baptized one, and there appears a good prospect of a work in that city. Population of Bristol 200 000. While there, I visited the suspension bridge now erecting across the river Avon, at St Vincents Rocks, Clifton; which bridge is 100 feet in height above the river, and 700 in length. I spent one evening in Monmouth, on the borders of Wales, preached to a full congregation, several offered for baptism after meeting. On the 8th March, I attended a conference in Garway, Elder Levi Richards was chosen President, James Morgan Clerk, heard four branches represented containing 134 members: three were ordained to the ministry. I also preached at Ldgwardine, Shucknall Hill, Leadbury, Dymock, and Turkey Hall, to full congregations, and find the work of the Lord still progressing throughout that region. The excitement upon the subject in the city of Hereford has been so great, that it has assembled together in the Market place 3000 persons at a time, to hear something upon the cause of Latter Day Saints. On the 15 March, I attended the Gadfield Elm Conference, which met at the Gadfield Elm Chapel. Elder W. Woodruff was chosen President, John Hill Clerk, and heard 18 branches represented, containing 408 members, 8 elders, 32 priests, 11 teachers, 1 deacon; when such business was transacted, as was deemed necessary.

I also met large congregations at Keyesen, Street, Coldville, Browcut, Dunclose, Frooms Hill, and Stanly Hill, and left many churches on the right and left, which time would not permit me to visit. I also met with the Frooms Hill Conference on the 22nd March, at Stanly Hill, Herefordshire, there being present 1 of the traveling high council, 2 high priests, 20 elders, 31 priests, 9 teachers, 2 deacons. Elder Levi Richards was chosen President and Elder Woodruff Clerk. On this occasion, I heard represented 30 branches, containing 937 members, 24 elders, 66 priests, 27 teachers, 7 deacons and 6 were ordained to the ministry. The sum total represented at these conferences is as follows: 1539 members, 36 eld. 103 priests, 41 t'h's. 7 deacons, all of which have embraced the work in that part of

the vineyard, in the term of one year, besides many members and officers, who have emigrated to America: and I am happy to say that the saints and the officers, and members, have universally been ready to hearken to counsel, and give heed to our instructions, and it was with no ordinary feelings, that I took my farewell of those churches who have been so ready to receive and embrace the truth. I called upon the saints in Birmingham and Grits Green. but had not time to hold any meetings among them. I arrived in Hanly on the 25th where I had the privilege of again meeting with Elder Smith, and was rejoiced to find the churches universally prospering in Staffordshire. I spent one evening with the church at Longton, and baptized 7, and have had the privilege of sitting with Elder Smith in the Staffordshire Conference, the minutes of which he has already presented before you, we now feel that our labors are about closing in this land at present, as the Manchester Conference will be the last we shall hold in England, during this mission, as we shall then immediately leave for home, and I truly feel thankful unto our Heavenly Father, for his mercies unto me and my brethren since we have been in this land, for great has been the mercy of God unto us, at the same time we also rejoice at the prosperity of the saints in Nauvoo, and the progress of the work throughout the United States; and my prayer is, that the Lord will bless us in returning to the bosom of our families, and the society of the saints.

W. WOODRUFF.

NAUVOO LEGION.

HEAD QUARTERS, NAUVOO LEGION, }
CITY OF NAUVOO, Illinois, }
May 25th, A. D. 1841. }

GENERAL ORDERS.

The 1st Company. (riflemen) 1st Battalion, 2nd Regiment, 2nd Cohort, will be attached to the escort contemplated in the general orders of the 4th inst., for the 3rd of July next.

In forming the Legion, the Adjutant will observe the rank of companies as follows; to wit:

1st Cohort—the flying artillery first, the lancers next, and the riflemen next—visiting companies of dragoons next the lancers, and cavalry next the dragoons:

2nd Cohort—the artillery first, the lancers next, the riflemen next, the light-infantry next, and the infantry next—visiting companies in their appropriate places on the right of the troops of their own grade: the ranking company of the 1st Cohort will be formed on the right of said cohort, and the ranking company of the 2nd Cohort will be formed on the left of said cohort,—the next on the left of the right, the next on the right of the left, and so on to the center. The escort will be formed on the right of the forces.

JOSEPH SMITH,
Lieutenant General.

JOHN C. BENNETT,
Major General.

THE JEWS.

The following extracts are taken from *Dea Orient*, a German newspaper. They seem to be taking a movement among the continental Jews in relation to the late crisis in Syria.

We have a country, the inhabitation of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe. Environed by the deep delled Taurus, the lovely shores of the Euphrates, the lofty steeps of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land, situate at the farthest extremity of the sea which connects three quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion and the rich coasts of Lithuania, near to both the Red sea and the Persian Gulf; the perpetual courses of the traffic of the world, on the way from Persia and India to the Caspian and Black sea; the central country of the commerce between the east and west.

Every country has its peculiarity; every people their own nature. Syria, with its extensive surrounding plains unfavorable to regular cultivation, is a land of transit, of communication, of caravans. No people on the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously to the temperate inhabitants, but not for the heavy soils of the ruder north. In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000. The Arab has maintained his language and his original country: on the Nile, in the deserts as far as Sinai and beyond the Jordan, he feeds

his flocks on the elevated plains of Asia Minor. The Turkoman has conquered for himself a second country, the birth-place of the Osmon; but Syria and Palestine are depopulated; For centuries the battle field between the sons of Altai and of the Arabian Wilderness, the inhabitants of the west and the half nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syrian. A chaotic mixture of all tribes and tongues remnant of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins of Jerusalem. The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet, ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

Think you that Mehemet Ali or the the Sultan in Samboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country? Our probation was long in all countries, from the North Pole to the South there is no trade, no art which we have not practised; no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east? People of Jehovah, raise yourselves from your thousand years slumber! Rally round leaders! have really the will; a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the Temple on Zion greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict.

POETRY.

[For the "Times and Seasons."]

On the Death of President Harrison.

BY MISS ELIZA R. SNOW.

*"Now to his ashes, honor—peace be with him,
And choirs of angels sing him to his rest."*

Why flows that strain of deep-ton'd sympathy?
Columbia mourns a great calamity!
What is that sorrow? 'Tis a country's grief:
Earth's proudest nation, mourns her highest Chief,
Who, like the rising sun, just usher'd forth,
Then disappear'd to shine no more on earth?

Our country's genius, ever wont to soar
Has never bow'd to grief like this, before;
'Tis true, she's mourn'd a fav'rite Washington, }
Her first born Chieftain; and a Madison— }
Monroe, and Adams, and a Jefferson;
But their high office had been re-supplied;
They'd left the Hall of Justice ere they died—
They'd clos'd their services, and had retir'd,
And in retirement's soft repose expir'd.

But *this* bereavement, comes with heavier tread,
And from the nation, takes her *acting* head;
Whom a free people's suffrage plac'd on high
To guide her helm, beneath a threat'ning sky!
Death aim'd an arrow at our highest trust
And laid the choice of millions in the dust!
Spread wither'd hopes and palsied prospects round
And into sorrow, chang'd the festive sound!
Columbia's willows now are bending low—
Our country's tears in lib'ral torrents flow.

Weep! weep Columbia! tears will grace thee now,
While grief lies heavy on the nation's brow;
Well may thy children now unite to spread
A wreath of sorrow o'er the Hero's head—
Unite to mourn our country's Chieftain gone—
The honor'd, lov'd, lamented Harrison,
And bow submissive 'neath the chast'ning rod
And humbly own the mighty hand of God!

City of Nauvoo, May 21st, 1841.

From the Peoria Register.

DUEL NEAR SPRINGFIELD.

We learn from Captain Field, of the steamer *Glaucus*, that a duel was fought near Springfield, our state capital, on Tuesday last, in which one of the parties, named Shaw, was killed. The only additional particulars we could learn are these: A challenge passed between two men, of whom Dr. Meriman was the second of one, and Mr. Shaw of the other. Arriving on the ground,

Shaw's principal did not appear, and Shaw was of course obliged to take his place.— At the first fire he was shot through the head and died instantly. The assassin fled to Beardstown, whence he took passage in a boat down the river before the news of the affair arrived.

DROWNED, in Bear Creek, Adams co., on the 29th ult., Mr. Benjamin Franklin Miles. He was engaged at work on the mill dam, and, while reaching for something, his feet slipped, and he fell into the water, and was carried away by the current. His body was not found until the following day.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

- Lieut. Gen. Jos. Smith,
- Maj. Gen. J. C. Bennett,
- Brig. Gen. Wilson Law,
- Brig. Gen. D. C. Smith,
- Col. Wm. Law,
- Col. John S. Fulmer.

Nauvoo, April 30th 1841.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 23, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dy Stuffs, all of which he will sell low for ready pay only.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th. 1841. 13-4t
C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

WANTED by the Subscriber, a good Book Binder; none but those who are thoroughly acquainted with the business need apply.

E. ROBINSON,

Nauvoo May 1, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

- City of Springfield, I. H. Bishop.
- City of Quincy, S. B. Stoddard.
- Victoria, Knox co. John Gaylord.
- Mt. Pulaski, Logan co. Jabez Capps.
- Pleasant Vale, Pike co. Wm. Draper
- Pittsfield, Pike co. Harlow Redfield.
- " " D. B. Bush, P. M.

PENNSYLVANIA.

- City of Philadelphia, Joseph H. Newton.
- " " Erastus Snow,
- Centreville, Crawford co. Stephen Post.

NEW YORK.

- City of New York, George J. Adams.
- " " L. R. Foster
- City of Albany, Albert Brown.
- West Leyden, Lewis co. J. L. Robinson.

NEW JERSEY.

- Recklesstown, W. I. Appleby.

NEW HAMPSHIRE.

- Gilsum, Chilon Mack. P. M.
- Lisbon, Grafton co. Zaddock Parker.

SCOTLAND.

- City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

- John E. Page, Orson Hyde,
- Daniel Tyler, Wm. O. Clark,
- Z. Coultrin, John Cairn,
- Lorenzo Barnes, Joseph Ball,
- J. Savage, Samuel Parker,
- Daniel Shearer, Robert P. Crawford
- Henry Lumereaux, James Standing,
- J. M. Grant, L. M. Davis,
- Joshua Grant, F. G. Bishop,
- G. H. Brandon, John Riggs,
- Lorenzo Snow, James Blakeslee,
- Norman Shearer, F. D. Richards,
- A. B. Tomlinson, Elisha H. Groves,
- Charles Thompson, Ben. Johnson,
- A. L. Lumereaux, Robert Snider,
- Wm. Smith, E. H. Derby,
- Julian Moses, Z. H. Gurley,
- H. Sagers, G. W. Harris.
- Amasa Lyman, David Evens
- Daniel S. Thomas, Jesse Turpin.

TENNESSEE

- Pekin, Jackson co. Wm. R. Vance.
- Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

- Centre Point, Monroe co. Wm. Dixon.

OHIO.

- Kirtland, Lake co. Almon Babbit.
- " " W. W. Phelps.
- West Milton, Dr. Harvey Tate.
- Andover, Ashtabula co. James M. Adams
- Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

- Pleasant Garden, Dr. Knight.

LOUISIANA.

- City of New Orleans, E. G. Terrill.

ENGLAND.

- City of Manchester, P. P. Pratt.
- City of Preston, J. P. Fielding
- City of London, H. C. Kimball.
- " " W. Woodruff.
- " " G. A. Smith.

ISLE OF MAN.

- Douglass, John Taylor.

The Times and Seasons,

Is EDITED BY

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

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

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 16.] CITY OF NAUVOO, ILL. JUNE 15th, 1841. [Whole No. 28.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 15th, 1841.

TO THE SAINTS.

There being many saints from this land, and also from Europe making preparations to leave the home of their fathers, to seek a location with the saints of God in this place. Before they start upon such an important journey we would ask, what are the motives, that induce you to do so? Have you counted the cost, and endeavored to arrive at just conclusions on the subject? If worldly advantage, wealth, and influence be the motives that propel you forward, and cause you to break the ties which bind you to your friends and neighbors, and locate yourselves with the saints, we are very certain that you will be disappointed. If, it is because you are convinced that it is a duty required of you by your Heavenly Father, and because you delight in the society of the saints, and prefer the prosperity of Zion to your chief joy, and are willing to suffer affliction with the people of God, then we can hail you with pleasure and delight.

The happiness and enjoyments of the saints, greatly depend upon the motives which predominate in their minds, when they remove here. We have seen so many, who have been disappointed, and discouraged when they have visited this place, that we would have imagined they had never been instructed in the things pertaining to the kingdom of God, and thought, that instead of coming into a society of men and women subject to all the frailties of mortality, they were about to enjoy the society of the spirits of just men made perfect, the holy angels, and that this place should be as pure as the third heavens. Here, they expected no jarring string, but uninterrupted harmony; no discord and confusion, but all order and beauty, no sickness or death, but eternal youth beaming on every countenance. But

when they found that this people were but flesh and blood, subject to like passions with themselves, many in poverty and in distress, then their hearts have sunk within them, their confidence has departed, their courage has forsook them, their religion followed in the train, and they have reflected on themselves for ever taking the first step towards the place; and like the children of Israel, at the time when the ten spies returned from the land of Canaan, they have been desirous to choose them a captain to lead them back. We cannot imagine, how such wonderful ideas ever should take possession or be entertained by any one conversant with the bible. How can it be otherwise, but that, in a society like this, composed of people from every state, and different nations of the earth, with their peculiar views, and prejudices of education, there will be some differences of sentiment, manners and customs, and it will be some time before the whole can be harmonized, be one in heart, and in purpose, and become the Zion of the Lord.

Indeed, from the scriptures, it will be apparent that many false brethren, many hypocrites, will continue to gather with the saints, and will have a name and place among them until the harvest shall come; then the tares will be consumed, and the wheat gathered into the garner. The parable, of the Kingdom of Heaven being likened to a net cast into the sea which enclosed fish of every kind, is so plain, "that a wayfaring man, though a fool need not err therein." Yet, notwithstanding the plainness of the scripture on this subject, the brethren are astonished, perplexed, and disappointed if all the brethren do not answer the description of good fish, and the sight of a *gar* or *cat fish*, throws them into despair and anguish, and they feel no disposition to associate with such company.— We admit the fact, that there are some unworthy the characters of saints of the Most High, but there are others, and we presume an overwhelming majority, who are honorable and virtuous

men, who have stood firm and unshaken in times of sorrow and distress; maintained their integrity in the face of tortures and death, and with whom it is a privilege for men or angels to associate with.

If the brethren, who feel themselves so much disappointed, would dig a little deeper than the surface, and could see the precious metal at the bottom of the furnace, they would probably feel more satisfied. While the metal is in the furnace, it sinks to the bottom, but the refuse rises to the top, and presents no very pleasing appearance; and a stranger upon a cursory examination might say; there is no gold there, See! it is all dross.

The brethren forget, that this is a state of trial, and the Almighty has designed to bring us together, to refine and purify his saints; consequently we are not perfect, but only, in a situation where we can become perfected; and while through the fiery ordeal, every evil passion, every thing false, vain and wicked immediately presents itself to the view of our brethren, and to the world, but the gold remains concealed. Let not these things discourage our brethren. Be not too hasty in your conclusions; but remember that while in this state of being, we are all subject to temptation, the enemy has great power, but by and by the saints shall overcome, and shall shine forth in the kingdom of their father.

In conclusion, we would press upon our friends who may feel disappointed in not finding the saints *angels*, to first cast the beam out of their own eye, and then they will see clearly to pluck the mote out of their brother's eye.

AMERICAN ANTIQUITIES—MORE PROOFS OF THE BOOK OF MOR-MON.

We feel great pleasure in laying before our readers the following interesting account of the Antiquities of Central America, which have been discovered by two eminent travellers who have spent considerable labor, to bring to light the remains of ancient buildings, architecture &c., which prove beyond controversy that, on this vast continent, once flourished a mighty people, skilled in the arts and

sciences, and whose splendor would not be eclipsed by any of the nations of Antiquity—a people once high and exalted in the scale of intelligence, but now like their ancient buildings, fallen into ruins.

From the (New York) Weekly Herald.

Since the Introductory address of Mr. Stephens, which was noticed in the Herald last week, Mr. Catherwood has completed his course of two lectures, on the Antiquities which he has visited in the ruined cities of Central America. Mr. Catherwood and Mr. Stephens left New York in the month of October, 1839, to examine these memorials of a people lost, and landed at Balize, in the Bay of Yucatan, or Honduras, the English Settlement, so remarkable for its produce of mahogany. From thence the travellers proceeded through the interior of the country, into the State of Honduras, one of the States of Central America, and to Copan, where a mass of antiquities was found. This city was situated on the banks of the river Copan, and its ruins consist of massive stone walls, enclosing a considerable space, statues, columns carved to a resemblance of human figures, alters, with base reliefs, and pyramids.

The statues here were of very rich carved work; some of them were the idols or divinities of the ancient inhabitants; and not a few were decorated with ear rings, bracelets, and complicated head dresses, the backs and sides being ornamented with festoons and hieroglyphic characters. The lecture, descriptive of these ruins, was illustrated by a plan of the city of Copan, called by the natives *Las Ventanas*, or *The Windows*, from the appearance of a part of the wall overlooking the river. Several large drawings, representing the carved objects, were also exhibited.

The second lecture commenced with descriptions and illustrations of the ruins of *Santa Cruz del Quicho*, once one of the most important cities of Central America, which the lecturer visited after leaving Copan.—This city, he said, had been of immense extent, but its houses had wholly disappeared, and nothing remains but a ruined Palace and Fortress. The fortress, which guarded the entrance to the Royal Palace, is still in a good state of preservation, and is unapproachable, except by a causeway from one point. The space of ground in front of the Palace has an area of a thousand square feet, and bounded by massive stone walls, on which are painted figures of various animals. In the centre of the place rises a singular edifice, which is designated the Place of Sacrifice. Of this, the lecturer exhibited a drawing, a sketch of which was taken, during its exhibitions for the Herald, by an incomparable artist, and will appear in our columns hereafter.

This building was forty feet square at the base, and thirty feet high, with a flat, level, but now ruined space on the summit, of twelve feet square, where it is believed an idol was once placed, and human sacrifices were offered up by the the ancient inhabitants to their divinities. Access to the top is

attainable only on one side, by a flight of steep steps, the remaining three sides being very precipitous. The whole structure is still distinguishable. In the distance are seen portions of the massive walls or battlements, of which the drawing gives a representation. From a Spanish Priest, with whom the lecturer met in his travels, he learned that a cave in this vicinity had been discovered, containing skulls of a size much larger than the natural head, with many relations to the conformation of the skull of the Indians who are found in that country, of whom *en passant*, it was remarked that many had embraced the Catholic faith, but had intermixed therewith some of their own heathenish rites. The lecturer also observed, that in that neighborhood the same language was used, as in Yucatan and Central America.

Leaving the City of Santa Cruz del Quiche, the travellers arrived, after several day's journey, at *Grueque tenango*, which, like the former city, was found to be of considerable breadth. Here were found pyramids, which there was some reason to believe contained spacious chambers; but on attempting to dig through the side of one of them, stone and mortar alone were met with. In a small adjoining stone cave, or sepulchre, several *Terra cotta* vases were discovered similar to those found in Italy, called the Etruscan vases. The sepulchre was not sufficiently spacious to contain a body laid out at length but there were the remains of a skeleton which had evidently been doubled up. Other sepulchres were opened, but no skulls were discovered by which a correct judgment could be formed of the people or the race by whom these places had been designed and occupied. For what uses these vases had been intended, the lecturer could not conjecture. He exhibited them to his audience, and there were still observable, painted ornaments inside, and outside, as a part of the vase, were manufactured representations of foliage and the grape.

They next passed to Ocosingo with much difficulty, the native Indian tribes being exceedingly reluctant to visit these ruins, and without a guide the journey was almost hopeless. Chance, however, threw a guide in their way; and the journey was made on horseback through a dense forest, in which the lemon tree was very abundant. At Ocosingo, there are five spacious terraces, and a pyramidal structure, 50 feet in front, and 35 feet deep, with door ways ten feet wide.—Over these door ways are stucco ornaments, which reminded the travellers of the winged globe found over Egyptian portals. These doors led to an ante-chamber, and opposite to them was another door, which was blocked up with rubbish, in which was a large quantity of wood, as hard as *lignum vitae*. This door way excited much interest. The Indians believed that beyond it was a cavern which, if an entrance could be effected, would lead the travelers to Palenque in three hours—a distance otherwise of 150 miles. The travellers vigorously engaged in the enterprise, and gained access through the doorway, but they found it was merely an entrance to an apartment ten feet square, ornamented with

stucco and painted figures. The place, however, was so hot, and close, and offensive, that they could not long remain to examine its structure; but they remained long enough to ascertain that at the bottom was a bituminous substance, like the bitumen used by the Egyptians to embalm the bodies of their dead.

The great object of their research was Palenque, which is situated in the province of Chiapas, and is distant about a hundred miles from the Atlantic coast; it stands on the bank of a small river, and near a range of lofty hills. The ruins which the travellers here visited, consisted of a group of six buildings, or edifices, and an aqueduct. The palace stands on a pyramidal base, 300 feet in front, 260 in breadth, and 60 feet high. The building of the palace itself, properly so called, is 228 feet in breadth, facing towards the east. The front is divided into fourteen door ways, with fifteen on the eastern front, each pier being ornamented with one or more figures in stucco, beautifully sculptured and painted. A double corridor, nine feet wide, and twenty feet high, extends all round this building, and altogether, in admeasurement, it is 300 feet. The roofs are a sort of arch, which come nearly to a point, and are constructed of stones which overlap each other, the summit being covered with stones that are large and flat. They are built on the same principle as the Cyclopean structures, which are met with in Greece and Italy.

Passing into the structure, of which a ground plan was exhibited, there is found a court yard, 80 feet by 70, with descending steps, 30 feet wide, which are flanked by nine colossal figures in stone, each thirteen feet high and in good preservation. Opposite to them are similar figures; all the piers of this court were ornamented with painted stucco figures (of admirable consistency and nearly as hard as stone,) some consisting of groups, and some of single figures only.

Their bodies are painted of a red color, which appears, in that country, to have been the color universally used in painting bodies. This is the case also with Egyptian figures, the Egyptians always represented their own nation as red, Europeans as white, and Africans as black. Their Divinities were all represented of a red color. Of these sculptured piers there are many still remaining, the figures of which are surrounded by richly ornamented borders; they are about ten feet high, and six feet wide.

The second court is then seen, and like the principal court, is encumbered with trees, large stones, and rubbish. This court yard is eighty feet by thirty, and is ornamented with stone figures and hieroglyphics.—On the western side of the edifice several of the piers are in good preservation, with stucco ornaments. A tower is found in the interior of this structure 30 feet square and about 40 feet high, the two upper stories of which have fallen down; it has a smaller tower, however, inside, which may be ascended by a stone staircase. Near to this is a long narrow chamber, 70 feet in length, on one side of which is a richly sculptured tablet, surrounded with stuccoed verdure. Passing

from this, by a flight of descending stairs, the travellers came to three corridors, each 180 feet long. They extend the whole breadth of the building, and are very gloomy, requiring torch lights in their examination.

These corridors are not ornamented, but they contain several stone tables or beds about six or seven feet in length which were supposed to have been used as grateful and cool couches, when the inhabitants retired in the heat of the day. The Palace also contained a small private chapel or altar, which had probably only been used by the inmates of the Royal Family. The other rooms, which were numerous, generally displayed the remains of rich ornaments of Stucco, painted, the paintings in some instances being discovered to be five different subjects painted over each other. The travellers slept in the outer corridor, where they were exposed to terrific storms of thunder, lightning, and rain, which almost uniformly came on in the afternoons and nights.

Besides the Palace there were other structures, which are called "stone houses," and which the travellers supposed to be temples. The first was situated on a pyramidal base of 110 feet on a slope, and the whole were covered with forest trees of a large size. This "stone house" was described with five doors and six piers, and as measuring 76 feet in front, which is ornamented with hieroglyphics and stucco figures, representing a female holding a child in her arms. This house is situated 300 or 400 feet southwest of the palace, and so densely surrounded by forest trees, that it is not discernible even a few feet distant, and without the aid of a guide the ruins would not be discovered, though lying at the travelers' feet. In the interior are found massive stone tablets, thirteen feet long, each tablet having 240 squares of hieroglyphics. Of the uses of this building no satisfactory conclusion can be arrived at; while the travellers supposed it to be a temple, and the Indians called it the school, some Spanish priest has described it as a place of justice, and the tables of hieroglyphics as the tables of the law; and not the least interesting feature, in connection with these tablets, is, that the same hieroglyphics are used there, as were used at other very distant places.—There are three other stone houses, very much of the same description, but instead of tablets of hieroglyphics, they contain tablets of sculptured figures. In one of these there is an altar, which bears a large stone tablet, representing two singular personages opposite to each other, making offerings to an object, represented on the tablet as supported by two figures with rows of hieroglyphics on each side. The two figures standing one on each side of this tablet, have the peculiar facial angle before described, with noses and eyes strongly marked, representing a race of people totally different from any now seen on this continent. The head dress of one is coarse and complicated, consisting of leaves and plants, interspersed with the beaks and eyes of birds, and also a tortoise. A leopard's skin is thrown over the shoulders, and the figure is represented with sandals and with ruffles round the wrists and ankles.—The other figure has a head dress composed

of a plume of feathers, in the midst of which a bird may be distinguished, and beneath, certain hieroglyphics which, unfortunately cannot at present be read.

A tablet, or small plaster cast, which was a fac simile of one, of the tables of hieroglyphics, seen in these ruins, was exhibited by the lecturer to his audience.

Another of these houses was represented by a drawing of which we shall hereafter give an engraving. It has a double platform, the first of which is 60 feet high. The steps were said to be from 80 to 90 in number, and the upper part of the building to be richly ornamented. Inside the building there are recesses which contain stone tablets of rich and beautiful workmanship. The principal ornament is a cross, but it has no resemblance to the cross of the Christians.

While there the lecturer dug up a statue ten feet high, very much resembling in its general proportions some of the Egyptian statues.

It remained now only to describe the Aqueduct. This structure was by the side of the great palace: it was 200 feet in length, as far as could be explored. 12 feet high, and 6 feet wide; with a large body of water passing through it still. There were several other small buildings, which do not cover a large extent of ground. No other were heard of by these travellers in that neighborhood, but so dense is the forest that it is impossible to penetrate many yards in any direction, for these ruins are literally imbedded in a forest of mahogany, and ceiba, and India rubber tree, with a great variety of other descriptions, no human inhabitant remaining to relieve the solitude. Of *Uamal*, which is situated in Yucatan, a country, in breadth about 200 miles by 300 in length which is doubtless covered by the ruins of former magnificence, and the memorials of early civilization, he could say but a few words, as a full description would occupy more time than he could then command. The buildings are numerous—they are in a good state of preservation, but they are of a character distinguished from those at Palenque and Copan, not having either statues or bas reliefs. The fronts were, in some instances, 300 feet in length, and they were richly ornamented with sculptured stone, a specimen of which the lecturer exhibited, to give some idea of the workmanship, at a time when the use of iron was unknown. The lecturer supposed the chisels then in use to have been of copper, but that those people had some mode of hardening copper which is unknown to the present generation.

These travellers visited eight ruined cities, situated at great distances apart, to which they had to travel by roads of the worst possible description.

On Friday last eleven wagons passed through this place with families for the City of Nauvoo, Illinois, the Mormon city. More, we learned from one of them, are to follow soon. They are all from Chester co. Pa.—Journal.

EXTRACT FROM THE JOURNAL
OF HEBER C. KIMBALL:*The battle of Crooked river—Death
of D. W. Patten.*

It will not be expected that I should recapitulate the circumstances which then transpired, which were of an extraordinary character, as numbers have written on the subject: suffice it to say, that the Saints suffered privations, hunger, abuse, cold, famine, and many of them death. Yes, the blood of the Saints has stained the soil of Missouri, for which the King of Kings and Lord of Hosts will recompense upon her, the punishment of her crimes.

From about the 6th of August, until the 1st of November, it was a continual scene of agitation, and alarm, both by night and by day. The enemies of righteousness were determined to overthrow the Saints, and regardless of all law, (which was trampled upon with impunity,) they made every preparation, and used every means in their power to accomplish their unhallowed designs.

The Saints, tenacious of their liberties, and sacred rights, resisted these unlawful designs, and with courage worthy of them, they guarded their families and their homes, from the aggressions of the mob, but not without the loss of several lives, among whom was my much esteemed and much lamented friend, Elder David W. Patten who fell a sacrifice to the fell spirit of persecution, and a martyr to the cause of truth. The circumstances of his death I will briefly relate.

It being ascertained that a mob had collected on Crooked river in the county of Caldwell, a company of sixty or seventy persons immediately volunteered from Far West to watch their movements and repel their attacks, and chose Elder Patten for their commander, they commenced their march about midnight, and came up to the mob very early next morning, and as soon as the brethren approached near to them, they were fired upon, when Capt. Patten received a shot, which proved fatal; the mob after firing, ran away. Several others of the brethren were wounded at the same time, some of whom afterwards died.

Immediately on receiving intelli-

gence that Brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see me. He was conveyed about four miles, to the house of Brother Winchester. During his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there.

He lived about an hour after his arrival, and was perfectly sensible and collected until he breathed his last.—Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the gospel which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and its horror. Speaking of those who had fallen from their steadfastness, he exclaimed, "O that they were in my situation; for I feel 'I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me,' &c.

Speaking to his beloved partner, who was present and who attended him in his dying moments, he said, "whatever you do else, O, do not deny the faith!" He all the while expressed a great desire to depart. I spoke to him and said, "Brother David, when you get home I want you to remember me." He immediately exclaimed "I will." At this time his sight was gone. We felt so very much attached to our beloved Brother, that we beseeched the Lord to spare his life and endeavored to exercise faith in the Lord for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his "desire was to be with Christ which was far better." A few minutes before he died he pray-

ed as follows: "*Father I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself.*" and then said to those who surrounded his dying bed, "*Brethren, you have held me by your faith, but do give me up and let me go I beseech you.*" We then committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the church and a blessing to the Saints: and whose faith and virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the church of Christ from generation to generation.

It was indeed a painful circumstance to be deprived of the labors of this worthy servant of Christ, and cast a gloom upon the Saints: yet the glorious and scaling testimony which he bore of his acceptance with heaven, and the truth of the gospel, was a matter of joy and satisfaction not only to his immediate friends, but to the Saints at large.

COMMUNICATIONS.

May 8th 1841.

DEAR BROTHER:—

I have the pleasure to inform you that I have arrived at Armstrong County, Pa. where I have held several meetings among the brethren. The course of truth in this part of the vineyard is moving with a slow but steady pace. The brethren are in good spirits and strong in the faith and appear liberal towards our public works, and have received and treated me very kindly since I have been here. I have held several meetings, and baptized three. I find plenty to do; there are calls for preaching on every hand—the people say they "never heard it after this sort." Next Saturday, I have to attend a conference among the brethren: it is expected there will be a great assembly on the occasion. I have preached so much since I have been here that I am quite hoarse. I have frequently desired to have you here to help me to proclaim the everlasting gospel, the obedience to which will make mankind heirs of the kingdom of heaven. You know "the pure testimony put forth by the spirit" will cut

its way through—but it must be put forth by the spirit, or else it will do no good. How long I shall stay in these parts I do not know, but when I leave here I intend to visit the saints in Lancaster County Pa.

May 13th I resume my pen this morning to continue my letter. I had a good meeting yesterday, the congregation was composed of Methodists, Presbyterians and Latter Day Saints. I preached from Paul's epistle to the Hebrews 2nd chap. 1, 2, 3, 4 verses. *Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip.—For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?—* The above passages of scriptures offered me an extensive field of argument upon the subject of the gospel, and, also, an opportunity of portraying the downfall of nations and kingdoms, who had not had a respect to the recompence of reward, but had been disobedient to the commands of Heaven and had, consequently plunged themselves into irretrievable woe.

I am happy to say, that the religion of Christ is continuing to gain ground in this vicinity; there is a church of about 40 or 50 members in this place, and are some of the most respectable and intelligent part of the community. It is the baser sort, and the false teachers in sheep's clothing that reject the gospel of Christ—the drunkard reviles the religion of the saints because it takes away his cup—the priests who teach for hire, and divine for money will not come to the light because their crafts will be in danger. "The heathen rage, and the people imagine vain things," and the cry of "these men that have turned the world upside down have come hither also, and "great is goddess Diana" is invariably set up by the learned theologians of the day and by their flocks, who are blinded by their teachings. When I consider

the condition of mankind, even, what are termed enlightened nations, and through the glass of scripture see manifest all their blindness, depravity, and hypocrisy, my heart sickens at the sight, and I turn away from the contemplation and I am ready to exclaim, O Lord!

How long shall such wickedness,
Be suffered in the land?
How long before thou makest bare
Thine own Almighty hand?

May 14th. I have just returned to my stopping place, from where I have been preaching. I spoke to the congregation on the subject of the gospel, and the second coming of Christ, and also the judgments of Almighty God which would be poured out upon the ungodly. I shewed from the prophet Joel, what the fulness of the gospel was, and that the spirit of God, should be poured out upon all flesh, and then the people should prophesy, dream dreams, see visions &c. I then referred to the thousand years reign of the saints, proving the same from the book of Rev., and other parts of scripture, and likewise that the general judgment would not take place until the thousand years were expired. While testifying to the truth of the gospel and proclaiming the important message of salvation, the power of the Most High rested upon me, the spirit of the Lord was manifest, believers rejoiced in the Lord and others who had stood aloof were constrained to acknowledge the truth of the message, and it is expected that some will be baptized next Sunday.— Thus spreads the work of the Lord, and numbers are added to the church daily, such as shall be saved.

15th. Saturday morning. Preparations are making for the conference. In consequence of my incessant labors, I do not feel very well, my lungs are affected through much speaking; I feel as if I could not forbear, the Macedonian cry of "come over and help us" is so frequently sounding in my ears, that I could not forbear, and have been influenced to labor beyond my strength.

I have not told you much of my journey since I left home, but will give you the particulars in my next; suffice it to say that I have been able to prosecute my journey remarkably well.—

When I left Nauvoo, I had little or no money, and had it not been for the kindness of a gentleman of the name of Mr. Silas Haight who resides in Farmington, Iowa. I do not know how I should have got along. He being on his way to St. Louis on board the same steamer, and seeing me among the deck passengers, took me into the cabin, and paid my fare to St. Louis, and then loaned me money to help me on my journey. I hope the Lord will reward him for his kindness, even a hundred fold.

May 7th. Our conference being over I am now preparing to leave for the east and pursue my journey.

I am, yours in the
bonds of the gospel.

WILLIAM SMITH.

ELDER D. C. SMITH.

NEWS FROM THE SOUTH—DISTURBANCES IN LAFAYETTE CITY.

NAUVOO, JUNE 8TH 1841.

Mr. D. C. Smith:—Dear Brother in the bonds of the Everlasting Covenant, and kingdom of Christ, set up on the earth, no more to be thrown down, nor given to another people.

It is with pleasure that I address a few lines to you at this time, to inform you of my success and labors on my late mission to the City of New Orleans. I arrived in that city on the 28th of last March, with the intention of sounding the gospel trumpet, for the first time in the ears of the inhabitants of that place. I found some few brethren there who had gone to spend the winter season, and had made themselves known as Latter Day Saints, held some meetings, and did what they could to spread the truth. They received me gladly, and assisted me in getting a house, which we hired at five dollars per week. I then published an appointment, and commenced preaching; our meetings were well attended, it was remarked by some, that we had the largest congregations of any in the place. I continued preaching and conversing with the people, until we had obtained a house in the City of Lafayette, immediately above Orleans where we also proclaimed the gospel. I need not say, that the preaching of the gospel had the same effect upon the people

here as in other places, for you well know, that when the truth is preached, it makes the devil mad, in fact, I should not think I had done any good, unless he was to rage. When he is once made mad, it is very easy to discern who his servants are; for they are the first to raise the alarm of false teachers, delusion, &c. So it is with them in New Orleans and Lafayette; for no sooner was the gospel preached, and the people began to believe and to embrace it, than the tocsin of alarm was sounded, not only from grog shops and coffee houses, but also from the pulpit, from priests of Baal and servants of the Devil, who are enemies to the gospel and church of Jesus Christ.—When the people heard of the persecution of the saints in the state of Missouri, and elsewhere, they marvelled that such acts of violence and cruelty could be perpetrated by enlightened or civilized people without some cause or other; but they soon had the privilege of seeing for themselves the course which gives rise to all our persecution and trouble; that it is, because we believe in, and are teaching others, the gospel as preached by Christ and his apostles; thus condemning the world with all their false systems and false teachings as they did, bringing down the wrath and indignation of that people upon them for exposing their wickedness. The Apostle tells us that “all who live godly in Christ Jesus must suffer persecution.”

In my preaching to the people in the south, I was very careful to prove every point of doctrine by an abundance of scripture, that those watching for iniquity should have no occasion for finding fault; then calling upon their priests or learned men who were so ready to cry falsehood, to come forward and investigate, that I was ready to meet them any time in defence of the things which I had preached to them; but this they would not do, but rather stand afar off, and cry *delusion, put them down, such things should not be tolerated*; until they at length had recourse to the last means of putting down Mormonism as they call it, which has been so often tried with as little success in other places; for it only awakens the honest in heart, and makes them the more anxious to learn

the truth of these things. They warned me in the first place to preach there no more, but as we had obtained the house from the Mayor of the city we told them that we were not under the necessity of asking them but should continue if the laws of the city would protect us. They at length assembled in a large number one evening as I was preaching, surrounded the house and commenced throwing eggs at me; but none of them hit me, but besmeared some of the ladies who chanced to sit opposite. They then rushed into the house and told the females they had better leave, if they did not wish to get hurt. Some tried to reason with them, telling them that I had preached nothing but the truth, and should not be disturbed, others, who were not members of the church, bore testimony to the things which had been preached and said they would go into the water as soon as they were worthy. The mob came prepared with tar and feathers, determined to put them on to me, but in this they were mistaken, for they were outwitted by the ladies who gathered around me like bold soldiers, and when they were permitted to withdraw, I walked out in the midst of them, and the mob knew it not, until I was out of their reach. (Old men for council but women for war.) When they found I had made my escape, they then broke the benches and windows of the house, took them into the streets, and set them on fire, raised an alarm, and called out many of the fire companies; and I have understood they whipt two men afterward who spoke in our favor.—So much for the citizens of Lafayette, but, notwithstanding all this, there are many who are honest, and no doubt will yet receive the gospel. I continued there until near the first of June, when I left for this city in company with Brother Ludington and family.—The weather being very warm there at this season of the year, and many of the people leaving the city especially those who are from the north, the remainder of which are mostly Catholics. The best time for preaching is in the winter season, as there are people there from all parts of the world. During the time I was in the city, I preached three and four times a week,

in which time, eight embraced the gospel, and many more are believing. I ordained brother Eli Terrill an elder—who expected to remain there until I return, as I expect to return early in the fall, and spend the winter, and I trust that by next spring, we shall be able to gather up quite a company of sons and daughters for Zion.

Yours, in the bonds
of the Everlasting Covenant,

HARRISON SAGERS.

TIMES AND SEASONS

CITY OF NAUVOO,

TUESDAY, JUNE 15, 1841.

THE LATE PROCEEDINGS.

Much anxiety, undoubtedly, exists in the minds of the saints respecting the late proceedings in reference to Pres. Joseph Smith, and many reports have been circulated calculated to mislead the public mind. We shall, therefore, give a brief account of the proceedings as far as they have come under our notice.

On Saturday, the 5th inst., as Pres. Joseph Smith was on his return from Quincy, to which place he had accompanied Pres. Hyrum Smith and William Law, on their mission to the East, he was arrested, at the Bear Creek Hotel, by two officers of Justice, on a warrant from Gov. Carlin, to deliver him up to the authorities of Missouri. He accordingly returned to Quincy, and obtained a writ of *habeas corpus* before C. A. Warren, Esq., Master in Chancery; and Judge Douglass happening to come to Quincy that evening, appointed to give a hearing on the Tuesday following, in Monmouth, Warren county, where the court was then sitting. On Sunday evening, he returned to Nauvoo in charge of the officers, and on Monday morning started for Monmouth, accompanied by several of his friends. On arriving at that place we found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain a sight of the prophet.

On Tuesday morning, Mr. Little, or the defence, motioned that the

case of Mr. Smith should be taken up, but was objected to by the States attorney pro tem, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

Tuesday evening, great excitement prevailed, & the citizens employed several attorneys to plead against the defendant.

At an early hour on Wednesday morning, the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison on behalf of the people wished for time to send to Springfield for the indictment, it not being found with the rest of the papers.

This course would have delayed the proceedings, and as it was not important to the issue, the attorneys for the defence admitted that there was an indictment, so, that the investigation might proceed.

Mr. Warren, for the defence, then read the petition of the Defendant, which stated that he was unlawfully held in custody, and that the indictment in Missouri was obtained by fraud, bribery, and duress, all of which he was prepared to prove.

Mr. Little then called upon the following witnesses viz: Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson who were sworn. The council on the opposite side, objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the Court through the entire day.

All the Lawyers on the opposite side excepting two viz: Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of the gentlemen above named, was to excite the public mind still more on the subject, and inflame the passions of the people against the defendant and his religion.

The council on behalf of the defence, acted nobly and honorably, and stood up in defence of the persecuted, in a manner worthy of high minded and honorable gentlemen. Some had even been told, that if they engaged on the

side of the defence, they need never look to the citizens of that county for any political favors. But they were not to be overawed by the popular clamor, or be deterred from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The council for the defence spoke well, without exception, and strongly urged the legality of the court examining testimony to prove that the whole proceedings on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption. The court, after hearing the council, adjourned about half past 10 o'clock P. M. Thursday morning, the court was opened about 8 o'clock, when the Judge delivered his opinion on the case.

He said, that the writ once being returned to the executive, by the Sheriff of Hancock county was dead and stood in the same relationship as any other writ which might issue from the Circuit Court and consequently the defendant could not be held in custody on that writ.

The other point, whether evidence in the case was admissible or not, he would not at that time decide, as it involved great and important considerations, relative to the future conduct of the different states. There being no precedent as far as they had access to authorities, to guide them; but he would endeavor to examine the subject and avail himself of all the authorities which could be obtained on the subject before he would decide that point. But on the other, the defendant must be liberated. This decision was received with satisfaction by the brethren, and all those whose minds were free from prejudice.

It is now decided that before another writ can issue, a new demand must be made by the Governor of Missouri.— Whether such a demand will be made or not, we do not know, but we should imagine not. We should think that Missouri has already earned disgrace enough, and that she would be pleased if that foul stain which now rests upon

her, was wiped from off her escutcheon. We are not informed that there has been any new demand made for the defendant or others since the reign of Governor Boggs, nor do we believe that Governor Reynolds ever will.— And we hope, that on the part of the executive of this state, these proceedings will drop, and never more be revived. What good can result from such prosecutions we cannot imagine. Surely the saints have been persecuted enough; they have been trampled upon long enough by the citizens of Missouri, and we believe they never would have made the demand for any of our brethren, if a demand had not been made for some of their citizens who had forcibly abducted several of our brethren, and without even the form of a trial, tied them up, whipt, and otherwise abused them.

It is not that the parties shrink from a fair and impartial investigation, far from it: this is what we desire, but can that be obtained in Missouri, where mobs are suffered to roam in despite of the laws and its administrators, and can with impunity commit murder and arson, upon the defenceless Mormons and no one to bring them to justice? We say no! In Missouri mobs are above the laws. They know no other bounds to their vengeance than what their wicked and vile passions dictate. For instance, the murder on Shoal creek of seventeen persons, who were moving into the country, who had committed no offence against the laws, but because of their religious tenets, were butchered in cold blood. And, we would ask where are the perpetrators? They are there yet and can unblushingly boast of their bloody achievement in that vicinity, and yet there has been no attempt to have them arrested and brought to trial. Why then are people so sensitive upon the subject of Joseph Smith and others, being given up to the Missourians? Does it arise from a sense of justice and of right, or is it because of their religion?

The conduct of our persecutors answers the question.

But what have the Saints done in Missouri for which they must suffer such persecutions?

They have after being threatened, abused, sued, harrassed by mobs, and

after appealing to the authorities in vain, dared to stand up in their own defence and in that of liberty and the laws—They have resisted oppression and injustice by every lawful means, and when they did so; they were obliged by executive power to leave their inheritances. These things are true, and can be substantiated, and whatever we have to suffer in consequence thereof, we can appeal to him “that searcheth the hearts and trieth the reins of the children of men” and say, “Thou who knowest all things, knowest that these things are true.”

We do not ask for sympathy, but fair and impartial justice from all, which, if we obtain we shall feel satisfied.

LETTER FROM THE EDITOR

AMERICAN HOTEL,
 Monmouth, Warren co., Ill. }

June 9th., 1841.

Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man in favor of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honor in the sight of all patriotic citizens who listened to the same.—He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposing council, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith.—We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous and exalted, he soared above the petty quibbles which the opposite council urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independently stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high minded and honorable gentleman, such as we have ever considered him to be since we have

had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathized with us in our afflictions, and we are indeed rejoiced to know, that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee; but the pure and patriotic feelings of christian benevolence and a sense of justice and of right.

While he was answering the monstrous and ridiculous arguments urged by the opposing council, that Joseph Smith might go to Missouri and have his trial; he stated the circumstances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial, was adding insult to injury, and then said. *“Great God! have I not seen it? Yes my eyes have beheld the blood stained traces of innocent women and children, in the drear winter, who had travelled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. ’Twas a scene of horror sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen.”*

“The Latter Day Saints, a Poem in two Cantos; by Omer, Author of “Eliza or the Broken Vow.”

We have been favored with the perusal of the above work, and feel great pleasure in recommending it to the public. It pictures the condition of the saints in their tribulations in Missouri, and also our present circumstances, in a very pleasing and interesting manner.

We are glad to hail such productions; because they tend to instruct the mind, and fix upon the memory, in poetic language, scenes of great importance, and also improve the taste of the reader.

The author, altho' young in years, has given evidence of poetic genius, which, we hope, will be cultivated, until he arrives at the acme of perfection

We are, indeed beginning to be proud of our poetic writers; and hope soon to have such a constellation in the West, as shall appear more glorious than the more favored muse in the East.

☞ For want of room, we have had to lay over several communications of interest. Among the number is Poetry on the Nauvoo Legion by "Eliza"—they will appear in our next.

☞ As this paper contains an account of the late proceedings with regard to the arrest of Pres't. J. Smith &c. we have struck off some extra copies, which are for sale at this office.

Payson, Ill. May 20th 1841.

BROTHERS SMITH & THOMPSON.

I improve the present opportunity to inform you in short, of my labors and success in the Vineyard of the Lord during the past year. I left Nauvoo in company with Elder John Herriett, soon after the conference in April 1840 for the purpose of preaching the gospel in the eastern states, we stopt in Freedom N. Y. and held 6 or 7 meetings, and baptized ten; we then went into Allegany and Livingston Counties, traveled and preached in the two Counties nearly 3 weeks, and baptized twelve, then left and by steam boats, and rail car went to Fox Island. We arrived at the north Island on the Sabbath morning, July 26th, went a distance of 4 miles to brother M. Luce's, a brother that came into the church through the means of Elder Woodruff, and was much rejoiced to find him and his family still firm in the work of the Lord. We tarried at brother Luce's over Sabbath, and then went into the South Island, and commenced our labors. We tarried and preached on the west end of the Island nearly 3 weeks, during which time there were 17 baptized. We then traveled in different places on the two Island, and continued to preach and baptize until the first of Oct., when sickness prevented. On the 9th inst Elder Herriett was taken violently sick with a fever; he had been confined but a short time, when he became sensible that his labors were accomplished. On the morning of the 13th inst, he expired (he died as he had liv-

ed) in the triumphs of faith, and could say, with propriety with the Apostle, that he had fought the good fight, and that he had finished his course, & kept the faith. The church, all as one, felt to deplore their loss, and his name and labors whilst with them, will not be forgotten whilst time shall last. His relatives, no doubt, all mourn his absence, but I trust, that God will strengthen them by his spirit, and enable them to realise that he rests where trials, troubles, & the vile hand of persecution can assail him no more.

My feelings on the occasion were inexpressible. I felt that my loss was truly great, but calling upon God, he strengthened me, and I resolved still to pursue my calling. The first of Dec., I left the island, and went on to the main land, a distance of some 15 or 20 miles, and commenced preaching, and the blessings of God attended me. Meeting houses were opened, and calls for preaching from different parts were many more than was possible for me to fill. I continued to labor with diligence and perseverance for nearly 3 months, during which time, amid the false and slanderous reports which were put in circulation by wicked and evil designing men, there were 26 baptized. After organizing them into a branch of the church, and ordaining by the voice of the same 1 elder, 1 priest, and 1 teacher, I returned to the island, and found the church in a prosperous condition; 4 had been added during my absence. I held 5 or 6 meetings after my return, and baptized 24. The church on the island when I left numbered about 70, all in good standing, and rejoicing in the blessings and gifts of the spirit. The number in all that were baptized from the time we left Nauvoo, amounted to one hundred and eleven, fifty seven of whom were baptized by Elder Herrett. I arrived at home April 30th, found my relatives and friends in good health. My prayer to God is that he will roll on his good begun work, until error and wickedness are swept from the earth, and truth and righteousness reign in stead thereof, and until the servants of the Most High shall cease from their labors and rest with their Savior in his peaceful kingdom. In hope of which, I remain

your friend and brother in the Bonds of the Covenant.

WILLIAM HYDE.

For the Times and Seasons.

PRAY WITHOUT CEASING.—St. Paul.

Dear brother in the Lord, and of the house of Israel,

Having learned from our worthy brother Hyrum Smith, that the Lord has revealed something relative to the fulness of the priesthood, or in other words, new things relating to that sacred order, I have thought it best to omit my second No. on "Despise not prophesyings," for a little season, until I became more perfectly acquainted with the subject, it being one of such great interest to mankind: and as I have had some knowledge of the ways of the Saints, in my intercourse with them, and in as much as we have "the more sure word of prophecy" drop a few hints in the "Times and Seasons," on that all important, and often neglected service of the saints called *prayer*. There is a manifest lack of this solemn duty among the saints abroad, and it is not impossible, but some may forget their prayers in the season thereof, at the stakes.—

Prayer is the sacred coin of the heart which buys blessings, and should be offered freely to God twice, if not thrice, a day in public and private; at home and abroad; on the land and the sea; in sickness and in health.

If God is the same yesterday, to day and forever, what excuse can a saint offer for neglecting this everlasting duty? None: in the days of Alma, we learn from the book of Mormon, page 320' (first edition) they were to humble themselves and continue in prayer both morning, midday and evening, and cry unto the Lord for every thing; and shall the saints, now, of the last days, do less and be blessed? No! pray and live: God hears prayer.—When Daniel wished to show the world, that he worshipped a God more powerful than Nebuchadnezzar, his windows being open in his chamber towards Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks before his God; as he did aforetime: yes, *as he did afore-*

time—and as all saints have always done to be blessed.

In the third century after Christ had perfected the salvation of man by his death and sufferings, Mosheim informs us, that "the Christians offered up their ordinary prayers at three stated times of the day, viz: at the *third*, the *sixth*, and the *ninth* hour, according to the custom of the Jews;" which answers to 9, 12 and 3 o'clock, as we divide time; and further, it shows the fact, that the gospel of Jesus Christ recognizes prayer as a duty in all ages.—

First among Jews and then among Gentiles; second, first among Gentiles and then among Jews. If God is God let us worship him according to his pattern. For the sake of virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, and eternal life, from henceforth, let us thank the Lord for what we enjoy, and ask him for what we need: if it is life, pray for it. If wisdom, pray for it; yea whatever thing is needed, pray for it, remembering the promise of the revelation, that, "all victory and glory is brought to pass unto you, through your diligence, faithfulness, and prayers of faith." Once for all, brethren, let us say, that there is no perfume on earth more delightful, nor no essence in heaven more precious, *than the golden vials full of odours, which are the prayers of the saints.*

W. W. PHELPS.

Copiah County, Mississippi, }
April 6, 1841. }

DEAR BRETHREN:—

I sit down this morning to give you a brief outline of my labours for the past twelve months, which, if you should think worthy to come before the public through your Periodical, might possibly prove to be of some benefit to the cause by sending some Elders into this part of the Vineyard.

I commenced preaching in Scott co., Ill., the fore part of March 1840. My health being greatly injured by exposure in Missouri, was only able to preach a part of the time; in Scott, Morgan and Green counties, I preached until December, and baptised 23; then, in company with Brothers R. D. Sheldon and Charles Crismon, I came to this State by water. After our arrival

here, Brother Crismon concluded to go to Tennessee. Brother Shelden and myself have been in this region ever since. Our calls have been so pressing (the gospel being entirely new in these parts) that we have only preached a few times in a place, consequently have baptised only 5, but there are many believing, and some have expressed a full determination to be baptised, and likely will be the first opportunity.— Brother Shelden is about returning for books and more Elders; should he fail to bring any Elders down with him, I shall be compelled to abandon several places where there is a prospect of doing much good. My appointments are generally from 4 to 6 weeks ahead of me, and it seemeth superfluous to me (as I have not long to stay) to sow so much seed and not be able to bury but a small part of it.

Elders cannot come too strongly recommended to meet the customs of the South. I am as ever, your fellow believer in the bonds of the everlasting gospel.

DANIEL TYLER.

POETRY.

[From the "Wabash Courier."]

TO MISS ELIZA R. SNOW.

Lady, a hand to thee unknown
Would pluck one lowly flower,
For thee—wilt thou not deign to own,
And twine it in thy bower?

Thy form hath never met my eye,
But I have heard thy lays,
High themes—in strains sublimely high,
Poured forth in Zion's praise.

'Tis true, thy people are not mine,
I know no creeds nor forms;
Thy light around me doth not shine,
Alone I brave life's storms.

Thy favored bark may safe outide
The storm, and reach thy home;
I, like the rock, must still abide
Amid the tempest's foam.

I would 'twere else—for I can feel
When others bow the knee;
I cannot—nay, I would not steel
My heart 'gainst holy sympathy.

I catch the music of thy song,
My bosom vibrates at the sound—
Heaven speed thee Lady! mid the throng
Of saints thou shalt be found.

Thou doest well,—raise high the strain!
Angels attune thy lyre:

Thy songs re-echoing shall remain
When other sounds expire.

Lady, my path may ne'er be thine
In this tempestuous life,
Yet oft thy tones, like balm divine,
Shall calm my bosom's strife.

Adieu!—accept the gift I bring
From Nature's wildest bower:
Thou'dst scorn a costlier offering—
Receive my simple flower.

SHAWNEE BARD.

[For the Times and Seasons.]

REPLICATION,—TO "SHAWNEE BARD."

BY MISS E. R. SNOW.

Minstrel, I'm proud to wreath my brow
With wildest, simplest flow'rs that grow;
From Zion's friends.—I scorn to bow
T' accept an off'ring from her foe.

I prize *thy* gift—it is a flower
Of noble tint, unknown to art;
'Twas rear'd in nature's holiest bower—
It is the product of the heart.

Since chas'd in exile, for the sake
Of heav'n's eternal truths, I sing;
At friendship's voice, my pulses wake.
True friendship is a sacred thing.

'Tis not the music of my strain—
'Tis not the muse's melting art—
The poet's touching strokes are vain—
The power of Truth, has reach'd thy heart.

Thy heart, unfetter'd by the thrall
Of human creeds and human forms;
Is prompt to vibrate to the call
Of Truth, when robed in native charms.

Altho' the keenest pang I've known,
Is what I've shar'd in *others'* woe;
Had not *this* "light" around me shone,
I'd fain have left the world below.

There is a higher, holier sphere,
And noble, kindred spirits there,
Above the ills that throng us here;
With whom my spirit pants to share.

But 'tis thro' suffer'ing, we must gain
Truth's acme—wisdom's high abode—
To mingle in their holy train,
Who wait around the throne of God.

Then gentle Bard, I welcome thee,
To all our joys, and sorrows too:
Cast in thy lot—salvation's free—
Thou'lt find Jehovah's promise true.

Thou speak'st of Zion: why not, then,
Run for the prize, her God awards?
Then in her cause, thou'lt wield thy pen,
And number with her sweetest Bards.
City of Nauvoo, June 14th, 1841.

[For the Times and Seasons.]

The following lines were written during the late arrest of Pres. Joseph Smith, which was instigated through the untiring malice

of Missouri persecution; and are respectfully inscribed to Mrs. EMMA SMITH;

BY MISS ELIZA R. SNOW.

I saw her in the throng, that met to pray
For her companion—torn from her away,
And from the church; thro' the device of
those,
Who in Missouri, vow'd to be our foes!
I gazed a moment, then I turn'd aside,
The agitation of my soul to hide;
And asked the Lord, to send a quick relief
To her, who ever wept o'er others' grief—
To her, whose presence heav'nly lustre shed—
Who cloth'd the naked, and the hungry fed.

Ah! why should deep, intense anxiety,
Pervade a breast where sensibility
Like hers resides? Oh! why should trouble roll
Its restless waves across her spotless soul?
Ah! why should sorrow's bitterness corrode
A heart that is sweet innocence' abode?
Why should suspense, with racking torture
bind
The impulse of her noble, virtuous mind?
Why sadness shade the brow, so wont to glow
With love's bright radiance, "chaste as winter snow"?

Why should oppression aim another dart,
To wound the peace of her oft stricken heart?

Beloved of God and every faithful saint!
Thy bosom feels what language fails to paint,
When persecution, cloth'd with heartless
pow'r,
Seeks with untiring malice, to devour
Thy head—the partner, chosen of thy heart!—
With proper def'rence, I would fain impart
A word of comfort.—God, our God on high,
Regards thy suff'ring, and his people's cry;
And will restore the absent to thy side,
And crown thy joy with virtue's sinless pride.

Shall wickedness forever triumph? No!
"The haughtiness of man, shall be brought
low"

Th' oppressor cease, and wicked men in
power,
Like hungry wolves, no more the saints de-
vour;

The time will come, when truth and right-
eousness,

Will fill the earth with peace and happiness.
City of Nauvoo, June 10th 1841.

HYMENIAL.

MARRIED—On the 7th ult. in Armstrong
co. Pa. by Elder Wm. Smith Mr. Christian
Lehman to Miss Martha Long.

Also, Mr. Joshua Helser to Miss Matilda
Clinger, all of that County.

On the 30th ult. in Geneva, Scott co. Ill.,
by Rev. David Nelson, Hazen Kimball, Esq.,
of Hancock co., to Miss Derinda Clark of
the former place.

Also, at the same time and place, by Elder
H. Derby, Mr Samuel H. Smith, of this
city, to Miss Lavira Clark, of the former
place.

On the 9th ult. In the town of Henderson,
Jefferson co. N. Y., by Elder Zenos Gibbs
Elder Briggs Alden, of Oneida co. to Mrs.
Lydia Bates, widow of Mr. Cyrus Bates.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the Times and Seasons, will issue, about the middle of July next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county, Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the *low scurrility* and personal abuse, resorted to by many of the Journals of the day; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field; he will, without respect to party, award to every individual, of whom he may have occasion to speak, the just reward of merit, without prejudice or restraint.

In contemplating the many transcendent advantages which Nauvoo possesses over almost any other city, or location in the West, to insure her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprize of her citizens—the unequalled beauty of her landscape, and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprize.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for the gratification and profit of those who indulge in the inspirations of the muse.

TERMS.

The Ensign and Standard will be published, every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country; at

\$2 payable in advance,

\$2.50 within six months.

\$3.00 at the expiration of the year.

Advertisements inserted on the customary terms.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

THE LATTER DAY SAINTS.

A Poem in two Cantos; by Omer, author of "Eliza or the Broken Vow"; for sale at this office, at the stores of J. Smith, and C. W. Lyon.

Price 64 cts. per copy.

June, 15th 1841.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the latest fashions direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co Wm. Draper
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centreville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

NEW JERSEY.

Recklesstown, W. I. Appleby.

NEW HAMPSHIRE.

Gilsum, Chilon Mack, P. M.
Lisbon, Grafton co. Zadock Parker.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
J. Savage, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, F. D. Richards,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumeraux, Robert Snider,
Wm. Smith, E. H. Derby,
Julian Moses, Z. H. Gurley,
H. Sagers, G. W. Harris,
Amasa Lyman, David Evens
Daniel S. Thomas, Jesse Turpin.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans. E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

The Times and Seasons,

IS EDITED BY

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

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

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

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

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 17.]

CITY OF NAUVOO, ILL. JULY 1st, 1841.

[Whole No. 29

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 1st. 1841.

THE TEMPLE OF THE LORD.

We are happy to say that this building is progressing in a manner which does honor to the citizens of this place. On visiting it a few days ago we were agreeably surprized to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the saints abroad, with their wealth, would make a corresponding effort, that another year would not roll over our heads before the "top stone would be brought up, with shouts of grace, grace be unto it."

The building committee are making every preparation to erect the baptismal font in the basement story as soon as possible. The font, is intended to be supported by twelve oxen, several of which are in a state of forwardness, and are certainly good representations of that animal, and do great credit to the mechanics who are engaged in carving the same. It is intended to overlay them with gold, and when finished will have a very grand appearance indeed.—Most of the labor that is done has been accomplished by the citizens devoting every tenth day gratuitously to that purpose.

While contemplating the foundation which has been so happily begun, we were forcibly reminded of the circumstances, as recorded in holy writ, connected with the building of the ancient Temple at Jerusalem, by the Israelites after they had escaped the perils of the wilderness and had obtained a possession in the land of Canaan.

When the time arrived to commence the same, the people engaged in the work with the greatest delight, and vied with each other in their zeal to accomplish a work commanded of Jehovah—so dear to their hearts—and which should tend to shed a still greater lustre on the Jewish nation. By the wisdom and enterprize of Solomon and his people, the work progressed rapidly; a zeal was manifested by every one who loved the statutes and judgments of the Lord, and who preferred the prosperity of Zion to their own temporal aggrandizement, which was indeed commendable, and which the saints in this age would do well to imitate, and at length was completed, one of the most elegant structures richly adorned with gold and silver and

curious workmanship, which for centuries was the pride of that people, and caused thousands from distant nations, to visit it, and enquire after that God who had commanded its erection.

The circumstances connected with its dedication were indeed glorious, and sublime. What could be more so? To see the tens of thousands congregated together—their anticipations more than realized—the order of the house—the cloud of the presence of the Omnipotent Jehovah filling the house—the fire from heaven consuming the sacrifices, so that the priests could not stand to minister—to hear the dedication prayer and the simultaneous amens and hallelujahs, which burst from ten thousand voices, were calculated to make a lasting impression on all present, who would feel themselves amply repaid for all their labor and toil in its erection, and who in after ages, would delight to portray the grandeur of the proceedings to their posterity, and ever keep up a feeling of reverence and attachment to their "holy and beautiful house where their fathers worshipped."

After the Jews had been carried away captive to Babylon, their love and attachment to their beloved city and temple; did not decrease; and when Nehemiah got permission of the King to take his brethren who were in captivity and rebuild the temple of the Lord, we observe the same zeal displayed, and laudable ambition manifested by all the descendants of the promised seed. No sooner was the sentence uttered, "We his servants will arise and build," than thousands were ready to engage in the work, the whole Jewish nation was in commotion, they crowded to their beloved city and under the most distressing and unpropitious circumstances, accomplished the object they so much desired, and again dedicated the temple for the worship of the God of their fathers, and enjoyed many great and precious blessings in consequence.

And shall the saints of the last days manifest a supineness and feel less interested for the honor of their God, the glory of the church and the good of mankind than did the Jews of old?—No! We hope they will take into consideration the glory and rich blessings which will result, when such a building is erected, and that these things with all the important circumstances connected with the same, will have their proper weight on every mind, and arouse to energy and enterprize every saint of God whether residing in the immediate vicinity, or in more

distant parts, and we hope to see the saints, who may visit this place, bring "their gold, and their silver, their brass, and their zink, together with the pine tree and the box tree, to beautify the House of the God of Jacob."

If the saints interest themselves in this matter, there is no doubt but that the temple will be erected according to the pattern given, and they will be privileged to witness the dedication of the same, and see the glory and presence of the Lord displayed as it was anciently.

The Elders of Israel, who have not yet received their endowment, must indeed look forward to the completion of the building with feelings of no ordinary kind, and inasmuch as they anticipate great blessings, let them make such efforts to facilitate the work as are worthy of them, and which is their duty to do. Let the venerable sire whose frame is too much emaciated to labor himself, encourage his sons to lay hold with all their mights—Let the aged matron teach her daughter the necessity of contributing her labor or means in some manner to aid in forwarding the work. Let there be one glorious effort made by all those interested in the building and they will soon have the pleasure of beholding one of the most useful, and splendid edifices that has been erected on this continent—which shall stand from generation to generation as a monument of the faith, enterprize and perseverance of the saints, and in whose sacred aisles and courts shall continue to crowd their posterity after them, who will, with feelings of peculiar satisfaction, have to say, my aged sire assisted in erecting this building to the name of the Lord. We are personally acquainted with the building committee and feel great confidence in their integrity and ability to do the work assigned them; they have long been known to the church for their faith and attachment to the truth; and are willing to make any sacrifice to accomplish the work,

Let the saints, hold up their hands, emulate the ancient covenant fathers, and blessings, in copious effusions, will be showered down upon them; and great peace will rest upon Israel.

DIALOGUE ON MORMONISM.

NO I.

BETWEEN MR. MATHEWS & MR. ROBERTS.

Mr. M. Good morning Mr. R. Did you go to hear the Mormon preach last evening?

Mr. R. No, indeed I did not, I think it below my notice to listen to those babblers.

Mr. M. Why Mr. R., do you call

them babblers and think so meanly of them? I'm sure I heard nothing objectionable in the discourse last evening.

Mr. R. Why! have you not heard the reports which are in circulation respecting them?

Mr. M. Yes, I have heard a great many stories about this people, but some of them were so extravagant and carried their own refutation on the face of them, that I thought I would hear both sides of the question.

Mr. R. Well, for my part, I am astonished that any respectable person should give ear to them. Such imposters should be discarded.

Mr. M. Probably, you may have been mis-informed, and have heard reports which have no foundation in truth. I think if you were properly informed on the subject, you would not feel so inimical to them. You know what the scriptures say "Prove all things and hold fast that which is good," and you know that public opinion is not always a proper standard for us to judge by, if it were so, our Savior would not have been crucified by the Jews, nor would the apostles have had to flee from one city to another, and be brought before magistrates and rulers.

Mr. R. Well, well Mr. M., that is good reasoning enough; but the idea of walking on the water, their pretensions of raising the dead, and other extravagant notions, are so absurd and ridiculous that I wonder any men of common sense should join them.

Mr. M. I have heard such stories, but when I talk with them on the subject, I find that they make no such pretensions, but speak very rationally, and I assure you they argue very logically on the scriptures.

Mr. R. Why! do you mean to say, that they believe any thing of our bible? Dont you know that they have discarded our scriptures and have got a bible of their own?

Mr. M. Why sir, the preacher last evening confined himself exclusively to the scriptures of the old and new testament, and proved the doctrines he advanced from the same. I, afterwards, had some conversation with him, and made some enquiries respecting the Mormon bible as it is termed, and he very freely and candidly answered my enquiries, and said that the "Book of Mormon," was a record of the aborigines of this cont

ment, which had been preserved on plates, and handed down from generation to generation, until, on account of the wickedness of the people, they were hid up; and that Joseph Smith was informed by a heavenly messenger where those plates were—was instructed to obtain, and power was given him to translate them. I have not yet had time to examine the book, but I shall certainly read it, and then, afterwards, I shall judge; but they certainly believe our bible Mr. R.

Mr. R. Really Mr. M., this is strange news. Why how can people get up such wonderful stories? There must be some foundation for them. Again, you know that the Rev. Mr. H. and other very worthy ministers, who are eminent for their piety and learning, speak hard things against them, and warn their people against receiving them into their houses, and not to countenance such renegadoes.

Mr. M. I am aware that this is the fact, and I am sorry that the preachers should have no better weapons to use than to publish the reports which they have done. If Mormonism is a deception why do they not argue the subject like men and christians? If the doctrines they teach are so monstrous, why do not the ministers of the different denominations, expose them and prove them so from the scripture? Such a course would be far more honorable than retailing slanderous reports.

Mr. R. But do the Mormons wish to have their religion investigated? Do they not assume a high dictatorial bearing, and refuse to answer any questions; but say, that if reason and scripture come in contact with their doctrines, they do not care, but assert, that they know that their doctrines are true?

Mr. M. Such have been the reports; but when the preacher had got through his discourse last evening, he said, that inasmuch as there were many reports in circulation respecting their church, and the doctrines they advanced, he would give an opportunity for any one to ask any questions on the subject, and, if any one had any objections to urge against the doctrines he had advanced, they were at liberty to do so.

Mr. R. Did any one make any objections?

Mr. M. No sir. The doctrines he ad-

vanced were elucidated with so much clearness, and proof upon every point he advanced was so abundant, that I saw no possibility of making any. Some questions were asked respecting the book of Mormon which were answered very satisfactory, and then the meeting separated. I remained some time longer and conversed with him on the various subjects he had advanced and found him very communicative indeed, and seemed to take considerable pleasure in giving information respecting their faith and doctrine. I wish you had been there Mr. M. I think you would have a better opinion of these people if you could once hear them preach.

Mr. R. I probably might, but I do not think I should. I can never have a great opinion of any people who will condemn the whole world, and say "The temple of the Lord are we, and heathens all beside."—No, Mr. M. they cannot catch old birds with chaff. I should be sorry to indulge in prejudice against any sect; neither would I persecute any man for his religious opinions. But, really Mr. M., this Mormon doctrine is monstrous.

Mr. M. I have ever considered you a liberal minded person, and I really do think, that if you were to hear them preach once, you would think differently of them to what you do now; or, if you were to converse with them on the subject. I invited the preacher to come and spend the afternoon at my house, to converse with him more fully on these subjects; I should be very much pleased indeed, if you and Mrs. R., could make it convenient to come over, and chat with us awhile. I believe you will find the preacher a gentleman, very affable; and probably we may both hear some thing that may tend to our benefit.

Mr. R. I am obliged to you for your kind invitation and good feelings, probably I shall comply with your request; I shall go home and see if it will be convenient for Mrs. R. to accompany me.—However there is one privilege I wish to have, and that is, if I find the preacher garbling the scriptures, or advancing any erroneous notions, I want to expose him fully and treat him as he may deserve.

Mr. M. I am not afraid of your overstepping the bounds of a gentleman.—Good morning Mr. R.

Mr. R. Good morning.

POETRY.

ETERNITY OF MATTER.

Six thousand years ago, we're told,
 Deep darkness brooded o'er the world;
 All matter in confusion ran—
 Unorganized, without a plan;
 In all the vast expanse around
 Naught of created good was found.

But, lo! Jehovah's word goes forth;
 Behold, the elements are earth!
 Yes, from invisibles appear
 A sight most beautiful and fair;
 This glorious earth in order stood,
 And God, the Father, call'd it good.

When every thing is formed complete,
 When beast and bird in praise unite,
 With plants and flowers, spread far and near,
 And lofty trees their branches rear;
 To rule, direct, and dress the same,
 From earth, is framed God's image—man.

He strew'd a calm, delightful place
 With flowers, and fruits of richest taste;
 Of all these fruits, did He declare,
 Thou mayest freely eat, and share;
 All, save one tree, the which, the day
 Thou eat'st thereof thou'lt surely die.

Man now enjoyed a paradise,
 And oft, with God, talked face to face;
 With all he was not satisfied;
 But, tempted, ate the fruit—and died.
 Thus, death was brought upon us all,
 And all things curs'd thro' Adam's fall.

But, now, what mercy doth appear?
 Jesus, the Christ, to earth draws near;
 He takes upon him sinful flesh,
 Endures the curse of sin and death;
 "Just for the unjust"—lo! he dies!
 And, thus, the law he satisfies.

This is the glorious gospel plan,
 Which brought salvation down to man;
 And from the curse of sin restor'd,
 The earth and all things to the Lord—
 Who will, in His own time, restore
 Creation, as it was before.

And, as the Savior burst the tomb,
 To flourish in immortal bloom,
 So will the resurrection's power,
 To an unchanging state, restore
 The elements of which the earth,
 From chaos, first was called forth.

M. T.

CONFERENCE MINUTES.

*Minutes of a conference, held in Kirtland,
 Ohio, May 22nd 1841.*

At a general conference of the church of Jesus Christ of Latter Day Saints, held in Kirtland, Ohio, commencing on Saturday May 22, 1841, Elder Almon Babbitt, being unanimously chosen Chairman and W. W. Phelps, appointed Clerk.—The solemnities began with singing and prayer. The chairman explained the business of the conference relative to a re-organization, and resigned his office of president of this stake, that the conference might exercise its full right, and choose its own officers from head to foot.

Adjourned one hour.

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

Appointed a committee of three viz: Thomas Burdick, Zebidee Coltrin and Hiram Winters, to examine candidates for ordination.

The chairman read the several acts incorporating the Church of Christ of Latter Day Saints in Kirtland, together with a code of bye-laws, which were accepted and adopted unanimously.

Elder Babbitt was then nominated for the president or presiding elder of the stake in Kirtland; but he declined, yet, after some discussion, was unanimously elected. Elder Babbitt nominated for his counsellors Elders Lester Brooks and Zebidee Coltrin, who were unanimously elected.

Thomas Burdick was nominated and unanimously elected Bishop of Kirtland. He nominated Elders Hiram Winters and Reuben McBride for counsellors, who were unanimously elected. The president's counsellors, bishop and his counsellors were then ordained to their several offices.

The High Priest quorum, Hiram Kellogg, president, and John Knapp and Joseph Pine, as counsellors, were unanimously accepted by the conference.—The members of the quorum, consisting of six, were also unanimously accepted, save Martin Harris who had one vote against him.

The Elders' quorum, Amos Babcock, president, and Otis Hobart, and Thomas Green as counsellors, were unanimously accepted: The members, forty three in number, were unanimously accepted also; save the following exceptions, viz: Lehasa Hollister was rejected but finally ac-

cepted, Robert Greenhalgh, Phineas Young, Justice Blood, (to be visited) Ira Bond, David Holman, Andrew Hartsman, Darius Phillips, and Solon Bragg, were rejected.

Adjourned till 10 o'clock, A. M. to-morrow morning.

Sunday May 23. Met pursuant to adjournment. Opened with singing and prayer.

Elder Babbitt delivered a discourse on baptism for the dead, from 1 Peter 4:6, to a very large audience, setting forth that doctrine as compatible with the mercy of God, and grand council of heaven.

After an hour's intermission, Elder W. W. Phelps continued the same subject from 1 Corinthians 15:22, bringing scripture upon scripture to prove the consistency of this doctrine, as among the economy of God and powers of salvation.

Elders Brooks and Adams bore testimony to the truth of what had been advanced as self-evident and self important to let the prisoners go free: after which the sacrament was administered. Adjourned till 8 o'clock to-morrow A. M.

Monday, May, 24. Met pursuant to adjournment. Opened with singing and prayer. Minutes read.

The committee on ordinations reported two candidates for the high priesthood; three for the office of elder; one for priest and one for teacher.

After finishing the business of the elders quorum, it was resolved unanimously, that, as W. W. Phelps had been received into standing and fellowship, by the church at Nauvoo, Ill., he be also received into the same standing and fellowship, according to his "anointing" by the church at Kirtland, and that he receive a letter of commendation from this conference, as he is about to visit the churches east.

Nehemiah Greenhalgh as president, and James Crumpton and John Craig as counsellors were elected to preside in the lesser priesthood, and ordained. Resolved that the bishop organize the remaining two quorums of teachers and deacons hereafter.

REPRESENTATION OF CHURCHES.

The Kirtland church was represented to consist of between 3 and 400 members.

Elder Zebidee Coltrin represented the branch of the church at Brownhelm, Lorain county, consisting of 15 members, 1 elder, 1 priest, and 1 deacon; also, a

branch at Charleston Lorain county, consisting of 6 members. Elder Edwin Cadwell represented a branch at Nelson of 23 members and 3 elders.

Elder Brooks represented a branch at Madison, Lake county of 6 members and one elder. Elder John Hughes represented a branch at Harrisonville of 7 members and one teacher, presiding elder, Harvey Edwards. Elder John Hughes represented the branch at Brooklyn where he presides, of 22 members, one priest and one teacher.

Elder R. C. Wetherbee represented the branch at Grafton, (by letter,) of 20 members, 2 elders, one teacher and one deacon. Elder James M. Adams represented the branch at Gustavus Trumbull county of 11 members and one elder.— Elder Adams, also, represented a branch of the church at Andover, Ashtabula co. of 27 members, 2 elders, one priest; over which branch he presides.

The above branches are all represented in good standing, and earnestly contending for the faith once delivered to the saints.

Elder Manly Isham was appointed to preside over the branch at Gustavus.

The several quorams and whole conference, by a unanimous vote, accepted and resolved to uphold the first presidency at Nauvoo, Ill.

Elders Brooks, Morton, and Norton, were appointed a committee to draft a set of by-laws for the preservation of the Lord's House.

The committee reported a set of resolutions, which appoint two door keepers: that no person shall occupy the pulpits or stand unless entitled by office or invited; that if any person shall deface the said house, they shall be punished according to law: that we will claim our right, and be protected in our worship according to law: that no person shall be allowed to wear his hat on his head in the inner court: and that means be taken to prevent persons from defiling the inside of the house with tobacco cuds and tobacco spittle, and to prevent smoking.

Resolved that Elder Adams go and labor in the region of Erie, Pa.

Resolved that the members of either quorum shall not go out to preach unless recommended.

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

Conference then adjourned till the first

Saturday of October next at 10 o'clock
A. M.

During the sittings of the conference, the greatest harmony prevailed. About 25 baptisms took place, the most of which were for the dead.

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

From Hague's Historical Discourse.
Appendix.

APOSTOLICAL SUCCESSION.

The doctrine that a series of ordinations transmitted in a visible succession from the apostles, is necessary to constitute a valid ministry of the church, if *strictly followed out to its legitimate conclusion*, would lead any one of us, either to become a secker and wait for a new apostleship, or else, to unite with the Church of Rome. While Roger Williams, acting on this principle, came to the one conclusion, we have known those who were led by it to the other. The sentiment we have here stated, was in effect most strongly asserted by the Archbishop of York, in the British Parliament, during the debates of the year 1558. The bill before the House, was for attaching the supremacy of the Church to the Queen of England. The Archbishop said, that if the Church of England withdraw from the Church of Rome, she would, by that act, directly forsake and fly from all general councils; and he proceeded to prove that the first four councils of Nice, Constantinople, Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He, then presented to their view this alternative for consideration. Either the Church of Rome is a true or false one. If she be a true Church then we will be guilty of schism in leaving her, will be excommunicated by her, and the Church of England will be, of course, a false Church. If the Church of Rome be a false Church, then she can not be a pure source of apostolical succession; and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

The question we know was decided in favor of separation from Rome, but the speech of the Archbishop presents to the successionist, the horns of a dilemma, between which it would seem difficult to choose.

We have said that the principle of lineal descent from the apostles would lead one

directly to the Church of Rome, because we suppose that if the line of succession can be traced to any one of the apostles, it can be traced to Peter. Yet, who can bring forth the register to show an unbroken chain of ordinations from him? In the days of Ezra, those who would be acknowledged as priests, were required to prove their right by the genealogical *register*. On the principle of apostolical succession, we make the same requisition now. And in answering such a demand for historical proof, we hear Bishop Stillingsfleet saying "we find bishops discontinued for a long time in the greatest Churches. Where was the Church of Rome, when, from the martyrdom of Flavia and the banishment of Lucius, the Church was governed by the clergy?"

The Learned Cardinal Bellarmine says "For above eighty years, the Church for want of a lawful Pope, had no other head, than what was in heaven."

That celebrated cardinal and historian Baronius who had well nigh filled the papal chair himself, says, "How deformed the Roman Church, when harlots, no less powerful than vile, ruled away at Rome, and at their pleasure changed sees, *appointed bishops*, and what is horrible to mention, did thrust into Peter's chair, their own gallants, *false Popes!* What kind of cardinals can we think were chosen by these monsters?" "Come here," says Stillingsfleet, "to Rome, and here the succession is as muddy as the Tiber itself." The Church of England, in the Homily for Whit-sunday, declares that "the popes and prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world for a long while;" and prays that the gospel may be spread abroad, to "the beating down of sin, death, the pope, the devil, and all the kingdoms of anti-Christ."

Various historical chasms might be pointed out, but we have only room to quote these admissions of successionists themselves, which are weighty on account of the source from which they come.

Godwin in his history of the bishops, has shewn that among the English bishops, many kirks are wanting which can not be supplied. He has shown, too, at what enormous prices the English bishops bought their ordinations in the eleventh century, when simony prevailed in Italy and England. They committed a crime

in view of which Peter pronounced Simon Magus to be in the gall of bitterness, and to have no part or lot in the kingdom of Christ. Then there are decrees of councils pronouncing null and void all those ordinances, wherein any simoniacal contract existed. The facts which the providence of God has developed, indicate that it is not his design that his Church should be made dependent for his ministry on an outward and visible succession. Was not this plainly shown, when between Leo IV Benedict III, a wicked Woman filled St Peter's chair?

We have given publicity to the above, that our readers may see the situation of the protestant world with respect to the priesthood.

We have read of two eminent Philosophers, one of which laughed, and the other wept over the follies of mankind. Now, we do not pretend to much philosophy, but when we take into consideration the authority of the different sects of the day, their ignorance of the fundamental principles of the gospel, particularly on the subject of the priesthood, feelings similar to those of the laughing philosopher for a moment pervade our mind, but soon give place to those of commiseration and sorrow.

This generation not being able to trace a direct succession from the Apostles, nor believing in any new revelation to restore the priesthood, take it for granted, that the church of Christ does not need any, and thus content themselves, and continue to sing the siren song of peace and prosperity.

If they would for a moment consider that their iniquities have separated them from the association of heavenly intelligences; that having transgressed the laws changed the ordinances and broken the everlasting covenant, the spirit of God is withdrawn, the channel of communication has been] stopt, and consequently men stumble, in the dark; "and if the blind lead the blind they both fall into the ditch."

To any unprejudiced mind, it is appar-

ent that confusion exists in the churches of the day. Is God the author of confusion? Do the clashing of creeds, the different administration, and the discordant proceedings of the popular churches of the day comport with the plan, the arrangement and authority of the church of Jesus Christ? Verily, no.

But through pride and vain glory, they continue to persevere in the path they have marked out for their feet, and will not come to the light, lest their deeds, their doctrines, and their ordinances be manifested and reprov'd.

Under these circumstances what is to be done? What is the duty of the saints of the Most High? Let them cry aloud and spare not, lift up their voice like a trumpet, and show my people their transgression and the House of Israel their sins. Let the saints sound the alarm in the holy mount, and preach repentance to this generation, to both priests and people, that they may be left without excuse "when the Lord shall arise to shake terribly the earth." This is no time to sing lullabies to a slumbering world, the events which are transpiring call loudly on the saints to be diligent and faithful, and seek every opportunity of unfolding the scriptures, raising the standard of truth, that under its banners numbers may be gathered, who shall be prepared to stand firm and unshaken, "when the elements shall melt with fervant heat" and "become kings and priests to our God and his Christ.

THE JEWS.—The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era down to the present hour, in some such *national* state in which we find the Chinese walled off from the rest of the human family, and by their selfishness on a national scale, and repulsion of alien elements, resisting every assault from without in the shape of hostile invasion,

and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independent nation nor a parasitic province.—They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it.—None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparring ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

“Empires have sunk and kingdoms past away.
But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendour of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail'd.
And when I viewed him in the garb of wo,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
His blood be on us' through my spirit rolls
In fearful echo from a nation's lips.
Remembered Zion! still for thee awaits
A future teeming with triumphal sounds
And shape of glory.”

Like their own bush on Mount Horeb, Israel has continued in the flames, but

unconsumed. They are the aristocracy of Scripture, rest of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation, Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its color or its flavor, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject, and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping, on the exchange in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith and hope and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of Heaven's holy tones, prolonged from generation to generation.—*Frazer's Magazine*.

Watchman! tell us of the night,
What its signs of promise are—
Traveler! o'er you mountain's height,
See that glory-beaming star!—
Watchman! does its beautiful ray
Aught of hope or joy foretell?—
Traveler! yes; it brings the day—
Promis'd day of Israel.

TIMES AND SEASONS

CITY OF NAUVOO,

THURSDAY, JULY 1st, 1841.

We have received twelve numbers of the Gospel Reflector, published in Philadelphia, by Elder B. Winchester, pastor of the Church of Jesus Christ of Latter Day Saints, in that city.— They contain many excellent articles in reference to the faith and doctrines of said church, and will when bound, be a volume of interesting matter, which all the saints ought to be acquainted with. We may, occasionally, make some extracts; in the mean time we recommend them to all those who are enquiring after the truth as it is in Jesus, and who wish to become acquainted with the gospel.

STEAMER PRESIDENT.

This splendid vessel, with more than one hundred persons, is undoubtedly lost. All hopes of her safety seem to be at an end. The probability is that she struck an iceberg in the night, and sunk. Among the persons on board was the Rev. G. Cookman, late Chaplain of the H. of Representatives, and who was favorably known as a Minister in the Methodist Episcopal Church.

Our exchange papers teem with accounts of bank swindling, forgeries, robberies &c.; the contemplation of which must be painful to the patriotic mind. Notwithstanding the great revivals which for several years have excited this continent, and the high pretensions to piety and virtue, there appears to be an evident lack of morality and common honesty. At this rate it will be some considerable time before the millennium!!

THE TWELVE.

We are informed, by a letter from Elder Woodruff, that those of the twelve who have been laboring in Europe, with the exception of Elder Parley P. Pratt, have arrived at New York, and may be expected here in a few days.

MILLENNIAL STAR.

We have received the 12th No. of this useful periodical, which contains, among other interesting items, the proceedings of the general conference of the Church of Jesus Christ of Latter Day Saints, in England, held in the Carpenters Hall, Manchester. The proceedings were highly interesting. There were represented, by the different officers, 5814 members, with appropriate officers. We extract the following:

“These things being accomplished, several appropriate discourses were delivered by different members of the High Council, in relation to the duties of the officers in their respective callings, and in relation to the duties and privileges of the members; also, on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams' wife to the Twelve was then exhibited to the meeting. This was blessed by them, and distributed to all the officers and members, and to the whole congregation, consisting of perhaps seven hundred people, a large fragment was still preserved for some who were not present.

During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight seemed universally to pervade the meeting. While this was proceeding, Elder P. P. Pratt composed and handed over to the clerk the following lines, which the clerk then read to the meeting.

When in far distant regions
As strangers we roam,
Far away from our country,
Our friends, and our home.
When sinking in sorrow,
Fresh courage we'll take,
As we think on our friends,
And remember the CARE.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present in a bond of mutual prayer during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked that it was with the most pleasing and grateful feelings that he had witnessed the scenes of this day. And respecting the rich cake of which they had been partaking, he considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the gospel. He expressed a hope that they all might hold out until that day when they should be assembled to partake of the marriage supper of the Lamb.

The number of official members present at this conference was then taken, viz:—

Quorum of the Traveling } High Council, }	6
Patriarchs,	2
High Priests,	16
Quorum of the 70 Elders,	3
Elders,	31
Priests,	28
Teachers,	17
Deacons,	27

We have received the minutes of the conference held in Leachburgh, Armstrong co. Pa. the proceedings were highly satisfactory. Elder William Smith presided. We shall be excused for not giving the minutes entire, in consequence of other matter of interest which crowds upon us. We however, extract the following resolutions and recommend them for the adoption of all the saints.

"Inasmuch, as the use of ardent spirits is prohibited by the gospel, and is not conducive to the happiness, peace and well being of society; therefore,

Resolved, 1st. That this conference utterly discountenance the use of ardent spirits as a beverage.

2nd. Resolved, That this conference disfellowship every member who continues to indulge, and will not forsake such evil practises.

3rd. Resolved, That this conference, collectively and individually, covenant to keep all the known commandments of God, as made known in the Bible, Book of Mormon, and book of Doctrine and Covenants."

PSALM LII.

[A PARODY.]

To the Chief Musician, Maschil, a Psalm for Joseph, when Boggs the Edomite came and told Carlin, and said unto him, Joseph is come to the city of Nauvoo.

Why dost thou boast in mischief, wicked man?

The goodness of my God endureth still;
Thy wretched soul doth constant evil plan,
Led captive by the devil at his will.

Thine eyes for evil constantly do turn,

Thy slanderous tongue with lying mischief run,
Thou lovest words that blast, devour, and burn;
O that deceitful, blasting, cursed tongue!—

God's curse shall rest on thy devoted head,

Thy carcass wither, and thy spirit sink
To seek a hopeless place among the dead;
The dregs of God's almighty wrath to drink.

Thy horrid downfall shall the righteous see,

And laugh to scorn thy cursing and thy groans;
"Behold the brute who did our God defy!

Despised the widow's tears, and orphan's
moans.—"Selah!

But I will flourish in the house of God;

Because I trust his mercy; and his name.

I'll praise forever, near and far abroad,
With joyful saints, publish his matchless fame!
Nauvoo, June 20th, 1841. DAVID JR.

From the Gospel Reflector.

THE BEAUTY OF THE WRITINGS OF THE PROPHET ESDRAS.

Perhaps, there are none of the writings of the ancient prophets that are more accurate, and distinct in pointing out future events, than the writings of the prophet Esdras, which are found among the apocryphal writings of the Old Testament. Some of his writings upon the works of God in his own day, are also very plain and precise. Therefore, we opine that a few extracts from them, will be interesting to our readers. The idea that the writings of Esdras are genuine, as far as the historical matter is concerned, is not so much disputed, as the idea of their being written by the inspiration of God. We suppose that the principle objection to them, is that they were written in a different language from the other writings of the Jewish prophets. And tradition or supposition seemed to infuse the idea, that the Hebrew language was a sign that the writings of the prophets were written by inspiration; therefore, because the writings of Esdras were not written in this language, the compilers rejected them as not being inspired writings.

We have reasons for believing that Ezra, whose writings are acknowledged to be pure, and Esdras are the same person, or that the two names are synonymous. The difference in the name, no doubt, arose from the different languages from which it was translated. Names that end with *h* in the Old Testament, which were translated from the Hebrew, end with *s* in the New, which were translated from the Greek: for instance, Isaiah, and Jeremiah in the Old Testament, are Esaias and Jeremias in the new. And the following shows not only that the writings of Esdras in the Apocrypha, were written in a different language from those of Ezra: but that they are the productions of the same man, and that the difference in the name, arose from the different languages it was translated from.

First, it is said in the vii chapter of Ezra, from the 1st to the 5th verse: "Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerabiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest."

Second, it is said in the first chapter of the second book of Esdras, from the 1st to the 3rd verse: "The second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoe, the son of Achitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marmoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar, the son of Aaron, of the tribe of Levi." It seems as though no one could read the above, without being convinced that the Book of Ezra, and the first and second Books of Esdras are the productions of the same man. But to hasten:

Esdras says, in his second Book, ii chapter, from the 34th verse to the end of the chapter: "And therefore I say unto you, O ye heathen,

that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Savior openly. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you, to the heavenly kingdom. Rise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longestst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be halowed. I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these?—He answered and said unto me, these be, they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, what young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, it is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.—The above is certainly a plain and excellent description of the happy day when the Saints shall be raised from their tombs, and stand upon Mount Zion, and be crowned by Jesus as kings and priests to reign with him. It perfectly harmonizes with the predictions of other prophets upon this subject, which we have noticed in the former part of this work.

It has ever been a matter of dispute, what the fate of the ten tribes of Israel was, who were carried away captive by Shalmaneser king of Assyria, which is mentioned in the xviii chapter of 2 Kings; but the following gives us some farther particulars concerning them. "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 happen which I showed 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 the Mount Sion. And Sion shall come, and shall be showed 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 peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser the king of Assyria led 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 showed 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 Arsareth.—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. But those that be left behind of thy people, are they that are found within my borders. Now when he destroys the multitude of the nations that are gathered together, he shall defend his people that remain.—And then he shall show them great wonders."—2 Esdras, xiii. 29-50. The above is a description of the coming of Christ, and the manner that the tribes of

Israel shall be blessed. It also informs us that the ten tribes shall return, at or before the time the Messiah shall stand upon Mount Zion. It says, that they went into a far country where never man dwelt, which was a year and a half's journey from the land of Assyria. Some suppose that the land here described is America; but we have before proved that the Aborigines of this land are descendants of the tribe of Joseph; and, that this is a promised land to the tribe of Joseph; therefore, the ten tribes are not upon this land. The exact place of their location, we do not pretend to have a knowledge of. The prophets speaking of their return say, that they shall come from the North countries. (See Jer. xvi. 15. Do. xxxi. 8.)

Esdras in the xiv chapter of his second Book, says that the law was burnt, and that the Lord inspired him so that he dictated, that his scribes wrote it again. He says that they wrote two hundred and four books. It is evident from this that there has been a great destruction or hiding of the sacred writings: for we have not half of that number of books, written at so early a period. The most of historians admit, that Ezra or Esdras, compiled the most of the Old Testament writings, which agrees with what is said in the above mentioned chapter.

There are also many other things in the writings of Esdras that are interesting, and well worth a candid perusal. In the xvi chapter of his second Book, he gives a full description of the calamity that will come upon the inhabitants of the earth in the last days, and also the manner that the people of God shall be treated;—we advise all to read it, and then judge its merits.

DREADFUL ACCIDENT AT QUEBEC.

The Quebec papers furnish particulars of the fall of the enormous mass of rock and earth from Cape Diamond, upwards of 200 feet, carrying with it part of the government garden and fortification wall, and crushing in its descent eight houses and their inmates, on Champlain st.

The portions of the cliff which gave away fell about two hundred and fifty feet, so silently and suddenly that none of the unfortunate inmates of the houses beneath had any warning to escape. From a state of perfect health, and of

joyous carelessness and happiness they were unconsciously ushered into the presence of their God, without preparation for so sudden and awful a change.

It has been confidently stated that the shock of an earthquake was distinctly felt in various quarters, from Diamond Harbor to the Upper Town of Quebec, at between one and two o'clock during the proceeding night.

Similar falls of a portion of the Cape have previously taken place, but unaccompanied with any serious consequence. The only cause assigned is the numerous springs flittering through the crevices of the rock, which falling into cleffs, expanded by frost during the winter, increase the fissures and loosen large masses of rock, which subsequent natural operations entirely detach, till whole bodies are removed from their positions.

MELANCHOLY SHIPWRECK—*One hundred and forty eight lives lost.*

We take the following account of a dreadful casualty from the Quebec Mercury:

The Minstrel left Limerick, Ireland, on the 21st April last, for Quebec, with one hundred and forty-one passengers, emigrants intending to settle in Canada. The vessel had a tolerable passage up to Tuesday last, at four o'clock in the morning, when she struck on Red Island reef. There was a heavy sea running at the time, but the boats were launched and made fast to the fore chains. Upwards of one hundred passengers embarked in the boats, but their doom was quickly sealed; the vessel "heeled off" into the deep water and went down stern foremost, so suddenly that the "painters" of the boats could not be cast off, and the people who had embarked in the boats perished with their equally unfortunate companions on board the ship, except four of the crew and four passengers, who alone of upwards of 150 souls remained to tell the sad tale. These eight persons embarked in the gig, which towing astern, and fortunately for them the rope which attached it to the vessel broke when she went down. They succeeded in pulling to White Island, where they remained until the following day when they were taken off by the ship Wellington of Belfast, Capt. McIntyre, and brought to Grosse Island.

POETRY.

[For the Times and Seasons.]

THE NAUVOO LEGION.

The firm heart of the Sage and the Patriot is warm'd
 By the grand "Nauvoo Legion:" The "Legion" is form'd
 To oppose vile oppression, and nobly to stand
 In defence of the honor, and laws of the land.
 Base, illegal proscribers may tremble—'tis right
 That the lawless aggressor should shrink with affright,
 From a band that's united fell mobbers to chase,
 And protect our lov'd country from utter disgrace.

Fair Columbia! rejoice! look away to the West,
 To thy own Illinois, where the saints have found rest:
 See a phœnix come forth from the graves of the just,
 Whom Missouri's oppressors laid low in the dust:
 See a phœnix—a "Legion"—a warm hearted band,
 Who, unmov'd, to thy basis of freedom will stand.

When the day of vexation rolls fearfully on—
 When thy children turn traitors—when safety is gone—
 When peace in thy borders, no longer is found—
 When the fierce battles rage, and the war-trumpets sound;
 Here, here are thy warriors—a true hearted band,
 To their country's best int'rest forever will stand;
 For *then* to thy standard, the "Legion" will be
 A strong bulwark of Freedom—of pure Liberty.

Here 's the silver-hair'd vet'ran, who suffer'd to gain
 That Freedom he now volunteers to maintain:
 The brave, gallant young soldier—the patriot is here
 With his sword and his buckler, his helmet and spear;
 And the horseman whose steed proudly steps to the sound
 Of the soul-stirring music that's moving around;
 And here, too, is the orphan, whose spirit grows brave
 At the mention of "Boggs," and his own father's grave;
 Yes, and bold hearted Chieftains as ever drew breath,
 Who are fearless of danger—regardless of death;
 Who've decreed in the name of the Ruler on high
 That the Laws *shall be honor'd*—that treason *shall die*.

Should they need re-enforcements, those rights to secure,
 Which our forefathers purchas'd; and Freedom ensure.
 There is still in reserve a strong Cohort above;
 "Lo! the chariots of Israel and horsemen thereof."

City of Nauvoo, June 2nd, 1841.

ELIZA.

"Farewell address," to Orson Hyde, Missionary of the Church of Jesus Christ of Latter Day Saints, to Palestine in Asia.

Farewell dear brother in the Lord,
 The time has come that we must part,
 Perhaps on earth no more to meet,
 Oh! how the thought doth wring my heart.

But go you must, for 'tis the will,
 Of him who bled upon the cross;
 May his blest arm, uphold you still,
 When you're upon the billows tost.

May health, and peace, your steps attend,
 And guardian angels go before,

To guard your path and be your friend,
 And land you safe on Asia's shore.

And as you go your warning voice
 "Lift up" to Jew and Gentile too;
 The poor in spirit will rejoice
 At tidings that are borne by you.

Oh how your heart will then rejoice,
 To see the outcast's flocking home;
 The chosen seed of Israel's race,
 No more in foreign climes to roam.

And when you in their temples stand,
 And lift your warning voice on high;

Think of the holy place you're in,
The land where Christ, did bleed and die.

Go view the solemn sacred spot,
On Calv'ry where the Lamb was slain;
And never let it be forgot,
Whilst time and mem'ry doth remain.

And when you're in that Holy land,
And musing on some sacred spot,
Then turn your thoughts upon these lines,
They'll sweetly breathe "forget me not."

WM. I. APPLEBY.

Recklesstown, Burlington co. }
N. J. Dec. 1st A. D. 1840. }

COMMUNICATIONS.

Andover, Ashtabula co. Ohio, 1841.

BROTHER SMITH;—

Dear sir,

I have set apart a few moments this day from the busy scenes of this vain fleeting and inconstant world, for the purpose of informing you of the prosperity of our Redeemer's cause and kingdom in this part of the land. Truth is strong and will prevail; error is giving way on every hand where the gospel of the son of God is taught to the people in its original simplicity and purity, and the prayer of my heart is, O Lord continue to work with thy servants and confirm the word with signs following, until all the fallen and apostate race of Adam, shall hear of the goodness of the Lord, which he is communicating to us by revealing his secrets unto his servants the prophets in these last days and be brought to the knowledge of the truth as it is in Christ Jesus,—Ephraim be gathered from among the Gentiles, and the Gentiles be brought to the light of thy rising, the meek increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel. Since I last wrote to you, I have been laboring a part of the time in Trumbull co. Ohio, and assisted of that Being who governs all things, and rules all events, have buried in the liquid grave, in imitation of that example which the Savior set, twelve and confirmed them members of the church of Jesus Christ of Latter Day Saints; and they begin to increase their joy in the Lord and rejoice in the Holy One of Israel. Bro. Manley Isham (being one of the number) has been ordained to the office of an elder. There are a number more in that vicinity which I think will embrace the truth. There has been also since my last communication

to you, two baptised in Andover. And finally, additions are being made to the church in this region, wherever the servants of God are faithful in proclaiming the gospel to the children of men.

We desire the prayers of the saints, that the Lord would continue his blessings and impart of his spirit unto us, that we may be preserved from the pestilence that walketh in darkness and the destruction that wasteth at noon day. And while the earth is in commotion, and men's hearts failing them for fear and for looking for those things that are coming on the earth, may we be patiently waiting for the bursting heavens to reveal the blessed Savior, and the saints put in possession of the purchased inheritance and dwell with him who is holy and pure, even so Amen.

Respectfully, your brother
in the bonds of the Gospel
of the Lord Jesus.

JAMES M. ADAMS.

D. C. SMITH.

From the N. Orleans Bee of June 7th.
SHOCKING AND ATROCIOUS
OCCURRENCE.

The entire community was yesterday morning thrown into the utmost consternation, by the reappearance at the Levee, of the ship *Charles* of Bath, Me., Captain GORHAM, which left this city for Bordeaux, on the evening of the 1st June, with a cargo of 65,000 staves, 70,000 feet of lumber, a lot of heading and wheelspokes. She was brought back to the city by the towboat *Tiger*. We have made careful enquiries into all the circumstances connected with the horrid business which we are about to relate, and the following details may, we think, be relied upon.

The *Charles* cleared on Tuesday last, 1st inst., and went down to the Balize the same evening, crossing the bar, and getting well into the Gulf on the morning following. During the whole of Wednesday and Thursday, the *Charles* as well as the *Louis Quatorze*, which went out at the same time, was distinctly visible from the Balize, the weather being rather calm; though it was observed that the *Charles* steered to the west, while the *Louis Quatorze* headed to the east of S. W. Pass. On Friday morning at an early hour, the Captain of the towboat *Tiger* noticed a vessel apparently steering for the South West Pass, and looking at the distance, as

if her studding sails were set.—Presuming that the vessel was in want of steam, he directed the *Tiger* towards her. On nearing her he discovered that it was the ship *Charles*. She was in the following condition: Nearly all her sails were set, and the jib which was flying loose, appeared to have been cut, probably to make an awning for one of the boats.

Not a solitary living being was on board. On descending into the cabin, several bottles which contained porter, and had had their necks knocked off, were found on the table; some of their contents had been spilled, and the froth looked quite fresh. Every particle of luggage had disappeared. Not a trunk, nor a bedstead, nor an article of clothing, save an old pair of boots, was to be seen. The apparel and bedding of the capt., crew, and passengers had entirely disappeared.

On examining the vessel's deck, spots of blood having the appearance of being recently shed, together with 8 or 10 handspikes, were seen on the starboard side. On the larboard was a small pool of blood running towards the scuppers, and on the same side on the outward part of the vessel, were eight stains of the sanguine fluid which had apparently flowed from some wounded person carried or forced over the ship's side.

It must be borne in mind that this appalling discovery was made at an early hour in the morning—about 8 A. M. after knowing the circumstances just related, the *Tiger* very properly put to sea and cruised about for some five or six hours. In the course of the morning, about 10 miles distant from the *Charles*, a boat recognized as one attached to that vessel, and containing a dog said to belong to one of the passengers, was picked up. The dog appeared by no means exhausted, and had evidently not been long adrift, as when offered water, he did not lap very eagerly. After searching some time longer and finding nothing whatever to elucidate the mystery, Capt. Crowell returned to the *Charles*, took her in tow, and returned to town, where he arrived yesterday morning at 7 o'clock.

It is needless to state that this singular affair has given rise to innumerable speculations. Horrid rumors of murder and piracy, mutiny and assassination, flew from mouth to mouth with incredible rapidity. The most prevalent supposition—though about as vague as others: was

that the crew had risen, murdered the captain and passengers, seized the baggage and money on board and escaped in one of the boats, which is missing.—In the absence of positive information, or even plausible data, upon which to base a conclusion, we forbear indulging in conjectures which may be disproved by the earliest intelligence.

HYMENIAL.

MARRIED—In New York City, May 26th by Elder W. Woodruff, Mr. Edward Ockey, to Miss Eliza Brewer both from Herefordshire England.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the 'Times and Seasons,' will issue, about the middle of July next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the *low scurrility* and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field; and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.

In contemplating the many transcendent advantages which Nauvoo possesses over almost any other city, or location in the West—her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprise of her citizens—the unequalled beauty of her landscape and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the *Nauvoo Ensign and Zarahemla Standard* will be,) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for

the gratification and profit of those who indulge in the inspirations of the muse.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

The Ensign and Standard will be neutral in politics, and will be published every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country.

TERMS.

\$2.00 payable in advance,
\$2.50 within six months,
\$3.00 at the expiration of the year.

Advertisements conspicuously inserted on the customary terms.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper
Pittsfield, Pike co. Harlow Redfield.
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Recklesstown, W. I. Appleby.
OHIO.

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" " W. W. Phelps.

Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

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Pleasant Garden, Dr. Knight.
LOUISIANA.

City of New Orleans, E. G. Terrill.
ENGLAND.

City of Manchester, P. P. Pratt.

City of Preston, J. P. Fielding
" " George J. Adams.
" " Lorenzo Snow.

NEW HAMPSHIRE.

Gilsum, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

SCOTLAND.

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The Times and Seasons,

IS EDITED BY

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

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

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

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

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 18.]

CITY OF NAUVOO, ILL. JULY 15th, 1841.

[Whole No. 30

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15, 1841.

PSALM—124TH.

"If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us;

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul.

Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth."

Since the rise of the Church of Jesus Christ of Latter Day Saints, there has been a continual and increasing opposition manifested towards it from all classes of society, high and low, rich and poor. False reports have been circulated with an industry which would have done honor to a better cause, and the cry of "delusion," "false prophets," "imposters," have been borne on every breeze. And, when we take into consideration the immense force which has, from time to time, been brought to bear against the Saints, and see them stand fast and immoveable, we are led to exclaim "it is the Lords doings and it is marvellous in our eyes."

If it had not been that the Lord was on our side, we certainly, before this, would have been *mince meat*, for the philistines who have dared, from time to time, proudly to stalk abroad, and threaten our overthrow.

It would be impossible for us to trace the Church through all its movements, and record the sufferings and persecutions to which the Saints have been subject: Suffice it to say, that not only has all manner of evil been said against us, falsely, but all manner of evil has been done to us, without any just cause or pretext whatever. We would ask, what have our enemies gained by their conduct? What great object has been accomplished by their vexatious law suits, tarring and feathering, whipping and stoning, mobbing and murdering the Saints of God? Have they extinguished the hopes of the Saints, or undermined the religion of heaven? Such arguments, we believe, are powerful to the fearful and unbelieving, but they are es-

teemed as chaff by the Saints who know in whom they have believed, and who prefer the cause of truth to this world and all its pleasures—rejoice in tribulation, and count not their lives dear, so they may finish their course with joy. "The enemies have indeed shot at us, but our bow hath abode in its strength, and our arms have been made strong by the hands of the mighty God of Jacob," and, instead of our adversaries prevailing over us, they have been instrumental in forwarding the great work of the last days. When the enemies of righteousness persecuted the saints at Jerusalem, so that they had to flee out of the city; the messengers of salvation spread into different places, the gospel was no longer confined Jerusalem and Judea, but other people and other nations heard the tidings and left off their heathenish worship and became obedient to the gospel of Christ. "The word was every where preached." If we had been suffered to have remained in quiet in Missouri, the sound of the gospel would not have spread as it has done nor would such great interest have been excited; but the Saints being expelled from that inhospitable State, thousands have listened to their tale of woe, and the gospel of Christ has been prominently held forth wherever the Saints have been scattered, and thousands in this and other states have listened to those things which, heretofore, had not been told them.

In all these things we mark the hand and dealings of our Heavenly Father, who orders all things by his unerring council, and can make the wrath of man to praise him, while the remainder he can restrain.

In all the circumstances in which the Saints have had to pass through, there has been a consciousness of the hand of God in all their movements,—a belief "that he would temper the blast to the shorn lamb," and that all things should work together for the good of the Saints. Hence, they have enjoyed joy in the midst of sorrow, order in the midst of confusion, light in the midst of darkness, peace in the midst of war, and life in the midst of death.

One great and blessed consolation is, that the Lord is on our side. Yes: "The Lord of Hosts is with us the God of Jacob is our refuge." This affords comfort in the midst of the most heart rending and trying circumstances which can possibly fall to the lot of Saints, and having this consolation, they rejoice with joy unspeakable and full of glory, and can say—

"Yea, let men rage since thou wilt spread
Thy shadowing wings around my head."

Under the protection of Jehovah, have the first elders gone forth "weeping, bearing precious seed," and after struggling "with persecution in its various forms, they have returned with joy, bearing their sheaves with them;" and now, tens of thousands on this, and thousands upon other lands, join in an ascription of praise to the God of all grace, for remembering his covenant and restoring the fullness of the ever-lasting gospel.

"The Lord is on our side." Think of this ye ministers of the sanctuary, while engaged in proclaiming the gospel far from the home of your childhood and the habitation of the Saints, and while sorrow may overflow your soul, and you feel disheartened on account of the hardness of the people, and their clamour for your blood, and your sorrow will depart, you will be inspired with new energy, and shall exceedingly rejoice, and be ready to exclaim "although an host should encamp against me yet I will not be afraid."

Think of this, you sufferers in the cause of bleeding Zion, who have been driven from your homes and pleasant places of abode, and who have had to bear the fury and indignation of the enemy, and let joy spring up in your bosoms, for the Lord will bless you, and abundantly reward you for all your toils and sufferings.

Think of this, all you that are engaged in the cause of truth, and are endeavoring to establish Zion, and prepare a sanctuary for the Most High; and let not your hands be slack, neither be afraid, for "the Most High hath spoken and shall he not perform? He hath commanded and shall he not bring it to pass?"

Think of this, ye widows and fatherless who have had to mourn the premature loss of husbands and fathers who have fell martyrs to the cause of truth; although you are not permitted to dress their graves, or drop a tear upon the sod that covers their sleeping dust, they will one day burst the tomb and come forth in glory and splendor, and you shall hail them with unspeakable joy which shall be durable as eternity, and you will then, if not before, have to exclaim, the Lord has done all things well, blessed be the name of the Lord.

DIALOGUE ON MORMONISM. NO II.

BOOK OF MORMON.

Between Mr. Mathews, Mr. Roberts, and
Elder Pierce.

Mr. M. I am glad to see you and Mrs. R., I was ready to think that you were not coming this evening.

Mr. R. Indeed Mr. M. I must say, I felt no very great desire to come, but as I had given you reasons to expect my company, I thought you would think me too much prejudiced against your *favorite doctrine of Mormonism*, if I staid away. It was not so with Mrs. R. she no sooner heard of a Mormon preacher being at your house, than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M. I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon, I suppose you are curious enough Mr. R. to listen to his statement.

Mr. R. This was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P. The subject I was speaking upon was the much abused Book of Mormon, or as it is termed, by way of ridicule, the Mormon bible. Their being many foolish and extravagant stories afloat respecting it, I always deem it important to correct the public mind on this subject, before I proceed to any other item of doctrine in our religion. One impression that has gone abroad, is, that we put it in the stead of the Bible, the scriptures of the old and new testament. I presume you have heard it represented so.

Mr. R. Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M. This has been the received opinion of this neighborhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P. Well gentlemen, I will endeavor to inform you what the Book of Mormon purports to be and then you can judge for yourselves. The Book of Mormon is a record of the aborigines of this continent, (America,) which was engraved on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah king of Judah, some time before the Babylonish captivity. While in Jerusalem

during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until, at length they arrived on this western continent: and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land and became very numerous indeed.

Mr. M. You will observe by this account Mr. R. that this people who landed here were Jews, this you know agrees with the idea, which many learned men have had, that the Indians are descendants of the Jews.

Mr. R. I am aware that this idea is generally entertained among the learned.

Mr. M. Pardon this interruption Elder P.

Elder. P. I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous, and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness and became an idle and filthy people.

It also gives an account of their wars—the reign of their Kings and Judges—the prophesies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the gospel—the rending of the rocks on this land at the crucifixion of Jesus—and then gives a very interesting account of our Savior's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his. "I have other sheep which are not of this fold, them also, must I bring in"—his teachings to the people—his choosing a-

postles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R. This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the Book; and that is, if Christ established his church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the gospel?

Elder P. It is a question which naturally arises; and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his church and sent forth his servants to proclaim the gospel, great success attended their labors, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in its train. However, after sometime had elapsed, their began to be schisms in the church; prejudice and its attendant train of evils crept into their midst, until, finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed christianity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance and superstition, until the present time, the degenerate and fallen sons of noble and worthy sires.

Mr. M. I have always thought that there had been a more enlightened people on this continent, than the present Indians. The remains of ancient buildings, monuments &c., are evident proofs on this point.

Mr. R. There can be no doubt on this subject. In the recent researches in Central America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Mormon is true.

Elder P. By no means, but you will undoubtedly admit that it is circumstan-

cial evidence in its favor. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun, eradiates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—contains many predictions respecting their restoration to righteousness, and again becoming a 'fair and delightsome people.' I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers, and which we sung a short time before you came. I will endeavor to repeat it.

Mr. M. No, Elder P., pray sing it again. I am sure Mr. and Mrs. R., will be pleased to hear it, the tune and hymn are beautiful.

Elder P. You and Mrs. M. will assist me then.

Mr. M. We will do our best.

O stop and tell m Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God;—no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

"I once was *pleasant Ephraim*,
When Jacob for me pray'd;
But oh! how blessings vanish,
When man from God has stray'd!

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander'd to and fro.

And long they've lived by hunting,
Instead of work and arts,
And so our race has dwindled
To idle Indian hearts.

Yet hope within us lingers,
As if the Spirit spoke:—
He'll come for your redemption,
And break your Gentile yoke:

And all your captive brothers,
From every clime shall come,

And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."
To be continued.

From the Gospel Reflector.

THE LOCATION OF ZION, OR THE NEW JERUSALEM.

The location of Zion or the New Jerusalem, is certainly a subject of importance, and well worth a candid investigation: for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world; for according to the prophets it will be a place of refuge, and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore, it is of all importance that we should know where it will be located or established.

That there will be a city called Zion or the New Jerusalem, built, beautified, and prepared for the millennium is evident from all the prophets that have mentioned the work of God of the last days. We have in a brief manner touched upon this subject before; but the magnitude and importance of it is such, that we think that justice to it, requires us to give it a more extensive investigation.

That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millennium.—However, because some are unable to separate or distinguish it from the one for the Millennium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchizedek, then called Salem. Paul says Melchizedek was king of Salem. (See Heb. vii. 2.) Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchizedek is not easy for us to determine; but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he "took a strong hold of Zion: the same is the city of David."—2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem.—Isaiah speaking of this Zion says: "For the people shall dwell in Zion at Jerusalem,—Isa. xxx. 19. Now if Isaiah had no idea of any other Zion; than the one at Jerusalem, why did he use the preposition at, as though there was another city called by the same name? Indeed he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days, which he saw in the vision established upon this land [America]; therefore, he used the preposition, "Zion

at Jerusalem," to designate the difference between it and the one of the last days upon another land. But says one, if the ancients knew that God would establish another Zion for the Millennium, why did they call the one at Jerusalem by that name? This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give whether it is correct or not. Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first-born dwelt: and perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Zion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born."—Heb. xii. 22, 23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible that when Melchizedek, or whoever founded Zion; when arranging the various districts, and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called "the city of David."

When Jerusalem is rebuilt, it is probable that this city of David, will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter-day Zion or the New Jerusalem; but in fulfillment of prophecy relating to the rebuilding of Jerusalem; for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem, and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe will be located on the land of America; and indeed the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King. God is known in her palaces for a refuge."—"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."—Ps. xlvi. 2, 3. David evidently saw the situation of Zion, which he says is beautiful, at some other place besides Jerusalem, or he would not have said that it was on the sides of the North. Match this saying with what Isaiah says in the xviii. ch. of his prophecy, concerning a land [America] beyond the rivers of Ethiopia, and we learn: first, as Isaiah says, that this is the land where the Lord's *ensign* of the last days was to be

reared, and from whence the ambassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, the Mount Zion" shall be established, to which the servants of God, or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning.—This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the North; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood." "For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. cxxiii. 4, 13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods, or in other words fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony.—Moroni writing the words of Ether says, page 550. "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 it 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 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 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."

As we have before mentioned the prophets have declared that there shall be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations. And also he will cause the old

city of Jerusalem to be rebuilt, and the Jews to gather there. Thus there will be two central places of gathering, and deliverance. Zion, and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous; for Jerusalem and its suburbs when spoken of at a distance are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes, or auxiliary cities. The city of David or Zion at Jerusalem was merely an auxiliary and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous; but on two separate lands. "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 Buhlah: for the Lord delighteth in thee, and thy land shall be married." It is said, Gen. x. 25, that in the days of Peleg the earth (not nations) was divided; it is also said, Gen. i. 9 that the waters were gathered together unto one place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents, which the bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or joined. But says the objectors, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all." We have before proved that the land of America is a promised land to the House of Joseph; therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them whether in America or in Asia.—But the two continents are to be united, and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.

The following thrilling account of the self devotedness of the Jews, scarcely has its equal on the pages of history.—Although such a course must be condemned, it shows their attachment to their ancient religion, the God of their fathers, and also their abhorrence of the Romans. Ed.

Fall of Herodion—Machaerus—Masada—Fate of Josephus—Agrippa—Berenice.

It might have been expected that all hopes of resistance, even among the most stubborn of the Jews, would have been buried under the ruins of the capital; that after the fall of Jerusalem, with such dreadful misery and carnage, every town would at once have opened its gates, and laid itself at the mercy of the irresistible conqueror. Yet, when Lucilius Bassus came to take the command of the Roman army, he found three strong fortresses still in arms—Herodion, Masada, and Machaerus. Herodion immediately capitulated, but Machaerus, beyond the Jordan, relying on its impregnable position, defied all the power of the enemy. Machaerus stood on the summit of a lofty crag, surrounded on all sides by ravines of enormous depth, which could not easily be crossed, and could not possibly be filled up. One of these ravines, on the western side, ran down, a distance of nearly eight miles, to the Dead Sea. Those to the north and the south were less deep, but not less impassable: on the east the hollow was 175 feet to the bottom, beyond which arose a mountain which faced Machaerus. The town had been built and strongly fortified by Alexander Janneus, as a check upon the Arabian freebooters. It was a place of great beauty, as well as strength, adorned with noble palaces, and amply supplied with reservoirs of water. Bassus determined to form the siege on the eastern side; the garrison took possession of the citadel, and forced the strangers, who had taken refuge there from all quarters, to defend the lower town. Many fierce conflicts took place under the walls; the garrison sometimes surprising the enemy by the rapidity of their sallies: sometimes when the Romans were prepared for them, being repulsed with great loss. There happened to be a young man, named Eleazer, of remarkable activity and valour, who greatly distinguished himself in these attacks, being always the first to charge and the last to retreat, often by his single arm arresting the progress of the enemy, and allowing his routed compatriots time to make good their retreat. One day, after the battle was over, proudly confident in his prowess and in the terror of his arms, he remained alone without the gate, careless-

ly conversing with those on the wall. Rufus, an Egyptian, serving in the Roman army, a man of singular bodily strength, watched the opportunity, rushed on him, and bore him off, armour and all, to the Roman camp. Bassus ordered the captive to be stripped, and scourged in the sight of the besieged. At the sufferings of their brave champion the whole city set up a wild wailing. Bassus, when he saw the effect of his barbarous measure, ordered a cross to be erected, as if for the execution of the gallant youth. The lamentations in the city became more loud and general. Eleazer's family was powerful and numerous. Through their influence it was agreed to surrender the citadel, on condition that Eleazer's life should be spared. The strangers in the lower town attempted to cut their way through the posts of the besiegers; a few of the bravest succeeded; of those who remained, 1700 perished. The treaty with the garrison was honourably observed.

Bassus proceeded to surround the forest of Jarjes, where a vast number of fugitives had taken refuge: they attempted to break through, but were repulsed, and 3000 put to the sword. During the course of these successes Bassus died, and Flavius Silva assumed the command in Palestine. Silva immediately marched against Masada, the only place which still held out. Masada was situated on the south-western side of the Dead Sea. Like the other hill fortresses of Palestine, it stood on a high rock, girt with precipitous chasms, the sides of which a goat could scarcely clamber. It was accessible only by two narrow and very difficult paths, from the east and from the west. On the east, a path, or rather a rocky stair, led up from the shore of the Dead Sea, called the Serpent, from its winding and circuitous course. It ran along the verge of frightful precipices, which made the head giddy to look down; it was necessary to climb step by step; if the foot slipped, instant death was inevitable. After winding in this manner nearly four miles, this path opened on a level space, on which Masada stood, in the midst of a small and highly cultivated plain of extraordinary beauty and fertility. The city was girt with a wall, nearly a mile in circuit. The wall was twenty-two feet high, fourteen broad, and had thirty-

seven lofty towers. Besides this wall, Masada had a strong and magnificent palace, with sixty towers, built by Herod, on the western cliff, and connected, by an underground way, with the citadel. The western ascent was commanded, in its narrowest part, by an impregnable tower.

The city was amply supplied with excellent water, and with provisions of all kinds, wine, oil, vegetables, and dates. According to the strange account of Josephus, the air of Masada was of such a temperature, that, although some of these fruits had been laid up for a hundred years, since the time of Herod, they were still sound and fresh. There were likewise armories, sufficient to supply 10,000 men with great stores of unwrought iron, brass, and lead. In fact, Masada had been the fortress which Herod the Great had always looked to as a place of security, either in case of foreign invasion, or the revolt of his own subjects. The town was now as strongly manned as fortified. Eleazer, the commander, was a descendant of Judas the Galilean, and inherited the principles of his ancestor in their sternest and most stubborn fanaticism. To yield to a foreign dominion was to him and his zealous associates the height of impiety: death was far preferable to a treacherous dereliction of the sovereignty of God. They acted, to the end, up to their lofty tenets.

Silva, having blockaded the town, so that none could make their escape, seized a point of rock, called the White Promontory, to the westward. There he erected his works, a mound, 350 feet high, and above that a second bank of enormous stones; and at length he brought a battering ram to bear upon the walls. After long resistance, a breach was made; but the besieged had run up another wall within, of great timbers laid parallel with each other, in two separate rows, the intervening space being filled with earth; this sort of double artificial wall was held together by transverse beams, and the more violently it was battered it became more solid and compact by the yielding of the earth.—Silva ordered his men to throw lighted brands upon it: the timbers speedily kindled, and the whole became a vast wall of fire. The north wind blew the flames into the faces of the besiegers, and the

Romans trembled for their own works and engines. On a sudden, the wind shifted to the south, the flames burned inwards, and the whole fell down, a heap of smouldering ashes. The Romans withdrew to their camp, to prepare for the attack on the next morning, and stationed strong and vigilant outposts to prevent the flight of the garrison. But Eleazer was not a man either himself to attempt flight or to permit others to follow so dastardly a course. He assembled his followers in the palace, and reminded them that the time was now come when they must vindicate to the utmost their lofty principles. God had evidently abandoned his people; the fall of Jerusalem, the ruin of the temple, too sadly proved this. The sudden change of the wind, on the day before, distinctly announced that they too were deserted by his protecting providence. Still it was better to fall into the hands of God, than of the Roman; and he proposed that they should set the city on fire, and perish together with their wives unviolated, their children yet free from captivity, on that noble funeral pile.

His men gazed on each other with wonder. Some were kindled at once with his enthusiasm; others thought of their wives and children, and tears were seen stealing slowly down their hardy cheeks.—Eleazar saw that they were wavering, and broke out in a higher and more splendid strain. He spake of the immortality, the divinity of the soul; its joyful escape from its imprisonment in its mortal tenement. He appealed to the example of the Indians, who bear life as a burthen, and cheerfully throw it off. Perhaps with still grater effect he dwelt on the treatment of the conquered by the Romans, the abuse of women, the slavery of children, the murderous scenes in the amphitheatres. “Let us die,” he ended, “unenslaved; let us depart from life in freedom with our wives and children.—This our law demands, this our wives and children entreat; God himself has driven us to this stern necessity; this the Romans dread above all things, lest we should disappoint them of their victory. Let us deny them the joy and triumph of seeing us subdued, and rather strike them with awe at our death, and with enforced admiration of our indomitable valour.”

He was interrupted by the unanimous voice of the multitude, vying with each

other in eagerness to begin on the instant the work of self-devotion. On their intoxicated spirits no softer feelings had now the slightest effect. They embraced their wives, they kissed their children even with tears, and, at the moment, as though they had been the passive instruments of another's will, they stabbed them to the heart. Not a man declined the murderous office. But they thought that they should wrong the dead if they survived them many minutes. They hastily drew together their most valuable effects, and heaping them up, set fire to these sumptuous funeral piles. Then, ten men having been chosen by lot as the general executioners, the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten then cast lots, nine fell by each other's hands, the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and then with resolute and unflinching hand, drove the sword to his own heart.

One old woman, another female who was a relative of Eleazer and distinguished for her learning, and five children, who had crept into an underground cavern, were all that escaped; 960 perished. The next morning the Romans advanced to the wall in close array and with the greatest caution. They fixed the scaling ladders, mounted the wall, and rushed in. Not a human being appeared, all was solitude and silence, and the vestiges of fire all around, filled them with astonishment. They gave a shout as they were wont when they drove the battering ram, as if to startle the people from their hiding places. The two women and the five children came creeping forth. The Romans would not believe their story, till having partially extinguished the fire, they made their way into the palace, and, not without admiration, beheld this unexampled spectacle of self-devotion.

Elders Brigham Young, H. C. Kimball, John Taylor, G. A. Smith and R. Hadlock, have arrived at home in safety, after an arduous and interesting mission to Great Britain. The remainder of the Twelve are expected soon.

The accounts which they bring of the progress of truth are highly satisfactory.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15. 1841.

IMPORTANT TO AGENTS.

The agents of the Times and Seasons, will accept our grateful acknowledgments for the interest they have taken in its circulation, and we hope they will continue their exertions in so laudable a work until our little sheet shall have as great a circulation as any in the Union.

We would, also, say that they are authorized to act as agents for the "Nauvoo Ensign and Zarahemla Standard," a weekly newspaper, the prospectus of which you will find in this paper. We hope to enlist your services; and, that we may be sustained in our present undertakings, we are admonished to pursue a close business course. We therefore propose, that all those who do not pay in advance for the "Ensign & Standard" should give their notes payable in six or twelve months; we would suggest the following as a form:

§ 184
Months after date I promise to pay D. C. Smith, or bearer, the sum of _____ dollars, for value received.

This course we are obliged to take in order to sustain our establishment—for if we do not pursue such a course we cannot expect to succeed.

When we commenced publishing the Times and Seasons, we endeavored to adhere to the cash system as much as possible, but notwithstanding all our care, we have more than five hundred dollars standing out in this state besides several hundred dollars in other states, and how it is to be collected we do not know. In the mean time we have to loan money at enormous interest, while sufficient is due us to meet all our demands, if it could only be obtained. We are not in the habit of *dunning* our subscribers for their arrears, neither do we like the trade, but if we should occasionally give them a gentle hint they must not find fault.

CELEBRATION OF INDEPENDENCE.

The anniversary of our National Independence was celebrated with due honors on the 3rd inst. in this city. We never attended one where so much good feeling, unanimity, and pleasure was manifested

by all parties. We feel inadequate to do justice to the subject, and as it is expected that the proceedings will be given entire in the "Nauvoo Ensign," we shall, therefore, content ourselves by saying but little on the subject. Several distinguished citizens from different parts of the State were present, who expressed their great pleasure at the proceedings.

The Nauvoo Legion, appeared in its glory and presented a beautiful appearance, and will soon compare with the best military organization in the union. The day was warm but clear, the assembly of the fair sex, whose smiling countenances gave beauty to the scene, was delightful. We felt proud of our citizens and the Legion; they did themselves honor, and every one who witnessed the proceedings must award them the praise which is their due. We question whether such an assembly can be got together in any other part of the Union where the same sobriety, behavior and good feeling would prevail.

We think that the proceedings were calculated to remove any prejudice that might have been imbibed by any of our visitors, who were present on the occasion.

THE MORMONS—ARREST OF JO. SMITH.

By the annexed extract of a private letter from a highly respectable gentleman residing near the Mormon city (Nauvoo,) it appears that the scenes which a few months since were enacted in Missouri, are in danger of being repeated in Iowa. There is a tract of 120,000 acres of beautiful land lying directly opposite the Mormon settlement on the Mississippi River. This Tract was given to the Half Breeds of the Sac and Fox Nations by the United States, and has been purchased from them by the whites. Proceedings have been had in the Equity Court of Iowa to partition these lands, and Commissioners appointed by the Court to survey and divide them among the lawful claimants. Some months since the title being then unsettled, Jo. Smith received a revelation from God to the ef-

fect that the Latter Day Saints should go in and possess this fair land, and enjoy the fruits thereof. Accordingly there are said to be now about 2000 of these people residing on said lands, who claim by the highest possible title,—a title direct from the Creator; and they seem determined to set all human decrees at defiance. In addition to despoiling the lands of much valuable timber, they now forbid the Commissioners and Surveyors, on pain of death, to attempt a survey and partition. The arrest of their leader, it is to be hoped, will prevent the execution of their threat.

Extract of a Letter from the vicinity of Nauvoo.—“The excitement on both sides of the river against the Mormons is increasing very fast. The conduct of Jo. Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and relig has principle, that renders them so obnoxious to the Gentiles of all denominations, wherever they reside.

“Jo Smith was yesterday arrested, between Nauvoo and Quincy, by the authorities of Illinois, on a requisition from the Governor of Missouri. May justice be meted out to him for his villiany.

“Martin Harris, who was one of the witnesses to the Book of Mormon, and who has been for some time lecturing in Illinois against the Mormons, was found dead last week, having been shot through the head. He was no doubt murdered.”

The above we copy from the New York Journal of Commerce, and which has been copied in many of the eastern papers.

It is an old adage that persons should go from home to hear news, but in this age of rail roads and steam boats we are privileged to hearsufficient while remaining at home.

According to the above article the Mormons must be a lawless banditti, a set of desperadoes. But what are the facts?—Let our neighbors who are not connected with the church, who mingle in our society and are acquainted with our proceedings and movements, let them speak out; and they will with us deny the false and malicious statements which have been palmed upon the Journal of Commerce, and

which has been seized upon with avidity by those who seek our overthrow.

The correspondent of the Journal of Commerce was aware that such things would not gain credence here, but knowing the gullibility of the eastern press, he was satisfied they would swallow his lies.

Now, we would say, that the entire statement, with the exception of the arrest of Joseph Smith, is a tissue of lies, got up by a malignant and depraved heart for the worst and most diabolical purpose, and when we read it we could not but blush for humanity.

We pretend to no claim to any land, but what is according to the law and constitution of the United States.

The statement with regard to the murder of Martin Harris, is the climax of iniquity, and gives evidence of corruption the most foul, and a heart as black as sin and the devil can make it. It is utterly false!

These are the weapons that are used by our enemies to stop the march of truth, to raise prejudice in the minds of the people and to bring upon us the wrath and indignation of a people who know nothing respecting us, save what they learn through the medium of a corrupt press.

Ye editors of newspapers, who ought to be the lights of the land, and communicate truth and correct intelligence, particularly on matters which concern the peace and safety of your fellow man, we ask you, if there is any sense of justice remaining—a latent spark of humanity quivering in your bosoms—if moral honesty and virtue are yet lingering in your midst, before they take their final flight, to contradict these cruel and false statements.

We ask no right, no privilege, no immunity, but what the constitution guarantees to all its citizens, and we hold ourselves at all times amenable to the laws of the land for our conduct. This we call upon the most fastidious to deny.

DEATH OF SENATOR LITTLE.

Sidney H. Little Esq. the pride of the Senate, the ornament of the Bar, the affectionate husband and tender parent is no more! His career on earth is done but his memory will long survive and continue to be fresh and blooming for time to come. and will be worthy to be numbered among the names of those who laid the plan for our national independence. He has long been favorably known as an eminent statesman, a distinguished Lawyer, a valuable citizen; and to this community, as the friend of the poor, the protector of the injured and abused, and for his valuable endeavors in again securing them the privileges of freemen.

While we would mourn with his surviving relatives and extensive acquaintance of friends, we would remind them for their consolation, of his glorious and honorable career, which must ever be a source of comfort to their afflicted hearts; and long will his memory be cherished by all who had the pleasure of his acquaintance.

The particulars of his death we are informed were as follows: On Sunday morning last, he took his children with him in his carriage a riding, when the horse which he was driving, became restive and unmanageable, he succeeded in getting two of his children out of the hind end of the carriage, and took the other two in his arms and sprang out; but unfortunately fell upon his head, which injured him so severely that he never spoke or moved afterwards, he continued to breath until four o'clock on Monday morning when he expired.

We are glad to see the action of the City Council on this subject. The following, recommended by his honor the Mayor, was carried unanimously.

City of Nauvoo, Ill., July 12th, A.D. 1841.

Gentlemen of the City Council;

Aldermen and Councillors:—

It becomes my duty, as your Chief

Magistrate, to communicate to you one of the most afflictive dispensations of Divine Providence with which this city and county has ever been visited—I allude to the untimely death of our distinguished and patriotic Senator—HON. SIDNEY H. LITTLE—than whom no man was more deservedly popular, or more faithful in the discharge of every public trust confided to his care. In this great calamity, this unexpected and most painful bereavement, the Whig party have lost a faithful friend and able advocate, and the Democratic an honorable opponent—one who stood high in the affections of this people, honored and beloved by all good men. As a feeble testimonial of our high regard, and great respect, for his public services and private virtues, as a statesman and citizen, I would recommend that this council cause Sunday, the 18th inst., to be set apart throughout this city as a day of *public fasting, humiliation, and prayer*. On this occasion we should “mourn with those who mourn, and weep with those who weep.”

JOHN C. BENNETT, Mayor.

DIED—In Newbery Pike co. Ill. on the 16th of July last Polly wife of Lucius Howland aged 51 years, after a short illness of five weeks. She had been a member of the church of Jesus Christ of Latter Day Saints, nine years and six months, and died in the full triumph of faith—She has left a husband and nine children to lament her loss.

—On the 28th of March last, in Pike co. Ill. Electa Penelope, wife of Hawkins Judd, aged 27 years—She had been a member of this church upwards of eight years. Before her death she expressed a great desire to depart and be with Christ.

In this city on the 10th inst. aged 49 years, Thomas Smith, late of Clitheroe, Lancaster, England.

In this city on the first inst. aged 24 years, Diana, daughter of the above Thos. Smith.

On the 20th of May last between this place and New Orleans on the Steam Boat Gen. Pratte, Betty consort of the above Thomas Smith.

They bore there afflictions with patience and slept in a sure and certain hope of a glorious resurrection unto eternal life.

“The memory of the just is blessed.”

POETRY.

For the Times and Seasons.

BY J. H. JOHNSONS.

"The wise shall understand."—Daniel.

Amazed with wonder! I look round
 To see most people of our day,
 Reject the glorious gospel sound,
 Because the simple turn away.
 Or does it prove there is no time,
 Because some watches will not go?
 But does it prove there is no crime
 Because not punished here below?
 Or can it prove no gems remain,
 Because some fools, throw their's away?
 Or can it prove no king can reign
 Because some subjects wont obey?
 Or prove the gospel was not true
 Because old Paul the Saints could kill?
 Because the Jews its author slew,
 And now reject their Saviour still?
 Or prove that Christ was not the Lord
 Because that Peter cursed and swore?
 Or Book of Mormon not his word
 Because denied, by Oliver?
 Or prove, that Joseph Smith is false
 Because apostates say tis so?
 Or prove that God, no man exalts
 Because from priests such doctrines flow?
 O, no! the wise will surely say;
 No proof unto the man that's wise,
 Then O! dig deep ye wise to-day;
 And soon the truth will be your prize.
 Not like the fool who chane'd to see,
 The Saint forsake his heavenly course,
 And turn to sin and vanity.—
 Then cries your "scheme is all a farce."

For the Times and Seasons.

P S A L M.

BY

MISS E. R. SNOW.

Praise the Lord O my soul; Praise him all
 ye sons and daughters of Zion.

Let us sing unto him a new song; let us
 sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever;
 therefore I will praise him for what my eyes
 have seen, and my ears have heard.

He hath opened the fountain of knowledge:
 he hath unlock'd the treasures of wisdom and
 understanding.

He hath brought to pass that which he spake
 by the mouth of his ancient prophets: yea, he
 hath caused truth to "spring up out of the
 earth, and righteousness to look down from
 heaven."

In ancient time he call'd his servant David
 from the sheep-fold to preside over the nation of

Israel; yea, from a tender of flocks did he raise
 him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of hus-
 bandry, even when "ploughing in the field with
 twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elijah, was he anointed
 to the office of his calling, even to proclaim the
 word of the Lord—to declare the counsels of the
 Most High to the people.

In these last days the Lord hath call'd his
 servant Joseph—the son of an husbandman; to
 be a prophet and a teacher: yea, to be a mighty
 instrument in rolling forward and establishing
 that kingdom which "shall fill the whole earth."

The Lord hath spoken to him from the heav-
 ens—he hath instructed him thro' the ministra-
 tion of angels—he hath taught him by the pow-
 er of the holy spirit.

He hath opened the heavens, he hath rent
 the veil thereof, before his face—he hath spread
 the visions of eternity in his presence—he hath
 drawn aside the curtain of futurity and showed
 unto his servant things to come.

He hath anointed him with the oil of under-
 standing, and instructed him in the great mys-
 teries of the kingdom of heaven; even those
 "mysterics which have been hid from ages and
 from generations."

Rejoice all ye Saints of the Lord and listen
 to the instructions of his prophet—be careful to
 depart from evil—let your hearts be pure for
 the great day of the Lord approaches.

He will perform a speedy work upon the
 earth—he will cut it short in righteousness—he
 will not suffer his word to perish.

Therefore, let the nations be wise—let the
 great ones of the earth receive counsel; let the
 honest in heart prepare and gather even unto
 Zion:

For "the earth shall reel to and fro like a
 drunken man," yea, she shall groan because of
 iniquity which is already increasing heavily
 upon her.

But "Zion shall be redeem'd with judgment,
 and her converts with righteousness"—the na-
 tions of the earth will honor her—the glory of
 the Lord will encompass her round about; and
 his praises will be heard in her midst.

COMMUNICATIONS.

Manchester, April 17th 1841.

DEAR BRO. JOSEPH:—

Once more I take my pen
 to write a few lines to you; most gladly
 would I embrace the opportunity of a per-
 sonal interview with you, did it offer; but
 vain is the indulgence of such thoughts
 at present.

You will undoubtedly have learned that I sailed from New York on the 13th of February, and landed in Liverpool on the 3rd of March following. We had a good passage but a rough one—I have learned that the rougher the voyage, the sooner we arrive at our destined port.—Something so is the voyage of life. To meet once more with the Twelve, brought fresh to mind, many scenes of by-gone time; and caused my heart to swell with gratitude to Him whose providential care has preserved and restored me to the embraces of that honorable body. Let the name of Jehovah be forever praised for his condescending mercy towards my brethren; and more particularly towards me.

I have sent a little present to you and brother Hyrum, by Elder Kimball. He will hand it to my wife, and she will give it to you. It is only a little token, that I have not forgotten you; for when we were sick, you took us in. I hope you will accept it, with the best wishes, and grateful acknowledgments of an absent friend and brother.

In my last to you, from New York, I requested you to write me a letter about the propriety of going on without Elder Page and direct it to Manchester in this country. But I feel perfectly justified at present in doing as I have; and I calculate to hasten on, just as soon as the brethren sail for America. Yet I should be extremely glad to hear from you at any time, and shall be happy to abide by your advice and counsel. But if I hear nothing from you to the contrary, I shall if the Lord will, hasten on as fast as possible without him. I have been greeted with a hearty welcome in this country by the saints where we were acquainted, I do assure you.

I can assure you, that although you are a stranger here in one sense, yet your name is engraven as with an iron pen, upon the tablet of many warm and affectionate hearts—and it is my faith and prayer that you may be delivered from the snares and violence of wicked men—Your days many on the earth.—and your name embalmed in the memory of the just forever. And in all your blessings I hope and trust Sister Emma will be a happy partaker.

I wish all the saints every good thing that I can think of, and hope they will pray for me that I may have power to

“lay the foundation of Jerusalem,” and return again to them. I do not feel at all disheartened at the prospect of going alone. I fully believe that the Lord will open my way before me. I trust that I shall have your faith and prayers, which I most earnestly desire. I should ask you to write me, but I cannot tell you where to direct, for I know not where I may be.

I hasten to a close, by saying, may the Lord bless and prosper you; and the saints and kingdom over which you are made a steward, and preserve you and me spotless until we meet again.

Farewell!

ORSON HYDE.

PRES'T. J. SMITH.

For the Times and Seasons.

ROME, N. Y. June 11, 1841.

Dear Brethren in the New Covenant,—Having an hour or two's leisure this morning, and feeling it my duty to inform my brethren, the presidents of my quorum; and also the saints where I am, and what I am doing, and also, what I have been doing since I last wrote; I will, therefore, give you a short history of my labors since last fall; and if you should think the same worthy a place in the columns of your very valuable paper you are at liberty to insert it. The first of last September, Elder James Burnham, one of the seventy, called on me at Hamilton, Madison county, N. Y., and informed me that, I was requested in company with some ten or more of our quorum, to meet at the City of New York, on the 20th of the same month, and go to Eng and; and asked me if I could go, I told him if it was the will of God, I could and would go; and notwithstanding I had not the first *semine* in my pocket towards defraying the expenses of so great a mission, and my family, which consisted of my wife and five children to leave behind, who at that time had not where to lay their heads, and unprovided for food and raiment, yet through the goodness and bounty of our heavenly Father, in his kindness to me, on the 20th of September, 1840, at 5 o'clock, in the morning, I found myself on the wharf at the City of New-York, (having visited in the twenty previous days.) several branches of the Churches of Jesus Christ of the Latter Day Saints, residing in the counties of Otsego, Oneida and Lewis; and removed my family some fifty-five or sixty miles in the time, and provided for them, and for myself, for my mission. I must now return to New-York. I attended the Saints meeting in Spring street, in the morning, and was invited, (it being Sunday,) to speak to the people in the afternoon, and evening, which I did, as the Lord gave ability, and then, told the people of that place, that if they desired to see me at their respective residences, I should feel happy to wait on them, if they would send their address to me, &c. In a few days I received an invitation from a popular physician of the City to wait on him; which I did, in company with Br. Burnham, at his residence. The doctor,

asked many questions which were answered to his satisfaction, and before I returned from England he obeyed the gospel, with many others in the city. I tarried in, and about the city until the 7th of October, preaching almost daily, in Spring str et, and the Military Hall, in the Bowry, and other places, in different parts of the city, which were well attended, and the people gave good heed to the word, while the Saints were refreshed in spirit, and blessed. I must say, I was never more cordially received, and I pray God, in the name of Jesus Christ, to reward them. I have reason to believe that there was much good seed, sown, in that place while I was there. On the 7th of October, in company with elders James Burnham and Levi Richards, I went on board the ship George Washington, Capt. Buras, and that day went to sea, and after a rough passage of 25 days, found ourselves in the port of Liverpool, England. We immediately proceeded to Manchester, and after having refreshed ourselves with the brethren, and preaching a few times; we met in Council with elder B. Young, W. Richards, H. C. Kimball, P. P. Pratt, of the twelve elders—Levi Richards, Snow and Burnham and myself; where it was decided that I should go to Glasgow, Scotland, and Br. Burnham, to N. Wales, &c.

I immediately proceeded to Liverpool where I found elder John Taylor, one of the Twelve, who had just returned from the Isle of Man, and wished me to go and take his place, as he was wanted in other places very much. I told him, if the Twelve were willing, I had no objections to do so. he then wrote to Manchester, and obtained the approbation of the Twelve to that effect, and I preached several times in the city, while I was there. (and while I was in Manchester, I went out to Oldham, about 8 miles distant, and preached twice and opened the door for baptism, whereupon seven men gave their names for baptism,) why I speak of this, is to show to my countrymen that Englishmen, are more willing to obey the gospel, when they are convinced of the truth, than many even of my own countrymen. I went to the Isle of Man, where I arrived the 16th day of November, in the town of Douglas, and where I found elder Hyram Clark, and he took the country, and I the town, and we commenced our labors, and the 25th of December, (met the brethren who had been baptized while I was there, and who had been baptized before I went there,) in Douglas at the house of br. John Cowell's where we organized a branch of the Church, called the Church of the Isle of Man; and ordained br. John Barns, presiding elder, and br. John Mills, teacher, and appointed a clerk by the voice of the branch; the branch then numbered about 40 members. Elder Clark tarried until January 8th, when he took leave of the sweet little Island for Liverpool and I tarried preaching in the town of Douglas, and in the country occasionally and baptizing until the 16th of February, when I took leave for Liverpool to prepare for home. The people of the Isle, treated me very kindly indeed; and I feel in duty bound to say, of brother John Cowell's people, where I boarded, that I never was treated more tenderly, and with more respect, than at their house, I had a large room well furnished, and a bedroom adjoining as well furnished aloed to me, and my brethren; where

our meals were served up four times a day, (which is customary in that country,) and every attention paid to us that we could wish for, at a very moderate price; (may the Lord reward them four-fold.

When I left the Isle, the Church numbered about 70 in good standing; I tarried at Liverpool u. til the 4th of March, preaching and visiting the brethren from house to house, while the work continued to roll forth gathering in souls continually. I attended several blessing meetings, while I was in Liverpool, in company with elders Brigham Young, John Taylor and Willard Richards and others, which was great satisfaction to me. Those meetings were attended as follows: a feast was prepared at a private house, and several brethren invited to attend, and after refreshment the meeting was opened by singing and prayer: then the patriarch (elder Peter Mellen), laid hands upon the head of a brother, or sister as the case might be, and pronounced a sentence, at a time, and his scribe (elder — Whitehead), wrote the same; all things were conducted with decorum, while the spirit of the Lord came down upon us in mighty power.

On the 4th day of March, I sailed from Liverpool, for New-York, on board the ship Oswego, of Boston, Capt. David Wood, a christian and a gentleman, with about 280 passengers, and I had not been on board long before it was surmised that I was a minister, and I was invited to speak to the people, which I did having an invitation by the Captain so to do. The people many of them were well pleased and wished me to continue to preach during the voyage, which I did as the Lord gave ability. 3 Priests of the Methodist order were on board, and preached several times, and began to feel quite uneasy, finally challenged me to debate with them, I told them I was not fond of controversy, and declined; but they gave notice to the passengers after we arrived near Sandyhook, that they was going to upset what I had preached, and show that it was unscriptural, &c. Accordingly at 7 in the evening the people came together in the second cabin, when a chairman was chosen, and one of the priests arose and talked one hour, in endeavoring to show the people that the gospel as I had preached it to them was not true; I then told the people I did not know what to say as my principles had not been attacked in any shape whatever, but as they insisted upon my speaking I did so for an hour, reviewing my lectures by scripture. The preacher then spake a half hour, and I a half hour, and then 15 minutes a piece, until 11 o'clock, at which time, I asked him why he had not quoted one scripture if no more (to support his assertions if he could), instead of quoting mens comment; to which he replied, there were so many texts of scripture to prove his doctrine, that he could not quote all of them, in one night, so he thought he would not quote any, you may guess whether the people laughed him to scorn or not. It was then moved and seconded, that Mr. Blakeslee, had sustained his doctrine in every particular; and the motion was about to be put, but I objected to it, and told the passengers I thought it would be best to leave it with them, for I did not feel as though I had obtained a victory, as they all must see that I had been (as it were), playing

alone, so there I left the poor pries's. On the 16th day of April, I landed in New-York, where the Saints were glad to see me and I was glad to see them, and at which place I found elder G. W. Harris, and was requested by him to assist him in his mission. I tarried in New-York, preaching as usual, unti May 6th, I took leave for home, and overtook elder Harris in Rome, and have con inued with him ever since, until the night before last. We have been blessed abundantly in obtaining funds for the Temple, and Nauvoo House. Mr. Harris is a man of God depend upon it.

J. BLAKESLEE.

A list of receipts by letter for the se cond volume of the Times and Seasons, during the third quarter.

Nathaniel Thomas, Rochester, Ill.	\$1 00
John T. Moore, Esq., Georgetown, Mississippi,	2 00
Philip L. Cadding, Concord, Mich.	2 00
Sophia Playfair, Perth, U. C.	1 00
Alexander Robbins, West Brewster, Mass.,	2 00
H. Barber & Bently, Gustavus, O.	2 00
Gamaliel Grover, Andover, O.	2 00
J. Parker, Littleton Village, N. H.	1 00
Edward Foster, Landoff, N. H.	1 00
Olive Richardson, Lisbon Village, New-Hampshire,	1 00
A. Garnsey, Franconia Village, do.	1 00
Haman Amy, East Lyman, do.	1 00
E. Demarest, Elmira, N. Y.	2 00
G. G. Guinand, Mount Sterling, Ia.,	2 00
Amos W. Condit, Sunberry, O.	2 00
C. Lindenberger, Centre P. O. Delaware county, Ohio.	2 00
Elisha Collins, Plattsburgh, N. Y.	2 00
W. Bristol, Lawrence, do.	2 00
E. Bristol, Willsborough, do.	2 00
Z. Adams, Postville Ill.	1 00
John Harauth, Cincinnati, O.	1 00
George Hunter, do.	1 00
E. G. Terrill, New-Orleans, La.	5 00
James Nunan, Toronto, U. C.	2 00
Stephen Post, Centreville, Pa.	1 00
James Gifford, Waterville, N. Y.	1 00
David Routson, Finley, Ohio.	2 00
Wm. Moore, Victor, N. Y.	1 00
E. M. Fuller, Saratoga, do.	1 00
Charles Sprague, Chenango Forks, New-York,	4 00
Ralph Jackson, Ladigo, Ala. (\$2 50 for books),	5 00
Miles Wheaton, Chester, Ill.,	1 00
Spencer Cove, West Niles, N. Y.	1 00
William Nelson, do. do.	1 00
C. M. Mosman, do. do.	1 00
James Brinkerhoff, do. do.	1 00
Frederick Durger, do. do.	1 00

Clark Lewis, Springdale, Ohio,	1 00
John Lowvil, Walnut Hill, do.	1 00
Robert Sphares, Springdale, do.	1 00
Samuel Eggleston, Kelloggsville, New-York,	1 00
L. R. Foster, New-York City,	60 00
do. do. do.	50 00
Abijah Crane, Medfield, Mass.,	2 00
L. Van Buren, Madison, Ia.	1 00
J. H. Worthington, Canaan, O.	2 00
Orson Cook, Kent, Mich.,	1 00
S. Ware, Cincinnati, O.	2 00
Joel Ricks, Edwardsville, Ill.,	3 00
Roxena Repshire, Springfield, do.	1 00
Joseph Smoot, City of Baltimore, Maryland,	2 00

The High council of the church of Jesus Christ of Latter Day Saints in Iowa, take this method to inform the public, that they do not hold themselves responsible for any doctrines taught by Henry Jackson as they have no evidence of his standing in the church.

JOHN SMITH, Pres't.

Zarahemla, July 12th, 1841.

HYMENIAL.

MARRIED—In this city on the 11th instant by Elder L. N. Scovil Mr. Calvin Reed to Miss Mary Curtis both of this city.

The above happy pair will receive our warmest thanks, for remembering us in their change of condition. We hope that they may glide through this stormy world, with all the pleasure that can be found in the Hymenial state.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the 'Times and Seasons,' will issue, about the first of August next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the low scurrility and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field: and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.

In contemplating the many transcendent advantages which Nauvoo possesses over almost any other city, or location in the West—her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprise of her citizens—the unequalled beauty of her landscape and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be,) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for the gratification and profit of those who indulge in the inspirations of the muse.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

The Ensign and Standard will be neutral in politics, and will be published every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country.

TERMS.

- \$2,00 payable in advance,
\$3,00 within six months,
\$4,00 at the expiration of the year.

Advertisements conspicuously inserted on the customary terms.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.

Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co Wm. Draper
Pittsfield, Pike co. Harlow Red old.
“ “ D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
“ “ Erastus Snow,
Centreville, Crawford co. Stephen Post.

NEW YORK.

City of New York, L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

NEW JERSEY.

Recklesstown, W. I. Appleby.
OHIO.

Kirtland, Lake co. Almon Babbit.
“ “ W. W. Phelps.
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INDIANA.

Pleasant Garden, Dr. Knight.
LOUISIANA.

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ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
“ “ George J. Adams.
“ “ Lorenzo Snow.

NEW HAMPSHIRE.

Gilsum, Chilon Mack, P. M.
Lisbon, Grafton co. Zadock Parker.

SCOTLAND.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
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Lysander Gee, George Gee,
J. Savage, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, C. Merkle.
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G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, F. D. Richards,
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Charles Thompson, Ben. Johnson,
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Julian Moses, Z. H. Gurley,
Amasa Lyman, David Evens,
Daniel S. Thomas, Jesse Turpin.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

The Times and Seasons,

IS EDITED BY

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

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

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2, No. 19.]

CITY OF NAUVOO, ILL. AUG. 2, 1841.

[Whole No. 31

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 2, 1841.

THE TWELVE.

All of the quorum of the Twelve who were expected here this season, with the exception of Elder Woodruff, have arrived.

We have listened to the accounts which they give of their success and the prosperity of the work of the Lord in Great Britain, with great pleasure. They certainly have been the instruments, in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty.

Perhaps no men ever undertook such an important mission under such peculiarly distressing forbidding, and unpropitious circumstances.—Most of them when they left this place, nearly two years ago were worn down with sickness and disease, or were taken sick on the road.—Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood; but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles, entirely dependant on the providence of that God who had called them to such a holy calling.

While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy one of Israel.

They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them." and thousands, upon the shores of Britain, have to rejoice, that they ever visited their land, and

proclaimed the sound of the everlasting gospel, which is taking such a wide spread through that Empire; and causing the wisdom of the wise to perish and the understanding of the prudent to be hid, but the meek to increase their joy in the Lord, &c. &c.

It is true, they met with considerable opposition from the *learned priests*, who, like their *pious* brethren in this land, loved to retail wicked and slanderous reports, and would endeavor, behind their backs, to ridicule their religion, but durst not stand the brunt of honorable investigation. But their efforts to stop the progress of truth were unavailing, the people got their ears and their hearts open, and were determined to hear and understand for themselves, and being convinced of the truth of these things, regardless of the scorn of sinners and the anathemas of the self righteous, they boldly avowed their attachment to the doctrines of the gospel.

Under the instrumentality of the Twelve and their fellow laborers, large and flourishing churches have been built up in various parts of England, Scotland, Ireland, and the Isle of Man; and when they left, the work was progressing with rapid strides.

We cannot too strongly urge upon the Elders of Israel, to imitate the example which these servants of God have set them, and, whenever they shall be called to proclaim the gospel to the enlightened European, or the dark and benighted African, they will manifest the same zeal and laudable enterprise, trusting in the arm of the Lord for assistance and support, and, undoubtedly, the same blessings will crown their labors and their toil.

We are aware that it is something contrary to the feelings of most men, to undertake such a journey without purse or scrip, entirely dependant on the arm of Jehovah. However it has been done, and those that have gone forth trusting in the name of the Lord, have found his promise true, and have not been suffered to lack any good thing. Let not the faithful laborers be discouraged, but let them gird up their loins, and ever be prepared to move in the direction their Heavenly Father would have them go, and labor with all their mights, for a great work remains to be accomplished, and the laborers are but few. If the Lord's people be a willing people in the day of his power, then every obstacle can be overcome, every difficulty can be surmounted, and the work will roll forth

with power and great glory. Israel shall be hunted up from the rocks and corners where they have been hid from the gaze of the world, many shall run to and fro and knowledge shall be increased."

From the Gospel Reflector.
ON PRIESTHOOD.

BY ELDER ERASTUS SNOW.

"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, and ye shall be unto me a kingdom of priests, and a holy nation."—Exodus, xix, 5-6.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—Peter.

In all ages from Adam to the latest generation, when God acknowledged a people to be his, there has been a priesthood among them or a delegation of authority by which all the ordinances of God's house were administered. There are in the book of Doctrine and Covenants, recent revelations on Priesthood, which say, there are in the church two Priesthoods, viz: the Melchizedek, and the Aaronic, including the Levitical Priesthood. Before the days of Melchizedek the church called the former the holy priesthood after the order of the Son of God; but Melchizedek being a mighty man, and a great high priest, they from, and after his day called it the Melchizedek priesthood, to avoid the too frequent repetition of the name of the Supreme Being. The latter was called the Aaronic priesthood, because it was conferred upon Aaron, and his sons throughout all their generations, to be a perpetual covenant of priesthood. (See Exodus, xl. 15 and xxix 9; Num. xxv. 13.) It is called the lesser priesthood because it is an appendage to the greater; for all lesser authorities, and offices in the church in all ages, are appendages to the Melchizedek priesthood; but there are two divisions or grand heads. The office of an elder comes under the Melchizedek; that of a teacher, and deacon under the Aaronic, or lesser priesthood. Paul in his epis-

tle to the Hebrews says much concerning these two priesthoods, and of the superior excellence of the Melchizedek over the Levitical order.

This Melchizedek flourished in the days of Abraham, about two thousand years before Christ. Moses tells us—Gen. xiv. 18, that he blessed Abraham, and he was priest of the Most High God, and king of Salem, which was the original name of Jerusalem. Many eminent writers are of the opinion that he was the founder of that city, and that it subsequently fell into the hands of the Jebusites, from whom it received the prefix *Jeru:* and *Jerusalem* was governed by Adonizedec the Amorite, at the time of its capture by Joshua, about fourteen hundred and fifty years before Christ. (See Josh. x. 1.)

This priesthood did not originate with Melchizedek; neither was it confined to him, as many suppose; but was conferred on many, both before, and after him: and it is as ancient as the Son of God himself, who was with the Father from the beginning; for it is said of him—Ps. cx. 4, "Thou art a priest forever after the order of Melchizedek."

When we speak of an order of priesthood we convey an idea of a succession of priests and various smaller offices in the priesthood; as when Paul speaks of the order of Melchizedek, and the order of Aaron.—Heb. vii. 11. As there were many who had the priesthood after the order of Aaron, would it not be nonsense to talk about the order of Melchizedek if he was the only man who ever had the priesthood? As Moses' account of his ancestors was very brief, he necessarily said but little about the church, or order of priesthood, which existed before his day; but the hints he has given are sufficient to show us there was such an order existing from the beginning. Alma in the Book of Mormon, page 253, 3rd edition, is very plain on this subject. He shows that there were many, both before, and after Melchizedek; but none were greater, and he was king in the land of Salem, and when his people had corrupted themselves before the Lord, he exercised mighty faith, took upon himself the high priesthood and preached repentance unto his people, and they did repent and he established peace in the land. Therefore, he was called the Prince of peace. He moreover shows that this priesthood, being the priesthood

of the Son of God, is an everlasting, and an unchangeable one without beginning or end.

Some ignorant translator, or heedless transcriber has made Paul say, Heb. vii. 3, that Melchizedek was without beginning or end; without father, mother, or descent; but again in the 6th verse he makes it appear that he had a descent.—By reading the chapter it will be seen that Paul spake not of the person of Melchizedek as being without father, or mother; but of his priesthood in contradistinction to the priesthood of Aaron, which was entailed upon his posterity, and descended from father to son. But the decree of Jehovah concerning those who receive and magnify the office of the holy priesthood, is that they shall hold it, not only in time, but in eternity. Therefore, with them the priesthood has no end. (See Rev. v. 10; xx. 6; xxii. 5.)

I am aware that it is believed by many theologians that no priesthood acknowledged of God, existed among men previous to the covenant of priesthood established with Aaron. As objections to this theory, I shall urge the following: first, Paul says, Heb. viii. 3, "For every high priest is ordained to offer gifts and sacrifices." Again, xi. 4, he says, Abel offered an acceptable offering unto God, but Cain's sacrifice was not acceptable because he did not offer it in faith; also, Enoch the seventh from Adam walked with God three hundred years, and then by faith was translated to heaven. (See Gen. v. 22; Heb. xi. 5.) Noah also, it is said, offered sacrifices unto God immediately after coming out of the ark. (See Gen. viii. 20.) Also Abraham, Isaac, Jacob, and many others, after the flood offered acceptable sacrifices to God. All these, it is said, offered their sacrifices in faith, and how I ask did they offer them by faith? Answer; even Abel's lamb, and all their offerings were but types of the Lamb of God, who should be offered in due time without spot to God as the great sacrifice for the sins of the world, and they, as they offered their sacrifices looked forward by faith to him, expecting to receive redemption and remission of sins through his blood: for Christ said, "Abraham truly saw my day and when he saw it he was glad." Moreover it is said, Gal. iii. 8, that the Gospel was preached unto Abraham.

Now, if we had a full history of Adam

and his sons, we should learn that God made known the plan of salvation to him, and conferred on him the priesthood, and he upon his sons Abel, Cain and Seth; and that it was continued with the seed of Seth till Enoch, and from Enoch to Noah and his son Shem, and among the seed of Shem to Abraham, and down to Jethro, priest in the land of Midian.

Midian was the son of Abraham, by his second wife Keturah. He and his posterity peopled the land, which was called after his name, and Jethro being the fifth in regular descent from Midian, lived in the days of Moses, and was priest of the Most High God, when Moses was a young man, forty years before God called him to lead Israel from Egypt.—(See Exodus iii. 1.) Moses married Jethro's daughter, and lived with him about forty years, and then God sent him to lead Israel out of Egypt: and we are told in the eighteenth chapter of Exodus that after Moses had brought Israel into the wilderness Jethro came to them, and praised God among them, and offered sacrifices and set in order all the officers in Israel, and gave Moses commandments how to proceed: and all this was long before Aaron and his sons were consecrated to the priest's office. A priest of On is also spoken of.

Second, I shall urge from the foregoing, if Jethro, Melchizedek, and others, had the priesthood before Aaron, and if, as Paul says, high-priests were ordained to offer sacrifices, the argument is conclusive that those holy men, from Adam down to Jethro, had the priesthood. It should not be forgotten also, that the text at the head of this article, in which God proposed to make Israel a kingdom of priests, was spoken by Moses long previous to the covenant of priesthood established with Aaron, from which it will appear that the office of the priesthood was well understood by them.

Third, I shall urge what every one who is acquainted with heathen mythology knows, that from a short time after the flood the heathens had their priests, and sacred orders to officiate in their worship. If it is asked how such customs were established among them? I answer: when about 150 years after the flood, the wicked part of the posterity of Noah built the tower of Babel the Lord confounded their language and scattered them in companies throughout all parts of the

earth; as we are told Gen. xi. 9: and different nations sprang up in Idolatry, speaking different dialects, and as they had a partial knowledge of the true worship of God, which was had among the posterity of Shem in their native land; they, in their idolatrous condition counterfeited the true priesthood, and the religion of heaven.

Now as it is known that such a worship and priesthood did exist among the heathens in those early ages before Aaron, and as there can be no counterfeit without true coin, it follows of course that a holy priesthood existed among the children of God, which the heathens patterned after; for it cannot be said, with propriety, that the great Jehovah in establishing a priesthood among the children of Israel, patterned after the heathen world.

Fourth, it does not even appear from the scriptures that the order of priesthood established with the tribe of Levi, of which Aaron was chief, was at that time instituted. But it appears that they were inducted into an office that previously existed, which was well understood in Israel. The Lord said unto Moses, Exodus, xxviii 1, "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel that they may minister unto me in the *priest's office*."—Again Ex. xxx. 30, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the *priest's office*." Chap. xxix. 9, "And the *priest's office* shall be their's for a perpetual statute." Chap. xl. 15, "For their anointing shall surely be an everlasting priesthood throughout their generations." Much is said also in other passages concerning all the rest of the tribe of Levi officiating under the direction of Aaron and his sons in offices of less denominations; but nothing is said signifying that the priesthood was a new institution. An order of priests inferior to Moses, is also mentioned, Ex. xix. 24, before the above was spoken. I therefore infer from the scriptures as well as from recent revelations that Aaron and his sons were chosen to preside over the *lesser* priesthood, and to hold the keys of the same, which office was declared hereditary in his family by a perpetual statute. Whereas before Aaron, the right of presiding belonged to the first born in all the families of the chosen seed;

hence called the birthright, from which arose patriarchal governments. But we are told that God chose the tribe of Levi to officiate in the place of the first born of all the families of Israel.—Num. iii. 12, Paul says, Heb. vii. 11, "Under the Levitical priesthood the people received the law," that is the old ceremonial law of carnal commandments, as he calls it, given by Moses. Now if they received the law under that priesthood, the priesthood must have existed before the law, and was not instituted as some suppose, for the express purpose of executing those rites and ceremonies. But it must be remembered that the holy priesthood after the order of the Son of God was not confirmed upon the tribe of Levi. We are told in a revelation in the Book of Doctrine and Covenants, that Moses held that priesthood, and that he received it under the hand of his father-in-law Jethro, priest of Midian; and it is evident from the scriptures that Moses had some priesthood greater than the Levitical order; and if Jethro had not the holy priesthood, how could he have authority over Moses, and all other officers in Israel to regulate all matters, as is stated in the eighteenth chapter of Exodus?

The priesthood after the order of Melchizedek holds a right to officiate in all the offices, and ordinances of God's house, from the highest to the lowest in all ages; and we learn from Heb. iv. 2, that the gospel was preached to the children of Israel in the wilderness; and also from 1 Cor. x. 2., that they were baptized unto Moses in the sea, that is they were baptized unto Moses the same as the Jews were baptized unto John, he preaching baptism and baptizing them.—We are also told in Heb. xi. from the 24 to the 26 verse inclusive, that when Moses was a young man in Egypt before he fled to Midian, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt: wherefore Moses must have believed in Christ who was to come; and that belief was public, and he was reproached for Christ's sake therefore, he esteemed the reproaches of Christ greater riches than all the treasures of Egypt;—hence I infer that Moses after he fled from Egypt to escape his persecu-

tois, was ordained by Jethro to the holy priesthood, and subsequently preached the Gospel to his people Israel, and taught them faith in Christ who should come, and baptized those who believed; but if Moses had no priesthood, how could he consecrate other priests? But notwithstanding he preached the Gospel to them, and offered them the blessings of the Holy priesthood, and God proposed to make them a kingdom of priests; yet they afterwards in the wilderness hardened their hearts in unbelief, and rebelled against Moses and the holy priesthood, and provoked the Lord to anger until he swore in his wrath they should not enter into his rest; and we are told, Gal. iii. 19, the law was added, because of their transgressions, to continue with them till Christ should come: and again, in Heb. ix. 10, this law consisted "only in meats, drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." Thus it was, they rendered themselves unworthy of the blessings of the Gospel and the Melchizedek priesthood, and God took Moses out of their midst and the holy priesthood from among them, and the lesser priesthood continued with the tribe of Levi to officiate under the law until John the Baptist. He being the only son of Zechariah the priest, was the legal heir to the Aaronic priesthood; but Christ being a priest for ever after the order of Melchizedek, reinstated the holy priesthood again in his church. It is probable however, that between Moses and Christ, God conferred the holy priesthood on different individuals who were not of the tribe of Levi: for instance, Samuel the Ephraimite, Samson and his father Manoah of the tribe of Dan, Elijah the Tishbite, Elisha, Isaiah, and many others.

[TO BE CONTINUED.]

COMMUNICATIONS.

Nauvoo, July, 1841.

BRO'S SMITH & THOMPSON:—

In order that I may act in concert with my brethren in the ministry, and being often times stimulated to duty and greater exertion in the cause of righteousness by reading the communications of the traveling elders, I have thought that it might be interesting to some, to hear of the prosperity of Zion in the region of

country where I have traveled for a few months past.

I left this place on the 22nd of Dec. last, for the express purpose of proclaiming the gospel of salvation as is revealed in these days for the benefit of both the living and the dead, that God's justice might be exhibited, and all flesh see the salvation of the Lord, and rejoice in experiencing all its blessings. About the 16th of January, I got in company with Elder J. E. Page in the village of Hagerstown, Preble county, Ohio: from thence we visited many of the towns and villages of Ohio and Indiana, warning them of the things that are coming on the earth according to ancient and modern prophecies, which must come to pass. Among the number I would name Dayton, Springfield, York, Milton, Lewisburg, Richmond, Washington, Centreville, Hagerstown, Williamsburg, and seemingly to considerable benefit, for prejudice gave way on every side, and hundreds acknowledged Mormonism to be the only truth if the bible was true; so, that those who formerly were enemies, because of reports, are now friends and advocates, because as they do truly say, "Mormonism is a smash all." There are many warm hearted friends in Dayton, especially among the sceptical part of community, among the many I would mention Dr. Knizely, Mr. Richard Green and others who shewed their independence, in distributing and selling Books of Mormon, in defiance of all the religious opposition of bigots who every where show their deformed head. Springfield also, contains some distinguished characters who nobly stood forth in my defence when the religious part of community, backed by the Rev. D. Crawl would have put an external application of tar and feathers upon my skin in order to reform my mind from the *delusion* that I have been endeavoring to propagate,

"How strange a thought, that stripes would change the mind,
Correct the judgment and reform mankind."

But in the midst of the rage of fanatics, a few avowed their faith in the gospel, and have been brought into the kingdom, by baptism for the remission of their sins. From the latter place I went to Richmond Indiana, where Elder Page had labored for a few weeks alone, and baptized two. I baptized three while in company with him, and after his departure I baptized and organized with the assistance of Elder

Tate, a branch of 20 members, three miles south of Richmond, who are strong in the faith of the gospel; they were formerly Campbellites or Reformers but by the preaching of the fullness of the gospel, they became convinced that Alexander Campbell's reformation was only in part, and never could effect the gathering of Israel, nor bring in the millennium glory as declared by the prophets, so they boldly, in the face of both their former teacher and the world, espoused the cause of truth while their deluded teachers still continue to cry false prophet, delusion, delusion; but all their endeavors to stop the progress of truth has as yet turned to its advantage. Many more are convinced of the truth, and the call from the different neighborhoods and villages are sufficient to keep 3 or 4 elders in constant labor; and undoubtedly scores might be brought into the kingdom, as there are a number of respectable gentlemen and ladies who are standing upon the very verge of the kingdom, looking at the works of God and see a beauty in it, but worldly honor and their good name, have as yet hindered; yet there are others who are standing in the hopes of some elder to return from this place to baptize them.— Elders traveling east would do well to call upon them and encourage and strengthen them.

"The priests do rage and the people imagine vain things," but God's work is onward, so let it be. Amen.

Yours in the bonds of the Gospel.
JOHN CARNS.

[For the Times and Seasons.]

HOPE.

"Eternal hope! when yonder spheres sublime
Peal'd their first notes to sound the march of
time,

Thy joyous youth began—but not to fade,—
When all the sister planets have decayed;
When wrapt in fire, the realms of ether glow,
And Heaven's last thunder shakes the world below;

Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

CAMPBELL.

Of all the sensations that pervade the human breast—which stimulate to virtue and excite to action the various classes of mankind, there is none that can justly be considered paramount to this exalted subject, to which the pen of Campbell has done such ample justice; and in his closing paragraph quoted above, there is displayed a reach of thought that remains yet to be exceeded. A metaphor as brief and yet so perfect, I have seldom, if ever, seen.

"Thy joyous youth began—but not to fade,"

Happy has it been for man, that such is the case; were it not for that inherent principle, which God in his goodness has implanted in the heart of man, this life, with all its attendant train of ills, would be insupportable indeed.— But in possession of this ethereal stimulus, we are enabled to press forward, regardless of all the cares and ills of this perplexing world, and unmindful of the present, fix our eye with bright anticipation, upon a far more glorious future, yet in reserve for him "who hopeth all things." None are exempt from its supreme but salutary sway. From the humble suppliant who begs a paltry pittance at our door, to the august emperor who proudly mounts a throne, with his foot upon the necks of Princes, and holding in his right hand the sceptre of arbitrary power, demonstrates to the world, that his supreme command fixes irrevocably the fate of nations. But seat that Monarch there with nought but present power to gratify his swelling soul—with no hope that he should ever advance one jot or tittle, but remain, though great and permanently so, in an entirely quiescent state, neither loved nor feared by Emperors abroad, nor menials at home; but find his commands indifferently obeyed, merely as a thing which came by course—no hope of change, nor cause for conquest; would not his mind clog and be disgusted with so monotonous a scene? Well might it be said that happiness consists in anticipation. Tell what stimulates yon haggard youth to bend by night and day over that huge and musty pile of ancient volumes, thus wasting his health and all his manly strength by unwearied application, until his sallow cheek and sunken eye, and brow of palid marble, attests consumption's fast approach? Ah! the fond hope of becoming signalized as the most profound historian of his age, of securing to himself an imperishable name, of transmitting to ages yet to come volumes of learned lore, the products of his pen, that shall impart to those of the deepest and most extensive research, something new. What impels that bold and intrepid warrior officer thus to dare the horrid front of war, and fly from rank to rank among his men, a target for the opposing foe, regardless of the glancing blade and whizzing ball, that like lightning pass on every side? Alas! the fond hope of accumulating victories, speeds him on to carnage and to death! But the fearless, determined patriot, who shrinks because of cold, hunger and fatigue; and from the instant that his country calls, is never absent from battle; but rather than feel an oppressing despot's power should triumph, will pour his heart's best blood out upon the altar of liberty, a sacrifice of a noble soul, stung by his country's wrongs, driven by injustice, to madness and the grave. By what strange impetus is he impelled? Is it aught but *hope* alone?—*Hope* that he may one day be freed from dire oppression, nor longer be subject to the beck and will of a ruthless and reckless despot. Ah! these are superior spirits, upon whom the world must ever look with wonder and admiration! Yet how many have gone down to the shades of eternity, and left their country bleeding in the chains of anarchy? Such was Cincinnatus, was Tell, was Bruce, was Washington.

„Departed spirits of the mighty dead!

* * * * *
Friends of the world! Restore your swords to
man,

Fight in his sacred cause, and lead the van!

And make his arm puissant as your own!
Oh! once again to freedom's cause return,
The patriot *Tell*—the Bruce of *Bannock Burn*,
Yes, there are hearts, prophetic hope may trust,
That slumber yet in uncreated dust,
Ordained to fire the adoring sons of earth,
With every charm of wisdom and of worth."

But to give our last and most important instance. An aged christian whose narrow span of life is almost run, who has lived in obscurity, scorned by the world, contemned by all mankind, and now his brightest prospect is to drop into his grave unnoticed and unknown. It may be perchance,

"High hopes danced through his youthful breast
And clothed the spring of life with flowers"
But those flowers have long since faded and withered;

He hath seen "friend after friend depart,
Who hath not lost a friend"?

But over his eyes, too, the shades of death are now about to close—and then succeeds the dreamless night of the tomb. While he muses upon the past, the present, and the future, wrapt in silent meditation, he already seems to feel the King of terror's icy hand, laid softly on his brow—to hear the rumbling clouds strike harshly on his coffin, and with a hollow voice exclaim, "Dust thou art and to dust shalt thou return." The chilled blood recedes to his heart, and he is ready to cry out, "Ah, me! nor hope nor life remains!" But hark—a still small voice whispers in his ear, "Hope, springs eternal in the human breast."

"Hope looks beyond the bounds of time,
When that we now deplore
Shall rise in full immortal prime,—
And bloom to fade no more."
What though no dazzling hope aspires
To be a second *Washington*—
Yet ye may rise a monument above the stars.
Unfading hope! when life's last embers burn,
When soul to soul and dust to dust return,
Heaven to thy charge resigns the awful hour!
O! then thy kingdom comes! immortal power!
What, though each earth born spark of rapture fly,

The quivering lip, pale cheek and closing eye!
The strife is o'er—the pangs of nature close,
Then life's last rapture triumphs o'er her woes.
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day
Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven undazzled by the blaze,
On Heav'nly winds that waft her to the sky,
Float the sweet tones of star born melody;
Then, then, the triumph and the trance begins,
And all the Phenix spirit burns within!"

MARTHA JANE.

POETRY.

[For the Times and Seasons.]

THE TEMPLE OF GOD.

BY MISS ELIZA R. SNOW.

"Behold! I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom

ye delight in! behold, he shall come, saith the Lord of Hosts. But who may abide the day of His coming! and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap! And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi iii. 1, 2, 3, 4.

Lo, the Savior is coming, the prophets declare—
The times are fulfilling; O Zion, prepare!
The Savior is coming; but where shall he come?
Will he find in the palace of princes, a home?
No! O no, in his temple he'll surely attend;
But O where, is the "temple," where Christ shall descend?

Since the ancient apostles and christians are dead

The heavens have been scal'd—they are brass o'er the head

Of a world of professors, presuming to claim
A belief in the gospel of Jesus' blest name;
Who profess to believe it, yet boldly deny
Its most prominent feature, the gifts from on high,

And deny that the word of the Lord should come forth,

As it anciently did, to the saints upon earth!

Then, to whom shall Jehovah his purpose declare?

And by whom shall the people be taught to prepare

For the coming of Jesus—a "temple" to build,
That the ancient predictions may all be fulfil'd?

When a Moses of old, was appointed to rear
A place, where the glory of God should appear;
He receiv'd from the hand of the high King of Kings,

A true model—a pattern of heavenly things.
The eternal Jehovah will not condescend,
His pure wisdom, with human inventions to blend;

And a temple—a house, to the name of the Lord,

Must be built, by commandment, and form'd of his word,

Or he will not accept it, nor angels come down
In the light of His presence, the service to crown,

O! then who, upon earth, uninstructed, will dare

Build a house to the Lord? But the scriptures declare

That Messiah is coming—the time's drawing nigh!

Hark! a scheme is divulg'd—'twas concerted on high;

With divine revelation the saints have been blest—

Every doubt has subsided—the mind is at rest.

The great God, has establish'd, in mercy and grace

The "strange work," that precedes the concluding of days—

The pure gospel of Jesus again is restor'd;
By its power, thro' the prophet, the word of the

Lord
 Is again coming forth; and intelligence rolls
 From the upper eternity, cheering our souls.
 "Build a house to my name," the Eternal has
 said
 To a people, by truth's holy principles led:
 "Build a house to my name, where my saints
 may be blest;
 Where my glory and pow'r shall in majesty res"
 When its splendor will gladden the heaven y
 choir,
 And high Gabriel's own hand shall awaken the
 lyre.

Oh, ye saints, be admonish'd by Time's rolling
 car;
 It is rapidly onward! Hear, ye from a afar!
 Come, and bring in your treasures—your wealth
 from abroad:
 Come, and build up the city and Temple of
 God:
 A stupendous foundation already is laid,
 And the work is progressing—withhold not
 your aid.
 When you gather to Zion, come, not "looking
 back"—
 Let your hearts not be faint—let your hands
 not be slack,
 For great honor, and glory, and grace, and re-
 nown,
 Shall appear on their heads, whom the Savior
 will crown;
 And the Savior is coming, the prophets declare,
 The times are fulfilling—to Zion repair:
 Let us "watch and be sober"—the period is
 near!"
 When the Lord in his temple, will surely ap-
 pear.

EXTRACT FROM THE JOURNAL OF HEBER C. KIMBALL.

"I cannot refrain from relating a cir-
 cumstance which took place, while Broth-
 er Fielding and myself were passing
 through the village of Chatburn; having
 been observed drawing nigh to the town,
 the news ran from house to house, and
 immediately on our arrival, the noise of
 their looms was hushed, the people flock-
 ed to the doors to welcome us, and see us
 pass. The youth of the place ran to meet
 us, and took hold of our mantles and then
 of each others hands, several having hold
 of hands, went before us singing the songs
 of Zion, while their parents gazed upon
 the scene with delight, and poured out
 their blessings upon our heads, and prais-
 ed the God of heaven, for sending us to
 unfold the principles of truth, the plan of
 salvation to them. Such a scene, and
 such gratitude, I never witnessed before.
 surely, my heart exclaimed, "Out of the
 mouths of babes and sucklings, thou hast
 perfected praise." What could have
 been more pleasing and delightful, than
 such a manifestation of gratitude to Al-

mighty God, from those whose hearts
 were deemed too hard to be penetrated
 by the gospel, and who had been consid-
 ered the most wicked and hardened peo-
 ple in that region of country?

In comparison to the joy I then expe-
 rienced, the grandeur, pomp and glory of
 the kingdoms of this world shrunk into
 insignificance and appeared as dross, and
 all the honor of man, aside from the gos-
 pel, to be vain. The prayer of my heart
 at that time was: O Lord, do thou bless
 this people, save them from sin, and pre-
 pare them for thy celestial kingdom, and
 that thy servant may meet them around
 thy throne. And grant O Lord that I
 may continue to preach the gospel of
 Christ, which shall cause the hearts of
 the poor to rejoice, and the meek to in-
 crease their joy in the Lord—Which shall
 comfort the hearts of the widows, and
 cheer the soul of the orphan; and that I
 may be the instrument in thy hands, O
 Lord, of bringing them to Zion, that they
 may behold thy glory, and be prepared to
 meet the Savior when he shall descend in
 the clouds of heaven.

Having an appointment to preach in
 the village of Wrightington; while on the
 way I stopped at the house of Brother
 Amos Fielding; when I arrived he inform-
 ed me that a certain family of the name
 of Moon, had sent a request by him, for
 me to visit them, that they might have
 the privilege of conversing with me on the
 subject of the gospel. Accordingly, Br.
 Fielding and I paid them a visit that even-
 ing. We were very kindly received by
 the family, and had considerable conver-
 sation on the object of my mission to that
 country, and the great work of the last
 days; they listened with attention to my
 statements, but at the same time they ap-
 peared to be prejudiced against them,
 rather than otherwise. We remained in
 conversation until a late hour, and then
 returned. On our way home, Brother
 Fielding observed, that he thought our
 visit had been in vain, as the family seem-
 ed to have considerable prejudice. I an-
 swered, and said, Brother Fielding, be
 not faithless, but believing, we shall yet
 see great effects from this visit, for I know
 there are some of the family that have re-
 ceived the testimony and will shortly
 manifest the same. At this remark he
 appeared surprised.

The next morning I continued my jour-
 ney to Wrightington, and after spending

two or three days in that vicinity, preaching the gospel, I returned by the way of Brother Fielding's with whom I again tarried for the night.

The next morning I commenced my journey; intending to go direct to Preston, but when I got opposite the road leading to Mr. Moons, I was forcibly pressed upon by the spirit of the Lord, to call and see them again. The impression being so strong, I could not resist, I therefore directed my steps to the house, not knowing what it meant.

On my arrival at the house, I knocked at the door, and Mrs. Moon from within exclaimed; "Come in! come in! you are welcome here! I and the lasses, (meaning her daughters) have just been calling on the Lord, and praying that he would send you this way." She then informed me of her state of mind since I was there before, and said, she at first rejected my testimony, and endeavored to think lightly on the things I had advanced, but on trying to pray, she said "that the heavens seemed to be like brass over her head, and it was like iron under her feet," she did not know what was the matter, "certainly the man has not bewitched me," and upon inquiry she "found it was the same with the lasses." They then began to reflect on the things I had told them, and thinking it possible that I had told them the truth, they resolved to lay the case before the Lord, and beseech him to give them a testimony concerning the things I had testified of. She then observed, that as soon as they did so, light broke in upon their minds, they were convinced that I was a messenger of salvation, and that it was the work of the Lord, and they had resolved to obey the gospel, which they did, and that evening I baptized father and mother and four of their daughters. Shortly after I visited them again and baptized the remainder of the family, consisting of thirteen souls, the youngest of whom was above twenty years of age. They received the gospel as little children, and rejoiced exceedingly in its blessings. The sons were very good musicians, and the daughters excellent singers, and when they united their instruments and their voices in the songs of Zion, the effect was truly transporting.

Before I left England, there were about thirty of that family and connexions, baptized, six of whom were ordained to be fellow laborers with us in the vineyard,

and I left them rejoicing in the truths, they had embraced."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 2 1841.

WAR! WAR!! AND RUMORS OF WAR!!!

Never since the rise of this church, have such interest and intense anxiety been manifested in the public mind, particularly on the seaboard. The falsehoods that have been circulated respecting us, being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of sanctity which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen—the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumor, with her thousand tongues, is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the last accounts from the seat of war. The subject of the Sub-Treasury and a National Bank, for a while cease to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities—the march and countermarching of armies—the burning of towns and vilages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c. &c. We dont know but that ere this, our friend Bennett of the New York Herald has established an express line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Jo Smith and the Mormons.

There being such a taste for the marvelous, we are almost deprived to give an account of things in this vicinity as they really are. Truth being too dry a morsel for the corrupt taste of the present generation, it requires no inconsiderable degree of moral courage and resolution to meet the enacers and ridicule consequent on giving correct information. In this age—

"On eagles wings immortal scandals fly"

However we hope, there are some honorable exceptions; gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and virtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnanimous individuals we would say, come and pay us a visit; and if our friend of the N. Y. Herald is not dead to sensibility and honor, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river appears the City of Nauvoo, and at the very first sight, they will be ready to exclaim what a beautiful place for a city. On a nearer approach, they will be constrained to say surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach, they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise of the river for nearly a mile back, presents a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid Hotels erected, yet we have some houses of entertainment where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigue of the voyage, we would invite them to walk into the city and as they pass along, and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union.—

Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block and as they pass along they will observe the preparations that are every way being made for the erection of buildings. The man who two years ago, had to content himself with a log cabin, is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone,

On visiting the Temple block, their astonish-

ment will increase; there they will see the foundation of a building laid, which is expected to astonish the world, and show how much can be done by a concentration of action.— It could hardly be possible to conceive of a more lovely situation, and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country in Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection—and the cheerful voice of the husbandman while engaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprise and industry.

If they will wait over Sunday, they will then see the saints congregating together from a circuit of six or seven miles, some on horseback—in wagons and in carriages—There they will see native born Americans from every state of the Union, the enterprising Englishman, the hardy Scotchman, the warm hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, and one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character, and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility—many generous and noble souls—men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkenness which disgrace so many of our cities and villages, come to Nauvoo—No such proceedings are allowed—no such monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural airs of your eastern belles, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word—*beautiful place*—

delightful habitation, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer and say of it,

"Sure, ne'er sun—

View'd in its wide career a lovelier spot.

For all that life can ask—salubrious—mild.—

Its woods and prospects fair!

In one delightful word, to crown the whole,
It is our home!—

As to the noise and confusion which is said to be in our midst—"the clash of arms and din of war" they exist only in the breast of the *Warsaw Junto*—and the *highly respectable correspondent* of the *Journal of Commerce*; who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel acts will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.

We owe an apology to Brother Alanson Brown, whose name we published several months since as a thief, for not having informed the public before this, that he returned to this place and underwent an examination before the High Council of the church and was honorably acquitted, his accusers not being able to sustain their charges against him.

If some of our country subscribers would bring us in some produce, such as flour, meal, potatoes, butter and cheese, also corn and oats, we would find storage for it all, and feel that we had been richly provided for. It has been so long since we have had any honey, that we are very certain should any be offered us, we should not refuse it, at any rate, if it was clear and nice.

THE WEEKLY PAPER—We are interrogated almost continually—"when are you going to publish the weekly?" We will answer it as well as we can, but must take our own time. About the first of June we left home for Cincinnati, Ohio, to make a purchase of type &c., for the express purpose of printing a weekly paper. We intended to have made the purchase and brought the materials home with us, but on our arrival we found that

we could get them from New York to much the best advantage; we accordingly made a contract for our materials on a credit of six months; we made however, a small payment in advance. In concluding to get New York type, we were unable to publish a specimen number of the *ENSIGN AND STANDARD* in July, as we first proposed: but having assurances that our type should be hurried on with all possible speed, we had no doubt but it would be here by the 20th ultimo, and in the event we felt assured that we could issue the paper by the first of August: but, we must confess that our disappointment has been greater than that of our patrons, for instead of receiving the type, on the 19th of July, we received the following letter.

Cincinnati, July 8th, 1841.

MR. D. C. SMITH,

Dear Sir:—Various rumors of a serious nature have been afloat here relative to your difficulties, with your neighbors, of the truth of which we have no means of judging. If you read the papers it is unnecessary for us to name them. We have no question of your capability and good intention to fulfil all engagements which you enter into: but if the scenes of Missouri were again acted over; our question is, whether it would then be in your power? We have received to-day the invoice of type, cases, &c., ordered from New York, and the articles will be here in a few days. We told them in our letter that they were for you, and at the same time gave them our favorable opinion of your responsibility; but the New York papers having soon after published some of the articles which are going the rounds, they, (Hagar & Co.) entirely refused to take any part of the risk, but sent the articles to us, giving us the choice either to retain them and dispose of them in the best way we could, or send them to you at our own risk. Now if late circumstances have not made the risk any greater than it was at the time you were here we should say nothing on the subject, although we get nothing for guaranteeing, and our commissions at best are very small. We should say nothing about it, for the reason that we should not con-

sider there would be any risk about it; for if you remain in peaceable possession of your property there is no doubt on the subject. Under the present circumstances, we do not know precisely what to say, and would like to hear from you on the receipt of this in relation to your future prospects.

Yours, &c.

SHEPARD & STEARNS.

Our reply to the above was mailed immediately, informing them that the first we knew of being at war with our neighbors, it was announced in the New York papers, &c. Thus our enemies with their ten thousand lies may hinder our progress for awhile, but we will eventually outride the storm, and accomplish all we have undertaken, we trust, to the full satisfaction of our friends who have taken such an interest in the paper we propose. As soon as our materials arrive, we shall commence the publication.

[From the *Juliet Courier*.]

MOXMOOUTH, June, 1841.

My Dear Sir:—Before this reaches you—I have no doubt you will have heard of the trial of Joseph Smith; familiarly known as the Mormon Prophet. As some misrepresentations have already gone abroad in relation to Judge Douglas's decision and the merits of the question decided by the Judge; permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept. 1840, and a return made on it that Mr. Smith could not be found. *The same* writ was issued in June 1841. There can really be no great difficulty about this matter—under this state of facts.

The Judge acquitted himself handsomely, and silenced clamors that had been raised against the Defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock co. Ill. and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the Prophet Smith, to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple, now building, and one of the largest buildings in the State.—There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any State.—Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this Society, because as

we say in Illinois—"they believe in him," and in his honesty. Dr. Bennett a talented man, preached in the evening—he is the mayor of the city and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon of whom so much has been said by the talkers and slanderers of this Society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons; a word I am happy to learn is no longer a word of reproach in this free and.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemanly men, any one may see at Nauvoo, who will visit there, why it is that so many professing christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered, and persecuted this sect of Christians? There can be no danger in the United States from any denomination. If they are in an error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the "Methodists" were said to be a deluded ignorant set." What sect now equal them in the U. States? For the honor of our State I hope no such degrading brutish persecutions, will be got up in Illinois as was in Missouri, against the Mormons.

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front. The river running here in a half circle. I am told that it numbers now over 5,000 persons and the are fast arriving from Europe and different parts of the United States.

So much for the present, when I see you I will give you further particulars of Nauvoo, and this part of our State which is certainly beautiful.

CONFERENCE.

We are requested to say that a conference will be held at Springdale, Hamilton county Ohio, at the house of Daniel Burch, to commence on the first Saturday of September next. Elders passing are requested to attend.

CONFERENCE MINUTES.

Extract from the Minutes of the High Council of Zarahemla, Iowa Territory, June 7th, 1841.

High Council convened.

Elder Calvin Beebe's case for breaking covenant and keeping a tippling shop was taken up.

Council unanimously resolved, that for breaking covenant and keeping a tippling shop, Calvin Beebe be no longer considered a member of the Church of Jesus Christ of Latter Day Saints, and that President John Smith be authorized to demand, and receive his elder's license.

Resolved, That the editor of the Times and Seasons, printed at Nauvoo, be requested to publish the above, and that the High Council of Zarahemla disfellowship all persons in this church who now do, or may hereafter keep a tippling shop, or shops.

JOHN PATTEN Clerk, pro tem.

The Branch of the Church of Jesus Christ of Latter Day Saints in the city of New York, having convened at the usual place of meeting on the 15th day of April 1841, agreeably to previous appointment, for the purpose of being more perfectly organized as a branch, and for other purposes. Elder George W. Harris of Nauvoo being chairman and L. R. Foster secretary; unanimously made choice of L. R. Foster to be the president of the branch, Addison Everett and George Holmes to be councillors of the president, John M. Bernhisel to be the bishop, and Richard Burdge and William Acker to be councillors of the bishop.

These six having been thus chosen were ordained and set apart to these several offices under the direction of Elder Harris, he having been specially appointed and authorized by President Hiram Smith, at the Philadelphia conference to organize more perfectly, the branch in New York.

After remarks by the chairman upon the duties of those who had been ordained and set apart as above stated, the revelation of January 19th, 1841, was read, which relates to the building of the temple at Nauvoo, and the "Nauvoo House," &c., after which, consecrations to aid in building the temple were received.

G. W. HARRIS, Chairman.

L. R. FOSTER, Secretary.

From the Age.

A TALE FOUNDED ON FACT.

Twas a dark and rainy night in the gloomy month of November; the clock had struck the dreary hour of midnight, the citizen had retired to his rest, and naught was heard save the solitary cry and heavy step of the watchman, as he paced his way around his accustomed beat; when Doctor D—— was aroused from his slumbers, by a loud and continued knock at his door. Upon enquiring the cause, he was requested to hasten with all possible speed to a distant part of the city, to render professional aid. The doctor, always

remarkable for his kind attendance on the poor or distressed, needed not a repetition of the request, but immediately prepared to obey the summons.

After following his guide through several streets, they arrived at a more thinly settled part. Proceeding with much difficulty on account of the mire, they came to a neat, one-story weather-boarded house, which the guide indicated to be the place where his services were required, by scraping off the mud which had clogged his feet, at a kind of scraper attached to the porch: the door being opened, they entered a small, though neat and pleasant room, better furnished than is generally the case with houses in the suburbs of our larger towns; and much better than the doctor could have expected from the appearance of the few straggling tenements situated at intervening distances around it, and the manner in which they are generally filled.

Near the centre of the room, which was occupied by a few of the neighbours who had called to render any assistance in their power, or do any little turn that might be necessary, was a stove, through the small door of which might be seen a small fire burning within. After having laid aside his cloak, and somewhat dried himself, the doctor retired into the adjoining room, to ascertain what had been the cause of his disturbance at so late an hour of the night, or rather so early an hour in the morning: there, stretched upon a bed, lay a young man, apparently about twenty-eight years of age, insensible to all surrounding objects, his face flushed and swollen, his breath difficult and stentorous, the temporal and carotid arteries swollen, and beating with such force as though the crimson fluid contained within them, determined no longer to brook restraint, would burst the bounds of the thin vessels in which it was confined; the pulse was slow, but full and hard; through the half-closed eyelids, the white of his eyes were alone discernible, the eyeballs being rolled upwards and fixed, the pupil was dilated and immovable, unaffected even by the light of the candle, when permitted to shine with full force upon what is one of the most sensible structures in the whole human system.

Around the bed stood a few of his relations, whose countenances betokened sadness, and whose brows were heavy with sorrow; among them, were men

whose stern hearts knew not fear, who, since they had arrived at the age of manhood, had perhaps never wept; yet they could not now prevent the silent tear from occasionally stealing down their sun-burnt cheeks.

The aged mother, too was there; she who had given him birth; in whose bosom he had nestled in his helpless infancy; she who had fondly watched his childish sports, and who, with pride & pleasure, had seen him ripen into manhood, had seen his boyish frame verge into the full formed size of man; "he was the only son of his mother, and she was a widow."

The young, the lovely wife was there—she, who but a few short years before had promised at the altar to love and honor him—who had pledged herself to live with him for better or for worse—through evils as well as through good report, until death alone should part them; she, who was the partner of his joys, the sharer of his sorrows—who had rejoiced with him in his rejoicings, and who had comforted him in his afflictions—she, who, ere the solemn and binding word (from which death alone could release them) had been given; ere the Gordon knot, which naught on earth could loosen, had been tied, had known no sorrow—although her brow might at any time, have been overcast by a momentary gloom occasioned by some unforeseen event, yet evenescent as the fleeting clouds before the noon day's sun, scarce had it time to cast a shadow ere it was dispelled, and smiles again lit up her countenance;—what must have been her feelings when she compared the present with the past—when she contrasted him lying in an apoplectic stupor, (the effects of liquor) with what he had been when he swore to protect her, to comfort her, to minister to her joys, to be her steadfast friend, her guard, her guide, her all in all? No one can ever imagine them, except those who have been placed in a similar situation.

In a corner, upon a small bed, locked in each other's arms, and fast asleep, lay his two children; little dreaming how soon they were to be left fatherless. how soon they were to be deprived of a fond and indulgent parent.

George W— was the only child of his parents. His father had at an early day held a respectable station in society he had commenced the world with a small capital. His affairs, however, prospered.

His business continued to increase; every thing in which he engaged seemed to terminate successfully, until in a few years he would have been placed beyond the reach of want, but alas! how often when we think the prize which we have been contending for is within reach, we are doomed to disappointment. He commenced drinking; first he drank seldom, and little at a time: gradually the habit grew upon him, until the glass became his constant companion; day after day, he resorted to the tavern to steep his senses in the intoxicating bowl, and join with others as degraded as himself in the boisterous laugh that has no mirth in it, the laugh of a madman, for such he had rendered himself—he was a confirmed drunkard; he who had been once so respected and honoured, had sunk himself to a level with the brutes,—despised by those who had formerly courted his favour, he at length fell a victim to intemperance, leaving to his broken hearted wife naught save an infant son. To the education of this dear boy, did the mother devote the greater part of her time; she laboured to train him up in such a manner, that he might be a blessing to his friends, and an ornament to society; and well was her care rewarded. Dearly loving his mother, and detesting the poison which had rendered her a widow, at an early day he resolved to "touch not, taste not, handle not." He firmly adhered to his resolution, and grew up a sober, honest, and industrious young man; being naturally of a generous and amiable disposition, he endeared himself to a large circle of acquaintances, and had no difficulty in persuading Maria S— a beautiful young creature, to whom he had long been attached, to share with him that name which he had so nobly redeemed from the disgrace entailed on it by his father. Well might the heart of the widowed mother dilate with joy, when she beheld her only, and her darling son, the sole prop and support of her declining years, so much and so justly esteemed by all who knew him; and oh! how earnestly did she pray that he might never deviate from the path of rectitude. Blessed with a fond mother, a wife who idolized him, two sweet children, admiring friends, and an approving conscience, what more could he wish? what desire? He wished, he desired naught else; he had arrived at the summit of earthly happiness. Oh! that we could drop the cur-

tain. A celebrated author tells us, in writing the history of a person, when they arrive at perfect happiness the biographer should stop; for if he proceed further, he must certainly record days of misery, and in the present instance this was but too true. George was persuaded one evening to join some of his friends in a party of pleasure; wine was handed round, but he refused to taste it; again and again he was pressed to take some, till at length, not having courage to resist longer, he reluctantly yielded, intending to take but one glass; he thought he had firmness to refrain from taking more; but ah! fatal delusion; when he found his resolution beginning to waver, had he left the company, he might have returned to his wife the same being he left her, but having been enticed to take one glass, he had not strength sufficient to persist in refusing a second, and it required but little persuasion to induce him to take the third. Poor George! he had now entirely forgotten his resolution, and he drank until nature, unable to support such excess, gave way, and he fell senseless on the floor: he was taken home and laid on his bed, from which he never rose, till he was carried forth to be laid in his last resting place. Who can tell the anguish that filled the heart of that devoted wife, as she hung in speechless agony over her beloved husband, who had parted from her that evening buoyant with health and happiness—now she saw him extended on his death bed, for such indeed it was. The morrow's sun arose, but he did not welcome it with the joy he was wont to do; it shone upon him, but he heeded it not; its rays imparted no warmth to his body, for they fell upon cold, inanimate clay; in the silent hour of night, his spirit had flown to the God who gave it; it was, indeed, a dreadful stroke to his young wife; a stroke for which she was not prepared; a few hours had changed her from a happy wife to a wretched widow.

Reader—this is no idle tale of fancy! no flight of the imagination—would that it was—but it is a sad reality. What an awful warning does it furnish, not only to the lover of wine, but to every young man, to “touch not, taste not, handle not.”

W.

HYMENIAL.

Married—In this city July 25th, 1841, by Elder D. C. Smith Mr. George A.

Smith to Miss Bêthsheba W. Bigler, the former of Lee co. I. T. the latter of this city.

We wish the above happy pair long life, health, joy and peace, and a plenty of the good things of the earth to make them comfortable, with a wise and intelligent family in their old age to make them happy.

MARRIED—At Walnut Grove, Knox county, Ill. by Elder Hiram Hoyt, Mr. Homer C. Hoyt to Miss Sarah Fuller.

DIED—In this place July 16th, Alice consort of Oliver Olney, aged 41 years. Brother Olney is absent from home and probably knows nothing of the afflicting occurrence.

The deceased has left a large family and a numerous circle of friends to mourn her loss, a loss which is easier felt than told. Of her worth in society we would freely speak could we paint it to the mind's eye in its true merits, but language would fail us to tell of her virtues, her patience, her endurance, her godly walk, and motherly care to the orphan, &c. &c. In all her afflictions and persecutions, we are confident that she never was heard to complain. She was truly a saint.

TO THE MEMORY OF MRS. ALICE OLNEY.

BY MISS ELIZA R. SNOW.

'Twas not to gain the world's regard,
That she the path of virtue trod;
She sought—she's won a high reward:—
She lov'd and worship'd Israel's God.

'Midst persecution, she has borne—
The keenest pang of deep distress;
But tho' of earthly comforts shorn,
Pursued the ways of happiness.

Screen'd from the world's unhallow'd gaze,
She nobly grac'd her humble lot:
She walk'd in wisdom's golden ways,
And twin'd the wreath of heav'nly thought

Like a sweet rose that's wont to spread
Its fragrance thro' the darkest gloom;
Her christian life an influence shed,
That does, and will, survive the tomb.

Not like a flowret in the shade,
That's doom'd to waste its beauties there;
Her's were the charms that will not fade,
Nor perish on terrestrial air.

And tho' she's gone, her virtues twine
A holy wreath above her urn—

A gentle halo, that will shine
Till mem'ry's lamp forgets to burn.

DIED—In Quincy, May 5th 1841, Maria, consort of M. Everte, aged 31 years, 1 month, and 13 days.

AFFLICTING CASUALTY.

DROWNED—In this city July 23rd, Samuel W. aged 8 years, and James F. C. aged 6 years both children of Stephen and Mary Luce, formerly of Maine.

In this afflicting occurrence the parents have been deprived of two very promising boys, who bid fair to have been useful gems, stars of merit: but they have been taken from the evil to come, they sleep in Christ, and when the first trump shall sound they will come forth with the just, because they died in the Lord, and the scriptures saith, "Blessed are the dead that die in the Lord" "they shall have part in the first resurrection."

ALEXANDER NEIBAUR, SURGEON DENTIST,

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gent emen and the citizens of Nauvoo as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, dai y, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with th ir patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.
August 2, 1841.

no19-tf.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight: and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

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Aug. 1, 1841.

no19-tf.

NAUVOO FERRY HOTEL.

BENNETT, having the occupancy of the *Stone House*, recently in the possession of Sidney Rigdon, will appropriate it as a

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Travelers and resident boarders, shall be well treated and reasonably charged.

Commodious stabling on the premises.

Aug. 2, 1841.

19-tf

The Times and Seasons,

Is EDITED BY

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

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

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D. C. SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 20.]

CITY OF NAUVOO, ILL. AUG. 16, 1841.

[Whole No. 32

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 16, 1841.

DEATH OF GENERAL DON CARLOS SMITH,

With emotions of no ordinary kind, we announce the death of Don Carlos Smith, the publisher and one of the editors of this paper; which unexpected event took place at his residence, in this city, on the morning of the 7th inst. at 20 minutes after 2 o'clock, in the 25th year of his age.

The deceased had been afflicted some time, but nothing serious was apprehended, and, not until a day or two before his death was he thought to be dangerous. It was then ascertained that disease had been preying upon his system in such a manner, as baffled all medical skill to check; and he gradually sunk in the arms of death.

His funeral obsequies took place on the 9th inst. amid a vast concourse of relatives and friends. He was buried with military honors, holding at the time of his death the office of Brigadier General of the 2nd Cohort of the Nauvoos Legion.

The death of Bro. Smith, so unexpected, caused a sensation, not only in the minds of his relatives, but his numerous acquaintance of friends, which will never be forgotten. Endearred to the church and to his friends by all that was virtuous, honorable, and exalted in a Christian and a man—to his partner and children by all that was affectionate, kind, and lovely, in a parent and father—to his aged mother who yet survives her youngest son, by all that was dutiful, and affectionate in a son.

In all our associations with mankind, we never knew of an individual who stood higher in the estimation of all, than did the deceased. His manners were courteous and bland. His disposition was kind and gentle, ever looking over the foibles of his fellow men, and putting the best construction upon their actions, at the same time, setting them such examples of integrity, sobriety, humanity, and virtue, as could not but cause every one to admire him, and consequently he secured the good will of all—their friendship and esteem.

He was just in the bloom of manhood, and bid fair to survive most of his contemporaries. But just as the sun was shining with its lustre,

and shedding a radiance all around, it set in a moment—

"Lo! at day 'twas sudden night."

The hopes of relatives and friends and the entire community, who had observed with pleasure and delight the opening glories which shone around his path, who had marked his virtues, faith, and piety; and who had received council at his hands, were blasted, and sorrow and distress has taken the place of high strung hopes, and ardent anticipations.

Since our acquaintance with the deceased, we have shared his friendship, and have had opportunities of marking his character under various circumstances—we have seen him struggling against misfortune and stemming the tide of adversity, and have seen displayed, under those unpropitious circumstances, patience, resolution, and firmness—his only anxiety seemed to be for the welfare and comfort of his family and parents, who clung to him for support.—We have likewise marked his conduct while prosperity and peace filled his noble soul, and gladdened his fire side, and while honor from God and man was deservedly lavished upon him, and he remained the same kind affable, generous, and pious character.

He will be missed in the councils of the just, and as president of the High Priesthood, which office he filled with honor to himself and credit of the church. As a councillor in the Church of God he has frequently given evidence of wisdom far beyond his years, and the aged have listened with amazement and delight at the wisdom which flowed from his lips.

He was warmly attached to the cause of truth, and in the day of tried and bitter persecution, when others wavered and turned aside, he stood firm and immovable, trusting in the mighty God of Jacob, and fearlessly advocated the cause of suffering Zion, and ever maintained his integrity.

While writing this, so many associations crowd upon us, which give evidence of his moral worth, his kindness, his sensibility, his piety, and friendship, as entirely unman us, and we feel we must bring this notice to a close. May that God, who in the order of his providence, has called from our midst the spirit of our departed brother and friend, be a husband to the widow and a father to the fatherless, and assist us by his spirit, to follow him, as he followed Christ

A discourse was delivered at his funeral by Elder John Taylor, which was attentively listened to by the immense concourse which assembled to pay their last respects and kind offices to the deceased.

"Now he's gone we'd not recall him
From a paradise of bliss,
Where no evil can befall him,
To a changing world like this.
His loved name will never perish,
Nor his memory crown the dust;
For the saints of God will cherish
The remembrance of the just."

The deceased has left a wife and three children to mourn his loss.

LINES, WRITTEN ON THE DEATH OF
GEN. DON CARLOS SMITH.

BY MISS E. R. SNOW.

"*Thy shaft flew thrice and thrice my peace was slain.*"

Th' insatiate archer, Death, once more
Has bath'd his shaft in human gore!
The pale-fac'd monarch's crimson'd bow,
Once more has laid a good man low!

If tears of love could ever save
A noble victim from the grave—
If strong affection e'er had power
To rescue in the dying hour—
If kindred sympathy could hold
A jewel in its sacred fold—
If friendship could produce a charm
The heartless tyrant to disarm—
If wide acknowledg'd worth could be
A screen from mortal destiny—
If pure integrity of heart
Could baffle death's malignant dart—
If usefulness and noble zeal—
Devotedness to Zion's weal—
A conduct grac'd with purpos'd aim—
A reputation free from b'ame,
Could save a mortal from the tomb,
And stamp with an eternal bloom;
He never would have bow'd to death,
Or yielded up his mortal breath.

Ours, is the sorrow—ours the loss!
For thro' the triumphs of the Cross,
His noble part by death set free,
On wings of immortality;
Tracing the steps the Savior trod,
Has reach'd the paradise of God.

There he rejoins the ransom'd choir—
There, there he hails his noble sire,
A Patriarch of these latter-days,
Whose goodness, mem'ry loves to trace
With reverence, gratitude and love:

He left us for the courts above.
There, with the Spirits of the just,
Where Zion's welfare is discuss'd
Once more, their kind ed spirits join—
Once more, their efforts to combine
In Zion's cause.—And shall we mourn
For those who have been upward borne?
And shall the "Legion's" sorrow flow:
As if a Chieftain were laid low;
Who threw his frail escutcheon by,
To join the Legion form'd on high?
Yes, mourn:—the loss is great to earth—
A loss of high exalted worth!
City of Nauvoo, Aug. 8th, 1841.

From the Gospel Reflector.
ON PRIESTHOOD.
BY ELDER ERASTUS SNOW.
[Concluded.]

Having thus endeavored to trace these two priesthoods down till Christ came, I shall now take a brief view of them as they existed in the Apostolic age, and from that period till the present day.

By comparing together the two passages of scripture, which stand at the head of this article, one spoken by Moses to Israel, the other by Peter to the Christian church in his day, it will be seen that the blessings conditionally promised to Israel, and the "holy priesthood," which through their transgressions they were deprived of, were subsequently conferred upon the Christian church: "ye also as lively stones are built up a spiritual house, an holy priesthood." We are told in John's Gospel, xv. 16, that Christ ordained his apostles; and of course he ordained them to the same priesthood he had himself: for the Apostleship is the high priesthood; hence Christ is called the Great Apostle, and High Priest of our profession. Heb. iii. 1. Unto Peter, (who was also called Cephas, were the keys of this ministry committed,) and James and John were his assistants and counsellors, and those three Paul says, seemed to be pillars of the church.—Gal. ii. 9. Next to the apostles in office came the seventy, Luke x. 1, whom Jesus called to be travelling ministers in all the world, which agreed with the order of the seventy elders, mentioned, Ex. xxiv. 1-9, which were ordained under the same priesthood in Moses' day. Besides these travelling elders there were standing elders ordained in all branches of the church in all parts of the world. (See Acts xiv. 23. Tit. i. 5.) It appears from the scriptures that

the office of an elder is next inferior to the apostleship in all spiritual affairs: for instance when the question of circumcizing the Gentiles was agitated, the apostles and elders came together to consider this matter.—Acts xv. 6. After elders came priests of the lower order of priesthood, then teachers, and deacons, which are appendages to that priesthood. All these officers combined, form that spiritual house, and holy priesthood of which Peter speaks; being appendages one to the other, as members of the same body, and timbers of the same building, Jesus Christ being the chief corner stone; the great apostle and high priest, and Peter, James, and John, the main pillars. Other apostles and elders the principal timbers.—The lesser offices, studs and braces, and all combined, a royal priesthood. Be not startled, gentle reader, at the idea of these two priesthoods being blended together in the Church. The lesser priesthood always was an appendage to the greater, and I trust I have already conclusively shown that the lesser as well as the Melchizedek priesthood existed before the ceremonial law was given by Moses; but when the law was given, and the holy priesthood taken away, the lesser priesthood continued officiating under the law until Christ came and fulfilled the law; and most people believe this priesthood was done away with the law; but if it existed among the people of God before the law was given, why may it not continue after it is done away. But we have something positive to offer on this point. In Num. xxv. 13, it is called an *everlasting* priesthood. Also, Ex. xl. 15, God, said it *“shall be an everlasting priesthood throughout their generations.”*

The law being abolished with the Jewish rites and ceremonies, the priests who rejected the Gospel, were no longer acceptable to God; but those who held the lesser priesthood in the church of Christ administered outward ordinances—the letter of the gospel, viz., baptism in water for remission of sins,—and the apostleship or high priesthood, and eldership its appendage, held the right to lay on hands for the gift of the Holy Ghost; and to officiate in all the lesser offices in God’s house. Hence, Phillip one of the seven ordained in Jerusalem to attend to the daily ministration, who probably held the lesser priesthood, went down to Samaria and preached and baptised the people in wa-

ter. Then Peter and John, went down and prayed, and laid their hands on them and they received the Holy Ghost.

John the baptist also, who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus should batize them with the Holy Ghost, he having the Melchizedek priesthood.—Dr. Clark, and Dr. Lightfoot, inform us that water baptism was very common among the Jews, even as far back as the days of David, and Solomon. The manner in which men were consecrated, and the priesthood continued from one to the other, and from one generation to another was as follows: when they were found worthy, being prepared from before the foundation of the world, according to the fore-knowledge of God, and when God manifested that it was his will, they were consecrated by the imposition of hands, and ordained by the power of the Holy Ghost, who was in the one who ordained them. No man can rise up and assume the priesthood, for Paul says, Heb. v. 4. “No man taketh this honor unto himself but he that is called of God as was Aaron.” For further proof of the manner of ordaining, see Acts, xiii. 2, 3. “As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” See also Acts. vi. 6, and first Tim. iv. 14.—“Neglect not the gift that is in thee which was given thee by prophecy, by the laying on of the hands of the presbytry.”—Simple as the imposition of hands is, great things have been done by it when administered by the servants of God in faith.—The prophet Habbakkuk describing the coming of the Lord says: “His glory covered the heavens, and the earth was full of his praise, he had horns coming out of his hands, and there was the hiding of his power.” Often, in scripture, horns are figuratively used to represent power, as in this case, “Horns coming out of his hands, and their was the hiding of his power,” which shows the power of God manifested through the imposition of hands. Jesus practised the laying on of hands upon the sick, and they were healed, and he commanded his disciples to do the same; also, for the gift of the Holy Ghost. Therefore, the scriptures say,

Joshua the son of Nun was full of the Holy Ghost; for Moses had laid his hands on him. But without the authority of this priesthood, and the ordinances thereof, the power of God is not manifest to men in the flesh. It is the channel through which the Holy Spirit flows upon the people of God. It holds the Key of the knowledge of God, or the mysteries of the kingdom, and when men render themselves unworthy of the priesthood, and God takes it from them, they are left without revelations, and the gifts of the Spirit.

To the loss of the priesthood may be ascribed most of the divisions in the Christian world at the present day, and the great doubt upon the minds of all the contending parties, which have prevailed to such an extent from the days of the primitive Christians. By a reference to Eph. iv chapter from the 9 to the 15 verse, it will be seen that the officers there mentioned for perfecting the saints, for the work of the ministry, &c., were designed, first, to bring to the unity of the faith those who embraced the Gospel from all classes; second, when they were thus united in the doctrine of Christ to prevent their being divided into sects and parties, and led about by every wind of doctrine through the cunning craftiness and deceit of false teachers. That Isaiah and the apostles clearly foresaw that the Christian world would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what they say. Paul says, 2 Thes. ii. 3. "there shall come a falling away and the man of sin be revealed," &c.; also, 2 Tim. 3d and 4th chapters, he says, "the time will come when they will not endure sound doctrine; but will make their own teachers such as God does not choose, who have a form of Godliness; but deny its power: and these teachers will turn away the people from the truth, and turn them to fables. Peter in his 2d General Epistle, 2d chapter, written not to a few; but to the church in general, plainly declared there should be false teachers among them, who through covetousness should make merchandise of the people, and bring in damnable heresies, or as some have more properly translated it, destructive sects and parties. But Isaiah's testimony is conclusive upon this subject: in the 24 chap. where he prophesies of a time when the whole earth will be cor-

rupted by the people, transgressing the laws, changing the ordinances, and breaking the everlasting covenant. The covenant here alluded to was doubtless a covenant of priesthood established in the Gospel dispensation; for the covenant under the Mosaic dispensation was called a covenant of priesthood, Num. xxv. 13, & the Mosaic being a type of the Gospel dispensation the everlasting covenant was the establishment of the Melchizedek priesthood in the Christian church, by which the ordinances of God's house could be administered, and the spiritual gifts and powers of the Holy Ghost manifested to those under the covenant; and the subsequent breaking of the covenant deprived them of the priesthood, and its train of attendants.

That the foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with church history can testify; but to the reflecting mind the present confused state of Christendom, is all the evidence needed. After Popery was established, and the papal jurisdiction extended to the utmost limits of the empire, and the Christian world shrouded in darkness for ages; in the forepart of the sixteenth century Luther Calvin, Melancthon, Zuinglius, and many more of the clergy of Germany, England, and other parts of Europe, began to protest against many superstitions of Catholicism, and the authority of the pope, and cried aloud for reformation: and though they succeeded in abolishing some of those absurdities, and effecting a reformation in different parts of Europe, thereby diminishing the power of the pope; yet they could never agree among themselves. And the different sects which they established have since divided, and subdivided, like the branches of a tree, shooting one from another until their number in Europe, and America, is estimated by some late writers at upwards of two hundred, and though the founders of the first reformed churches were Catholic clergyman, who were ex-communicated; yet they claimed no priesthood except from the Mother Church whose authority they disavowed, and were it asserted that she had a priesthood acknowledged of God, (which is altogether inadmissible,) she was sure to divest her dissenting members of that authority.

Perhaps, by this time the reader will ask if the church apostatized, if the cove-

nant was broken and the priesthood taken from them, whether or not there is any promise of its being restored in the last days; as the Latter day Saints testify has been the case? To this, gentle reader I most unhesitatingly respond in the affirmative. The covenant must be renewed. Israel must yet become a kingdom of priests, on their native land. The prophet declares they shall be gathered, and that God will give them pastors after his own heart; also,—Isa. i. 26, “I will restore thy judges as at the first, and thy counsellors as at the beginning.” Isaiah lxi. from the 4th to the 9th verse inclusive, propheties that they shall repair, and rebuild their old waste cities that have been desolate for many generations. Verse 6 he says: “ye shall be named the *priests* of the Lord, men shall call you the ministers of our God.” Verse 8. “I will direct their work in truth and will make an everlasting covenant with them;” also, chap. lxvi, he propheties in the 19th and 20th verses, that God shall send his servants and gather them from all nations, and his glory shall rest upon them. He says, verse 21, “And I will also take of them for *priests* and for Levites saith the Lord.”

COMMUNICATIONS.

City of Nauvoo, August 4th 1841.

To the *Editors of the Times and Seasons*:

DEAR BRETHREN:—

Notwithstanding our mission to England has been published in various forms, I feel disposed to give a sketch of our proceedings in London and the regions round about. During a journey of about 200 miles from Manchester to London which was performed in a few days, Elders Smith, Woodruff and myself baptised and confirmed 130 souls, and arrived in that city on the 18th of August 1840. We crossed the river Thames on London Bridge, and called on a Mr. Allgood in 19 King St. Borough, to whom we had a letter of introduction; we were received with kindness, and were directed by Mrs. Allgood to a place of lodging where we took up our abode. We then went forth in the city visiting the Ministers and endeavoring to find a place to preach. We delivered our testimony to many of them who with one consent said “we have enough and need no more revelation;” thus fulfilling a prediction of the Book of Mormon, viz: “We have a Bible and need

no more Bible.” We continued in this manner more than two weeks before we found one person who would receive our testimony; in this situation we cried mightily unto the Lord that he would open some heart for the reception of his word, at length we were providentially directed to one Henry Connor, a silver smith, who Cornelius like, gladly received our testimony with all his household, and the old gentleman gave glory to God that we ever came under his roof; he went with us to Tabernacle Square, where, for the first time, we lifted up our voices in that city and that in the open air.

On our arrival at that place there was a gentleman preaching; after finishing his discourse another was about to take the stand, to whom I went & asked if he would let one of us preach as we were lately from America; he readily consented and proposed that we should preach first.—Accordingly, Elder Smith went forward and delivered a short discourse which had a very good effect. After this, the above mentioned gentleman proceeded; when he had concluded, I asked him to give out an appointment for us in the evening.—He then asked, “to what people do you belong?” I said, “to the Latter Day Saints.” He then began ridiculing us, and said we were a bad people going about breaking up churches &c. He then urged us to leave the place, saying we don’t want you here; the people then arose and said, they have as good a right here as you or any one else. I then arose upon a chair to give out an appointment, and a certain preacher stepped forward and pulled it from under me; but this, instead of proving an injury to us caused several to embrace the things spoken by us, who soon after were baptized, thus fulfilling the words of the Saviour, “you can do nothing against the truth, but for it.” Twenty three days after our arrival in that city, Elder Woodruff left for Herefordshire; we had at that time baptized but one. Elder Smith and myself continued preaching at that place, and also in a private room at Father Connors. Soon after we baptized 10 persons; we then organized a Church of 11 members, and ordained two Priests, viz: Father Connor, and Br. Cooper; many were believing and much inquiry.

We were under the necessity of leaving there the last of September to attend a Conference in Manchester on the 6th of

October. We then met in council with our brethren and transacted such business as was brought before us.

About the middle of October, Elders Woodruff and Smith returned to London, and I remained in Manchester and Liverpool to assist in forwarding the printing of the Book of Mormon. Elder Young and myself took a short mission to Preston, Church Town, South Port, and also went into Wales to the town of Hardin on the river Dee, where we preached twice and the people almost universally received our testimony. In this place the power of God was manifested in healing the sick and restoring one who was nearly blind to sight. A young man lying at the point of death was healed, and in a few days went forward and was baptized. A large Church has since been raised up in that place, and many of them are expected here this fall in company with Elder Burnam, one of the seventies.

We then returned to Manchester, Nov. 25; left that place in company with Elder Young, and visited the following places, viz: Macclesfield, Burslem, Stanley, Lain End, West Bramwich and Birmingham. Here are large Branches in each of the above named places. We traveled by Coach and Railway, and arrived in London on Monday Nov. 30, and found Elder Woodruff then in good health. Elder Smith had left there two or three weeks before our arrival on account of ill health, and gone to Saffordshire Potteries. Elder Woodruff baptized 3 the day before our arrival, the only ones added in my absence. Elder Young continued with us eleven days. We preached three times on the Sabbath, and also two evenings in the week; the remainder of our time was spent in visiting the following places: St. James Park, where we had a view of Queen Victoria's Horse Guards well mounted upon black horses, also several hundred foot guard, and a band of music; the scene was the most splendid I ever beheld. From that we visited the Monument near London Bridge, erected in commemoration of the dreadful fire in that city, in the year 1666. We ascended 345 black marble steps which brought us 200 feet in the air, where we could overlook the city which to us appeared to be a little world. This monument is the largest in the world. We then went to St. Paul's Cathedral, and visited every part of it; went into the whispering gallery, then into the steeple. El-

ders Young, Woodruff and myself went into a brass ball which was on the top of the steeple 404 feet above the ground.— It will hold twelve men; but from the ground appears but little larger than a man's head. We examined the Library which was very large and ancient. We also examined the bells and clockwork.— We went among the Tombs, and there saw more than fifty Monuments erected over their most distinguished dead. We then visited the British Museum; Elder Woodruff and myself had previously spent considerable time there in examining Papyrus, Mummies, Sepulchres, Marble Statutes, and many other antiquities too numerous to mention. We were highly gratified in viewing these relicks and considered our time profitably spent. We then visited the Tower of London; in a room 150 feet by 33, we saw arranged in regular and chronological order, no less than 22 Equestrian figures of the most celebrated Kings of England, accompanied by their favorite Lords, and men of rank; each one together with their horses in the armour of the respective periods in which they lived, and many in the identical suits in which they appeared while living.— There was deposited in the towers, 500,000 stand of arms, and cannon of various sizes; some of them measuring 18 or 19 feet in length; some were brass peices very handsome and ancient. We also saw swords, spears, simetars and pistols, which appeared to me to be without number. The cannons were taken in their conquests of Nations. We then saw all the Crowns and Jewelry of all their eminent Kings and Queens deposited in a cell formerly used as a Prison and in which at one time were confined seven Bishops. We also saw the Block and Axe formerly used for beheading, and many other curiosities which I will not attempt to describe. We then went and viewed the Tunnel under the Thames, a description of which would be useless as it has been given on page 262 of the Times and Seasons. We visited Westminster Abbey and many other places, after which Elder Young left us. December 11. Brother Woodruff and myself continued to preach, and the work seemed to revive, and we baptized from 5 to 6 every week during our stay in that city.

On the 26th, in company with Brother Woodruff, Dr. Copeland and Lady, I went to see the Queen as she passed, going to

open the Parliament and deliver her speech to the Peers of the realm. From Buckingham Palace to the Parliament house, a distance of one mile, she passed in the State Carriage, drawn by eight cream colored horses, elegantly decorated and attended by all the State attendants, and the horse guard going before, and others bringing up the rear, accompanied by prince Albert on her left side, and Lady Southerland, the first maid of honor, opposite. We were placed in front of the line by one of her horse guards, to whom we had an introduction, by Dr. Copeland, as gentlemen from America; consequently we had a fair view. As she passed and returned she bowed to us and we returned the salutation; and I can assure you we were much gratified with our morning excursion. It was supposed that there were between three and four hundred thousand persons present, and every thing passed off in perfect order, no accidents of any kind. Queen Victoria is considered the greatest Sovereign in the world, and her Dominions are more extensive than those of any other Monarch; the number of her subjects amount to two hundred millions, or more. The scene was the most superb I ever beheld. The great concourse of people assembled—the magnificence of the regal cavalry, and the appearance of the young Queen, the head of so many and such vast dominions, struck upon my feelings with a degree of interest which I have seldom, if ever before, experienced, and altogether the scene will not be soon forgotten by me. Her Majesty is small in stature, and unlike the English Women in general; she is pale and delicate looking, blue eyes, fair skin and an innocent and feminine look; but there is nothing particularly striking or handsome about her; I have seen many better looking women in America.

On the 23 of January, again accompanied by Elder Woodruff, Dr. Copeland and Lady, I visited St. Catherine's Dock; from that we went to the London Dock, then into the east wine Vault, one of the greatest in the world; it covers nine English acres of land, being arched over and supported by pillars, branching off into several different roads. We traversed every part of it; each one carried a lamp in their hand: we tasted the wine, having an order granting us that liberty. In this Vault was deposited forty thousand pipes

of wine, thirty thousand of port, the remainder sherry. Over this Vault a part of the city is built, so that it appears to be a sort of Cavern. From thence we visited the Jewish Synagogue to see their order of worship, which was all performed in Hebrew. We stayed during the whole ceremony in their worship, and at the same time some were singing the Psalms of David, in a sweet and melodious manner, some reading, some praying and others in different attitudes of worship, all of which passed off with great solemnity and order; there were no females present at that meeting, and no one permitted to enter their place of worship without a hat on. At the door we were requested to put ours on, which we accordingly did; but passing farther into their Synagogue, the beauty and splendor thereof caused us again to take them off. A second request to put them on rather embarrassed us, and perhaps to them we might have appeared a little *Clownish*.—During their worship, my mind was unusually solemn, and I looked upon those sons of illustrious sires, with mingled emotions of joy and sorrow for the unparalleled cruelties which have been inflicted on their Nation, and joy that the day of their redemption was near. They seem to be a peculiar people, and can readily be distinguished from all other Nations. There are 200,000 now living in London mostly by themselves; we visited the part of the city in which they reside, called Peticote Lane, a noted place of business for the Jews. The streets were so crowded that it was with difficulty that we could pass. They are the most spirited, ambitious, and persevering people I ever saw. They believe the gathering of Israel, in the last days, is near, and they are waiting for their restoration to the land of Palestine. Much might be said upon this subject, but let this suffice for the present.

About the middle of December we were requested to go to Woolwich, nine miles down the river, and accordingly I went, took the rail road in the Borough, near London Bridge, passed the large town of Dedford on the left, thence to Greenwich, the end of the rail road, then took coach to Woolwich. I was permitted to preach twice on the Sabbath in a private room; the day following I went with me to London to be baptized, in consequence of the ice in the river, and the steepness of the banks, at the same time

I baptized an eminent physician by the name of Copeland. At that place is a large dock yard, in which 3000 men are constantly employed in building ships and preparing for war, 1,500 of them are convicts. There is a great number of soldiers constantly at this place. The barracks are very extensive and beautiful, surrounding the parade ground, which is an elevated piece of ground extending back some distance from the river; it much resembles the western prairies, it is very healthy, and a place of resort in the summer season for pleasure, and also for health. I afterwards visited the place once with Elder Woodruff, and once with Elder Snow, to give him an introduction to the Saints, and friends of that place, which visit was very interesting to them.

We held a conference in London at J. Barrett's Academy 57 Kings Square, on Sunday 14th February, 1841. There were represented 4 churches; 1 at Woolwich, one at Ipswich, about 60 miles from London built up by Elder Pitt, one at Bedford which was raised up by Elders Goodson and Richards in 1837 consisting of 42 members; the church in London numbered 46 members. A conference was then organized consisting of one hundred and six members, over which Elder Snow was left to preside. We baptized an independent minister who was ordained an elder, and we left him preaching to, and baptizing his own congregation. This man was the only minister who would open their chapel for us in London. We preached only once in his chapel, at which time we secured the shepherd. Elder Snow spent about two weeks with us previous to our leaving the city, which time was spent in visiting the Saints, and friends with whom we had become acquainted in that place. We continued preaching to large congregations, and before we left found our places of meeting had become far too small for us, and the brethren were looking for a larger hall, for their better accommodation. I have said but little about opposition, but suffice it to say, we had enough of it.

I left that city for Bedford February 20th, a distance of 50 miles; went by coach and arrived there in the evening and found the Saints well, and about the same number and standing in which we left them three years before. I remain-

ed in that place one week, preached once every day, excepting the Sabbath, on which day we preached three times; this raised quite an excitement in that place and the regions round about. We ordained 2 priests, one teacher, and one deacon, some were baptized, others expressed feelings that they would be in a few days. I left that place for Birmingham by coach and railway; passed through Northampton, Weedle, and Covington, and arrived at Birmingham on Saturday evening, a distance of one hundred miles. Sabbath morning the Saints assembled for the purpose of organizing a conference, which was done, and Elder Cordon appointed to preside over it, the conference numbered 107 members, being one more than there was in the London conference. The work commencing at the same time, the prospect there was very favorable. Birmingham is a large place, containing about 300,000 inhabitants, is a place of much business, Iron works, Brass foundaries, Cutlery, &c., and lies near the center of England. I left that place for Manchester, stayed at the Staffordshire Potteries two nights and preached and baptized some, who have settled up their accounts in that place and are now in the city of Nauvoo. I arrived in Manchester the first day of April, 1841. On the 6th of April, we held our general conference, at which place we had the pleasure of meeting with Elder Hyde, which caused our hearts to rejoice, the particulars of this conference have been published in the 12th number of the Millennium Star.

I will also mention that Elder Young received, on our arrival here, a letter from Elder L. Snow from London bearing date 16th of May, on which day they held a conference which was just three months after the conference held by us in that place, the church in London at that time numbered seventy four, the church in Bedford 80, the other branches had increased in proportion. That conference had, almost or quite, doubled in three months. Elder Hyde and G. P. Adams were at the conference in good health and spirits, Elder Hyde was going from there to Bedford, where he calculated to stay two weeks to complete his writings; he was then going to London to have it translated into the German language, from thence he will immediately go on his mission to Palestine.

On the 20th of April we were hauled out of Liverpool dock into the river, where we bid farewell to Elders Hyde, Fielding, and scores of brethren. Hoisted sail on the 21st, and landed in New York after a voyage of 30 days. 130 saints landed with us, seven of the traveling High Council also landed at that time, viz: B. Young, O. Pratt, J. Taylor, G. A. Smith, W. Woodruff, W. Richards, and H. C. Kimball all in good health and also, R. Hadlock a high priest.

On the first day of July, Elders Young, Taylor, and myself arrived at the city of Nauvoo, where we had the satisfaction of finding our families all well, with the exception of Sister Taylor, who has since recovered. We were met by President Smith, and many of our old tried friends, whose countenances expressed the most heartfelt satisfaction at our return. The feelings of my heart at meeting my family and friends after an absence of nearly 2 years, cannot easily be expressed, but suffice it to say, I felt truly grateful to my brethren, for the feelings manifested towards us, and that it was a day which will long be remembered by me, there are many things I could mention which would be interesting, but I must bring my letter to a close,

I still remain your brother in Christ,
HEBER C. KIMBALL.

It will be observed in the statement of Dr. Shamp and his wife, which we publish in this number, that the Lord continues to own the ministrations of his servants, who obedient to his commands, go forth to proclaim his gospel.

We have had some conversation with Elder Knight, who has just returned from a mission to the state of New York, and the accounts which he gives of the spread of truth is very pleasing. When he first went, there appeared to be much hardness, and it was with difficulty, that he could get a hearing; but nothing daunted, he continued instant in season and out of season, until prejudice gave way, and numerous calls for preaching, were made on every hand, the sick were healed, and the meek increased their joy in the Lord.

Elder Charles Thompson is yet laboring in Batavia, and the regions round about, with considerable success. We have been informed of other cases where the power of God has been present to heal and through faith in Jesus Christ, several

remarkable cures have been performed—
To God be all the glory. Amen.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 16 1841.

TO THE PATRONS OF THE TIMES AND SEASONS.

The lamented death of my much esteemed friend D. C. Smith, has again called me to take a part in the management of this paper.

Altho' the circumstances which have again induced me to assist in its publication are painful and distressing, yet I shall assiduously engage in the duties which devolve upon me, and render what assistance I can, to make it an interesting periodical, suited to the wants and circumstances of the church at large, and hope it will continue to meet with that support which has heretofore been bestowed upon it.

I cannot refrain from saying, that the death of Brother D. C. Smith, its late publisher, has caused a vacuum in society, which but few, if any, will be able to fill. I ever found in him a brother and a friend; and his memory will be cherished by me while time shall last; and I indulge the fond hope of again renewing our acquaintance, when sorrow and sighing shall be done away, to be interrupted no more for ever.

Having heretofore occupied the same station I now resume, it is useless for me to make many remarks upon this occasion, but suffice it to say that no pains shall be spared on my part to promote the welfare and interest of the readers of these columns; and to fill, as far as possible, the place of my much lamented, yet illustrious predecessor: which, if I shall be able to perform, will be a source of joy and satisfaction to my heart, and I shall feel assured, that when called upon, I can, like him, render an acceptable account of my stewardship, and receive a glorious reward in the mansions of the blessed.

E. ROBINSON.

Nauvoo, August 15, 1841.

NEWS FROM ABROAD.

We are happy to inform our readers that the news which is daily reaching us, respecting the spread of the kingdom of God is indeed cheering and satisfactory. The faithful laborers who are engaged in pruning the vineyard find abundant employ, and are wishful to have more assistance, for the harvest is great but the laborers are few. We hope that their

wishes will not be unheeded, but that the Elders in this city and vicinity will be prepared to make every reasonable sacrifice, and "as giants, refreshed with new wine," go forth and proclaim the everlasting gospel to the children of men, that the world may be left without excuse, when the heavens shall rend and the earth shall quake; when the Lord shall punish the inhabitants thereof for their wickedness, their hard speeches and their rebellions.

Awake! ye saints of the Most High, ye ministers of the sanctuary, ye anointed ones, assert your dignity as servants of God and by faithfulness, diligence, and patience render yourselves worthy the high calling—the authority which has been placed upon your heads, and haste to carry to your fellow mortals, who sit in darkness, the light of the gospel, the blessings of salvation, which shall raise them from the ruins of the fall, the degradations of sin, and set them on high, even to be kings and priests to our God and his Christ.

MURDER AND LYNCHING.

We are sorry to have to record two instances which have recently transpired, where the laws have been superseded and four persons unlawfully executed.

The first of these occurrences took place in Ogle county, in this state. It seems that suspicion having rested upon a number of persons for horse thieving, &c. The citizens had warned them to quit the state. This aroused the desperadoes, who determined to be revenged, and a gentleman of the name of Campbell was shot. This occurrence aroused the entire community who made all possible search for the murderers, but did not succeed. They, however, captured several of the gang and took them to a grove to await the decision of the multitude, the following we copy from a correspondent of the Chicago Democrat.

"A more respectable assemblage of individuals could hardly be convened in the northern part of Illinois. There were ministers, doctors, lawyers, farmers, and mechanics, and amongst them men whose weight of character was a sufficient guar-

antee that no single step would be taken which was not justifiable and even absolutely necessary. Before this tribunal the prisoners were put upon their trial. The examination was conducted with a calmness, a gravity, and deliberateness which could not have been surpassed had their responsibility been augmented by the obligation of an oath, or if they had been controlled by the fear of the pains and penalties of perjury. After a full investigation it was unanimously decided by the company, of whom at least 250 must have been present, that John Driscall and William Driscall had conspired with others to take the life of John Campbell, and had been accessory to his murder—and that they were guilty of many other criminal offences previously committed. Whereupon it was moved that they should be shot forthwith, and the motion was unanimously carried. At their request a minister of the gospel was provided, and an hour's respite granted for the purpose of religious conversation. At the expiration of the hour, the sentence was carried into execution, and without a struggle or a groan they yielded up their respective spirits to Him who gave them. Thus died two hardened ruffians, whose whole life had been one uninterrupted career of crime and wickedness.

The other circumstance took place in the state of Kentucky. The following are the particulars:

Maythe and Couch had been confined in the jail at Williamstown, in Grant Co. Ky., for the last three or four weeks, charged with, and no doubt guilty of, the attempt to murder Mr. Utterback the Droyer. Mr. U. it seems, has been lingering in a miserable state—his throat having been horribly mangled—at a tavern a few miles beyond Williamstown, on a much traveled road, and an object of commiseration with every passer by. He is a citizen of Bourbon, the next co. to Grant, and where the excitement has been increasing ever since the attempt to murder him. It being now problematical however, whether Mr. Utterback might not survive—although in such restored situation as to be neither useful to himself nor his fellowmen—the uncertainty increased whether the utmost penalty of the law would be visited upon the prisoners, nothing less than which, it seemed,

would pacify the people of Bourbon.—Many of the citizens of that county, therefore, deliberately resolved upon the summary execution. They first deputed ten citizens of the county to visit Williamstown, and inform the citizens of that place, and the prisoners particularly, that at such a time the prisoners were to be executed. This notice was thirty six hours previous to the actual execution, and a clergyman was also sent, and actually went to the prison for religious converse with the prisoners.

On Saturday last in pursuance of the notice, about five hundred citizens of Bourbon, to which were added some from Scott and Harrison counties, came into Williamstown in solemn procession and most perfect order. They had chosen their Sheriffs to act for the occasion, and proceeded to the jail, and demanded Maythe and Couch. The Sheriff of Grant refused to give them up, or the keys of the prison; he offered, however, no other resistance, and the people at once broke open the doors. They then took the prisoners, placed them in an open wagon, their irons on them took up the line of march without the least noise or confusion, to the spot of ground where the murder was committed about four miles distant. By this time the number assembled was believed to have been at least two thousand. After arriving on the ground, Mr. O'Hara, a member of the bar, addressed the people for some time upon the propriety of permitting the law to take its course. He was listened to with the utmost silence and respect, but without apparently altering the determination of a single person present. The preliminaries were then adjusted and the prisoners were asked if they had any thing to say previous to the closing of their earthly accounts. One of them, Maythe, addressed a few remarks to the people, admitted the commission of the act for which they were to suffer, denying however, that it was his wish to commit actual murder. Religious service was then performed by a clergyman present, and Maythe and Couch were hung in their irons upon a tree standing over the same spot where their crime was committed. Rude coffins were constructed, and there they were buried.

However deserving the culprits may have been of the fate which they have suffered, yet every reflecting mind must

at once stand appalled at such unwarrantable and unconstitutional proceedings.—If the laws are defective, why not the people rise up *en masse* and have such amendments, and alterations as will better secure the end proposed, instead of carelessly looking on until the evil arises to such a height as threatens to overwhelm the social order, and thieves and marauders practice their iniquitous and bloody designs without fear? Let the people do their duty and nip the evil in the bud, and there will be no cause for those outbreaks and flagrant violations of the constitution. We have had too much mobbing and lynching for the honor of the United States, and such proceedings are not calculated to raise her in the estimation of her best citizens or of enlightened foreigners.

If the main pillar of the constitution, viz: the Judiciary is tottering, and the citizens after delegating that power into such hands as they choose, and then again take it into their own at pleasure, and use it as their excited passions may dictate—then farewell to order and virtue, the foundation of the social compact is at once destroyed, and the glorious constitution of America—the boast of freemen and the admiration of the world will fall, and in its ruins crush its best and noblest friends.

ANTI-MORMON ALMANAC.

We have seen a notice in one of our exchange papers of an almanac bearing the above title, published in the city of New York, for the year A. D. 1842.—It seems that Satan and his emissaries are determined to bring the saints into notice, and raise an excitement among the people. Although we deprecate the spirit which actuates those who engage in such plans to put down the truth, yet we are assured that in the providence of God they will ultimately tend to the glory of God—the spread of truth and the good of the church. Although the world be flooded with lies and evil reports; let the servants of God go forth, "*with the pure testimony put forth by the spirit,*" and they will brush away the cob webs of supersti-

tion, and the refuge of lies will be swept away.

☞ The Saints are informed that the quorum of the Seventies have withdrawn their fellowship from Elder Jesse Turpin, until he make satisfaction, to said quorum for his conduct.

By order of the quorum of seventies.

A. P. ROCKWOOD, Clerk.

City of Nauvoo, August 14th A. D. 1841

COMMUNICATIONS.

[For the Times and Seasons.]

TO THE MEMORY OF THE LATE BRIGADIER GEN'L DON CARLOS SMITH.

MESSRS. EDITORS:—

Few men ever lived more universally beloved and respected—by both strangers and acquaintances, kindreds and friends—than did our lately deceased brother—DON CARLOS SMITH. His worth, his amiability, his hospitality, his generosity of sentiment, his benevolence of principle, his capability as an officer and his usefulness as a citizen—are too indelibly impressed upon the hearts of this community, and the numerous circle of friends who are united to him by the endearing ties of natural affection, to be soon forgotten. With his brethren, he felt the grievous yoke of persecution—which he was willing to bear for the sake of the religion he had espoused and which he ever struggled to perpetuate—but the unpropitious hand of death has taken him untimely from our midst, and his ashes now slumber in the silent tomb. “He lies full low, but he lies in peace;” his spirit has gone to the God who gave it. Death has torn him from the wife of his bosom, and from the society of his little children; but he is at rest; his soul is emancipated; he feels no more the heavy hand of persecution; and the turmoils and adversities of this life, no longer agitate his peaceful bosom. He is taken from us for a little season; but we shall meet him again in that bright world, where the weary are at rest, and where sorrow and parting can never come. Then let the saints cease their lamentations; & thou, bereaved one, let those pungent sighs of heart-felt anguish be hushed into repose; let that heaving bosom be calm; let that widowed heart be comforted, and those tears of sorrow dried up! You soon shall join him

in a better world than this! The Almighty loved him and has taken him home to His bosom! He has been taken away in the prime of his manly strength; you have seen his “noble stature”—like the fragile flower that yields submissively to the fury of the “muttering tempest”—laid lifeless upon his untimely bier; you have followed him to the grave and seen him consigned to the silent bosom of the earth. He is gone; he departed like the dew of a summer morning, and his memory is to us like a pleasant dream.

Oh! death, thou destroyer of the human race! can nothing stay thy onward march? Must the high, the noble, the lovely, the courteous and the high minded of the earth, fall victims to thy relentless will? Can nought avert thy claim upon the loved ones that are among us? Alas! thou art no respecter of persons; to die is the common lot of man! The exalted and the debased, the king who sways the regal sceptre of unmitigated power and the humble suppliant at his feet, must alike be laid low by the monster's un pitying sting. The utopian dreams of the aspirant for power, as well as the cherished hopes of the secluded plebeian, are unreservedly crushed by the interposition of thy ruthless hand. Thou inflictest sorrow deep and grievous to be borne; thou makest husbands wifeless, wives widows, and children orphans! But when thou takest from us one who hath hope of eternal life, then can our sorrowing bosoms be comforted. Thou *hath* taken from us one whose unblemished integrity, whose high and noble bearing, and reciprocal feelings, have made a lasting impression upon the tablet of our affection, and raised him to a rank of eminence in society; but the blessed assurance that he has only bartered the respect of the world for endless joy and heavenly beatitude; calms our grief, dissipates our sorrow, and we repine not at the supreme will of our heavenly father. He has been laid low; in yonder grove—in its surpassing beauty, a fit receptacle for the sleeping remains of exalted virtue and holiest innocence—his noble person lies mouldering into dust; no more to be animated with life, until the resurrection morn; when the graves of those who sleep will be opened, the barriers of the tomb be burst assunder, the dead resurrected,

And bone to bone, and joint to joint,
Will be together joined.

Mr. Editor; I have not made the foregoing remarks for the mere purpose of pastime; but I have made them as a tribute of respect to the worth of our departed brother. His hospitable hand has befriended me in the hour of adversity; his sympathizing heart consoled me in the midst of affliction; and now, that he is no more, let me pass my eulogy upon his name. I have spoken the feelings of my secret soul. Departed friend; rest thou in peace!

Respectfully yours,

L. O. LITTLEFIELD.

Rockford, Aug. 2nd, 1841.

BROTHERS SMITH & THOMPSON:

With pleasure I improve this opportunity to communicate to you something in relation to my journey and labours since I left Nauvoo, for Galena, where we arrived on Thursday night of the 15th. The next day in company with brother Shumway, I arrived at Vienna, where Elder E. H. Groves built up a small branch of the church last year, of which brother S. was a member. I held a meeting on the Sabbath following, and on Monday; on which day a Mr Howe, a preacher of the Campbellite order attended meeting, who had previously sent an appointment for the next Sabbath. After I had addressed the congregation upon the prophecies in relation to Israel, in their present scattered state, and reasoned from the scripture that we must of necessity receive revelation, from the fact that the prophets had testified that when the Lord should stretch out his hand to gather Israel, not from the single nation of Egypt, but from all other nations whither he had scattered them in a dark and cloudy day, and bring them down into the wilderness of the people—all this without revelation, nay but says the Lord by the prophet, "I will plead with you face to face like as I plead with your fathers in the wilderness of Egypt, and cause you to pass under the rod, and bring you into the bond of the covenant;" after this I adverted to the testimony of Jeremiah, that in the transcendent glory of Israel's restoration, the wonders of the sea, and of Sinai's firm basis shaking at presence of its God, and the awe stricken multitude gazing with wonder on the stupendous scene, should all be forgotten and not come to mind. At the conclusion of my discourse, the aforementioned

Mr. Howe arose and remarked that the discourse which they had heard was true. On the Sabbath following, Mr. H. had his meeting at 11 o'clock, and mine was at 2 o'clock—the same place and day.—Mr. H. commenced his meeting by reading the 3rd chapter of the Acts of the Apostles, and laboured much to show, that the last days were those when the spirit of God was poured out on the day of pentecost, the effect of which some attributed to wine, but the Apostle informed them it is that which was spoken by the prophet Joel and it shall come to pass in the last days saith God "I will pour out my spirit upon all flesh." The gentleman so unwilling to admit of the fact, that God would give more revelation, thought to evade it by having the words of Joel fulfilled on the days of pentecost, or so far as related to that part which should produce visions, dreams, prophecies, &c., which of necessity would make an addition to revelation, which Mr. H. could not admit of without suffering the loss of his modern gospel. But this was not all, we learned from this advocate of modern reform, he fain would have had us believe, and that too with the bible in our hands, that the Jews to whom the son of God came in person in Palestine, comprised the kingdoms of Israel and Judah, which every biblical reader knows was not the fact, and that no such union ever existed since the days of Rehoboam, son of Solomon; thus he designed to show to the people, that the covenant of which the prophets spoke, that it should be established with the house of Judah and Israel, was then established, as he said, for one week, according to Daniel—which thing, every reader of the New Testament knows was not done even with the house of Judah in a national point of light, for the apostle testifies to the Jews, "that seeing ye judge yourselves unworthy of eternal life, lo we turn to the Gentiles."

To give place to what I have to insert I leave Mr. H. for the present. Brother Wm. O. Clark arrived here last night from Mineral Point and vicinity, where he has baptized 17 members, and a prospect for more. In this vicinity there is a spirit of inquiry after the truth which may result in the salvation of souls through the ministry of the servants of God. Br. Clark unites with me in saying, dear Brethren, we pray you by the love you have for the work of the Lord—for the

salvation of men, that you use your influence to have some intelligent labourers sent or directed to these parts, for truly the harvest is great and laborers few.— We want men that are workmen, skilled in the science of heavenly things. We do hope that this our request to you may not be unheeded. My health is such as not to admit of my preaching as much as I could wish; my past exposure having affected my lungs very much.

I close for the present by subscribing myself, your friend and fellow laborer in the kingdom of God.

AMASA LYMAN.

Batavia, N. Y. May 19th, 1841.

To the Saints scattered abroad, and to all whom it may concern:

GREETING.

Be it known that on or about the first of December, last, we J. Shamp and Margaret Shamp of the town of Batavia, Genessee County, N. Y. had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by the laying on of the hands of the elders of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practiced by them in these last days.

The circumstances attending her restoration were these. It was asked, as a sign in a meeting of the Latter Day Saints by an Elder of the Baptist Church of the name of Stimson in an insolent manner, and he said if they would heal the child, he would be a Mormon, and he would guarantee that the whole congregation would be Mormons too. When the sign was asked, it was manifest to me by the spirit of God, that if I would believe and obey the fullness of the gospel it should be done. Soon after we had obeyed the gospel, Elders Nathan R. Knight and Charles Thompson came to our house, and they administered to her by the laying on of hands and she was restored to her hearing, and now she both hears and speaks and is improving very fast in talking; for which we feel to thank God for the blessings and power of the gospel as manifest in my family at three different instances, and in a number of instances in our neighborhood. Those affected with numbness have been restored—a fever sore on the ankle that medicine had

no effect upon was healed by the laying on of hands. Another case in our vicinity of a disease in the chest—a severe case indeed, and given over by the physicians, and the night previous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning—she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflammation of the lungs, for which we applied to medical aid but it got no relief; then we called upon Elder Knight and he laid hands on her in the name of Jesus Christ, and she was instantly healed and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side internally, of two years standing, to relieve which medical aid had been sought for and tried but in vain. It had become very alarming so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored, immediately, by the laying on of hands, by the miraculous power of God, to the glory and honor of his name. Brethren let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day; and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble but bringeth to naught the proud and scornful. Our Savior said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time; and truly we are witnessing daily his mighty power by the signs which he said should follow his believing children.

And now we would recommend Brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and has blessed his labors in this vicinity to the convincing of many and to the upbuilding of the Redeemer's kingdom, and the advancing of his cause, notwithstanding wicked men and devils oppose and strive to hinder the work from advancing, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel as

taught and believed by the Latter Day Saints.

J. SHAMP.
M. SHAMP.

GENERAL ORDERS.

Head-Quarters, Nauvoo Legion, }
City of Nauvoo, Aug. 10, A. D. 1841. }

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier General DON CARLOS SMITH—he fell, but not in battle, he perished, but not by the weapons of war—at his burial you paid him honor, but he is gathered to his fathers to receive greater honor.

In consequence of this afflictive dispensation of Divine Providence the commissioned officers of the staff and line will wear crape on the left arm for thirty days.

The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Brigadier General; at which time and place the Court of Appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday the 11th day of September, proximo, at 10 o'clock, A. M., for the purpose of general parade—the militia officers of the County of Hancock, Illinois; and the County of Lee, Iowa; are respectfully invited to attend.

The adjutants of regiments will form their respective regiments at 9 o'clock, and at 10 o'clock the adjutant of the Legion will form the line by regiments, and not by companies as heretofore.

A special Court Martial will convene at the usual place, on Saturday the 28th day of August at 10 o'clock, A. M. for the transaction of business.

JOSEPH SMITH,
Lieutenant General.

JOHN C. BENNETT,
Major General.

Head-Quarters, Nauvoo Legion, Ill, }
City of Nauvoo, Aug. 10, A. D. 1841. }

The commissioned and non-commissioned officers, and musicians, of the Legion, will convene at the usual place of rendezvous, in the City of Nauvoo, on Thursday, the 9th day of September, proximo, at 10 o'clock A. M. for the purpose of attending to a two days' drill and

camp duty, preparatory to the general parade on the 11th. Punctual attendance will be required.

A. P. ROCKWOOD, Drill-officer.
HUGH McFALL, Adjutant.

University of the City of Nauvoo, Ill, }
Aug. 10th, A. D. 1841. }

The Regents of the University of the City of Nauvoo will convene at the office of General Joseph Smith, on Saturday, the 4th day of September, proximo, at half past 10 o'clock, A. M., for the transaction of important business. Punctual attendance is requested.

The Department of English Literature is now in successful operation under the supervision of Professor Orson Pratt—a gentleman of varied knowledge, and extensive acquirements, who is admirably qualified for the full execution of the high trust reposed in him, as an able and accomplished teacher.

In this department a general Course of Mathematics, including Arithmetic, Algebra, Geometry, Conic Sections, Plane Trigonometry, Mensuration, Surveying, Navigation, Analytical, Plane and Spherical Trigonometry, Analytical Geometry, and the Differential and Integral Calculus;—Philosophy;—Astronomy;—Chemistry;—etc., etc., will be extensively taught.

Tuition—Five Dollars, per quarter, payable semi-quarterly, in advance.

JOHN C. BENNETT, Chancellor.
WILLIAM LAW, Registrar.

Mayor's Office, City of Nauvoo, Ill,)
August 10th, A. D. 1841. }

The City Council will convene at the Council Room, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Councilor, and a Regent of the University, in the place of General Don Carlos Smith, deceased; and the transaction of other important business.

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

NAUVOO FERRY HOTEL.

S. BENNETT, having the occupancy of the *Stone House*, recently in the possession of Sidney Rigdon, will appropriate it as a

House of Entertainment.

Travelers and resident boarders, shall be well treated and reasonably charged. Commodious stabling on the premises.

NAUVOO STATIONARY.

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

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

Drawing paper, assorted sizes;

Ruled and plain foolscap;

Ruled and fancy colored Lett or paper;

Fine blue and red ink; Inkstands;

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

For sale, wholesale and retail, by

Aug. 16, 1841.

E. ROBINSON.

CABINET SHOP.**ENCOURAGE DOMESTIC MANUFACTURE.**

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

1. The Millennium and other poems: to which is annexed, A TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER. By P. P. Pratt.

Price 37 1-2 cts., or 28 dollars per hundred.

2. History of the late persecution of the Church of Jesus Christ of Latter Day Saints, with a sketch of their rise, progress, and doctrine. By P. P. Pratt. Written in prison.

Price 37 1-2 cts., or 28 dollars per hundred.

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4. An interesting account of SEVERAL REMARKABLE VISIONS, and of the late discovery of ANCIENT AMERICAN RECORDS, which unfold the history of this continent from the earliest ages after the flood, to the beginning of the fifth century of the christian era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter day Saints. By O. Pratt.

Price, 12 1-2 cts., or six dollars per hundred.

This last work will be found to contain information of great importance, as it will save the traveling elders the labor of constantly relating over and over again, those things in which every new enquirer is so deeply interested, and upon which he is so very anxious to obtain correct information.

Aug. 1, 1841.

no19-tf

700,000 Eclectic School Books.

THE perplexities, expense, and frequent changes in School Books, arising from the want of a useful, progressively graded series of Class Books, has been an almost universally acknowledged evil. To remedy this difficulty, was the object had in view in publishing the "ECLECTIC SERIES." The fact that more than SEVEN HUNDRED THOUSAND copies of these Class Books have been published, is regarded as evidence of their great superiority over numerous other works offered to the patronage of Educators. Their progressive character, leading the young pupil up the ladder of learning, step by step, in a gradual and pleasing manner,—their cheapness of price, and excellency of manufacture, are among their prominent commendable features. The series comprises the following, and their sale is, perhaps, unequalled by any other School Books in the United States.

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For sale at the NAUVOO STATIONARY by

E. ROBINSON:

**ALEXANDER NEIBAUER,
SURGEON DENTIST,**

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo, as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1841.

no19-tf.

The Times and Seasons,

Is EDITED BY

E. Robinson, & R. B. Thompson,

And published semi-monthly, by

E. ROBINSON.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2, No. 21.]

CITY OF NAUVOO, ILL. SEPT. 1, 1841.

[Whole No. 33.]

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 1, 1841.

DEATH OF COL. ROBERT B. THOMPSON.

With feelings, too pungent to be expressed, we have to record the death of our esteemed and much beloved Brother ROBERT BLATSELL THOMPSON.

Br. Thompson was just in the prime of life, having attained to his 30th year—for the last five or six years he had been a faithful and an efficient Elder of this church; laboring incessantly for the cause of truth, for which he has now gone to receive his reward—nearly two years past, he had officiated as scribe to President J. Smith, and Clerk for the church, which important stations he filled with that dignity and honor befitting a man of God; being always ready to pursue the arduous duties assigned him, with cheerfulness and pleasure. He had also become familiar to our readers, by acting as an assistant, to our deeply lamented and deceased Brother, Don Carlos Smith, in editing this paper; by his pen was the obituary notice of Bro. Smith, published in our last, written, in apparent good health. Just 20 days from the death of the latter, he departs this life in the triumphs of faith, bearing testimony, in his dying moments of the truth of the fullness of the gospel of Jesus Christ, and of the faith of the new and everlasting covenant; rejoicing greatly, that his time had come, when he too could go, and be at rest in the paradise of God.

His sudden demise is a faithful monitor, to us who remain, that "in life we are in the midst of death;" it therefore, becomes us to be always ready, for in an unexpected hour the messenger calls and we must obey.

We refer our friends to the following communication from the pen of President Wm. Law.

Bro. ROBINSON:

You will please set forth in the Times and Seasons, the following mournful communication, even the death of our much beloved and deeply lamented Brother Robert B. Thompson, which melancholy event took place at his residence in Nauvoo, on the morning of the 27th ultimo, at ten o'clock, in the 30th year of his age.

The deceased had been ill for ten or twelve

days, but his friends fondly hoped that he would soon recover—When alas! he was taken from us, as it were in a moment, suddenly. As a prince falleth, so he fell in his youthful manhood; when the flowers of his genius had begun to spread forth in resplendent beauty, and in power; and to shed their rich fragrance abroad upon the world.

Permit me, if you please, to speak somewhat of his virtues, (now that he is gone,) in as much as I knew him long and well; I knew him when he was but as a babe in the church and kingdom of our Lord and Master, Jesus Christ. His zeal was untiring, and his mind was swallowed up in his strong desire to promote the cause of righteousness, and the happiness of his fellow man; and although but a youth, he met and vanquished, (in strong debate,) such hireling priests as were led (through fear of their craft,) to oppose the sacred truths which he was then engaged in promulgating; this was in Upper Canada. We next find him in the State of Missouri, in the day when the enemy was upon our people; shrinks he in that hour of danger! No! ah no! but he exposes his delicate form in the field of battle, in unequal combat with a deadly foe; to shield the innocent, to protect helpless women and children from the bloody hands of a ruthless mob, and for his holy religion.

After being driven from his pleasant home in the State of Missouri, (ever true to his religious faith and to his friends,) we find him in the bosom of the church at Nauvoo, in the friendly state of Illinois, toiling amidst sickness and distress, to support his family, and to administer to the needy, the widows and the fatherless; (made such by the cruelties of Gov. Boggs and his vile associates.) Nor was his pen idle, in the public prints he sets forth our wrongs and sufferings in Missouri, in language so touching as to melt into sympathy the hearts of the generous sons and daughters of Illinois.

As one of the editors of the Times and Seasons he manifested a rich talent, and a strong disposition to promote the cause of truth.

Amidst all his sorrows and afflictions he was never heard to murmur or complain, but always expressed his implicit confidence in the arm of the mighty God of Jacob. He was a fond husband, a tender parent and a true and faithful friend.

Ascribe to Pres't. Joseph Smith, he discharged

ed his duty faithfully and well. He it was who wrote from the mouth of the Prophet, those sacred revelations recently received, and in his dying hour gave a fearless testimony as to the truth of those things in which we believe; his soul was filled with the love of God, and he went forth rejoicing, to enter (as he said) upon a new course of labors.

He is taken from the evils to come, he rests from his labors and sorrows here, and continues his works, where the wicked cannot trouble and where the weary may find rest.

That our days may be spent in righteousness, and that we may die in the Lord, and meet our friends at the first resurrection, is the prayer of

Your brother in the bonds of the

Everlasting Covenant.

WM. LAW.

An Epistle of the twelve, to the saints scattered abroad among the nations. Greeting?

BELOVED BRETHREN—

You will perceive by the foregoing minutes of a conference held in this city on the 16th Aug., 1841, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the stakes of Zion, and of planting the saints upon the lot of their inheritance: and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the spirit concerning those things which require your more immediate attention.

It will be discovered in the minutes before referred to, that we have already begun to select such individuals as have been with the church and have had the opportunity of becoming acquainted with the principles thereof to some extent: and to designate certain towns and cities where they will locate themselves and build up churches inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October conference, previous to which they will have the opportunity of receiving particular instructions in relation to

their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom, of God in these last days.

All those elders and priests who are now in the vineyard will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparatively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient prophets and apostles was the reason why they so often spoke of the gathering in the last days, and as this is the place where the elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all saints who desire to do the will of heaven, arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock county Ill. and Zarahemla, in Lee county I. T. opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village about 20 miles below Nauvoo, consisting of about 500 inhabitants, a steam flour

and lumber mill; one mile below is a section already surveyed on which the city of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Desmoine Rapids.

As we have been called upon to act as agents for the church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emigrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England &c. to emigrate in the fall or winter; by so doing they will be likely to spare themselves much affliction in becoming accustomed to this climate.

Further communications may be expected from the Twelve in the next, and succeeding papers.

B. YOUNG.
H. C. KIMBALL,
O. PRATT,
W. RICHARDS,
JOHN TAYLOR,
G. A. SMITH.

Nauvoo Aug. 26th, 1841.

N. B.!!! The elders will please direct their letters to Mr. B. Young, Nauvoo Hancock co. Ill. and no one need expect letters to be taken from the office, which are not Post Paid.

CONFERENCE MINUTES.

At a special conference of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, August 16th, 1841. Elder Brigham Young was unanimously appointed to preside over the conference, and Elias Smith, and Lorenzo Barnes were appointed Clerks.

After singing by the choir, conference opened by prayer by the President.

The object of the conference was then presented by the President, who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering,

and prevent impositions being practiced upon them by unprincipled speculators, &c. &c.; and he hoped that no one could view him and his brethren, as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren that nothing could be father from his wishes and that of his Quorum, than to interpose with church affairs at Zion and her stakes, for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire therefrom, and attend the affairs of the church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded Amen.

A list of names of the elders, and cities were read by the president, and a few were selected by nomination and designated as follows: voted that Elders

H. G. Sherwood	go to	N. Orleans, La.
A. O. Smoot	"	Charleston, S. C.
B. Winchester	"	Salem, Mass.
Erastus Snow	"	" "
John Murdock	"	Baltimore, Md.
Samuel James	"	Washington, D. C.

On motion of V. Knight, seconded by Samuel Bent:

Resolved, that the Quorum of the twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to the conference; with a view of expediting the business of the day.

The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knights and Miller, and a collection taken for their benefit.

After singing, conference adjourned until 2 o'clock P. M.

Conference assembled at 2 P. M. and was addressed by Elders L. Barnes and H. G. Sherwood, concerning the spread of the gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emigrants and the business of the church at the

stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the business of translating.

Motioned seconded and carried that the conference approve of the instructions of President Smith, in relation to the twelve, and that they proceed accordingly, to attend to the duties of their office.

Motioned seconded and carried unanimously, that every individual who shall hereafter be found trying to influence any emigrants belonging to the church, either to buy of them (except provisions,) or sell to them, (excepting the church agents) shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the church.

President Rigdon then made some appropriate remarks on speculations.

It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith, remarked that, the conference had already sanctioned the doings of the twelve, and it belonged to their office to transact such business with the approbation of the first presidency and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus.

Resolved, that this conference adjourn to the time of the general conference in October next. Closed with prayer by President Young.

BRIGHAM YOUNG, Pres,t,

ELIAS SMITH, } Clerks.
LORENZO BARNES, }

Minutes of a Conference held at Akron Erie county New York on the last Saturday and Sunday in April, 1841.

According to previous notice, the official and lay members of the Genesee conference met, and were called to order when Elder Charles Thompson, was unanimously chosen President, and Elder Joseph Mount was chosen clerk.

The president then addressed the con-

ference at some length from the 15th of John's Gospel.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and proceeded to business.

Elder McWithey represented the branch at Bennington of the Church of Jesus Christ of Latter Day Saints, to consist of 24 members, all in good standing, reports one having withdrawn.

Elder Knight represented the branch at Castile, to consist of 6 members in good standing, organized by himself.

Elder Gleason represented the branch at Sparta; about 40 members in good standing.

Elder Brown represented the branch at West Niles, Cayuga county; 31 members all in good Standing.

Elder Russell represented Akron branch; 50 members in good standing.

Elder Collins represented the branch at Alabama; 10 members in good standing.

Elder Burtolph represented the Batavia branch; 32 members, all in good standing.

Priest Webster represented the Athica branch; 9 members, all in good standing.

Adj. till to morrow, 10 o'clock A. M.

Met pursuant to adjournment.

When Elder Joseph Mount delivered a discourse on the fall of the Gentiles, and reinstating of the Jews. At 2 o'clock P. M. Elder Brown preached on the subject of death and the resurrection &c.—After which, the sacrament was administered and five members confirmed, who had been baptized the day previous.

Br. Josiah Tyler was ordained an Elder and Dr. Stephen Taylor was ordained a Priest; both of Batavia.

It was then recommended, that Elder Strattan receive a recommend to go forth and preach the gospel, also that Elder Calkins receive a recommend to the brethren in the West, whither he is soon to remove, together with the branch at Sparta.

In the evening the president delivered an address on the subject of the stone cut out of the mountain, which was interesting and appropriate; after which many testimonies and warnings were given; gifts and spiritual blessings manifested, and determinations expressed; all directly calculated to show that the saints composing this conference are generally de-

terminated to have the cause of truth advanced, and to advance with it; may God grant it.

The preaching and addresses throughout the session of the conference were spirited and interesting; imparting much light and intelligence to the hearers, and conferring much honor upon the speakers.

The conference adjourned until the last Saturday and Sunday in August next.

CHARLES THOMPSON, Clerk.

JOSEPH MOUNT, Clerk.

MINUTES OF A CONFERENCE HELD IN WALNUT GROVE.

Pursuant to previous notice, the Walnut Grove branch, met Saturday the 10th of July, 1841; the meeting was called to order by Elder Gaylord, at 1 o'clock P. M.

Elder N. Packard was chosen President, and Wm. Burton clerk.

The Conference opened by singing and prayer, by Elder Packard.

The President then called upon the official members to represent their respective Branches.

Elder Gaylord represented the church at Walnut Grove, consisting of 92 members; one High Priest, 10 Elders, 2 Priests, 2 Teachers, and 2 Deacons; all in good standing.

The Toulon Branch, Stark county, represented by Elder Abel Mott, consisting of 19 members, 1 Elder, 1 Teacher and 1 Deacon.

Elder Lebbeus, & T. Coons, represented the church at Richland Grove, Mercer county, consisting of 13 members, 4 Elders, 1 Teacher, and 1 Deacon.

A number of persons were presented for ordination, who were laid over until Sunday morning.

The President made some remarks upon the priesthood and the order of the kingdom; others of the Elders made some remarks also.

The Conference was then adjourned until Sunday, 9 o'clock, A. M.

Sunday morning the Conference was opened according to adjournment.

The following persons were ordained: Newton Russell and Joseph Wilder, were ordained to the office of Elder; James Hoyt was ordained Priest.

Two discourses were delivered in the forenoon by Elders L. T. Coons and N. Packard.

The Conference was then adjourned

for one hour; when a discourse was delivered by Elder Jacob Gates.

Three persons were baptized; there were present at the Conference, 4 High Priests, 15 Elders, 2 Priests, 3 Teachers and 3 Deacons.

Five o'clock P. M. the Conference was adjourned.

NOAH PACKARD, Prest.

WM. BURTON, Clerk.

For the Times & Seasons.

PSALM No. 2.

BY MISS E. R. SNOW.

Let the saints lift up their voice—let them not keep silence—let them declare in the ears of this generation; what the Lord has done for his persecuted people.

Let them speak of his mercy and his goodness—let them proclaim his wisdom and his power, in delivering them from the hands of their enemies.

When the authorities of Missouri had risen up against us—when her Chief Magistrate, who had been set on high to execute justice and equity, had become the leader of those that sought our destruction—

When we had fallen low beneath the weight of oppression, and had well nigh become a prey to those that thirsted for our blood!

Then the Lord heard our supplications, and the Most High wrought a way for our deliverance.

With his strong hand he stayed the powers of darkness—he provided a path for our feet, and led us forth from the gates of death.

He caused the fetters to be loosed from those that were bound, and the prison doors to be opened, that the unoffending captive might escape.

He brought us into a land of freedom, and planted our feet upon a soil of peace.

He hath established us in a country of strangers—and in a country of strangers, hath he raised up unto us, a multitude of friends,

He opened the heart of the affluent to feel for our distress, and their hand to minister to our necessities—He hath given the tongue of eloquence to the honorable, and they are pleading the cause of innocence in our behalf.

Verily the Lord is bringing us "up through great tribulation"—he hath already placed us on high, even above the fear of those who council in darkness—whose devices are against the work of the Most High.

He hath rolled back the waves of persecution—He hath stayed the hand of oppression—He hath brought their names into derision, who brought upon us the showers of affliction.

The Lord hath done it—let his name be exalted—let his faithfulness be declared in the congregation of the people—let his statutes be kept in continual remembrance by all who profess to be his saints.

From the Millennial Star.

ELECTION AND REPROBATION.

"Do you believe in Election and Reprobation?" To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft asked question in writing; so that the saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness, and we ask this favor of all, into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah,) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i, 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people, (Isa. xlii, 6) for a light of the Gentiles, and glory of his people Israel; having ordained him to be judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17)

Every high priest must be ordained (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honor unto himself but he that is called of God as was Aaron (v. 5.) So also Christ glorified not himself to be made an high priest, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of

election, reprobation, &c., without touching upon the priesthood also; and although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxvii, 18) all power is given unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i. e.) his father glorified him to be made an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c. and of redeeming the same from the fall; and of the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath committed all judgement unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call, in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xiv, 4) for Jacob my servant's sake, and Israel mine elect, I have called the (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) for I know him that he will command his children and his household after him; and they shall keep the way of the Lord, to do jus-

tice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i. e.) that God chose, elected, or ordained, Jesus Christ, his Son, to be the Creator, Governor, Savior, and Judge of the world; and Abraham to be the father of the faithful, on account of his fore-knowledge of their obedience to his will and commandments: which agrees with the saying in the 2nd Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved as him, we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that love God, to them who are the called according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew, that those, who loved him, would do his will and work righteousness, and it is in vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii, 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18, but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Cer-

tainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works: so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints. [Rom. i, 7] calls them beloved of God, *called* to be saints; and says [Rom. viii 1] there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to show in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect, [see also Heb. x, 1] but was given for a schoolmaster, to bring us unto Christ; [Gal. iii, 24,] so that when he had come, and offered himself without spot to God, [Heb. ix, 14] the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, [James i, 25] or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; [Rom. viii, 28] and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jephtha, David, Samuel, and the Prophets, [Heb. xi,] who, through faith, subdued kingdoms, wrought

Righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in the faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained. [Heb. xi, 40] God having provided some better thing for us, that they, without us should not be made perfect.

The prophet Alma bears similar testimony to the other prophets concerning election in his 9th chapter [Book of Mormon] saying, 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 have 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 blindness of their minds, while if it had not been for this, they might have 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 this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the the atonement of the only begotten Son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood 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 eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of

works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him; so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam. [1 Cor. xv, 22.] In this election is made manifest, for God elected or chose the children of Israel to be his peculiar people, and to them belong the covenants and promises; and all the blessings received by the Gentiles; come through the covenants to Abraham and his seed; for through the unbelief of the Jews [Rom. xi, 17] they were broken off, and the Gentiles were grafted in; but they stand by *faith*, [Rom. xi, 20] and not by the *oath of election*; therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off [verse 21] that the Jews may be grafted in again for they shall be grafted in again [verse 23] if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, [1 Peter 1st chap.] who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience*: [1 Peter ii, 9] for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light, [verse 10] which in *time past were not a people* but now are the people of God; which *had not obtained mercy*, but now have obtained mercy. TO BE CONTINUED.

TIMES AND SEASONS.

CITY OF NAUVOO.

WEDNESDAY SEPT. 1, 1841.

PERSECUTION.

They that will live godly in Christ Jesus, must suffer persecution—Paul.

Persecution has ever been the lot of the saints of God, while they have been sojourners in this vale of tears; fierce and cruel opposition have marked their progress, and those who in the estimation of heaven have been jewels, and prepared for the association of angels and the spirit of just men made perfect, have been proscribed, vexed, hated and abused; their liberties taken from them, and many, very many, have suffered death in its most horrid forms. This spirit continues to rage even in this enlightened age, and thousands of professing christians, zealous to promote their faith, and send their religious opinions to the world, are no less so, to stop the mouth of the saint, and to persecute the servant of the Most High. And why we ask, do they do so? Is it because the saints have violated the laws, trampled on the constitution, wrested the rights of individuals or communities, & pursued a lawless demoralizing course? No such proceedings have been indulged in. No! they are as foreign to the heart of the Saints now, as they were at the time of our Savior's sojourn on earth. No such accusation could be for one moment sustained against the saints of old, neither can there be any in this day, whose rights have we trampled upon? whose lives have we jeopardized? None of those things have been committed—no violations of the peace—no infringement of right, why then this outcry, why this unhallowed persecution which has been heaped upon the church for more than ten years, until many of the saints have been worn out, and have fallen a prey to the fell spirit of persecution which has raged from time to time since the rise of the church. Men of integrity faith and virtue, who for their religion alone have died martyrs? Ah! it is because they have borne testimony to the truth, that God is the same yesterday to day and forever, and "that he will do nothing but that he will reveal his secrets to his servants the prophets;" They have testified that the heavens have been opened—that Jesus has again spoken—that angels have again administered, and that the Holy Spirit has been poured out as in days of old; and that the words of Joel have been fulfilled which say that, "In the last days, saith God, I will pour out my

spirit upon all flesh and your sons and your daughters shall prophecy &c. &c." This is the cause of the scoff of the drunkard, the scorn and ridicule of the hypocrite and bigot, and the persecutions of priests and people. The principles of truth—the true principles of the gospel—the ancient faith has been restored; this raises the indignation of the self-righteous who have already got sufficient religion, and because the saints testify that all the blessings enjoyed by the saints anciently may, by a proper course of conduct and obedience, be enjoyed now, they immediately pounce upon him, and cry delusion, impostor, and not overturning his doctrines by such arguments, use the more potent ones of whipping, tarring feathering, &c. &c.

Upon a perusal of the sacred volume, we shall find that amongst the legacies left by the head of the church, persecution was mentioned and it was spoken of in such terms, as must have led every rational mind to the conclusion that the saints could not, without bartering their religion, and their hopes of eternal life, expect to escape it. Says the Savior, "In the world you shall have tribulation." "Yea the time will come when he that killeth you shall think he doeth God's service." These were the assurances which the savior gave, to his beloved disciples before he left them, to take his seat at the right hand of the Majesty on high; but at the same time to make the cup palatable, threw in the comforting assurance that in him they should have peace.—The words of the Savior were verified, for after his death, the saints were hunted from place to place, like the roe upon the mountains. The Pharisees, jealous of the laws, no longer able to gainay or resist the testimony which the saints could bear of the truth of the gospel, like our modern friends, resorted to means diabolical and cruel, and by physical force endeavored to overthrow a system which all their false reasoning and philosophy failed to do, and thrust into inner prisons and accused of crimes against the government, men whose only crime was in proclaiming the abrogation of the ceremonies of the law, and the establishment of the kingdom of God with all its authority, gifts and blessings. Why this conflict then? Why this conflict now? If we teach the word of God, we shall find that in consequence of transgression, men love darkness rather than light, and whenever God has made known his will to the world, by far the greatest part of mankind have discarded it, and acted on entirely different principles than those revealed. consequently hatred and animosity have sprung

up in the bosoms of those who love darkness rather than light, towards those who professed to adhere to the principles of truth, which had been revealed, which continued to increase, favored by the devil until they could feel themselves perfectly justified in persecuting the saints, trampling all law and order under their feet, and could, without blushing say their prayers both morning and evening, and appear as pious as the angels.

Truth and error never did, nor ever will harmonize. Truth is from above error is from beneath. They are as opposite as the poles, and as different as light is from darkness.— There has ever been a commotion when they have been together in the world, and error has found so many votaries that it has generally triumphed, and truth has fallen in the streets. She has, however, presented herself again in all her native Loveliness, beautiful as ever, and around her fair form, thousands are gathering and chiding her on in her holy and righteous career. Error stands aghast, but soon recovers, and knowing the potency of the weapons he has formerly used, again makes use of the same to overthrow this glorious personage. The conflict has begun. Shall error again claim the victory? No! ten thousand voices cry, Truth shall conquer; not by missiles, by violence, by bloody tortures, by imprisonments and death; but by patience, by meekness, by temperance, by love unfeigned, and by every principle that is honorable and virtuous. Yes she is destined to triumph until error with its attendant train of evils is annihilated, and truth shall sweep the earth and cause the hearts of the inhabitants to rejoice in the fulness of her blessings. But this will not be accomplished without a struggle. Error will raise her standard and concentrate her forces, and will carry on a system of annoyance, of persecution, and seek every opportunity to destroy the saint of God—the votary of truth. Marvel not then ye saints of God, if in the deadly strife the words of the Savior should be fully verified! Marvel not if the sayings of the apostle that “all those who will live godly in Christ Jesus shall suffer persecution,” should be fulfilled; but at the same time rejoice that you are accounted worthy to suffer for Christ’s sake, “for so persecuted they the prophets which were before you, yea rejoice and be exceeding glad for great is your reward in heaven.”

From the Sangamo Journal.

HORRIBLE DISASTER—STEAM-BOAT ERIE BURNT ON LAKE

ERIE; AND ONE HUNDRED AND SEVENTY PERSONS LOST.

The Chicago American Extra of Sunday last, on the authority of the Buffalo Commercial Advertiser, announces the destruction of the steamboat Erie, by fire on Monday the 9th inst., 30 miles from Buffalo and 8 from the American shore, while on her way to Chicago, with 200 persons on board, crew and passengers, of whom *one hundred and seventy were lost.*

The origin of the fire is thus stated, There were several painters on board who were going to Erie to paint the steamboat Madison. They had demijohns with them filled with spirits of turpentine and varnish, which unknown to the captain, were placed on the boiler deck, immediately over the boilers. At 8 P. M. a slight explosion was heard, and immediately the whole vessel was in flames.— The captain (Titus) who was on deck at the time, rushed to the ladies cabin, to obtain the life preservers, of which there were some 90 or 100 on board, but so rapid had been the progress of the flames that it was impossible to enter the cabin. He then returned and gave orders to stop the engine, as the progress of the boat increased the flames, but the fire prevented it. The steersman was then told to put the helm hard a starboard. The boat then swung heavily round towards the shore, and the three small boats ordered out. Two were lowered but in consequence of the heavy sea, and the headway of the boat both swamped.

The Advertiser says—“We will not attempt to describe the awfully appalling condition of the passengers. Some were frantic with fear, others plunged headlong into the water, others again seized upon any thing buoyant, upon which they could lay hands. The small boat forward had been lowered. It was alongside the wheel with three or four persons in it, when the captain jumped in, and the boat immediately dropped astern, filled with water, Mrs. Lynde, floated by with a life preserver. She called for help. There was no safety in the boat. She caught the oar and was saved.

“In this condition the boat, a mass of fierce fire, and the passengers and crew endeavoring to save themselves by whatever means they could reach—they were found by the Clinton at 10 P. M. The Clinton left Buffalo in the morning, bu

in consequence of the wind had put into Dunkirk. She laid there till nearly sunset, at which time she run out, and proceeded as far as Barcelona, when just at twilight the Erie was discovered twenty miles astern. The Clinton immediately turned and reached the burning wreck about 10. It was a fearful sight; all the upper works of the Erie had burned away. The engine was standing, but the hull was a mass of dull red flame. The passengers and crew were floating around, screaming in their agony and shrieking for help.

"The boats of the Clinton were instantly lowered and manned and every person that could be seen or heard was picked up and every possible relief afforded. The Lady, a little boat lying at Dunkirk, went out of that harbor as soon as possible after the discovery of the fire, and arrived soon after the Clinton. It was not thought by the survivors that she saved any. By 1 A. M. all was still but the dead crackling of fire. Not a solitary individual could be seen or heard on the wild waste of waters. A line was then made fast to the remains of the Erie's rudder, and an effort made to tow the hapless hull ashore. About this time the Chataque came up and lent her assistance. The hull of the Erie was towed within about four miles of the shore, when it sunk in about 11 fathoms water. By this time it was daylight. The Clinton headed off for Buffalo, which she reached about six o'clock. Of those who are saved several are badly burned, but none are dangerously injured so far as we have heard.

"Not a paper nor an article of any kind was saved. Of course it is impossible to give a complete list of those on board. Of cabin passengers, Capt. Titus thinks there were between 30 and 40, of whom 10 or 12 were ladies. In the steerage were about 140 passengers, nearly all of whom were German emigrants.—They were in families with the usual proportion of men, women and children.—The heart bleeds at the thought.

It is singular coincidence, that the Erie was burned at almost, the same spot where the Washington was burned in June 1838. Capt. Brown, who commanded the Washington at that time, happened to be on board the Clinton and was very active in saving the survivors of the Erie."

COMMUNICATIONS.

40 Ironmonger Row, St. Lukes,
London, April 14th, 1841.}

ELDER D. C. SMITH:

As a member of the quorum of which you are president, I deem it not only a privilege, but an obligation that I am under at this time, to communicate to you some information in reference to my mission upon the island of Great Britain.

I left Nauvoo about the 20th of July last; three months from that time I arrived here in England. I am now in the city of London having arrived here on the 11th of February to take the superintendency of the church in this city, and the several branches represented under the London Conference.

Previous to my arrival in London I had visited and preached the fulness of the gospel in many of the largest, and most important towns, and cities in England: in Liverpool, in Manchester, Burslem, Wolverhampton, West Bromwich, Greets Green, Oldbury, Birmingham, &c. In all those mentioned places I stoped some length of time, and in most of them I had the pleasure of administering to different individuals the ordinances of the everlasting covenant. In the towns, and cities above mentioned we have churches established in very flourishing conditions.

Throughout all England, in almost every town and city of any considerable importance, we have chapels or public halls in which we meet for public worship. All over this vast kingdom the laws of Zion are rolling onward with the most astonishing rapidity. Though we expect tremendous persecutions, yet we are confident they will not for a moment stay the onward progress, and rolling forth of Zion's glorious kingdom, throughout, not only the British Empire, but the Universal world.

The gospel of our King must continue to go forth, and in its mighty progress widely spread its enlightening influence among all the nations of the earth, and over all the islands of the vast deep.—Then lift up thy head O, Zion, and sing for joy in that thy cords are being fast lengthened, and thy God is pouring strength into thy numerous stakes, and soon thou shalt rejoice upon the pleasant mountains and all the trees of the wood

shall clap their palms in joy at thy presence.

Eleven have been added to the church in this city since Conference: others are following their example. Though we have many difficulties to encounter in rolling "the stone" in this city of London, in consequence of the powerful influence Satan has obtained over the people, yet I am not discouraged but trust that the Most High will grant us much prosperity. I strongly desire that you will especially remember me always in your petitions to the God of our fathers.

Most affectionately, I still remain thro' the grace of God,

Your brother in the covenant,

LORENZO SNOW.

Shemokin Township, Northumber-land co. Pa. Jane 17th, 1841.

To the Editors of the Times & Seasons.

DEAR BRETHREN,

After a lapse of many months. I feel happy for the opportunity that is afforded me through the agency of the quill, to communicate a few ideas to you, inasmuch as I have been laboring in the vineyard of the Lord, most of the time since I left Nauvoo, and perhaps my friends, are not aware of where I am, likewise I see a call in your paper, for the elders abroad to give that information; besides I esteem it quite a privilege to me, to hear from the elders who are in the vineyard, which I do, by an attentive perusal of your paper; and I would recommend that the elders in general become subscribers, and when situated in one neighborhood for any length of time, that they might get the news from the Corner Stone of Zion, which will be a continual source of intelligence to the saints.

I feel heartily to congratulate you in your prosperity in the city of Nauvoo, and I expect to set out for that place before long, as I believe it to be the will of the Lord that I shall return soon, and assist in the erection of his house; for I consider it a matter of the greatest importance, that we build it soon, that we may have the blessings of God to rest upon us, and believe that my labor will be as acceptable to the Lord, at this time, in that, as in the vineyard: and if the saints will be united in this thing, the building may soon and easily be reared, to the great

benefit of the church, and to the glory and honor of God.

I will now give you a limited sketch of my travels and labors since I left Nauvoo last October. After leaving your place with my family, I moved to Ohio, but with some difficulty owing to low water, but on arriving their found our friends all well, and we almost worn out with the journey, as our health was not good when we left; in Ohio I was taken down with the ague, and could not proceed for some weeks, but as soon as I recovered a little I proceeded to this county in company with Elder Housewort, (leaving my family in Ohio,) with a view of preaching to his people, as they live in this county. Through much affliction I arrived here; my health having improved on the way, we commenced to preach once, and sometimes twice a day, in the towns, and villages of this and the adjoining counties, as well as in many of the country places, the people giving great heed, so that we had large congregations, and many believed the gospel.

Yet we found it here as in all other places, that there were some who would resist the truth. Shortly after we had commenced our labors I was furiously attacked by two of the priests of the neighborhood, of the Baptist persuasion, who, after I had spoken, rose up by turns and thought to put down the doctrine: one of them appearing as sanctimonious as a Pharisee, and the other as full of the Devil as the High Priest Ananias; but I soon informed them that if I was to withstand them both, I should have half the time. Their object was to get a sign, (and that appears to be the design of this generation,) which they manifested very soon, and proposed arsenic, insisting that I should take a dose to prove my mission, and also spoke for the congregation, saying they would require it at my hands.

I reasoned with them a short time upon the subject of signs, but finding that they were destitute of the knowledge of reason, I soon informed them who they were, and who their father was, and brought a sufficient portion of scripture testimony, to show the congregation the inconsistency of their position, so that they had to withdraw, to their own disgrace, while some of the audience were heard to say, "them fellows barked up the wrong sapling, when they attacked that little Mormon." This was the first

and only attack I have had in public, yet the priests are howling, like so many wolves, keeping at a proper distance so as to prohibit any reply; but warning congregations to beware of the Mormons, charging all to be careful not to get into argument with them.

After preaching for some time in this county, I took a journey to Chester and also to Philadelphia, and found the churches in these places in a prosperous condition, the saints being strong in the faith, and many preparing to go to the west.— I tarried with them a short time, but my health being very poor, I was not able to labor to any amount; as soon as my health improved so as to be able to travel I returned to the field of my labors, and found the work about as I left it. My health being so poor that I could not labor as I had done, I gave out a few appointments, and preached a number of times since, and baptized three; there are many more who are believing. Elder Houseworth intends to continue here some time yet.

The adversary is busily engaged in these parts, all manner of lies are circulated, the public prints are at war with the kingdom, publishing all the falsehoods that are brought to them, and some individuals are so fond to believe a lie, that they may be damned, that they have taken the pains to write to a distance to obtain them, and then circulate their lies with all possible speed verbally and in print. And when we called upon the Editors to print for us, they refused to do so, leaving us but a poor opportunity to correct the errors, or refute the falsehoods, although many are calling for reply from us if they are not true.

One great reason that they are willing to receive those strong delusions, that they may all be damned, is, they are a very religious people, and like the Pharisee of old, they are so full of a spurious faith, that there is no room for the truth. The saying of John, that the devil has come down in great rage knowing that his time is short, appears to be very evident; for his servants immediately after we came here, and began to preach, commenced their threatenings, of a dress of tar and feathers, and driving us from the county &c., but did not come near, yet kept up a continual out cry at a distance.

But notwithstanding all this, the king-

dom will roll on in power, the work of the Lord will still prosper, the willing and the obedient shall eat the good of the land, and the honest in heart will be saved in the kingdom of God: Amen.

I remain your friend
and brother.

EDWIN D. WOOLLEY.

[For the Times and Seasons.]

DEATH OF COL. R. B. THOMPSON.

City of Nauvoo August 29th, 1841.

BR. ROBINSON:—

Allow me to say a few words upon the melancholy occasion of the death of our lamented Brother R. B. THOMPSON. A man whom it has pleased our heavenly Father to take from us at a time when his services were needed more, if possible, than they had been at any time previous. But he is gone—gone to that "bourne from whence no traveler returns." We have the assurance however that he died firm in the faith of the gospel; in the hope of a glorious resurrection. Having been through all the persecution in Missouri, he very well knew what suffering for the sake of his religion was, but to his honor be it said, he never for one moment turned to the right or left, but kept a straight forward course. He had many trials and tribulations to encounter, but they were counted as nought in comparison to the blessings of heaven. A Merciful Providence who had given the church such a useful man, in his own wise purpose has taken him from us— Let us not complain but console ourselves with the reflection, that "*Blessed are the dead who die in the Lord.*" Let us be prepared that on the morning of the first resurrection, we may be found among those who have fought the good fight and been as firm and steadfast as our deceased brother.

To you his loss must be severely felt, for but a few days since, we were called upon to announce the death of our esteemed brother Don Carlos Smith, and now ere the lapse of another number of the paper, we are called upon to announce the death of its other Editor. But you have the consolation that he was one of the Lord's chosen, and he must have taken him for some wise purpose. But deeply must his loss be felt by the church at large; in him she has lost one of her brightest ornaments, one of her ablest advo-

cates, and one of her distinguished writers. It was his constant desire and greatest happiness to promulgate the gospel to his fellow man, and show them the way of eternal life, that they too might be saved in the kingdom of heaven, and receive that crown prepared for those who hold out faithful to the end.

He has left an affectionate wife and one child to mourn his loss. To that God who has been so kind and merciful to us thus far, would we ask to be a father to the fatherless, and a husband to the widow. In him they have lost every thing that was dear in a husband and parent—ever kind and affectionate. But they will look forward to that happy period when they shall again meet in a brighter and better world, where the “weary are at rest and the wicked cease from troubling.”

May we who survive our departed friend & brother, study to imitate the good examples he has set, that when we shall stand before the bar of God, we may with our departed friend, receive the welcome plaudit of, “Come up hither ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world.”

Yours in the bonds of the new and
Everlasting Covenant,
W. WATERMAN PHELPS.

POETRY

[For the Times and Seasons.]

THE FUNERAL

OF

BRIG. GENERAL SMITH.

BY MISS ELIZA R. SNOW.

It was a Sabbath day.—The morning came,
But came not with the usual joyousness
With which the consecrated day was wont,
In Nauvoo City, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshippers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, dropt a sympathetic tear.

At length the clouds dispers'd—the sun pour'd
forth

His glorious rays in brilliant majesty;
And I beheld upon the beautiful plain
That fronts the noble Mississippi's wave,
A mighty host—a pow'ful-warrior band
Whose rich escutcheons glitter'd in the sun.

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call

The restless warrior to the battle field!

There was no clash of arms—no din of war—
The sword was sheath'd, and every martial
brow

Was mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and
foot!

In solemn order, mov'd across the wide
Extend'd plain, the Nauvoo Legion. 'Twas
A splendid sight—a sight that would have
charm'd

The eye of each beholder; but alas!
That grand display, was the last honors paid
To the departed!

In the Legion's rear,
Still length'ning out the vast procession;
walk'd

A crowd of citizens of every rank—
Of either sex; and last of all clos'd in
A long and glist'ring train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge

I listen'd—all was still—the music notes
No longer sounded on the pensive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A horse was borne
Along with solemn, yet bold martial pomp,
That plainly signified, a mighty one,
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify,
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon; and no other arch,
Than the broad canopy of heaven; shaded
With clust'ring boughs, whose foliage waves
around;

Is rais'd an altar to the living God.
There the procession march'd—it halted there;
And in the front of weeping relatives,
The horse of him was placed, who *there*, in life
Had been a fervent, constant worshipper!

His arms and armor, on his coffin lay
And other swords than his, lay crossing there.

His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armor clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.

The invocation and the sacred chant,
Open'd the solemn service of the day;
And then the man of God arose. In tones
Of truth's impassion'd eloquence, he spoke
Of the late sad occurrence, which had touch'd
The hearts of all; and universally
Was calling forth, a “fellowship of grief”
Each soldier, mourn'd a general—each saint,
A brother—and each citizen, a friend!

But when he came to paint the glories of
The world to come; wrapt in the visions of
Eternal truth; e'en grief itself, bow'd down,
And the vast multitude, for once, forgot

To weep. And then, he sweetly dwelt upon
The character of the deceas'd, without
A stain—his christian life, that seem'd without
A blemish—and his military course,
A path of honor. Tho' he had not stood
Before the cannon's mouth—altho' he ne'er
Had been in battle, front amid the rage
Of war, and clash of arms; and altho' now,
H'd fall'n according to the common course
Of Providence, and had not perissh'd by
The sword; he was no less a patriot—
He lov'd his country—he'd prepar'd himself,
By stepping high, in military rank,
To do her service at her earliest call.

And then the chaplain spoke of him, in the
Retir'd relations of domestic life.

There sat his aged, widow'd mother, whom
He'd honor'd with most filial solicitude—
To whom, he'd been a constant solace in
Those scenes of persecution and distress,
Which she had suffer'd for the gospel's sake.
While, as a brother, he had ever prov'd,
Firm as Gibraltar's rock—true unto death.
And then he come still nearer home, and touch'd
The finest fibre of the human heart;
And spoke of her, the lonely widow, of
The noble fallen chieftain—the bereft
Companion of his bosom, whom he'd lov'd
With faithful tenderness. Ah! who can now,
En'er the halo of her feelings—soothe her grief
For him who only could reciprocate
Her bosom's sympathies? He too, had been
A loving and indulgent father to
Her lonely, weeping babes—left fatherless!

To soothe the bleeding heart, the speaker
then

Spoke of the blest reunion, that awaits
The faithful worshippers of the Most High.

Thus clos'd the man of God.—The service
done;

Again the great procession form'd, and once
Again, the bearers took the silent pall
And bore it onward to the "narrow house!"

Then came the parting scenery that clos'd
The service of the living to the dead.

Whether the olive branch—the cypress bough
Or myrtle wreath, it matters not, 'twas given
As the last token of profound respect—
Emblem of friendship—of eternal life:
The Legion, one by one, deposited
Within the grave, a green unwither'd bough,
And passing onward left the trophied urn!
A voice was heard slowly pronouncing, "Earth
To earth—Ashes to ashes—Dust to dust,
Return this body to its mother earth;
While on the coffin, fell the parted cloud

Beside the grave, the Legion's playing band,
Awoke Melodia's sweetest strain. A chord
Was touch'd that echoed music to the springs
Of life, and fell as soft upon the ear,
As if seraphic harpers had come down
To charm the sleeper in his lowly rest.

The music ceas'd—Another chaplain's voice
With heavenly eloquence pour'd forth in prayer
To the Eternal God, responding pass'd
From heart to heart of the vast multitude—
The mourning concourse in the burial grove.

And there, beneath Time's monument the
cask;

Whose unprag'd way'd luxuriant to the breeze,
They left the shrouded buried corpse of one,
Belov'd in life and honor'd in his death;
Waiting the trump of God, to call it forth
To hail its own bright spirit from the skies!
City of Nauvoo, Aug. 13th. 1841.

HYMENIAL.

MARRIED—In Lee county I. T. on
Thursday the 29th ult. by Elder Joseph
B. Noble, Mr. Asahel A. Lathrop to
Mrs. Jane Peacock, both of that place.

With the above notice we acknowledge
with pleasure, the receipt of a liberal fee,
not a *small slice*, but a large loaf of
splendid wedding cake; made, undoubt-
edly by the hand of the fair one—for
which the generous pair will please ac-
cept our kindest feelings, wishing them
all the weal, and but a *small* share of the
woes of this life.

In this city August 4th. by Elder S.
Foster, Mr. Thomas Herriman to Mrs.
Fanny Hampton, all of this city.

In Pleasant Vale Pike county Ill. Feb.
25th, 1841, by Elder William Draper Jr.
Mr. S. W. Scott, to Miss Mary C. Strat-
ton, both of that place.

In Pleasant Vale Pike co. March 30th,
1841, by Elder Wm. Draper Jr. Mr.
Horace Wever, to Miss Eliza Eihlburner
both of that place.

In Pleasant Vale Pike co. Aug. 22nd,
1841, by Elder Wm. Draper Jr. Mr.
Oliver Stratton, to Miss Harriet Brown,
all of that place.

OBITUARY.

DIED in La Harp, Hancock Co., Ill. on the
5th inst. Mrs. Betsey consort of Thomas Dunn,
in the 21st year of her age.

On the 9th inst, about 5 miles from this city
Sarah consort of Jacob Scot, formerly of upper
Canada. Her last end was peace.

DIED Augusta 14th, 1841, in Ramus, Phoebe
Consort of Abram Libby. She & her Libby has
left four children to mourn her loss, which are
in Maine.

DIED—In this city, on the 15th ultimo,
DON CARLOS infant son of Joseph and
Emma Smith, aged 14 months and 2
days— Like the bud of a beautiful flower,
ere it had time to expand twas cut down,
but it rests in peace.

ERRATA—An error occurred in
making up the form for the present
No. in placing the Epistle from the
Twelve, before the minutes of the
conference held in this place, as it
should have followed after; which es-
caped notice until the first form was
worked off.—Ed.

NAUVOO STATIONERY.

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

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

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;

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

For sale, wholesale and retail, by
Aug. 16, 1841. **E. ROBINSON.**

700,000 Eclectic School Books.

THE perplexities, expense, and frequent changes in School Books, arising from the want of a useful, progressively graded series of Class Books, has been an almost universally acknowledged evil. To remedy this difficulty, was the object had in view in publishing the "ECLECTIC SERIES." The fact that more than SEVEN HUNDRED THOUSAND copies of these Class Books have been published, is regarded as evidence of their great superiority over numerous other works offered to the patronage of Educators. Their progressive character, leading the young pupil up the ladder of learning, step by step, in a gradual and pleasing manner,—their cheapness of price, and excellence of manufacture, are among their prominent commendable features. The series comprises the following, and their sale is, perhaps, unequalled by any other School Books in the United States.

Eclectic Primer,	Price	6
Eclectic Spelling Book,	"	19
Eclectic First Reader,	"	19
Eclectic Second Reader,	"	25
Eclectic Third Reader,	"	37
Eclectic Fourth Reader,	"	75
Ray's Eclectic Arithmetic,	"	50
Ray's Little Arithmetic,	"	19
Mason's Sacred Harp, Patent Notes,	"	1,00

For sale at the **NAUVOO STATIONERY** by
E. ROBINSON.

**ALEXANDER NEIBAUR,
SURGEON DENTIST,**

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo, as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his

house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1841.

no19-tf.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

1. The Millennium and other poems: to which is annexed, A TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER. By P. P. Pratt.

Price 37 1-2 cts., or 28 dollars per hundred.

2. History of the late persecution of the Church of Jesus Christ of Latter Day Saints, with a sketch of their rise, progress, and doctrine. By P. P. Pratt. Written in prison.

Price 37 1-2 cts., or 28 dollars per hundred.

3. Mormonism Unveiled: Zion's Watchman unmas'ed, and its editor, Mr. L. R. Sunderland, exposed: Truth vindicated: the devil mad, and priestcraft in danger! By P. P. Pratt.

Price 6 cts., or 50 cts. per dozen.

4. An interesting account of SEVERAL REMARKABLE VISIONS, and of the late discovery of ANCIENT AMERICAN RECORDS, which unfold the history of this continent from the earliest ages after the flood, to the beginning of the fifth century of the christian era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter day Saints. By O. Pratt.

Price, 12 1-2 cts., or six dollars per hundred.

This last work will be found to contain information of great importance, as it will save the traveling elders the labor of constantly relating, over and over again, those things in which every new enquirer is so deeply interested, and upon which he is so very anxious to obtain correct information.

Aug. 1, 1841.

no19-tf.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

**JOSEPH COOLIDGE,
JOHN HATFIELD.**

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

EDITOR AND PROPRIETOR.

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

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 22.]

CITY OF NAUVOO, ILL. SEPT 15, 1841.

[Whole No. 34

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 15, 1841.

The word of the Lord to the citizens of London, of every sect and denomination: and to every individual into whose hands it may fall—showing forth the plan of Salvation, as laid down in the New Testament:—namely, faith in our Lord Jesus Christ—Repentance—Baptism for the Remission of sins—and the gift of the Holy Ghost by the laying on of hands. Presented by two of the Elders of the Church of Jesus Christ, of Latter Day Saints.

Feeling an anxious desire for the salvation of souls, we now lay before the world those principles which were taught by our Lord Jesus Christ, and his apostles; and as we implicitly believe the word of God, we declare that a full salvation cannot be obtained, except through obedience to all the commandments laid down in the New Testament. Our Lord Jesus Christ, previous to his ascension, gave *this* commission to his apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved: but he that believeth not, shall be damned; and these signs shall follow those that believe:—in my name they shall 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." Luke (chap. xxiv. 45—50) writes, that he (Jesus) then opened their understandings, that they might understand the scriptures, and said unto them, Thus it is written, thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things, and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power from on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them. Thus we see that the apostles, notwithstanding all the teachings and the

many instructions which they had received from their Lord during a three years' sojourn with him, were not fully qualified to preach the gospel—they had not been endowed with power from on high. In testimony of this, turn to the 2nd chapter of Acts, which reads thus: "And when the day of Pentecost was fully come they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." These things caused the people to marvel, some said they were drunk, but Peter, standing up with the eleven, said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words—these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Now, we observe, that the apostles, after having received the Holy Ghost, were clothed with power, and began to preach unto the people Jesus crucified; and they being pricked to the heart, cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.— And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day were added unto them three thousand souls."

By this we plainly see, that the promise of the Holy Ghost was not confined to the apostles, neither to that nor any other particular age of the world; for Peter distinctly and positively said, to you and to your children—to them that are afar off—even as many as the Lord our God shall call. Now, if this promise of the Holy Ghost was to continue, then, certainly, faith, repentance, baptism, must continue also: as the Holy Ghost was granted as the seal of their obedience unto these ordinances. If one of these principles be not essential, you may lay aside the whole, since all are equally the commandments of God. In proof of this, the Savior, in the last chapter of Mathew, says, “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 alway, even unto the end of the world. Amen.” Now, every person possessing common sense, must allow, that when the Savior said *all* things he did not mean a part. The question is frequently asked, on hearing a quotation from the word of God, “What does it mean?” We wish to be distinctly understood, that when the Lord speaks, or reveals his word unto the children of men, he means just what he says. The manner in which the word of God has been spiritualised, and the diverse interpretations which have been given by commentators and the teachers of the people, in this day and generation of the world, is one great cause of the apostacy of the churches of the present day from the ancient Apostolic Religion. There has evidently been a departure from the faith once delivered to the Saints. Of *this* the many different systems is a sufficient proof, as the scriptures teach us that there is one Lord, one faith, one baptism, and one body, as set forth by Paul, in Cor. xii. In Gal. i, the apostle also says, “Though *we* or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.” What was the Gospel which Paul preached? Why that which was taught by Jesus Christ, and the rest of the apostles—baptism for the remission of sins, &c.

We now refer you to John, the forerunner of Christ, who preached faith in the Son of God, and baptism for the re-

mission of sins. We read that “all Judea and Jerusalem came to John, to be baptized of him in Jordan, confessing their sins; and John testifies of him (Jesus) and said, I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost, and with fire. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered and said unto him, Suffer it to be so now, to fulfill all righteousness, then he suffered him; and Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened upon him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” If it were necessary that the Savior, who was a holy Being, should be baptized in order to fulfill all righteousness, and to obtain the approbation of his Father—how much more necessary it is that we, being unholy, should be baptized for the remission of our sins, that we may lay claim to the promises of God. We find, in John iii, that “Nicodemus came to Jesus by night, to inquire concerning these things; and Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus inquired, how can these things be? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” Thus we see that these same principles were taught by our Lord Jesus Christ. Many persons believe that the Savior intended this in a spiritual sense: whereas, Jesus distinctly said, of the water and of the Spirit.

Now, we can no where, in the teachings and sayings of the Savior, find anything that can justify the custom of *sprinkling*, because the Redeemer said, “Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” Now, we know that the word birth, as it is here signified, is a transition from one element to another; and this could not possibly take place unless a man go down into the water, and become buried in it. Paul, in writing to the Romans, says, “Know ye not, that as many of us were baptized into Jesus

Christ, were baptized into his death?—Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. For as many of you as have been baptized into Christ, have put on Christ.” Baptize, in the original, signifies to immerse—to overwhelm.—Now, unless we are buried in the water like unto Jesus Christ, we cannot be said to be buried with him by baptism. Neither can we expect to receive the approbation of the Father, by setting aside the ordinance of his Son, and substituting one in its stead, which has been made by man—which sprinkling evidently has, since it is no where to be found in the New Testament. We consider that baptism, by immersion, is equally necessary for our salvation, as faith, repentance, and the gift of the Holy Ghost. We also consider, that all the commandments of God are equally essential to be observed, as Jesus said, “He that believeth and is baptized, shall be saved: he that believeth not shall be damned.” These are the Savior’s words; we have neither added nor taken from them. We will farther refer you to Acts, x, which speaks of Cornelius a devout man, and one that feared God with all his house—who gave much alms to the people and prayed to God alway. Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. When Peter came, he preached unto him Jesus. While he yet spake, the Holy Ghost fell upon all of them which heard the word, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized, in the name of the Lord. This evidently proves that baptism is essential, notwithstanding that the Holy Ghost had been already poured out; if not, then the heavenly messenger had been sent in vain. This is the only instance on record wherein we read of the Holy Ghost being poured out previous to baptism.

We will farther refer you to the 9th chapter of Acts, and bring before you in

testimony, the circumstances of Paul’s conversion while on his way to Damascus, whither he was directed, that he might be informed of all things which were appointed for him to do, by one Ananias, a servant of God. Ananias said unto him, “Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.” We might give various other testimonies; for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism (although he had but a few moments previous to this, heard of Jesus for the first time.) Both of these persons went down into the water, and came up straightway out of the water. The Eunuch went on his way rejoicing. We might also mention the jailer and his household, and many others.

We have given sufficient proof that baptism, by immersion, is one of the ordinances of the Gospel, and that it was instituted by Jesus Christ.

Now we desire to show, that according to the order of the Gospel, the Holy Ghost is to be conferred by the laying on of hands. This ordinance ought also to be administered by those who have authority from God, otherwise it is illegal.—It should also be administered only to those persons who believe, repent, and are baptized for the remission of sins. See Acts, viii. 12, “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” Again, verses 14 to 17—“Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.” Here it is evident that they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that he might receive that power: but he was rebuked for his wickedness, in supposing that the Holy Ghost could be purchased with money.

For father testimony, let us refer to Acts, xix. 4—“Then said Paul, John ver-

ily baptized with the baptism of *repentance*, saying unto the people, that they should believe on *him* who should come after him—that is on Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied." See also, Hebrews, vi, 2—"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement;" Now you discover in this passage that baptism is mentioned in the *plural*, which signifies, the baptism of water and of the Holy Ghost; which was conferred by the laying on of hands—and that it is in accordance with the order of the ancient Apostolic Church.

Now we will endeavor to show forth the effects manifested by the Holy Ghost anciently, and the blessings which flowed from it. Let us turn to Cor. xii.—The Apostle Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, or blessings—viz: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kinds of tongues, interpretations of tongues, dreams, visions, &c., &c.; which were all manifested in the Body or Church of Christ; in which were set apostles, prophets, evangelists, pastors, teachers, &c., which were given for the perfecting of the saints, and the work of the ministry, for the edifying of the Body of Christ, till 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.—Eph. iv.

Having presented before the public, in these pages, the Gospel of Jesus Christ, as it was anciently taught by Christ and his apostles, which consisted of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gifts, graces, and blessings, which were for the work of the ministry, and the edifying of the body of Christ; and which were to continue until that which is perfect should come; we also wish to say, that as God is an unchangeable Being, we firmly believe that the same Gospel and plan of salvation, Holy Ghost, gifts, and graces, are equally necessary for the salvation of men, the edifying of the body, and the work of the ministry, in this generation, as they were eighteen hundred years ago; as the Gospel was committed to the Gen-

tiles for the express purpose of preparing them for the second coming of Christ—which coming is nigh at hand; this is evident, from the signs of the times.

That the people in this city may be without excuse in the great and coming day of the Lord; and in order that our garments may be clear of their blood, we feel unwilling to close our subject until we bear testimony, by laying before them, that the Lord has set his hand again the second time to recover the remnant of his people, which are of the house of Israel, and with them the fulness of the Gentiles. And hath also sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood, and sent forth his servants to cry repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, and to prune his vineyard with a mighty pruning, for the last time—in order to establish permanent peace upon earth, for one thousand years, during which time Christ will reign upon earth with his Saints, according to the testimony of John. The everlasting Gospel must go forth to the nations of the earth, to seal up the righteous, and to prepare them for the hour of judgement and dissolution that await the inhabitants of the earth: because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.—See Isa, xxiv. 5.

O! ye 'inhabitants of this great city! we call upon you in the name of Jesus Christ, to repent of your sins and wickedness, and come forth with broken hearts and contrite spirits, and be baptized in water for the remission of your sins, and ye shall receive the gift of the Holy Ghost: and be prepared to escape the judgments of God, which speedily await the world, and will come upon this generation like a whirlwind, and overtake them as a thief in the night—according to the testimony of the angel of God, who hath flown through the midst of heaven, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.—Rev. xiv. 9.

HEBER C. KIMBALL,
WILFORD WOODRUFF.

We are well aware that many persons feel disposed to condemn us, and to calumniate our characters, by styling us false prophets, and false teachers, without even taking the trouble to inquire in-

to the truth of our mission, or concerning the doctrines which we preach; we would, therefore, call upon all those who are sincere searchers after truth, to act according to the apostles' advice—"Prove all things—hold fast that which is good." Solomon says, "He that judgeth a matter before he heareth it, is not wise." And the Savior says, "With what judgment we judge, we shall also be judged—and with what measure we mete, it shall be measured to us again."

ELECTION AND REPROBATION.

Concluded.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; [Rom. xi, 17] and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others. [John iv, 22] for salvation is of the Jews; [Rom. xi, 11] and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins. [Heb. ix, 22].

[Deut. vii, 6, 7, 8, 9.] Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he had sworn unto your father, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the

long continuance of the blessings of this highly favored people.

And the Lord said unto her, (Rebecca, Gen. xxv, 23] the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, [Gen. xxv, 33.] God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken; which could not be, though heaven and earth were to pass away.

Rom. ix, 13.—As it is written Jacob have I loved, but Esau have I hated. Where it is written? Malachi, i, 2, verses. When was it written? About 307 years before Christ, and Esau and Jacob were born about 1773 years before Christ, [according to the common computation of time in scripture margin,] so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate

the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? [objection] "But God seeth not as men seeth, and he is no respecter of persons," [Act, x. 34.] True, but what saith the next verse, "He that feareth God and worketh righteousness is accepted of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the actions of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, [Gen. iv. 7] and Esau as well as Jacob, which proves that God does not respect persons, only in relation to their acts, [see Mat. xxv. 34, to the end,] Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Able and Jacob this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, [2 Tim. iii. 8,] and are abominable, and disobedient, and unto every good work reprobate, [Titus, i. 16] consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, [see Ex. xxxiii. 13, to the 19.] My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee:

and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, (Rom. ix. 16.) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharaoh, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an out-stretched arm, and great terribleness, (Deut. xxvi. 8.) he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharaoh, who he fore-knew, would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most high, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii 28, &c.) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must

have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born, (Ex. i, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the godly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother to save him from Pharaoh's cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would he hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them serve with rigor; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.) beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this, long before God said unto Moses, I will harden his [Pharaoh's] heart (Ex. iv, 21.

Are men then to be saved by works? Nay, verily, by grace are ye saved thro' faith, and that not of yourselves. it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast, (v. 9.) Not by works of righteousness which we have done, but according to his mercy he saved us, (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8,) and if by grace, then it is no more of works, otherwise grace is no grace: and if it be of works then it is no more grace; otherwise work is no more work, (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24),

Rom. x, 3, 4. For they, [Israel] being ignorant of God's righteousness, and going about to establish their own righte-

ousness, have not submitted to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth, Thus the righteousness of God is made manifest in the plan of salvation by his crucified Son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12,) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi. 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea they shall dwell with confidence, when I have executed judgements upon all those that despise them round about; and they shall know that I am the Lord their God; (Eze. xxviii, 25, 26. Isa. xi, 11 to 16,) and when this gathering shall be completed, 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 unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it? And why have they not obtained it. Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix 32, 33,) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather

through their fall salvation is come unto the Gentiles, (Rom. xi 11,) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz:—such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Scriptures in connection with these quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always *ascertain* how the Lord, the *apostles, and prophets have applied their words, and ever continue the same application, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; [Phil. ii. 12, 13,] giving all diligence to make your calling and election sure, [2 Peter, i. 10,] for this is that sealing power spoken of in Eph. i. 13, 14. 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, until the praise of his glory, [2 Peter, i. 11,] for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.**

Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

STEAM BOAT EXPLOSION.

The Steamboat Louisiana, bound from New Orleans to St. Louis, exploded one of her boilers, by which 18 or 20 persons were killed. and several scalded.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 15, 1841.

Our friends will bear in mind, that two numbers more will close the present volume of this paper, and our terms are, "Two Dollars per annum payable in all cases in advance," which we shall strictly observe in the third volume, as it is entirely useless to attempt to support a printing establishment upon any other principle.

Notwithstanding our worthy predecessor, D. C. SMITH, studiously endeavored to adhere to the *cash system*, yet we find charged on his account book, to delinquent subscribers, in this State alone, the enormous sum of near *six hundred dollars*. This should not be.

It is much harder to pay the subscription money at the end of the year, than it is in advance; then the gratification is so agreeable, while reading a paper that is paid for; when it comes under such circumstances, it is a welcome guest, it is hailed with joy, and its contents devoured with the same avidity that a weary traveller would take a draught of cold water while journeying in a thirsty and barren desert. But how different must be the sensation, when it comes under reverse circumstances; then, instead of being a welcome guest, it comes a faithful monitor of our negligence, that we have neglected our best friend, and left him to suffer, while we enjoy the fruit of his labors.

We make these remarks because they are true,—we have upon our list, however, the names of many, very many, punctual subscribers, who have been faithful and true, and stood by us in the hour of adversity; always willing to perform their part with cheerfulness and pleasure,—unto such, we say no pains shall be spared, on our part, to have them amply rewarded.

We wish it distinctly understood by all, that no order will be accepted unless accompanied by the money, only at our option. Our Agents and the travelling Elders, when they wish to order the papers, would do well to take the money for their subscription to a Post Master in their vicinity, and have him enclose it and forward the letter, which would save them the postage, and the letter would be far more likely to reach its destination than otherwise.

THE CHURCH AND ITS PROSPECTS.

Many of our friends and correspondents living at a distance, are anxiously enquiring to

know the situation of the church in this place, with regard to our neighbors. We will answer their enquiries in a word; all is peace and prosperity with the church in all this region of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbors, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known, through the medium of the Journal of Commerce, and other low and vulgar public prints, which choose to publish a lie rather than the truth, because it takes better with the community at large;—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when “truth will prevail.” Mormonism rises triumphantly victorious over all opposition, and this the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven: the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those “who know not God and obey not the gospel of Jesus Christ.” But to return

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings. The building committee of the Temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great State of forwardness, and the work thereon is being pushed forward with all possible diligence. We are informed that the committees of those two buildings have purchased extensive mills, and water privileges in the Pineries of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half as much sickness this season, as last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present, at least.

CONFERENCE NOTICE.

The second semi annual conference of the Church of Jesus Christ of Latter Day Saints, for 1841, will commence in this place, on *Friday*, the first day of October next. We give special notice of this, so that our friends may not be deceived and come on the 6th, as was the case last fall.

As the fall conference is just at hand, our subscribers will be so kind as to remember that we take in exchange for our paper all kinds of country produce; such as potatoes, apples, flour, meal, pork, lard, butter, cheese, and honey; therefore those who wish to renew their subscription for the 3rd vol. will please come prepared. A word to the wise is sufficient.

COMMUNICATIONS.

London, May 26, 1841.

PRES'T YOUNG, AND ELDERS KIMBALL WOODRUFF, AND SMITH:

It is with no small degree of pleasure, I embrace this early opportunity of communicating you some intelligence in reference to Zion's onward movements in England's renowned metropolis.

The Sunday after my arrival in London, from Manchester Conference, I baptized two; the Sunday following eleven came forward and received the gospel: the next Sunday week, three more followed their example; and the Sunday following which was the day of our Conference (16th inst.) two more received baptism.

At our Conference I was privileged to represent the church in London, consisting of seventy four members. Hence you perceive that the work of the Lord is moving steadily forward in this city, and bringing forth from midnight slumber, many of the humble and virtuous into the kingdom of light and intelligence. A desire to investigate, and become acquainted with our principles is now rapidly increasing and extending itself through the city. I am confident but little has been done as yet towards spreading forth in this city the curtains of Zion, in comparison to what still remains to be accomplished.

Although after excessive toil and la-

bor, Zion at length has become permanently established in this metropolis, fixed upon a firm and immovable basis, yet notwithstanding in the present stage of its progress it has scarcely risen above the horizon of public notice. However, I trust the period is now upon the wing, also, is advancing with rapid flight, when Zion will ascend high up the horizon of public view, pouring forth *her* sunbeams of intelligence, sweeping into everlasting oblivion the amalgamated mass of false tradition, dark superstition, sectarian folly, and abominations of priestcraft which now for a little season becloud her onward course, and hold her in the shade.

Elders Hyde and Adams were present at our London Conference. Elder Hyde tarried with me about a week and then accompanied brother Adams on his return to Bedford, where he intends stopping until he shall have finished writing his book, which he intends to get translated into the German language. In the course of two or three weeks he will probably complete his book, then return to London, and soon after set out for Germany, on his mission to Jerusalem.

The church at Bedford is increasing very rapidly, at Conference it was represented by Elder Adams as numbering sixty eight members. As might be expected, Elder Adams is lashing away upon the priests of Baal in the vicinity of Bedford, in that sort of style which causes them much uneasiness. He is holding a discussion with some of them at the present time.

In every part of the kingdom that I have had information from where churches have been established, the work of the Lord is still going forward with great success.

Our room here in London is now so excessively crowded that we are obliged to seek another place. We had almost engaged a chapel but failed through some unforeseen circumstance; we are not certain, however, but we may yet succeed in obtaining another one which we have in view; If we fail in this we must content ourselves with some larger room or public house.

Affectionately yours,
LORENZO SNOW.

New Rochelle, Westchester co. {
New York: July 27th, 1841. }

To the Editors of the Times & Seasons:
DEAR BRETHREN,

On the 3rd of Feb. last I came from New York, to this place in company with Francis Hewit, Priest, we stopped at the house of a minister of the Methodist order, we preached five times and baptized four persons, one of whom was the minister's wife, he has been baptized since. We then returned to our families in New York City. I came back alone, and preached four times and baptized two persons, in a short time there were more baptized. I then determined to remove hither that they might not be as "sheep having no shepherd." The work now appeared to have come to a stand, but by patient perseverance I soon had the satisfaction of seeing that the word preached was like "bread cast upon the waters." I requested Elder J. G. Divine to assist me which he did for a short time. He is now laboring in New Jersey. He baptized seven while he was here. The work is now rolling forward as if impelled by a *mighty* engine, which causes the saints to rejoice, while the affrighted priests have in their lectures against us called upon the people to "rise in the majesty of their strength, (i. e. mob force,) and put us down." But these efforts have been like casting feathers against the wind. A short time since I baptized three, yesterday I baptized five, and others have offered to be baptized next Sabbath. We now number 35 including 2 elders, 1 priest, and 1 teacher, all in good standing. To God be all the glory.

The Episcopal D. D. at this place had the curiosity to write to Proff. C. Anthon of New York to know if our statement concerning the "words of the book" were correct: Proff. Anthon answered him by letter with permission to publish it, which he did. You will find it in a periodical entitled "The Church Record," Vol; 1, No. 22. Although it was written with the avowed purpose of stopping the progress of this gospel, yet I consider it to be a great acquisition to us in proving the Book of Mormon to be a genuine record, by comparing it with the researches of Humboldt, Raffinesque, Stephens and others. The following is a short extract from Proff. Anthon's letter:

"Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchel, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns like the *Chinese* mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac." I suppose that Prof. Anthon considered that this would be an incontrovertible argument against the Book of Mormon; but let us see: The celebrated antiquarian Prof. Rafinesque says, in speaking of the writing found on the ruins of the *stone city* found in Mexico, "The glyphs of Otolum are written from top to bottom like the *Chinese*, or from side to side, indifferently like the *Egyptian* and the Demotic Libian.—Although the most common way of writing the groups is in rows and each group separated, yet we find some framed, as it were in oblong squares, or tablets like those of *Egypt*." American Antiquities page 127. Also on page 122 of the same work, is a fac simile of *American* hieroglyphics found in Mexico.—They are arranged in columns, the 1st column consists of four "Delineations of half moons," the 2nd of three suns, the 3rd of the letter I and the human scabula, the 4th of one R and two O's, the 5th column consists of 2 hands, the 6th of a triangle and two squares, the 7th of 2 fishes, the 8th of an S and a quill, the 9th consists of the letter N and blaze of fire, &c. &c. * * * *

Now let us look for a few moments at facts as they are. A plain looking man came to Prof. Anthon with a paper containing various delineations of half moons, and other natural objects, interspersed with various sorts of letters, and these characters of letters were inscribed on the paper by a *young man* who was with-

out means of information, with regard to the researches of antiquarians; and this was done sometime previous to the year 1830. And in the year 1838 (the date of the book of Antiquities in my possession,) a book is published containing a fac simile of American glyphs which consists of "visions, delineations of half moons, and other natural objects interspersed with various sorts of letters."—I leave your readers to draw their own conclusion.

Yours in the bonds of
the new covenant,
CHAS. W. WANDELL.

[For the Times and Seasons.]

THE CHURCH.

BR. ROBINSON:—

Who can advert back to the first dawn of our holy religion—to the time when the 'little stone' was first hewn from the mountain—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth through scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barrier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at the mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the 'coming forth' of the Book of Mormon, wickedness 'covered the face of the earth,' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great 'falling away' from the original order of religion which our Savior instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; prophesying had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church

had never changed since the apostolic age. But the ushering in of that eventful era, when the 'still small voice' was heard to 'whisper from the dust,' restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primitive ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity; but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleeting months, their numbers have swollen to near one hundred thousand souls. But the Church has not attained to its present standing in the scale of exalted pre-eminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand; streamlets of innocent blood have made doleful music in the ears of the saints; the bleak winds of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back, with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellowing tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the 'muttering tempest,' and no tears to sympathise but the falling rain; the Constitution has been denied the right to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and equal rights—has been allowed to raise its hydra-head, and many of the

saints have fallen martyrs at its unhallowed shrine. Tears of innocence have been made to flow; the privilege of worshipping God according to the dictates of an untrammelled conscience, has been wrested from the church by a heartless and uninjured foe; early hearts have been blasted—reciprocal affection blighted, and the sorrow of unrealized felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will, therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending atrocities, and it assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous; in Illinois it has found a permanent resting place from oppression—an asylum of undisturbed repose. When, in poverty and exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of their protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demagogue or usurping despot, ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and manifest patriotism, the saints render you the ever grateful sentiment of their bosoms, and do not forget to intercede in your behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity—this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep-toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft

roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound—its trembling echoes have reached the most magnificent courts of aristocratic England, and thousands of the noble and ignoble, of both Governments, now worship at its holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully,

L. O. LITTLEFIELD.

CONFERENCE MINUTES.

Minutes of a conference held in Zarahemla, Iowa, August A. D. 1841.

At a conference of the church of Jesus Christ of Latter Day Saints, held in Zarahemla, Iowa, commencing on Saturday August 7th, 1841, Pres't. John Smith being unanimously Chosen Chairman, and George W. Gee, appointed Clerk:

The solemnities began with singing and prayer, after which, Elder George A. Smith delivered a short address upon the melancholy news, (which had just reached us,) of the death of our much esteemed brother Elder Don C. Smith, Editor of the Times and Seasons. Elder John Taylor followed with a very able address upon the subject of the dispensation of the fullness of times, and exhorted the saints to heed the constituted authorities of the church.

Adjourned for one hour:

Met pursuant to adjournment and opened by singing and prayer—the chairman explained the business of the conference relative to its right of choosing its own officers from head to foot. President John Smith was then presented to the conference and unanimously acknowledged President of the stake in Iowa. Pres't. Smith nominated for his counsellors elders David Pettigrew and M. C. Nickerson, who were unanimously elected.

The members of the High Council were each presented and accepted by the conference, there being but nine, whereupon elders John Killian, Rufus Fisher, and John Lowery, were unanimously

elected to fill the Quorum of the High Council. Bishop Elias Smith was then presented and unanimously accepted by the conference, as Bishop of this stake; and Joseph B. Noble and Joseph Mechem jr. as bishop's counsellors. Elder Lewis Zabriskie was presented and accepted by the conference, as Pres't. of the Quorum of elders. Elder Zabriskie nominated Charles Patten for counsellor, in place of John Killian chosen High Counsellor, who was unanimously elected—Elder Zabriskie then nominated Lewis S. Dalrymple for his other counsellor, in place of Jonathan Allen rejected, (in consequence of his living at a remote distance, and was not expecting to move on,) who was unanimously elected.

Adjourned till Monday 9th inst. at 10 o'clock A. M. in consequence of the funeral of Br. D. C. Smith of Nauvoo.

Met pursuant to adjournment, and opened by singing and prayer. George W. Gee was nominated and elected Church Recorder. Elder John Taylor then read a revelation to the conference, giving instruction to the saints in Iowa, and spoke at some length upon the subject, and was followed by the chairman and Elders E. Smith and W. Snow.

Adjourned for one hour.

Met pursuant to adjournment, and opened by singing and prayer.

Representation of Churches.

The Pres't. and Counsellors of the Church in Iowa were represented as being in good standing—the chairman represented the High Council in good standing. The Bishop and Counsellors were represented in good standing, the Bishop represented the Lesser Priesthood containing 9 priests, 13 teachers, and 4 deacons, nearly all in good standing.—Elder Zabriskie represented the quorum of elders containing 20 members generally in good standing, Elder W. Snow represented the church at Zarahemla consisting of 326 members generally in good standing. Br. Forrister represented the branch at Siloam consisting of 67 members all but one in good standing. Bishop Smith represented the church at Nashville about 80 members generally in good standing. Geo. W. Gee represented the church at Ambrosia consisting of 109 members generally in good standing.—Bishop Smith represented the branch at the Mechem settlement consisting of about

65 members generally in good standing. Elder George W. Gee represented the branch in Keokuk Township consisting of about 13 members in good standing. Elder Stow represented the church at Augusta consisting of 50 members all in good standing but one or two. Elder John Lowery represented a branch in Van Buren Township consisting of 11 members in good standing. Elder W. Baldwin represented the church on Choquest Creek in Van Buren county consisting of about 30 members generally in good standing. Total 750 members.

The conference by a unanimous vote resolved to uphold by the prayer of faith, Pres't. Joseph Smith, and to heed his counsel as a servant of God; a large number present agreed to move in and assist in building up Zarahemla.

Elder Taylor then made some very appropriate remarks upon the duty of the saints and admonished them very feelingly to obey all the commandments of God.

Resolved, That this church will not fellowship any person or persons who are in the habit of drinking ardent spirits, or keeping tipling shops, and we will use our best endeavors to suppress it. Elders G. A. Smith and John Taylor spoke at some length upon the necessity of the saints contributing for the building of the Temple at Nauvoo, and for the support of the poor; the conference voted that they would contribute one tenth of their produce for the building of the Temple at Nauvoo.

Adjourned until 10 o'clock 15th inst.

Met pursuant to adjournment, opened by singing and prayer, minutes read—after which the names of those were taken who were willing to contribute for the building of the Temple, and give in to Bishop Miller. Elder B. Young then made some very appropriate remarks upon the importance of the saints acting nobly, honorably, and uprightly, that they may be prepared to fill important and responsible stations.

Adjourned for one hour.

Met pursuant to adjournment, and opened by singing and prayer, a contribution was taken for the relief of the poor. A man by the name of Ellsworth was disfellowshipped for not complying with the order of the meeting and insulting the chairman. Quite a number joined the church by letter. Elder B. Young then

delivered a very able address adapted to the occasion, conference then adjourned.

JOHN SMITH, Chairman,
GEORGE W. GEE, Clerk.

*Burslem, Staffordshire }
Eng. June 29th, 1841. }*

DEAR BRETHREN,

Feeling it is cheering, to the saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard

On Sunday, the 27th of June, the Staffordshire Conference met according to adjournment, at Burslem in the Assembly Room, there being present two high priests, 11 elders, 17 priests 10 teachers, 5 deacons. The meeting was called to order by Elder J. Johnson, at one half past 10 o'clock; Elder A. Cordon chosen President, Elders O. Shaw, and T. J. Filcher Clerks. Meeting opened by prayer by the president; 13 branches of the church were represented consisting of 481 members, 18 elders, 46 priests, 21 teachers, 10 deacons; there was then ordained 1 elder 6 priests 2 teachers. The meeting adjourned until one half past two o'clock. Met pursuant to adjournment

The conference then proceeded to withdraw fellowship from 2 officers and 4 members for unchristian like conduct. Suitable instructions were then given, by Elders A. Cordon, J. P. Smith, and W. Bradbury. The conference adjourned for three months and dissolved by prayer.

ALFRED CORDON Pres't,

O. SHAW, }
T. J. FILCHER, } Clerks.

From the Syracuse (N. Y.) Journal.
FIRE, EXPLOSION OF GUNPOWDER, AND LOSS OF LIFE!

Our village was visited last night with one of the most dreadful scenes which the annals of our State can reveal. About half past 9 o'clock the alarm of fire was given, which proved to be in the carpenter's shop of E. T. Hayden or C. Goings, on the Otsego Canal. Our citizens repaired to the spot, together with our three engine companies. In the course of perhaps half an hour an explosion of gunpowder took place, which most melancholy to relate, sent instant-

neously some THIRTY of our fellow citizens into another world!

We have no time to describe the horrid scene immediately after the explosion. The building while it was on fire, was blown into atoms, and the buildings east and west were shattered by the concussion and flying timbers. About 30 firemen and others near the fire were instantaneously killed, being thrown in all directions—into the canal, four or five entirely across the canal—and among them some of our most respectable citizens, and, we are sorry to add, including about half a dozen of our most promising young men. The groans of the dying, the frantic screams of wives and children, brothers and sisters, who had lost their dearest earthly friends—the killed and wounded carried from the scene to their homes—altogether, presented a sight to melt the strongest heart.

Our whole village is in mourning and distress! The stores this morning still remain closed. Such scenes as we have witnessed in the last 12 hours, may heaven forbid our ever seeing again.

We understand windows were broken by the explosion, as far as Salina. The noise was very plainly heard four miles east. The number of kegs of powder which exploded were about 15.

When we are brought to the reflection that all this distress has been brought upon us, by the hand of an INCENDIARY—a devil in human shape, we are disgusted and sick at heart, for poor human nature.

The alarm that powder was in the building was given, but with such a want of energy as to border on criminality.—Many supposed, also, that it was a mere trick of the incendiary.

Total number killed, 33—wounded 33.

From the St. Louis Atlas.

REMARKABLE PHENOMENON.

The Nashville Banner states that “a shower of animal matter, like flesh and blood, had fallen in Wilson county, Tennessee. Gentlemen of high character state that the space covered by this extraordinary shower, is half a mile in length, and about seventy-five yards in width.”

The editor says he has seen a specimen of this singular out pouring, and remarks that it has an odor like putrid flesh.

A letter from a physician near the

scene to Prof. Troost, who has received an invoice of the new article, states that the writer gathered it with his own hands. He observes—

“The regular manner it exhibited on some green Tobacco leaves, leaves very little or no doubt of its having fallen like a shower of rain, and it is stated on the authority of some negroes only, to have fallen from a small red cloud, no other clouds visible in the heavens at the time. It took place on Friday last between 11 and 12 o'clock, about five miles N. E. of Lebanon. I have sent what I think to be a drop of blood, the other particles composed of muscle and fat, although the proportions of the shower appeared to be a much larger quantity of blood than of other properties.

POETRY.

For the Times and Seasons.

Lines addressed to Mrs. Mercy R. Thompson, the bereaved consort of the late Col. R. B. Thompson, deceased: of the City of Nauvoo, Ill.

BY MISS E. R. SNOW,

Fair mourner, I would gladly quell
Thy grief, and bid thy sorrow's rest;
But ah! I'm bound with sorrow's spell,
And grief is lab'ring in my breast!

While thou shalt shed the copious tear,
My tears with thine, would freely blend,
Thou hast to mourn a partner dear,—
The Muse, a patronizing friend!

That tone of pure poetic thought—
That rich effusions of the mind,
Which grac'd the truths, she sweetly taught,
Had with my feelings deeply twin'd.

And now, my lyre is all unstrung—
Its cords seem flutt'ring loose on air—
Its keys unnerved—is keenly sprung
With grief, the finger of despair!

Thou dost not weep, to weep alone!
The broad bereavement seems to fall,
Unheeded and unfelt by none:—
He was beloved—beloved by all.

But lo! what joy salutes our grief!
Bright rainbows crown the tearful gloom—
Hope, hope eternal, brings relief—
Faith, sounds a triumph o'er the tomb.

It soothes our sorrow—says to thee,
The Lord in chast'ning comes to bless—
God is thy God—he says he'll be
“A father to the fatherless.”

Celestial glory beams around:
My grief subdued—my lyre again

Reviv'd—renews its joyous sound,
To chant once more, a favorite strain.

Tis well with the departed one;
His christian lamp was shining bright;
And when his mortal life went down,
His spirit join'd "the saints in light."

'Tis meet to die, as he has died:—
His smil'd amid death's conquer'd gloom:
While angels waited by his side,
To bear a kindred spirit home.

Vain are the trophies wealth can give—
His mem'ry needs no sculptor's art—
He's left a name—his virtues live
Like golden medals, in the heart.

OBITUARY.

DIED—In Kirtland Lake co. Ohio, on
the 23rd ult. Elder Oliver Granger aged
49 years.

*Lines, suggested by intelligence of the death of
Elder Oliver Granger; and are respectfully in-
scribed to his mourning relatives;*

BY MISS ELIZA R. SNOW.

Hark! from afar, a funeral knell
Moves on the breeze—its echoes swell
The chorus for the dead!
A consort's moans are in the sound,
And sobs of children, weeping round
A parent's dying bed!

But one lov'd child was in a land
Far, far away—the parting hand,
In death she did not press!
But ah! she mourns a father dear—
His tender words, no more she'll hear,
Nor meet his fond caress!

He's gone!—his work on earth is done—
His battle fought—his race is run:
Blest is the path he trod;
For he'd espous'd the glorious cause
In prompt obedience to the laws
Of the eternal God.

He sleeps—his troubles here, are o'er—
He sleeps where earthly ills no more
Will break the slumber's rest!
His dust is laid beneath the sod,
His spirit has return'd to God,
To mingle with the blest.

Death sunders every tender tie—
Pierc'd by his shaft, life's prospects lie
Like masts, by tempests cleft!
But hope points forward to a scene
Where sorrow will not intervene,
Nor friends, of friends, be left.

The Savior conquer'd death: Although
It slays our friends and lays them low:
Clo' h'd in immortal bloom
When Jesus Christ shal come to reign,
They'll burst their icy bands in twain,
And triumph o'er the tomb.

In the city of Zarahemla Lee co. I. T.
on the 28th, ult. Willard Leonidas,
son of Willard and Malvina Snow, aged
17 months and 28 days.

ALEXANDER NEIBAUR, SURGEON DENTIST.

From Berlin, in Prussia, late of Liverpool and
Preston, England.

MOST respectfully announces to the Ladies
and gent emen and the citizens of Nauvoo,
as also of Hancock county, in general that he
has permanent y established himself in the city
of Nauvoo, as a dentist, where he may be con-
sulted, daily, in all branches connected with
his profession, Teeth cleaned, plugged, filed,
the Scurva effectually cured, children's teeth
regulated, natural or artificial teeth from a sin-
gle tooth to a whole set inserted on the most ap-
proved principle Mr. N. having had an exten-
sive practice both on the continent of Europe, as
also in England, for the last 15 years, he hopes
to give general satisfaction to all those who will
honor him with their patronage.

Mr. B Young having known Mr. N. (in
England) has kindly consented to offer me his
husoc to meet those ladies and gentlemen who
wish to consult me. Hours of attendance from
10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell,
the cooper, near the water. Ladies and gentle-
men attended at their own residence, if request-
ed.

Charges strictly moderate.

August 2, 1841.

no19-tf.

NAUVOO STATIONERY.

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

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

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.
For sale, wholesale and retail, by
Aug. 16, 1841. E. ROBINSON.

GRIDLEY'S SALT RHEUM OINT-
MENT: Positively a safe, certain, and
final cure for *Salt Rheum, Scald Head, Ring
Worms, Blotches, and Pimples* on the face, ob-
stinate old sores, and almost all cutaneous af-
fections. For sale at the Nauvoo Stationery
by E. ROBINSON.

Price 75 cents per bottle—22 tf

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

EDITOR AND PROPRIETOR.

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be addressed to the publisher post paid

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 23.]

CITY OF NAUVOO, ILL. OCT. 1, 1841.

[Whole No. 35-

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1, 1841.

LETTER FROM ELDER O. HYDE.

London June 15th, 1841.

PRESIDENT SMITH:

Sir, With pleasure I take my pen to write you at this time, and through you to the Times and Seasons; and through it, to the saints at large; and to all whom it may concern.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you abundantly, and enable you to serve him acceptably—secure to yourself that honor which cometh from above—guide the counsels of the saints in wisdom, that peace and good will may reign predominant in Zion, and joy and gladness swell every grateful heart.

Most gladly would I embrace an opportunity of a personal interview with you, did one offer, but such a favor is beyond my reach at this time. I have just seen the 12th No. of the Times and Seasons, containing the minutes of your conference—the report of the presidency—the celebration of the anniversary of the church; and the laying of the foundation of the Temple. This, to me, was a precious gem. It brought tidings from my own country; and from the place rendered doubly endearing from the fact that there is the home of my wife and children.

I was sorry that Elder Page had been so tardy in his movements, that objections were made to him. Most gladly would I have hailed him as a companion to the Oriental Continent; but my hopes of that are fled. I shall go alone, or find some other person in all probability to go with me.

I have written a book to publish in the German language, setting forth our doctrine and principles in as clear and concise a manner as I possibly could. After giving the history of the rise of the church, in something the manner that Br. O. Pratt did, I have written a snug little article upon every point of doctrine

believed by the saints. I began with the Priesthood, and showed that the saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority, neither were they compelled to seek for it among the floating and transient notions of Protestant reformers; but God has sent his holy angel directly from heaven with this seal and authority, and conferred it upon men with his own hands: quoting the letter and testimony of O. Cowdery. Next was on the use and validity of the holy scriptures in the church. Next on faith, set forth from the scriptures and the book of covenants—then on repentance—then baptism—then laying on of hands—then the different offices of the church. Next the power and authority of each one; and in fine the whole order, doctrine and government of the saints. I have not written it as a law binding on the *German saints*; but have taken this course to illustrate and set forth the true principles of our doctrine to them, fully believing that it would meet with the cordial approbation of those whom I have the distinguished honor to represent, could they but see it. I have written a lengthy preface and introduction to it. I here copy an extract from the introduction.

"When in the course of Divine Providence, it becomes our duty to record one of those remarkable events which gives birth to a new era, and lays the foundation for the renovation of the moral world; it fills the mind with wonder, astonishment, and admiration: How welcome are the rays of the morning light, after the shades of darkness have clothed the earth in gloom! So after a long and tedious night of moral darkness under which the earth has rolled, and her inhabitants groaned for the last fourteen hundred years; an angel! an angel!! commissioned from the Almighty, descended, and rolled back the curtains of night from the minds of some, and caused the sun-beams of truth to enlighten, cheer, and warm the hearts of many. Welcome! welcome to our earth, thou messenger of the Most High! and thrice welcome, the tidings which thou hast borne!!"

"O! gracious Father! I ask thee in the name of thy holy child Jesus, to bless with thy Royal favor, the weak exertions of thy humble servant; and make this production a blessing to all people who may be favored with a perusal of its pages. Wherever it shall go; let it be a messenger of conviction to the wicked; and a harbinger of peace to the righteous. Let its contents be borne upon every breeze, and wafted to the remotest climes. Let the angel of the covenant go before it, and prepare its way. Let its heavenly influence be distilled upon the rich and fertile soil of humble and honest hearts."

"Go forth, therefore, little volume to other nations and tongues; and may the Almighty speed your way; and like a sharp two-edged sword, cut thy way through the prejudices of this generation,—encamp with all thy virtues in the hearts of the people, and there let thy principles be enthroned."

One thing I was pleased with, which I noticed in the Times and Seasons, the remarks made on the use of intoxicating spirits. In my heart, they found a corresponding echo. I should not be willing to indulge the thought for a moment that the saints in Nauvoo would quietly stand still, and see a brother gorge himself with that strong drink which makes a hell of his home, and rolls the fiery flood of ruin over the affections of his once happy family. No; they will dash from his lips the cup of wretchedness; and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears by the pint, the quart, the gallon, and the jugful.

May the lightnings of heaven forever blast, (I had almost said) those brews of strong drink which send forth their corrupt and poisonous streams to sweep down, in their filthy current, men of sterling talents to an untimely grave.—May the saints of God stand as far from them, as Lot stood from Sodom in its evil day. This dizzy flood has sometimes entered the house of worship—invaded the sacred desk, and hushed, in death, forever, the voice that could plead, like an angel, the cause of God and man.

I have just received a note from Dr. S. Hirschell, President Rabbi of the Hebrew community in this country, in reply to a very polite note which I sent to him, requesting the indulgence of a per-

sonal interview with him: But in consequence of a very severe accident which befel him, he is confined to his room, and unable, at this time, to grant the asked indulgence. [His leg is broken.]

I have addressed to him a communication upon the subject of my mission; a copy of which I transmit to you. It may not be altogether uninteresting to the saints and friends in America.

"Rev'd Sir,

I cannot but express my sorrow and regret at the misfortune under which you labor, in consequence of the severe accident which befel you; and by which you are confined to your room. Please accept Sir, the sincere wishes of a stranger, that you may speedily recover from the injury you sustained in consequence of the accident; and resume the labors which your high and responsible station calls you to perform."

"Feeling that I may not enjoy the privilege and happiness of a personal interview with you, I hope you will indulge the liberty which I now presume to take in addressing a written communication to you, embracing some of those things which I had fondly hoped, would have been the foundation of a mutual interchange of thought between us; But as Providence has laid an embargo upon that distinguished privilege, I must forego, at this time, the pleasure of a verbal relation of those things pertaining to your nation, with which my mind is deeply affected."

"Since I have arrived to years of more mature reflection, and become religiously inclined, the writings of the Jewish prophets have won my affections; and the scattered and oppressed condition of that people, has enlisted the finest sympathies of my heart. Believing therefore, that the words of Hosea the prophet 2. 23, connected with your magnanimity, will prohibit the indulgence of any prejudice in your feelings against the author of this production, in consequence of his not being able, by any existing document or record, to identify himself with your nation."

"About nine years ago, a young man with whom I had had a short acquaintance, and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hands upon my head, and pronounced these remarkable words: 'In

due time, thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands, shall the Most High do a good work, which shall prepare the way, and greatly facilitate the gathering together of that people.' Many other particulars were told me by him, at that time, which I do not write in this letter: But sufficient is written to show that divine appointment is claimed as the main-spring that has sent me forth from the embraces of an affectionate family, and kind friends as well as from the land that gave me birth."

"My labors since that period, have been bestowed upon the Gentiles in various countries, and on both sides of the Atlantic, until, in the early part of March 1840, I retired to my bed one night as usual; and while meditating, and contemplating the field of my future labors, the vision of the Lord, like clouds of light burst into my view. (See Joel, 2. 28) The cities of London, Amsterdam, Constantinople, and Jerusalem, all appeared in succession before me; and the spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also, is the field of your labors. Take therefore proper credentials from my people, your brethren, and also from the Governor of your State with the seal of authority thereon, and go ye forth to the cities which have been shown you, and declare these words unto Judah, and say, 'Blow ye the trumpet in the land: cry, gather together, and say, assemble yourselves and let us go into the defenced cities. Set up the standard towards Zion—retire stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant.'

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is pardoned for she hath received of the Lord's hand double for all her sins."

"Let your warning voice be heard among the Gentiles as you pass, and call ye upon them in my name for aid and for assistance. With you, it mattereth not whether it be little or much; but to

me it belongeth to show favor unto them who show favor unto you."

"The vision continued open about six hours, that I did not close my eyes in sleep. In this time, many things were shown unto me which I have never written, neither shall I write them until they are fulfilled in Jerusalem."

"It appears, from the prophets, that Jerusalem has none to guide—none to take her by the hand among all the sons whom she hath brought forth and reared: *But these two sons are come unto thee!* The sons of strangers shall build up thy walls."

"Permit me now Rev. Sir, to trouble you with the reflections of a mind that feels completely untrammelled from every party interest, and from every sectarian influence. When I look at the condition of your fathers in the days of David and Solomon, and contrast that with the present condition of their descendants, I am led to exclaim, 'How are the mighty fallen!' Then they possessed a kingdom—a land flowing with milk and honey—then the strong arm of Jehovah taught the surrounding nations to pay tribute and homage to them—then their standard was raised high, their banner floated on every breeze; and under its shade, the sons and daughters of Israel reposed in perfect safety; and the golden letters of light and knowledge were inscribed on its folds. But now, no kingdom—no country—no tribute of gain or honor—no standard—no security: Their sceptre has departed! and instead of that light and knowledge which once gave them a transcendent elevation above other nations, the height of their ambition, is now, (with some honorable exceptions) the accumulation of sordid gain, by buying and selling the stale refuse with which their fathers would never have defiled their hands."

"Why this wonderful change? Is the God of Abraham, Isaac, and Jacob, a just God? Most certainly he is. If, then, he is a just God, of course, he will mete out and apportion the chastisement or penalty, to the magnitude of the offence or crime committed. Allowing, then, the law of Moses to be the standard by which actions are weighed: Were not idolatry and the shedding of innocent blood, the greatest sins which your fathers committed? and was not the penalty inflicted upon them for that transgression, captivity in Babylon seventy years? Have

they ever been guilty of idolatry at all since their return from Babylon? No! Have they been guilty of shedding innocent blood, to that extent, since their return that they were, before they were taken captives by Nebuchadnezzar? The Jew says no. Very well: there will none deny, with any claim upon our credulity, but that the disaster and overthrow that befel the Jewish nation in the days of Vespasian, very far exceeded in severity, in almost every particular, the disaster and overthrow that befel them in the days of Nebuchadnezzar."

"Now, then, if God be just, and mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed, it follows, of course, that your fathers committed some far greater crime subsequent to their return from Babylon, than ever they before committed. Be that crime whatever it may: Know ye, that for it, or because of it, the Roman armies were permitted to crowd their conquests to the heart of your city—burn your temple—kill your men, women and children, and disperse your remnant to the four quarters of the earth. The fiery storm that burst upon your nation at that time, and the traces of blood which they have, ever since, left behind them in their flight and dispersion, together with the recent cursed cruelties inflicted upon them in Damascus and Rhodes, but too plainly declare that the strong imprecation which they uttered on a certain occasion, has been fulfilled upon them to the letter. 'Let his blood be on us and on our children.' If condemning and crucifying Jesus of Nazareth was not the cause of this great evil; what was the cause of it?"

"Aware that I have written very plainly upon those points that have come within my notice; yet believe me, Sir, when I assure you, that my pen is pointed with friendship, and dipped in the fountain of love and good will towards your nation. The thoughts which it records have proceeded from a heart grateful to the Almighty, that the time has arrived when the day-star of your freedom already begins to dispel the dark and gloomy clouds which have separated you from the favor of your God. Ere long it will be said to you; 'Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee.'"

"The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world.
The Gentile fullness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant cleansed from sin
Shall in their promised Canaan stand."

"Now, therefore, O ye children of the covenant! Repent of all your backslidings, and begin, as in days of old, to turn to the Lord your God. Arise! Arise! and go out from among the Gentiles; for destruction is coming from the north to lay their cities waste. Jerusalem is thy home. There the God of Abraham will deliver thee. (See Joel 2, 32) There the bending heavens shall reveal thy long-looked-for Messiah in fleecy clouds of light and glory, to execute vengeance upon thine enemies; and lead thee and thy brethren of the ten tribes to sure conquest, and certain victory. Then shall thrones be cast down, and the kingdoms of this world become the kingdoms of our God. Then will they come from the east, west, north and south, and set down in the kingdom of God with Abraham, Isaac, and Jacob. But the children of the kingdom (Gentiles) shall be cast out, and the kingdom restored to Israel.

With sentiments of distinguished consideration I have the honor, Sir, to subscribe myself

Your most ob't. servant
ORSON HYDE.

REV. DR. SOLOMON HIRSCHMANN,
Pres't Rabbi of the Hebrew society in England.

It is very hard times in England.—Thousands that have nothing to do, and are literally starving. Trade of all sorts is at the lowest ebb. Very cold and dry. No harvest, unless rain come soon.

You will discover that the greater part of the English brethren, have always worked under masters; and they have not so much notion of planning and shifting for themselves, particularly in a strange country, as the Americans.—They want some one to be a kind of father to them, to give them plenty of work, and plenty to eat; and they will be content. They are a very industrious people whenever they can get employment; and by a little fatherly care, they will soon get way-wised to the country, and be enabled to shift for themselves. I trust that exertions are made to give employ to as many as possible

You know the reasons there better than I do; and you have received a specimen of the English saints. Now if you have any counsel to give concerning the gathering, in addition to that already given, I shall be happy to receive it, and execute as far as opportunity offers. I shall not remain here long, it is true. But Br. Pratt is here, and I shall return here sometime if the Lord will.

I must now close by saying for one and all, God bless Zion forever and ever.

Your brother in Christ.
ORSON HYDE.

To the Editor of the Times and Seasons:

DEAR SIR:—

If you think the contents of this sheet worthy of a place in your excellent publication, its insertion will greatly oblige yours in the covenant.

F. MOON.

From the short history of Lot, we may learn many important things: he is brought before us as an herdsman with Abraham, and certain difficulties arising, they determined upon a separation. And although Abraham was his uncle, yet he gave him the choice of going either to the East or West. And Lot went and dwelt in Sodom. Let us notice his love of earthly things. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where—even as the garden of the Lord—and lot chose him all the plain of Jordan, and he went and dwelt in Sodom." In this choice religious privileges and those things which concern the soul, that are of eternal moment were never calculated upon. And in about nineteen years, he was visited by angels bearing a message of destruction for Sodom and the neighboring cities. Now let us, who have come from the east, west, north and south, not imitate the conduct of Lot; and although there may be apparent difficulties, and a lack of this, and that, which would be pleasing to the flesh: yet let us compare our advantages with our disadvantages if we were not here; and never attempt to join the world, at the risk of losing our soul. But here an objector may arise and say "I could go to such and such a place, and get all that heart could desire, and live for God too." I admit the possibility, but it is not so probable that this would be the case; but supposing it should, where would be the

benefit if in a few years, when you have increased your goods, a messenger should be sent to sound in your ears these alarming words, "escape for thy life, look not behind thee neither stay thou in all the plain." Could you without conferring with flesh and blood, forsake all, or with the anxiety and disobedience of a Lot's wife, look back, and thus exhibit the awful consequences of transgression!

The Lord has commanded his people to gather, and though there may be troubles, yet if it is according to the law of heaven, it ought to be attended to without a murmur; and it is far better with us, than it was with the children of Israel, for they had no water; and many more things they complained of, and they said "would to God we had stayed in Egypt, or died when our brethren died"—and they said to Moses and Aaron, "why have ye brought us?" &c., [Numb. 20, 2-5.] But an inspired writer has a different view of this subject, "and thou shalt remember" says he, "all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." What I mean to say is this, that we ought to live where we can enjoy most of the blessings of heaven, and receive the greatest knowledge of the things of God, hanging upon this promise, "seek first the kingdom of God and its righteousness, and all other things shall be added unto you",—for what is time when compared with eternity! and what is this world when compared with that which is to come!

Let us look again at Lot, and notice his disrespect to the commandments of God. In the morning he was commanded to take his family that was with him, and first he began to linger, but the angels laid hold of him and got him without the city, and gave him a command; the latter part of which he objected to, and says that God asked impossibilities at his hands. The Lord told him to go to the mountain that he might live; he says "I cannot escape to the mountain, lest some evil take me and I die: Behold now this city is near to flee unto, and it is a little one: Oh! let me escape thither, and my soul shall live!" The face of this seems to be, "let me do as I please, and then I shall be comfortable; but if I do as you have commanded me, I see danger;" from this we

may learn something of importance. We shall find upon examination, that the children of men have taken an unauthorised liberty with the commandments of God, and that to their ruin: and the principal reason for their objection is, that in their view they are but small. But we ought not to look at the command without considering the curse or blessing connected with it, and then we shall be able to determine whether it is a little one or not. The law given to Adam, may be called small; but when we look at the connection, we must say it was great. The law of the blood of the passover was simple; but the cause of life and death were in the precept. The command given to Moses [Numb. 20, 8.] looked little, but when it was violated it was awful, [Numb. 20, 10-12.] What Naaman was ordered to do, was allowed to be a very small thing, so much so, that he would not do it, until his servant spake to him on the subject. All the commandments of God are simple; and it appears that he will save, or condemn, the world upon this principle; and not only in ancient days has he given little things for the observance of the children of men; but even now, as he did in old time: witness the word of wisdom. Now what shall we say upon this subject? shall we say it is the work of man, or shall we say it is given by the spirit of God? By comparing the whole work we must say it is the latter; had it been the work of man, he might have trampled upon his law with impunity, & defied all his threats with mental force; but when the great Jehovah speaks, who, though he dwells in the heavens, yet he condescends to speak with men, who are but worms of the earth; and offers to them life and salvation upon certain simple principles.

To say nothing about the disputed point contained in the word of wisdom: the Lord has said strong drink and tobacco are not good for man. But here an objector will arise and say, 'I know that strong drink is good, for I have tried it many a time, and have found great benefit from it, so much so, that if it had not been for it I should have died.' Then what they mean to say is this 'I cannot give it up, is it not a little one? Let me have it and my soul shall live.' And thus whether they consider it, or not, they give their Maker the lie. Those who use tobacco say we cannot make such a sacrifice; and thus, with Lot, they find that what God has ordained for life, to be un-

to death; Let me have this little tobacco and my soul shall live. Lot said I shall die if I go to the mountain, but in a short time he was compelled, for he feared to live in Zoar. [Gen. 19, 30.] And you spirit drinkers, and tobacco users, will soon have to witness the same things, viz: if you cannot live without it, you cannot live with it, so you must either obey the commandment or be reconciled to your doom. But I would advise you to come forth with the resolution of a man, and show to the world that you are determined to take the kingdom if it be by storm, and enjoy all the blessings, contained in the word of wisdom. But if you are determined to pursue your own course, and hug your idol to your heart—I would say, go on, and the God of heaven will reward you according to your works: for that period is not far distant, when the destroying angel will pass through the land, who will lay great Dagon with all his worshippers prostrate on the earth: for no idol shall stand in the presence of the great God, for when he comes, all evil will be gathered out of his kingdom, and only they who keep his commandments shall be able to stand.

To the Editor of the Times and Seasons:

DEAR SIR:—

I have retired to my room for a few moments, to drop a few lines to you, to inform you of the prosperity of our Redeemer's cause in this vicinity. I am sitting at a West window in the Eagle Hotel, in Franklin, Portage co., Ohio, where I have formerly spent fifteen summers with my circle of relatives; but never has the setting sun, the last day of summer, while declining in the western horizon, caused such peculiar reflections on my mind as when it now sinks behind the western hills—all is silent but now and then the rolling of a carriage as it passes, or occasionally the voice of the youth, as they are sporting in the streets—all this is well calculated to cite my mind to the busy bustle of Nauvoo, where my prattling children are sporting about the yard, or assisting their lonely mother in arranging the domestic affairs for the night—and where my beloved brethren and sisters in the Lord, are enjoying each other's society—although my mind is with you this evening, my person is separated from you by a distance of near seven hundred miles, but not without some

friends; Elder H. S. Eldredge is laboring with me here; he is a faithful servant of the Lord, and with a little more experience, will be able, with the assistance of God, to put to silence all the priests of baal, who dare raise their voices against the truth, to impede the progress of the everlasting gospel.

We have labored here about two months, and have preached three times a week. When we first preached here, the assemblies were large, and good attention was paid to the truth, and a spirit of enquiry was the result; the dust was brushed from many a bible that had lain undisturbed for months, by many however, for the purpose of putting down the truth; but to their great astonishment, truth could not be arrayed against truth, to put it down. What then was to be done? Why, they called in the neighboring priests, of various professions, to assist in the struggle, but alas, their attempt to put down the truth failed, and the more they struggled the deeper they sunk in the mire. Seeing nothing else would prevent the honest from searching the scriptures, receiving and obeying the same, they have resorted to the same method the enemy of all righteousness has ever done; first to ridicule the ordinances of the Gospel, secondly to misrepresent, slander, and speak all manner of evil against us, and those who dare obey the gospel. All this not having the desired effect, they have resorted to threats which are handed out on every side; and even now while I write, I understand they are holding a meeting to take into consideration the best method to put a stop to the spread of what they call Mormonism, what the result will be I know not. We have succeeded in establishing the standard of truth in Franklin, for which I thank God; we have had the pleasure of leading twelve into the waters of baptism in this place, and others are believing the work of the Lord; we shall by the assistance of God, organize a branch here, and we therefore invite the Elders traveling this way, to call, for necessity requires that we should return to our families, in the West, in a few weeks.

Yours in the bonds of the
everlasting covenant,
L. A. SHIRTLIFF.

Charlotte Centre, }
Chautauqua co. N. Y., }
Aug. 18th 1841. }

BR. D. C. SMITH:—

I take this opportunity of addressing a person with whom I have no acquaintance, only through the medium of the Times and Seasons, by the perusal of which I have been highly gratified; I have received instruction and information—and long may you continue in health, in peace, and safety to publish that interesting periodical; may it be a swift messenger to communicate to the saints, intelligence, from the traveling Elders, of the spread of the truth, of the increase of the church of Christ, and of the triumphs of the gospel over the kingdoms of darkness—may its pages contain, for the edification of the saints, (especially those scattered abroad) revelation, doctrine and instruction, from the pen, and from the discourses of our beloved Prophet; and from all others who receive light and knowledge by the spirit of truth, and may I continue to receive your valuable paper without interruption, thus increase our acquaintance and we be mutually benefited.

We are ten in number in this vicinity who have embraced the gospel as preached by the Latter Day Saints; we are not organized, but are like sheep without a shepherd, therefore you may judge of our feelings of disappointment when we do not receive the Times and Seasons in due time,—twice during the year I have been six weeks without receiving a number.

May the blessing of peace, health and happiness rest upon you.

I have the honor to subscribe myself

Your brother in the
now and everlasting covenant,
THOMAS PEARSON, jr.

Extract from a letter to Elder H. C. Kimball.
London, Aug. 5, 1841.

DEAR BROTHER;

* * * * I did not see Elder Hyde while here; he is now in Germany—there are more or less baptized here every week—the meetings are very crowded—last Sunday afternoon, there was above a hundred standing out doors that could not get in. Elder Snow is in Bedford and Elder Adams is here, at present: he has held two public discussions, and is going to hold another to-morrow evening—he is obliged to get a large place to hold it in, as the meeting place is not half large enough—he has preached twice in the Regent Park, and is to preach there again next Sunday. It is a general opinion that there will be a revolution here soon—things

seem ripening for it—there has been a general election of members of Parliament, last month; there were serious riots in different parts between the Whigs and Tories—the Tories have got the majority, so we need not expect any good from that quarter—the season has been the most unfavorable I have known since we have been here, it has been very cold and rainy, I think it has rained every day for forty days past—great fears are entertained for the crops—business of every kind is quite dull, and every thing very dear.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1. 1841.

Our readers will find in this paper, refutations, to some of the false and slanderous reports in circulation against us. The article from the Philadelphia Ledger, by "J. L." will be perused with pleasure, as it is a statement of facts as they are.

The river at this place, has raised some eight or ten inches in a few days past, and is still rising; it is anticipated that Steam Boats of the larger class will be able to ascend and descend the rapids, soon.

From the N. Y. Evangelist.

"It is stated in the Banner and Pioneer that a law has been passed by the authorities of Nauvoo, "with a heavy fine annexed, as a penalty for speaking against the Mormon doctrine." Such a measure, in this land of freedom of speech, must be suicidal to any dogma or any set of opinions."

We pronounce the above, a base FALSEHOOD, notwithstanding it came from our good Baptist friends. Comment is useless in this case, as there is no argument sufficiently powerful to induce our religious enemies to tell the truth concerning us, when a lie will answer their ends better. Here follows the law, and the only law, on that subject:

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty

of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.
James Sloan, Recorder.

[From the (Philadelphia) Public Ledger.]
ANTI-MORMON SLANDERS REFUTED.

To the Editors of the Ledger:

GENTLEMEN:—The following remarks were written under an irresistible impulse occasioned by reading a catalogue of charges, of a criminal nature, preferred against the Mormons, by the Editors of the Saturday Courier, in their paper of the 10th of July. The conductors of that journal having declined publishing it, under an impression that their characters as true chroniclers of events would become somewhat tarnished, you will please give it an insertion in your valuable paper, and in doing so aid the cause of truth, which is the only object the writer has in view.

*To the Editors of the Sat. Courier:—*Gentlemen: To expect an Editor to publish in his paper any thing calculated to detract from his merit as a man of truth, or to lessen him in the estimation of his readers, is, I am persuaded, "reckoning without our host." Other Editors are not disposed to publish in their journals long essays having a tendency to reflect upon or expose the misrepresentations of their cotemporaries, without levying a heavy tax upon the purse of the writer—hence we find so much rancor and ill

feeling in the columns of papers, calculated to wound the sensibilities not only of individuals, but of whole societies, pass without notice or refutation.

These remarks have been elicited from reading nearly two columns of matter published in the *Saturday Courier*, of Saturday, the 10th of July, in condemnation of a religious sect of people called "Mormons, or Latter Day Saints." Now, sirs, the writer wishes it to be distinctly understood that he is not a Mormon, nor indeed ever will be; to the contrary, he would, if he were able, PERSUADE some of that sect, with whom he is bound by the strongest ties of consanguinity, to renounce the doctrine and cleave to that of their fathers.

But let me recur to the curses and anathemas so unmercifully bestowed upon the poor unoffending Mormons, in the article referred to in the *Courier*.

Indeed, I find it no easy matter to express, in suitable language, my utter detestation and abhorrence of the sentiments you have advanced, believing as I do, that the doctrine you have urged upon the people to adopt towards the Mormons, of EXTERMINATION, is the most illiberal, unjust, unchristian-like in its character, and dangerous in its tendency, that ever emanated from the *American Press*. You must certainly have been amply charged when you were writing the closing part of the article, charging the Mormons with murdering Martin Harris, with the same spirit which caused the enraged Jews to gnash their teeth upon the Prophet Stephen, after he had admonished them and warned them of the consequences which would result to them from the evil course they were pursuing.

I would respectfully ask you, sirs, to point me out in the Constitution of the United States, or in that of the State of Pennsylvania, a single clause that warrants any individual to judge his fellow in matters of religion, much less take the life of a fellow creature, because he may think it right for him to give an interpretation of the sacred text different from those who received their diplomas, to instruct others in the mysteries of God, at Yale, Princeton, or Carlisle, and who make religion a matter of merchandise.

Being well aware that your labors would be in vain, were you to search for authority to wage your war upon the Mormons, except you practice upon the the plan of the

white savages of Missouri, in this massacre of the unoffending Mormons. "declare war upon your own hook"—a plan, by-the-by, if you do not exactly recommend in your strictures, you do not certainly condemn.

The 1st Article of the Amendments to the Constitution of the United States, adopted 4th of March, 1789, declares "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridge the freedom of speech, or of the press." Now is there a feature or principle in the whole of that sacred instrument more highly prized than that which is intended to secure to us the liberty to worship the Creator according to the dictates of our own consciences? There are but few, I apprehend, to be found among us who are willing to deny this doctrine.

Again, Article 9th, Section 3d, of the Constitution of Pennsylvania, the following language may be edifying to the Editors of the *Courier*: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect or support any place of worship; no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship"—those are the privileges vouchsafed to the American people by the framers of their Constitution. Now a few extracts from the *Saturday Courier* will show how far its Editors breathe the spirit of religious liberty, and how far the salutary provisions of the Constitution accord with their sentiments. In a kind of preface or biography of the founders of that religion the reader is prepared for the marvellous; not one palliating circumstance or charitable motive is ascribed to their acts. You say that, "under pretence of raising money for building a Temple and for other purposes, gangs of itinerant vagabond (Mormons) were sent prowling over the country to beg ALMS and to STEAL. Whenever opportunity offers they have not hesitated to ROB, PLUNDER and STEAL, mostly under some sanctimonious pretence—though we (the Editors of the *Courier*) have ourselves not the slightest doubt whatever that most if not all the ringleaders STEAL upon every occasion that offers with as much RECKLESSNESS as would any CONVICT

in our *State prison*. We (the Editors of the Saturday Courier) state unequivocally our firm belief that this is their true character, because none other than precisely such men would ever be willing to unite in a piece of VILLANY like Mormonism." Now your caldron of venom must have been heaped and running over when you penned the above wholesale calumny.

There are not less, from the best data that the writer can collect, than 10,000 of our fellow citizens members of the same great political family, subject to the same laws and government, connected with us by ties of blood, denounced as THIEVES AND ROBBERS; and all those persons too, from the most wealthy and respectable citizens, to the poorest among us, professing to be followers of the meek and lowly Jesus. And where is the evidence to justify such sweeping denunciations?—Yours is indeed the evidence of things not seen. For, after stigmatizing the sect by every epithet that Billingsgate vocabulary furnishes, you conclude by saying that you unequivocally and *firmly believe* that this is their true character, *because none other than precisely such men would ever be willing to unite in a piece of villany like Mormonism.*" And has it come to this, that men and women hitherto of spotless fame, and unblemished reputation, may be stigmatized as Villains, Thieves and Robbers, by the Editor of a Newspaper on his *simple belief* of their guilt, without a jot or tittle of testimony to sustain the charge? There are some of the Mormon Sect in the vicinity of this city that will not passively submit to be coupled with Thieves and Robbers, or the writer much mistakes their character.

I will merely notice the letter from your correspondent of Ohio, who you say "so truly describes the Mormons," to show how malignant and false are his accusations. The writer of that letter says that the "leaders and all the heads of the Church have a great desire for riches—that they scoured the *Branches* of the *East* for money, and that they resorted to the most culpable and criminal means to obtain it; now, instead of this being the case, abundant evidence is at hand to prove that the leaders of the church are as poor as Lazarus—the clothing upon their backs is in many instances procured by subscription, and that they have frequently been seen in our streets wandering about, without a place to lay their

heads, culpably indifferent to the accumulation of wealth, and, more especially so, to the perishable honors of this world—preferring rather the things that pertain to the Kingdom than the mammon of this world, which Theologians esteem of paramount importance.

I deem it unnecessary to notice further the base slanders of your Ohio letter writer, whose every word (however inconsistent with truth in relation to the circumstances he pretends to detail) the Editors of the Courier swallow as a precious morsel, and vomit forth again, charged with increased venom.

I have not time nor inclination to notice the remarks of a Mr. Lee, said to reside somewhere in the neighborhood of Frankford, made at a Mormon meeting held in that place; indeed I would not notice him at all, were it not for the manner you are pleased to introduce that GENTLEMAN. You say that he was very plain and much to the purpose, that he came directly to the point—what point? For, as Lee says he would not attempt to expose the Mormon imposture (refute the Mormon doctrine) or combat the creed. You say that though his remarks "WERE *harsh in his terms*, they appear fitting to the occasion, and contain facts not generally known as they should be." I perfectly agree with you that he was very plain and harsh in his terms, but that he came directly to the point and that his remarks were fitting to the occasion, I utterly deny. We are led to the conclusion that Lee went to the meeting to hear what would be said in favor of the tenets of Mormonism, and when requested, with others, to refute, if he could, what he had heard from the preacher, he commences a tirade of abuse, only equalled by your own published account of the Leaders of the Mormons before referred to. In his simile, Mr. Lee has shown himself an apt scholar, at least so says the Courier, and who shall gainsay such high authority? His comparing the Minister who had just ceased speaking to a "*pliant cat's paw*" must have produced a ludicrous scene, highly interesting to Mr. Lee's accomplices. The manner, too, with which he interlarded his speech with the word Liar, Imposters, Swindlers, Villains, Hypocrites, &c., is an evidence of a great lack of wit and very weak intellect, to say nothing of common courtesy, a characteristic of a true gentleman

The Editors of the Courier call this coming to the point, and fitting to the occasion, and whether it be so or not I will leave others to judge. But how the Courier could ever charge Lee with using "harsh terms," is truly surprising, when they themselves had but a few moments before charged the Mormons with being Thieves and Robbers.

I have done with Mr. Lee, and will just notice one or two other charges brought against the Mormons in the same paper, and which cannot be shuffled on to the shoulders of a letter writer from Ohio, or that of a Mr. Lee, but will stick to the backs of the Editors of the Courier as doth the bark of the tree of which it forms a component part.

It is needless for me to say that I allude to your justification of the cold blooded butchery of upwards of nineteen men, woen and children, (Mormons) by the inhabitants of Missouri, without color of law. But the sentence throughout exhibits such a thir ting after the blood of that people, by the editors of the Courier, that I must copy it entire. It reads—"Of their treatment in Missouri we know nothing, except that they no doubt well deserved the punishment meted out to them:" and in the next sentence which follows, you class them with murderers and pirates.

Now one thing is certain, that up to the time, yea, the very moment of the massacre, the editors of the Courier, nor no man living, can point to one single act of the Mormons deserving of censure, much less of the horrible punishment they received. But it is necessary for me to recur back to the declaration of the Courier, that "of this treatment in Missouri we know nothing." Yes, this is your language: and when I first read it, shame and indignation filled my breast, to think that an editor in these United States, conducting one of the most popular journals of the day, a paper that I have esteemed above all others, and as an evidence of it have been a subscriber from its birth to the present day, and have otherwise aided to increase the subscription list, should be guilty of such a palpable dereliction from truth. It may be safely asserted, that there is not an intelligent man of mature age in the United States or in Great Britain, who has not heard of the massacre of the Mormons in Missouri; yet you, gentlemen,

a long time conductors of a public journal, whose circulation is co-extensive with the United States, and who are in the weekly receipt of papers from all parts of the country, yet of the treatment they received, these you say "you know nothing."

But alas for you, the fact is self-evident to every man, that you do know, and did know at the time you penned the article, all the circumstances connected with that tragedy, and your declaring that "they deserved the punishment meted out to them," is in plain English saying, that they deserved the *punishment of death without trial*, in the most barbarous manner because they chose to worship God, Jehovah, or because they would not worship him according to some of the various approved fashions of the world.—These are your sentiments published to the world.

Leaving the murdered men out of the question, nineteen of whom were ooly and deliberately shot in a Smith's shop, through the apertures between the logs, the circumstance of the *murder* of the poor boy Sardias Smith scarcely nine years of age, and consequently incapable of any moral turpitude, who was shot with a ball out of a rifle in the hands of a villain by the name of Glaze, of Carroll county, should have excited your pity, as you cannot believe that poor Sardius 'merited the punishment meted out to him."

Indeed it has never been pretended that the boy was guilty of any offence; he with the men had sought refuge in the Blacksmith's shop, and through fear had crawled under the bellows, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Glaze, the murderer, afterwards publicly boasted of the heroic deed all over the country; and at this late day we find the editors of the respectable journals commending the act, and declaring that they merited the punishment meted out to them, without assigning any cause whatever for the bloody deed.

I cannot close these remarks without noticing another plain and palpable misrepresentation of facts, to be found in the closing paragraph of the Courier. It reads thus—"Without note or comment,

we append the following paragraph from a letter to the Boston Traveler"

"*Cruel Murder.*—Martin Harris, one of the earliest supporters of the Mormons, and the only wealthy man among them in their origin, has been murdered. He spent all he was worth in supporting the delusion under which he labored, furnishing all the funds for the publication of the Mormon Bible.

"He abandoned the Mormons not long since, and delivered some lectures in opposition to their doctrines, and two or three weeks ago was *found dead*, having been shot through the head with a pistol."

Now what an unlucky circumstance it was that Martin Harris would not *stay* murdered! The cup containing the very quintessence of all that is lovely is placed to the lips of the Boston Traveller, the Saturday Courier and Spirit of the Times, and snatched away again ere they have drank half of its contents. The murder of Martin Harris!—Why nothing could have happened so opportunely, and a standing article that was to overthrow Mormonism, is knocked into *pi* by the stubbornness of that bad man.

The Courier, in which this letter from the Boston Traveller is published, was issued from the press on the 10th day of July, and the reported murder of Martin Harris was officially contradicted by numerous persons who had seen and conversed with that gentleman two weeks, at least, before the 10th of July, and no person in the country was better informed of the fact of the existence in the flesh of Martin Harris, than the editors of the Courier at the very time they published the account of his murder *without comment*.

Alas! to what base uses are the faculties which God hath given to man sometimes employed!

Were the people to examine for themselves the writings of the enemies of Mormonism with that care and circumspection that other subjects receive, (some, too, of far less importance) they would soon discover who it is that mocks them and practises gross and wicked impositions.

The persecution of the people, called "Mormons," commenced by the mob in Missouri. Their remote habitations were sacked and burned, and the inhabitants were either butchered or taken captive

and confined in dungeons—their property was confiscated to the cupidity of lawless ruffians, and, what was most remarkable, the press throughout the country commended the act, and legislators and grave senators in Congress echoed the war cry of extermination: it appeared that Mercy had left her seat and fled to brutish beasts, and men had lost their reason.

The same spirit of persecution has been fanned and kept alive by hired priests of certain sects, and supported and encouraged by a portion of the public press professing a religion in unison with the clergy. These facts should operate as a warning to other religious denominations, comparatively few in numbers, to look well to the rights bequeathed to them by the framers of the constitution.

To a portion of our brethren, even now, the sacred rights guaranteed to every American citizen have become as sounding brass, or a tinkling cymbal. J. L.

FALSEHOODS REFUTED.

For the Times & Seasons.

E. ROBINSON, Esq.:

The following article from the pen of the sapient Editor of the Warsaw Signal is worthy of preservation for the number of palpable falsehoods it contains—

"DIFFICULTY AT MONTROSE.

We understand that on Monday last at Montrose, there was a military training at which the Mormons and citizens united indiscriminately. After the troops were paraded Joe Smith and Gen. Bennett came over from Nauvoo and attempted to inspect them. Upon this Mr. Kibbourn invited the citizens to withdraw from the ranks—which was accordingly done. The Mormons then insulted them, causing much excitement, and at the time our informant left a row was anticipated.

Now what right, we ask, has Joe Smith to go into Iowa Territory, and attempt to order the citizens of that territory as a military officer? Is this not proof positive that he wishes to organize a military church? Else why should he take so much interest in the military improvement of his followers who live out of this State? We see in this thing the essential spirit of Mormonism, which is—treason to the Government. Joe Smith, in the government of his followers wishes to

place his authority above that of the State. He is not content therefore that the laws of Iowa should regulate the parades of the saints; but he a citizen of Illinois must interfere his authority, and threaten violence because his authority is disregarded by those not members of his church."

1st. The military parade was not on Monday, (but on Tuesday the 14th,) and the Editor, in my opinion, did not so understand it.

2nd. Generals Smith and Bennett did not attempt to inspect the troops, and the Editor, in my opinion, did not so understand it.

3rd. The citizens did not leave the ranks on the invitation of Mr. Kilbourn, and, in my opinion, the Editor was not so informed.

4th. The Mormons did not insult the other citizens, and there was no excitement, and the Editor was not, in my opinion, so informed.

5th. No row occurred, or was anticipated, between the Mormons and other citizens, neither was the Editor, in my opinion, so informed.

Generals Joseph Smith, John C. Bennett, and Hiram Smith, and some other citizens of Nauvoo, attended the military parade, at Montrose, on the 14th, as visitors, on the special invitation of General Swazey, and Colonel Fuller, of Iowa, the officers in command. Generals Joseph and Hiram Smith attended attired in plain citizen's garb, as citizens, without the least military appearance about them. Gen. Bennett, and some of his staff officers, it is true, appeared in the "splendid and brilliant uniform" of the Nauvoo Legion," as the Editor of the Signal is pleased to term it. All passed off with perfect good feeling, and in a highly creditable manner; excepting a disturbance which the Messrs. Kilbourn's attempted to get up by the reading of the following proclamation, which I publish verbatim, et literatim, et punctuatim, from their pen; to wit:

Citizens of Iowa

The laws of Iowa do not require you to muster under or be Reviewed by

Joe Smith or
General Bennett

and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself will at once

LEAVE THE RANKS—

This, however, had no more effect than the noise of those two *dignitaries* usually produces. This is a plain statement of facts and for their truth I appeal to Gen. Swazey, Col. Fuller, Lt. Col. Swazey, Maj's King and Billings, Capt's Davis, Swazey, Hestleman, or any other officers of the Montrose Regiment whose names I do not now recollect.

It is by this system of low vituperation, calumny, and detraction, that our enemies expect to abuse the public mind, and produce prejudice against us. The true secret of the case is, (and it may as well be told now as at any other time as the period is fast approaching when the trial will be had,)—the Editor of the Signal wishes to have Hancock County divided, and Warsaw made a county seat—to this the Mormons are generally opposed; and for this opposition, and to accomplish the aforesaid object, an Anti-Mormon party has been organized with the determination of accomplishing it, or driving us from the State—but this I trust, will not be effected, as we are a law-abiding people, and under it and the broad folds of the Constitutions of our State and Nation we take refuge.

Yours, &c.

W. WATERMAN PHELPS.

From The Massachusetts Spy.

THE JEWS.

The late events in Syria have turned the attention of the civilized world, renewedly, to the subject of the reoccupation of Palestine by the Jews, and have brought forth from that people manifestations of that strong attachment to the home of their fathers—"the Holy Land"—which has characterized them, ever since the days of the Judges and the Prophets. "If I forget thee, Oh, Jerusalem, may my right hand forget her cunning," has been the aspiration of the true Israelite in all ages of their long exile; and amid the obloquy, the storm and the oppression to which they have been subjected, by those among whom they have sojourned, the anticipation of a final return, either of themselves or their posterity, to the consecrated mountains and valleys of Judea, has sustained their spirits and enabled them to submit to their sorrows with fortitude and equanimity.

An eloquent appeal to the Jews, founded on the recent events in the East, has just appeared in "*Der Orient*," a German

newspaper, calling upon them to rally, once more for the recovery of the long lost land of their fathers. In relation to this land the appeal says:

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe.— Environed by the deep-delled Taurus, the lively shores of the Euphrates the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land! situate at the farthest extremity of the sea which connects three-quarters of the globe, over which the Phœnicians, our brethren sent their numerous fleets to the shores of the Albi-on and the rich coast of Lithuania, near to both red sea and the Persian Gulf the perpetual courses of the traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the east and west."

The facilities for concentrating a large body of the Jews, at once, in Palestine, are thus spoken of:

"In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000."

The appeal then speaks of the various and dis-similar races, which now inhabit Syria and Palestine, each at enmity with the other, and all, at times contending for the supremacy. "A chaotic mixture," it says, "of all tribes and tongues; remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and wo, where every clod is drenched with the blood of our heroes, when their bodies were buried under the ruins of Jerusalem."

"The power of our enemies," says the appeal, in continuation, "is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not be-

stir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

Think you that Mehemet Ali or the Sultan in Stamboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country?

Our probation was long, in all countries, from the North Pole to the South! There is no trade, no art, which we have not practised, no science in which we can not show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the East?

People of Jehovah raise yourselves from your thousand years' slumber! Rally round leaders; have ready the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple on Zion, greater and more magnificent than ever. Trust in the Lord who has led you safely, through the vale of misery thousands of years. He also will not forsake you in your last conflict."

DEATH WARRANT OF JESUS CHRIST.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest for the philanthropist and the believer, than one which we copy below. 'Chance,' says the *Courier des Etats Unis*, 'has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is the identical Death warrant of our Lord JESUS CHRIST.' The document was faithfully transcribed by the editor, and is in *hæc verba*:

"*Se tence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazaret shall suffer death on the cross.*

In the year seventeen of the empire Tiberius Cæsar and the 25th day of March, the city of the holy Jerusalem, Anna and Caiphas being priests, sacrificators of the people of God, Pontius Pilot, Governor of Lower Galilee, sitting on the presidentia

chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani; 2. Raphael Robani; 3. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper plate; on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the commission of Arts.

The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. DENON, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities &c it was bought by Lord HOWARD for 2,890 francs. Its intrinsic value and interest are much greater. A few years ago there was found at Catskill, in New York, a "shekel of Israel," of the time of our Saviour. On one side was the representation of a palm leaf, on the other, a picture of the temple, with the words underneath, "Holy Jeru-

salem," in the Hebrew tongue; Relics like these, properly authenticated have about them an inexpressible sacredness and moment. They seem to blend two worlds, and to carry human curiosity from the finite to the infinite.

Philad. Gaz.

ERRATUM—Page 563, for punctuatim read *punctatim*.

POETRY

BAPTISM FOR THE DEAD.

BY J. H. JOHNSON.

Else, what shall they do who are baptized for the dead, if the dead rise not at all! Why then are they baptized for the dead?

The glorious gospel light has shone
In this the latter day.

With such intelligence that none
From truth need turn away.

For 'mong things which have been sealed,
And from the world kept hid;
The Lord has to his saints revealed,
As anciently he did.

And thro' the Priesthood now restored,
Has e'en prepar'd the way,
Through which the dead may hear his word,
And all its truths obey.

As Christ to spirits went to preach,
Who were in prison aid;
So many saints have gone to teach
The gospel to the dead.

And we for them can be baptized,
Yes for our friends most dear!
That they can with the just be rais'd,
When Gabriel's trump they hear.

That they may come with Christ again,
When he to earth descends;
A thousand years with him to reign,
And with their earthly friends.

Now, O! ye saints, rejoice to day,
That you can saviors be,
For all your dead, who will obey
The gospel and be free.

Then let us rise without restraint,
And act for those we love;
For they are giving their consent,
And wait for us to move.

[For the Times and Seasons.]
GIVE ME THE SPOT.

BY L. O. LITTLEFIELD.

Oh! give me the spot where the wild-deer reposes,
And the hum of the city and hammer is still—
Where naught but perfume, from the sweet scented roses,
Enamour the silence and gloom of the hill.

Oh! give me the spot where the glance of the moon-beam

Steals peacefully down from the gloom of the skies—

Where Happiness sits on the banks of the cool-stream,

And the sweet voice of Freedom doth cheerfully rise.

Oh! give me the spot where the hand of oppression

Is swept from the peace of the lone mountain dell—

Where stragglers glide softly with 'trembling emotion,'

And fill every breeze with their soul-cheering knell.

Oh! give me the spot where the true hand of friendship

Doth brush off each tear of despondence and care—

Where Faith, Love, Virtue, and Brotherly-fellowship,

Do lie down, at eve, in their undisturbed lair.

Oh! give me the spot, by the 'cold world glanced over,'

Where Religion and Virtue doth deck each soft brow!

Oh! give me the spot, where 's a friend and a brother

To sooth every feeling of heart-stricken woe!

HYMENIAL.

MARRIED—At Ambrosia, Iowa on the 15th day of Sept. 1841, by Elder Geo. W. Gee, Mr. Samuel McBride, to Mrs. Lemira Caulkins, both of that place.

In Ambrosia, Iowa on Thursday the 9th day of Sept. by Elder George W. Gee, Mr. Allen Buck to Miss Emily Jane Smith, all of that place.

In this city Aug. 9th, by Elder Stephen Luce, Philander J. Perry, of this place, to Miss Sarah A. Bleazard late of Preston, England.

OBITUARY.

DIED—Sept. 5th, Fatsy W. daughter of Dr. James Y. Green, aged 14 years and 3 months.

In this county, on the 16th ult. John Forney aged 56 years

MILLINERY AND DRESS MAKING.

MISS H. S. Ells begs leave to respectfully inform the Ladies of Nauvoo, and its vicinity, that she intends carrying on the above business, in all its varied branches: and further states, that she has had several years experience in one of the most fashionable French establishments in Philadelphia.

Her place of residence is at Dr. Samuel Bennett's where orders will be attended to.

Nauvoo, Sept. 30, 1841;

NOTICE

Elder James M. Henderson is requested to come home immediately; by order of the Quorum of Seventies.

A. P. ROCKWOOD, Clerk.

Nauvoo, Sept. 28, 1841.

TAXES! TAXES!!

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

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

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

ALEXANDER NEIBAUER, SURGEON DENTIST,

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo, as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1840.

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

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 24.]

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

[Whole No. 36.]

AN EPISTLE OF THE TWELVE,
To the brethren scattered abroad on the
Continent of America, Greeting:
BELOVED BRETHREN,

It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late General Conference, so to do; that the work may not be hindered but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those blessings which God has in store for his people in the last days.

We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested, by all who were present to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the General Conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present and future situation and prospects of the church, and the stakes, and those things which immediately concern their best interests.

A short time since and the saints were fleeing before their enemies. Whips, imprisonments, tortures and death stared them in the face, and they were compelled to seek an assylum in a land of strangers. They sought, they found it within the peaceful bosom of Illinois; a State whose citizens are inspired with a love of

liberty; whose souls are endued with those noble principles of charity and benevolence which ever bid the stranger welcome and minister to his wants: in this State, whose soil is vicing with its citizens in all that is good and lovely, the saints have found a resting place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient prophets, "they shall build houses and inhabit them, plant vineyards and eat the fruit thereof, having none to molest or make afraid."

In this city the church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and the orphan, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle and the temple to be reared and the cloud and the fire to rest down thereon; and not that the temple be *built only*, but that it be *completed quickly*, and that no more general conference be held, till it shall be held therein; and that the Nauvo House be finished for the accomodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord and worship in his Temple.

Scores of brethren in this city, have offered to board one and two laborers each till the Temple is completed; many have volunteered to labor continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and mittens and preparing garments for the laborers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time

load their waggons with all kinds of grain and meat, provision and clothing; and hay and provinder in abundance, that the laborer faint not, and the teams be made strong; also that journeymen, stonecutters &c. come bringing their tools with them, and enlist in 'the glorious enterprise.

Most of the plats in this city before referred to, as well as several farms and large lots of land in this and the adjoining counties are paid for, and are secured to the church by good and sufficient titles; while the town plat for the Town of Warren near Warsaw is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms; but the large plat in Nauvoo purchased of Messrs. Hotchkiss, Tuttle & Co. of New Haven, Conn., remains unpaid for, and the time has now arrived, when it is very desirable on the part of the church as well as on the part of the gentlemen of whom it was purchased, that payment should be made and a warrantee title secured; to accomplish which we have been called upon by the united voice of the General Conference to address the churches in the eastern states to advise with the brethren in those regions, and devise ways and means whereby this debt may be liquidated, Hotchkiss & Co. satisfied, the plot secured to the church, and the brethren in the east at the same time transfer their real estate from the place where it now is, to this city or region of country according to their desire.

The contract for the "*Hotchkiss purchase*" in Nauvoo, consisting of upwards of five hundred acres, was entered into, or about the 9th of August 1839, for the specified sum of fifty three thousand five hundred dollars, and security was given to Messrs. H. R. Hotchkies, Smith Tuttle, and John Gillet, for the amount of the same in two notes of equal amount, one payable in ten years, and the other in twenty years from the date thereof signed by Messrs. Hyrum Smith, Joseph Smith, and Sidney Rigdon. In August last, interest to the amount of six thousand dollars, or upwards, had accumulated on said notes which it has not been in the power of the church to pay up to the present time. The nature of this purchase and the situation of the church is such, that it is necessary that the note should be taken up, the interest stopped,

and a warrantee title secured immediately; and a correspondence is now in progress with Messrs. Hotchkies & Co. to effect this thing, and bring forward a final settlement.

But, say you, what can we do to accomplish this great and desirable object? Let the brethren in the eastern states, who have lands which they wish to dispose of, so that they may remove hither and secure to themselves an inheritance among the saints, either in the cities or farms in the vicinity, and are willing to have their lands in the east made over to Messrs. Hotchkies & Co. towards the payment of the foregoing notes, *communicate with us immediately, at this place, stating to us the extent and value of their property.* Then as soon as we shall have received communications concerning property sufficient to cancel the obligations, and the necessary preliminaries are understood with Messrs. Hotchkies & Co., we will dispatch an agent to New Haven, to complete the negotiation, transfer your property, take up the notes, and secure a deed; and those whose property is thus transferred can have the value thereof here, in city lots, or lands in the vicinity; and thus your property will prove to you as good as money, inasmuch as you desire to emigrate, and you will no longer be obliged to tarry afar off, because that money is so scarce you cannot sell and get your pay. If there are those among you, to whom God has given in abundance, and they desire to appropriate some portion thereof for the benefit of his people; for the redemption of Zion; for a blessing to the widows of those who have been slain for the word of God, and been buried in a well, for a sustenance to their fatherless children, and provide for them a habitation, they cannot do it more effectually than by devoting a portion of their sustenance towards liquidating this claim.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's House, we would say, gather yourselves together and bring of your substance, your silver, and gold, and apparel and of your superabundance cast into the treasury of the Lord and see if he will not pour you out a blessing till there is not room enough to receive it.

Brethren the blessings of the kingdom are for you, for the body of Christ, for

all the members, and God will help those who will help themselves, and bless those who will bless each other, and do as they would be done unto. The gold and the silver is the Lords; all the treasures of the earth, the flocks and the herds of the fields and the cattle of the thousand hills are his; if he were hungry would he crave thy food, or thirsty would he ask thy drink? Nay! he would only ask that which was his own, he would feast on his own flocks and quench his thirst at his own springs. This God is the God of the saints, he is your God, and he has made you stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings and gatherings, and buildings of the saints are nothing new, and as they are expecting, looking and praying for the completion of the dispensation of the fullness of times, they must also expect that their progress will be onward or they will be of no avail, for what is not of faith is sin, and can you believe that God will hear your prayers, and bring you on your journey, gather you, and build your houses, and you not put forth one hand or make one exertion to help yourselves? Not therefore inasmuch as the saints believe that father Abraham journeyed to a distant land, at the command of the Highest, where himself and household, (whose household we are, if we keep the commandments,) might enjoy the fruits of their labors unmolested, and worship the God of heaven according to the dictates of their own conscience and his law. That his seed afterwards gathered to Canaan, the Land of Promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endued with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations; and that the children must gather as did the fathers, must build a house, where they may be endued, and be found together worshipping and doing as their fathers did, when Jehovah spake and the angels of heaven ministered unto them; and if these things are not in this generation then we have not arrived at the dispensation of the fullness of

times as we anticipate and our faith and prayers are vain.

Is it possible that we labor in vain, and toil for nought, and that we shall be disappointed at the last? Not we know assuredly that the set time to favor Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the *Baptismal Font* for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom; a place, over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein they shall be made whole; a place where all the ordinances shall be made manifest and the saints shall unite in the songs of Zion, even praise, thanksgiving and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound satan fast in chains.

What then shall we do? Let us all arise and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren. When Br. Joseph stated to the general conference the amount and situation of the property of the church, of which he is trustee in trust by the united voice of the church, he also stated the amount of his own possessions on earth; and what do you think it was? we will tell you; his old Charley horse, given him in Kirtland; two pet deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old Major, dog; his wife, children, and a little household furniture, and this is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great estates, the splendid

mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contempts ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labor near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things let us be up and doing. Let those in the eastern states use all diligence in communicating to us their ability to assist in the Hotchkiss payment, being assured that no exertion they can make, will equal what has already been made for them and the church generally; and let all the saints come up to the places of gathering, and with their mites and their apudence as God has given them in trust, help to build up the old waste places which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord. Be not covetous, but deal in righteousness, for what the saints shall not possess by purchase and in righteousness they shall not possess for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or enduements, revelations or healings, all things will be yours, for you will be Christ's and Christ is God's.

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

Nauvoo Oct. 12th, 1841.

LETTER FROM ELDER HYDE.

Ratisbon, on the Danube, July 17, 1841.
 DEAR BRO. JOSEPH, AND ALL WHOM IT
 MAY CONCERN.

With pleasure I take my pen to write to you at this time, hoping this communication may find you as it leaves me, in good health and enjoying a comfortable measure of the Holy Spirit.

On the 20th of June last, I left London for Rotterdam, in Holland, after writing a lengthy epistle to you, and also the copy of a letter addressed to the Rev. Doct. S. Hirschell, President Rabbi of the Hebrews in London, which I hope you have received ere this. The work of the Lord was steadily advancing in London under the efficient and zealous labours of our worthy brother, Elder L. Snow.

The fine Steamer, *Battavier*, brought me safely over the billows of a tremendous rough sea in about 30 hours. Never did I suffer more from sea-sickness than during this short voyage; but it was soon over and we landed safely in Rotterdam. I took my lodgings at the London Hotel at two florins per diem, about three shillings and five pence sterling, or seventy five cents. Here I called on the Hebrew Rabbi, and proposed certain questions to him; but as he did not understand a word of English, it was hard for me to enter into particulars with him. I asked him, however, whether he expected his Messiah to come directly from Heaven, or whether he expected him to be born of a woman on earth. He replied, that he expected him to be born of a woman, of the seed and lineage of David. At what period do you look for this event? *Ans.* "We have been looking a long time, and are now living in constant expectation of his coming." Do you believe in the restitution of your nation to the land of your fathers, called the land of *promise*? "We hope it will be so," was the reply. He then added, "We believe that many Jews will return to Jerusalem and rebuild the city—rear a Temple to the name of the Most High, and restore our ancient worship." "Jerusalem shall be the capital of our nation—the centre of our union, and the Standard and Ensign of our national existence. But we do not believe that all the Jews will go there, for the place is not large enough to contain them. They are now gathering there,"

continued he, "almost continually." I told him that I had written an address to the Hebrews, and was about procuring its publication in his own language; (dutch) and when completed, I would leave him a copy. He thanked me for this token of respect, and I bade him adieu. I soon obtained the publication of five hundred copies of the address, and left one at the house of the Rabbi—he being absent from home, I did not see him.

After remaining here about one week, I took the coach for Amsterdam, distance 7 hours, or about 30 English miles. Rotterdam is a fine town of about 80 thousand inhabitants. The cleanliness of its streets, the antique order of its architecture, the extreme height of its buildings, the numerous shade trees with which it is beautified, and the great number of canals through almost every part of the town filled with ships of various sizes from different parts of the world; all these, with many other things not mentioned contributed to give this place a peculiarity resembled no where else in the course of my travels, except in Amsterdam. Most of the business men here speak a little English—some speak it very well. In ascending the waters of the Rhine from the sea to Rotterdam, the numerous Wind-mills which I beheld in constant operation, led me to think, almost, that all Europe came here for their grinding. But I ascertained that they were grinding for distilleries, where the floods of gin are made, which, not only deluge our beloved country with fatal consequences, but many others. Gin is one of the principal articles of exportation from this country. In going to Amsterdam, I passed through a very beautiful town called "the Hague," the residence of the King of Holland. I saw his palace which was guarded by soldiers, both horse and foot. For grandeur it bore but a faint resemblance to Buckingham Palace in London: But the beautiful parks and picturesque scenery in and about the Hague, I have never seen equaled in any country. I remained in Amsterdam only one night, and a part of two days—I called on the President Rabbi here, but he was gone from home. I left at his house a large number of the addresses for himself and his people, and took coach for Arnheim on the Rhine. Took boat the same evening for Mazenty. Travelling by coach and steam is rather cheaper in

this country than in the U. States. We were three days in going up the Rhine to Mazenty. Holland and the lower part of Prusia are very low flat countries. The French and German language are spoken all along the Rhine; but little or no English. The Rhine is about like the Ohio for size, near its mouth where it empties into the Mississippi. Its waters resemble the Missouri waters, dark and muddy. The scenery and landscapes along this river have been endowed with art and nature's choicest gifts. I have been made acquainted with Europe, in America, by books, to a certain extent; yet now my eyes behold!! It is impossible for a written description of a stranger's beauty, to leave the same impression upon the mind, as is made by an ocular view of the lovely object. This is the difference between reading of and seeing the countries of Europe.

From Mazenty I came to Frankfort on the Main, by railroad—distance 7 hours. From Frankfort, I came to this place—distance about 30 hours, where Napoleon gained a celebrated victory over the Prussians and Austrians. The very ground on which I now write this letter, was covered by about 60 thousand slain in that battle. It is called the battle of Ackynaal.

It was my intention to have gone directly down the Danube to Constantinople; but having neglected to get my passport veyazed by the Austrian Ambassador at Frankfort, I had to forward it to the Austrian Ambassador at Munich and procure his permission, signature, and seal, before I could enter the Austrian dominions. This detained me five days, during which time I conceived the idea of sitting down and learning the German language scientifically. I became acquainted with a lady here who speaks French and German to admiration, and she was very anxious to speak the English—she proposed giving me instruction in the German if I would instruct her in English. I accepted her proposal. I have been engaged eight days in this task. I have read one book through and part of another, and translated and written considerable. I can speak and write the German considerable already, and the lady tells me that I make astonishing progress. From the past experience, I know that the keen edge of any work translated by a stranger in whose heart the spir-

it of the matter does not dwell, is lost—the life and animation thereof, die away into a cold monotony, and it becomes almost entirely another thing. This step is according to the best light I can get, and hope and trust that it is according to the mind of the Lord. The people will hardly believe but that I have spoken German before; but I tell them, *neicht*, not. The German is spoken in Prussia, Bavaria, and in all the States of Germany—Austria—the south of Russia, and in fine more or less all over Europe. It appears to me, therefore, that some person of some little experience ought to know this language so as to translate himself without being dependant on strangers. If I am wrong in my movement, pray that the spirit of the Lord may direct me aright. If I am right, pray that Heaven may speedily give me this language. It is very sickly in Constantinople, Syria and Alexandria, at present; I would rather, therefore, wait until cool weather before I go there. I might have written most of this letter in German; but as you would more readily understand it in English, I have written it in English.

With pleasure I leave the historical part of my letter, to touch a softer note, and give vent to the feelings of my heart.

I hope and trust that the cause which you so fearlessly advocate, is rolling forth in America, with that firm and steady motion which characterizes the work of Jehovah. The enemies which we are forced to encounter are numerous, strong, shrewd and cunning. Their leader transfuses into them his own spirit, and brings them into close alliance with the numerous hosts of precious immortals who have been earlier taken captives by the haughty Tyrant, and sacrificed upon the altar of iniquity, transgression and sin. May it please our Father in Heaven to throw around thee his protecting arms.—to place beneath thee Almighty strength, ever buoy thy head above the raging waves of tribulation through which the chart of destiny has evidently marked thy course. Happy in the enjoyment of the distinguished consideration with which Heaven's favor, alone, has endowed me, of hearing, with you, some humble part in laying the foundation of the glorious kingdom of Messiah which is destined, in its onward course, to break in pieces and destroy all others and stand forever.

The friendship and good-will which are breathed towards me through all your letters, are received as the legacy which noble minds and generous hearts are ever anxious to bequeath. They soften the hard and rugged path in which Heaven has directed my course. They are buoyancy in depression,—joy in sorrow; and when the dark clouds of desponding hope are gathering thick around the mental horizon, like a kind angel from the fountain of mercy, they dispel the gloom, dry the tear of sorrow, and pour humanity's healing balm into my grieved and sorrowful heart. Be assured, therefore, Bro. Joseph, that effusions from the altar of a grateful heart are smoking to Heaven, daily, in thy behalf; and not only in thine, but in behalf of all Zion's suffering sons and daughters whose generous magnanimity will ever environ and adorn the brow of the object of their compassion. Tho' now far separated from you; and also from her who, with me, has suffered the chilling blasts of adversity, yet hope lingers in this bosom, brightened almost into certainty by the implicit confidence reposed in the virtue of that *call* which was borne on the gentle breeze of the spirit of God through the dark shades of midnight gloom, 'till it found a mansion in my anxious and enquiring heart, that my feet shall once more press the American soil; and under the shade of her streaming banner, embrace again the friends I love.

I never knew that I was, in reality, an American, until I walked out one fine morning in Rotterdam along the wharf, where many ships lay in the waters of the Rhine. Suddenly my eye caught a broad pendant floating in a gentle breeze over the stern of a fine ship at half-mizzenmast; and when I saw the wide-spread Eagle perched on her banner, with the stripes and stars under which our fathers were led on to conquest and victory, my heart leaped into my mouth, a flood of tears burst from my eyes, and before reflection could mature a sentence, my mouth, involuntarily, gave birth to these words, "*I am an American!*"

To see the flag of one's country in a strange land, and floating upon strange waters, produces feelings which none can know except those who experience them. I can now say that I am an American. While at home, the warmth and fire of the American spirit lay in silent

slumber in my bosom; but the winds of foreign climes have fanned it into a flame.

I have seen some of the finest specimens of painting and sculpture of both ancient and modern times. The vast variety of curiosities, also, from every country on the Globe, together with every novelty that genius could invent or imagination conceive which I have been compelled to witness in the course of my travels, would be too heavy a tax upon my time to describe, and upon your patience to read. I have witnessed the wealth and splendor of many of the towns of Europe,—have gazed with admiration upon her widely extended plains—her lofty mountains—her mouldering castles,—and her extensive vineyards: For at this season, nature is clad in her bridal robes, and smiles under the benign jurisprudence of her Author.

I have, also, listened to the blandishments, gazed upon the pride and fashion of a world grown old in luxury and refinement, viewed the pageantry of Kings, Queens, lords and nobles; and am now where military honor, and princely dignity, must bow at the shrine of clerical superiority. In fine, my mind has become cloyed with novelty, pomp and show; and turns with disgust from the glare of fashion to commune with itself in retired meditation.

Were it consistent with the will of Deity, and consonant with the convictions of my own bosom; most gladly would I retreat from the oppressing heat of public life, and seek repose in the cool and refreshing shades of domestic endearments, and bask in the affections of my own little family circle. But the will of God be done! Can the Messiah's kingdom but be advanced through my toil, privation, and excessive labours; and at last sanctify my work through the effusion of my own blood! I yield, O Lord! I yield to thy righteous mandate! Implored help from thee in the hour of trial, and strength in the day of weakness to faithfully endure until my immortal spirit shall be driven from its earthly mansion to find a refuge in the bosom of its God.

If the friends in America shall be edified in reading this letter from Bro. Hyde, I hope they will remember one thing; and that is this; that he hopes he has a wife and two children living there; but the distance is so great between him and them, that his arm is not long enough to admin-

ister to their wants. I have said enough. Lord, bless my wife and children, and the hand that ministers good to them in the name of Jesus Christ, Amen. Adieu for the present.

Good rest on all the saints,
throughout the world,
ORSON HYDE.

For the Times and Seasons.

RAMUS

A Latin word which signifies a branch. This place was laid out about the first of last September; is situated in Hancock county on the county road leading from Nauvoo through Carthage to Macomb, and but a short distance from Crooked creek.

It was laid out, and organized a stake, by authority of the first Presidency of the church, after the same plan and order of the City of Nauvoo. In Rameus there is now built and in progress, about one hundred buildings, with a continual increase of population; and is surrounded by a beautiful and fertile district of land, including a variety of prairie and timber, and as it is situated near Crooked, creek 20 miles from Nauvoo, it has the advantages of timber, and privileges of mills, so common in this part of the county.— Good farms and farming land can be purchased in the vicinity, on very reasonable and accomodating terms.

The local situation of the place, its good health, fine water, convenience to mills, beautiful prairies, handsome timber, extensive pasturage ranges, and the many advantages and inducements to agriculture, are a sufficient recommendation to those wishing to locate themselves in this part of the county. Those emigrating from the east will find the most eligible and commodious roate from Springfield, (capitol of the state.) to be through Beardstown, Rushville, Macomb and Rameus, to the city of Nauvoo.

Done by order of the High Council of the Stake.

JOEL H. JOHNSON, Pres't

J. E. JOHNSON, Clerk.

Rameus, Aug. 24th, 1841.

Augustus C. Dodge has been elected to Congress, as delegate for Iowa; and his father, Gen Henry Dodge, is elected by the people of Wisconsin for a similar station.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1, 1841.

THE THIRD VOLUME.

With this No. closes the second vol. of the Times and Seasons; the third vol. will be published upon the same principle of the 2nd. From the very liberal support which this paper has received, we are sanguine in the expectation, that the succeeding volume will receive the same extensive patronage which has been bestowed upon the present and first volume. It is now circulated in every State and Territory in the Union, also in both the Canadas and Europe.

We shall endeavor to pursue, as heretofore, a fearless upright course, and defend the cause of truth whenever assailed by reasonable and candid men, with all candor and soberness; but shall not condescend to notice many of the false and slanderous reports, put in circulation by low and worthless wretches, who disregard all rules of honor and decorum, but who make unprovoked attacks upon a community of people because they do not believe precisely with themselves, in religious matters.

The interest of the succeeding volume will be greatly enhanced, from the fact of our being in the regular receipt of communications from Elder O. Hyde, our missionary to Palestine, who is now in Central Europe, on his way to the Holy Land; his letters will be perused with pleasure and deep interest by all the well wishers to the ancient people of God—the children of Israel.

Our terms are Two Dollars per annum in advance. The paper will be discontinued at the expiration of the time paid for.

The following is an extract from the instructions recently addressed to all the Post Masters of the United States by the Post Master General:

“Post Masters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself.”

The editor of the Warsaw Signal has proven our sayings to be correct, by manifesting his hostility towards us, as he was one of the individuals referred to in our remarks. We still assert, that with the exception of himself and the Messrs. Kilbourns of Montrose, we know of no hostile feelings between us and our neighbors.

AN ADDRESS TO THE CITIZENS OF SALEM (MASS.) AND V.C.NITY,

BY—E. SNOW AND B. WINCHESTER.

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

Respected Citizens,—

The object of our visit to your city is not to subvert any moral or truly Christian principle, or to promulgate any doctrine other than that which was advocated by Patriarchs, Prophets, Christ and the Apostles; which doctrine or gospel, we believe is the same invariable plan of salvation that it ever was, and that it ought to be taught, administered and obeyed in the present age, precisely as it was in the primitive or golden period of Christianity.

We believe the liberty of conscience to be a pearl of great value, and sacred to every son and daughter of Columbia, and though we differ in some points of doctrine from other sects in Christendom, yet like the veteran patriots who fought for the liberty of our country, we believe the right of conscience as far as religious faith is concerned, should in no case be suppressed; but that every man should worship God according to his own views without molestation.

We certainly opine that we should retract from our duty, if we should descend from the dignity which characterizes every gentleman, and stoop so low as to use the vile weapon of abuse, slander, epithets, and persecution, which so much degrade the human species, to stop the progress of any doctrine, however absurd it may be. Scripture, reason, and kind treatment, should be the only weapons used. We consider that every man ought to be treated with that respect which he, by his conduct and bearing merits, no matter how much his religious faith differs from his neighbors, or whether it is popular or unpopular: and should we instead of combating error with truth, and exposing incorrect principles with sound argument, resort to a crusade of slander, and ephemeral falsehoods, to traduce the characters of the propagators of such principles, we should only exhibit our own imbecility to every honorable man, and evince a want of confidence in our own religious system or the doctrine we endeavor to support.

We believe the religion of heaven should in no case be screened from a

candid and scriptural investigation. The scriptures, like the great ruler of the day, shed forth their rays of light to direct the footsteps of the traveller to eternity, and to enable him to shun the dark and winding ways of error and superstition until the day-star arise in his heart. They should be the test by which all religious matters should be tried, and the great regulator of our faith.

Rumor with her ten thousand poisonous tongues, though ever busy, should never be a criterion by which we should justify or condemn any man or set of men. The Jews condemned Christ and his apostles from evil reports, and came to a conclusion that they were the worst of deceivers: and why did they come to such a conclusion? because they were bigots and refused to hear but one side of the question. In this respect we as a people have reason to complain of our cotemporaries. Not that we think prejudice against us under present circumstances, is easily to be avoided; neither was it in the days of Christ, and his apostles: for there were more men in number to testify against them, than there was for them; but as they were judged rashly, so have we been; and the result has been that we have suffered much from the barbarous hand of persecution. No sooner had a few men, whose pecuniary means were small, (but who previously bore the character of respectable citizens) bore testimony of the truths we have embraced, than the people began to rage, and the cry of "delusion," "fanaticism," "false prophets," and "Mormonism," was heard from one end of our country to the other, and many have joined in the uproar who have scarcely heard the first syllable on the part of the defensive — Editors have paraded before the public all kinds of tales and vulgar reports that men in their imaginations could invent concerning us, (a society of whose real principles most of them know nothing of, but from hearsay,) to decoy the public mind from the field of candid investigation, and like the Ephesians, to raise a tremendous uproar, and thus drown the voice of the innocent,—the voice of defence,—the voice of TRUTH!—this being the most effectual way to impede the progress of the work; but scripture and common sense are set aside as though they were useless. We court investigation; but we will never descend to tra-

duce character in order to oppose doctrine; neither will we condemn from the hearing of one side of the question only: "A fool judgeth a matter before he heareth it."—SOLOMON. "Doth our law judge a man before it heareth him."—JUCODEMUS

It is reported that Joseph Smith, who was the first in reformation or the commencement of this work which we have espoused, is of notorious bad character. To this we reply, that his moral character before he experienced religion was equally good with any other respectable citizen of the state of New York; since that time, if reports are to be credited, (which by the by we avowedly denounce as falsehoods,) he has become a very bad man. The Apostle Paul sustained a good character among the Jews, till he became a christian, then let his accusers tell the story, he became one of the worst men that was ever on the earth;—so notoriously bad that they brought an accusation against him for sedition or treason.

When we consider that religionists and non-professors anciently spoke all manner of evil falsely against Christ and the apostles, we are not astonished that editors, priests, and people, should publish all manner of evil falsely against Mr. Smith, and others of the society, seeing that they have adopted the same faith, contended for the same spiritual blessings, and practiced the ordinances that primitive saints did.

It has been stated in public journals that we hold all things in common, or that we have a community of goods, also of wives. These charges we positively deny: for we hold to no such things nor never did; neither do those who become members of the society give up their property to the leading men of it. We raise money by subscription for the purpose of erecting public places for worship, and the support of the poor. The rules of the church forbid any thing like unvirtuous conduct, and they are rigorously enforced, when there is any occasion whatever for it. It has been said, that the whole society are a set of seditious persons, not willing to conform to the laws of the country. This is also false, for we highly esteem the laws of our country, and we challenge the world to prove by affidavit, or by other creditable testimony, that the society as a body, have ever been, for the first time, insubor-

dinate. There have been unruly members, but for the want of penitence they were excluded from the church. The same may be said of all the Orthodox societies.

It has also been stated as a fact, that we have unlawfully taken possession of a large tract of land in Iowa, and claimed a title direct from heaven. This is equally false with the other charges before mentioned; for it is but a short time since Dr. I. Galland, who sold most of the above mentioned land to individuals of the society, published an article in one of the Philadelphia papers, contradicting the report, stating that he had in his possession the obligations of the purchasers, which he could show, and Mr. Snow hereby states that he wrote most of the deeds for said land, in June, 1839. Indeed, such reports are only got up to excite prejudice and indignation against us.

Some man who was somewhat fruitful in imagination, has written a letter to some New England editor, stating that the Mormons, so called, were making preparations to make war with their neighbors, &c. Now this is the foolish imagination of some anonymous letter writer, who did not really know the difference between a meeting-house and a fort. Some of the society are obliged to do military service, and all the military operations, or organizations, that we know of in Illinois, where the leading men of the society reside, are done by the authority and according to the laws of the State. If this is a preparation for war, then all the State of Illinois are preparing for war.

Another scurrilous tale has been paraded before the public, saying that we discard the sacred Scriptures, viz: the Old and New Testaments. Such a report is awfully absurd. Indeed, we esteem them as highly as any other men, so much so, that we consider the New Testament supersedes the necessity of all creeds, liturgies, and books of divinity that men ever have or can invent.

Some pretend to say, that we preach another gospel. This is a misrepresentation, for we believe that no other gospel but that which Paul preached, is the power of God unto salvation, who says: "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you let him be accursed."

Again, some of our opponents have the audacity to assert that the position we take encourages immorality. This is also a wanton implication without the least shadow of truth. Hear our lectures, and read our books, and then judge.

We might separately speak of several other tales that are afloat, and occasionally drift into the mouths of the retailers of slander, which are ridiculous and absurd, such as the new-bible story, money digging story, walking on the water story, the Spaulding romance story, the murder of Martin Harris by Joseph Smith, who by the by, is still living and a member of the society, and knew nothing of his being murdered till he read the account of it in the newspapers, which came so well authenticated that we never have heard of his having any disposition to controvert it! But we think that we have dwelt sufficiently long on evil reports: for should we examine each one distinctly, and refute it by a plain statement of facts, our enemies would coin new ones; for no sooner are they detected in one, than they put another in circulation. We now turn from the wickedness of men, to make mention of the righteousness of the Great God, and our faith in his precepts.

(TO BE CONCLUDED NEXT NO.)

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN NAUVOO, ILL., COMMENCING OCT. 1ST, 1841.

Friday, Oct. 1st. In consequence of the inclemency of the weather, the congregation were prevented from assembling, and conference, from business.

Saturday, 2nd, A. M. The conference assembled on the meeting ground; but as the Presidency were absent laying the corner stone of the Nauvoos House, business was delayed, and the conference organised themselves in their several quorums in order. Br. B. Young opened divine service, and Br. O. Pratt closed. The conference then made choice of Br. Joseph Smith to *Preside* in conference, and appointed Elias Smith and Gustavus Hills as *Secretaries*.

P. M. Pres. Joseph Smith opened by calling on the choir to sing a Hymn—sung 18th Hymn. The President then read a letter from Br. O. Hyde giving an account of his journeys and success in

his mission, which was listened to with intense interest; and the conference, by vote, expressed their approbation of the style and spirit of said letter. The President then made remarks on the inclemency of the weather and the uncomfortable situation of the saints with regard to a place of worship, and a place of public entertainment.

The conference was then called upon by the President, to elect a general church Clerk in place of R. B. Thompson *deceased*. Conference made choice of James Sloan. Br. Lyman Wight then called upon the conference to elect a President of the High Priest's quorum, in place of Don Carlos Smith, *deceased*. Br. George Miller was nominated and duly elected.

Br. B. Young then presented to the notice of the conference, the business commenced at a late special conference, with regard to the appointment of suitable and faithful men to the several important stations of labor in this and other countries.

Br. L. Wight then addressed the conference on the importance of order and uniformity of instruction, and of a unanimity of effort to spread the work of the kingdom. Pres. Joseph Smith then made some corrections of doctrine in quoting a passage from 1 Cor. 12, 28 showing it to be a principle of order or gradation in rising from one office to another in the Priesthood.

Br. Hyrum Smith made remarks disapprobatory of the course pursued by some Elders, in withstanding the efforts of the Presidency to gather the saints, and in enticing them to stop in places not appointed for the gathering; particularly the conduct of Elder Almon Babbitt of Kirtland. Brs. Lyman Wight and Henry Miller having travelled in places where Br. A. Babbitt had been in his journeying eastward from his visit to Nauvoo testified that he had in many places taught doctrine contrary to the revelations of God and detrimental to the interest of the church.

Moved, seconded and carried that Elder Almon Babbitt be disfellowshipped by the conference as an Elder till such time as he shall make satisfaction.

Closed with singing by the choir, Hymn 124—and prayer by Br. Geo. Smith.

Conference adjourned till to-morrow morning, 9 o'clock.

Sunday 3rd, A. M. Conference assembled and was called to order by President Marks, and divine service commenced by the choir singing Hymn 274, and prayer by Br. H. C. Kimball.

President Joseph Smith, by request of some of the Twelve, gave instructions on the doctrine of Baptism for the Dead; which was listened to with intense interest by the large assembly. The speaker presented 'Baptism for the Dead' as the only way that men can appear as saviors on mount Zion. The proclamation of the first principles of the gospel was a means of salvation to men individually, and it was the truth, not men that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God. He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit, ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a mastering spirit, while his body lay in the sepulchre, to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body.—Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead. There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is, by the power and authority of the Priesthood—by binding and loosing on earth

This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses.

For illustration the speaker presented, by supposition, the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies, and is buried, having never heard the gospel of reconciliation to the other; the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, "none! none!! none!!!" Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption. The speaker then answered the objections urged against the Latter Day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles and putting old wine into new bottles. What, new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles!—the bottles burst and the wine runs out. What, Sadducees in the new church! Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

The speaker then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the saints, with the faith of the saints, who believe that even such may be saved in this world and in the world to come, (murderers and apostates excepted.)

This doctrine, he said, presented in a clear light, the wisdom and mercy of God, in preparing an ordinance for the salva-

tion of the dead, being baptised by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.

The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations, also other things that have not been before revealed. He shall send Elijah the prophet, &c., and restore all things in Christ.

The speaker then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord!*"

Closed by prayer by Pres. Hyrum Smith—adorned for one hour.

P. M. Conference opened by the choir singing Hymn 105, and prayer by Br. Lyman Wight.

Br. B. Young addressed the Elders at some length, on the importance of teaching abroad the first principles of the gospel, leaving the mysteries of the kingdom to be taught among the saints.

Also, on the propriety of the Elders, many of them, remaining at home, and working on the Lord's House; and that their labors will be as acceptable to the Lord as their going abroad, and more profitable for the church—that those who go abroad must take a recommend from the proper authorities, without which they will not be fellowshipped—and that those who go and those who remain make consecrations more abundantly than heretofore.

Br. Lyman Wight, followed with remarks of a similar purport; resigning his mission of gathering means for the buildings.

Br. B. Young called upon the conference to appoint a committee to petition Congress for redress of wrongs and injuries received in Missouri.

On Motion—Elias Higbee, John Taylor, and Elias Smith, were appointed said committee.

On Motion—Elder John Taylor was appointed to present said petition at the city of Washington.

Closed by the choir singing hymn 125 and prayer by Elder John Smith.

Monday 4th A. M. Conference opened by the choir singing hymn 183 and prayer by Bro. Geo. Smith

Pres't. Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the church, the agency of which had been committed to him at a general conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the condition of the lands and other property of the church.

On Motion, resolved—That Elder Reuben Mc Bride be vested with power of attorney to go, settle, and if possible close a business concern left in an uncertain condition by Elder Oliver Granger *deceased*.

Prayer by Bro. L. Wight—Adjourned for one hour.

P. M. Conference opened by the choir singing hymn 88 and prayer by Elder John Smith.

Bro Lyman Wight spoke at some length on the subject introduced in the former part of the day, and on the old debts and obligations that are frequently brought up from Kirtland and Missouri; one of which, in the form of a \$50 note, he held in his hand and proclaimed as his text.

On Motion, Voted *via voce unanime* That the trustee in trust of church property here, be instructed not to appropriate church property to liquidate old claims that may be brought forward either from Kirtland or Missouri.

Pres H. Smith presented to the notice of conference some embarrassment growing out of his signing as security, a certain obligation in Kirtland in favor of Mr Eaton.

On motion, Voted that church property here shall not be appropriated to liquidate said claim.

Bro B. Young made some appropriate and weighty remarks on the importance of more liberal contributions and more energetic efforts to forward the work of building &c. After purchasing Bro. L. Wight's text, by paying him fifty cents, he tore it in pieces and gave it to the winds, saying "go ye and do likewise." Choir sung hymn 104 and Pres't. Hyrum Smith closed by prayer. Conference adjourned to meet tomorrow morning 9 o'clock.

Tuesday 5th A. M. Conference open-

ed by the choir singing hymn 274 and prayer by Bro. O. Pratt.

Bro. Orson Pratt, by request of Pres't. Joseph Smith, presented and read to the conference a recent letter from Smith Tuttle Esq, one of the proprietors of the Hotchkiss purchase, in reference to some misunderstanding in the adjustment of their claims, and conciliatory of any hard feelings growing out of such misunderstanding.

Bro. B. Young spoke on the contents of the letter and expressed his earnest desire that that business might be speedily adjusted, and a proper title obtained by the church. Pro's. L. Wight and H. Smith followed with appropriate remarks.

On motion, Voted that Pres't. Joseph Smith write an answer to Mr. Hotchkiss on the subject of his claim.

On Motion—by Pres't. Joseph Smith—Voted that the Twelve write an epistle to the saints abroad to use their influence and exertions to secure, by exchange, purchase, donation &c, a title to the Hotchkiss purchase.

Bro B. Young presented an appeal from the Elder's Quorum against Elder John A. Hicks charging him with a breach of the ordinances of the city, and of the peace with falsehood and with schismatical conversation and behavior—signed by Dimick B. Huntington. After hearing sufficient testimony in his case.

On Motion Conference Voted that Elder John A. Hicks be cut off from the church.

Closed by the choir singing 275 hymn, prayer by B. Young. Adjourned for one hour.

P. M. Conference opened by the choir singing hymn 104, and prayer by Bro. O. Pratt.

Bro. O. Pratt read to the conference, the minutes of a special conference held in the city of Nauvoo Aug. 16th 1841.

Pres't. Joseph Smith made remarks explanatory of the importance of the resolutions and votes passed at that time.

On Motion, Voted, that this conference sanction the doings of said special conference.

Pro. B. Young proposed to the congregation, that those who would take laborers on the Lord's House into their houses to board with them while thus laboring should manifest their willingness by ri-

sing and giving their names,—about sixty persons arose.

Conference closed by the choir singing Hymn 284 and prayer by Bro. B. Young.

Conference adjourned *sine die*.

Although conference commenced under discouraging circumstances owing to the inclemency of the weather, yet a vast number of brethren and visitors from abroad were present and on Saturday and Sunday, the weather having become favorable, the congregation was immense. The greatest unanimity prevailed; business was conducted with the most perfect harmony and good feelings; and the assembly dispersed with new confidence in the great work of the Last Days.

JOSEPH SMITH, Pres't.

ELIAS SMITH, {
GUSTAVUS HILLS. } clerks.

From the St. Louis Atlas.

THE MORMONS.

An intelligent friend, who called upon us this morning, has just returned from a visit to Nauvoo and the Mormons. He has a whole skin—showing not a single lesion of the cuticle—neither scratch nor bite, nor any other mark of tooth or nail. He believes the mormons are not anthropophagi, whose heads grow beneath their shoulders, but men like other men—with the exception that the folly incident to human nature, runs in *one* vein through them, instead of in several, as through the most of us. He believes—just as we do—that they have been grossly misunderstood and shamefully libeled, of late perhaps as much by a correspondent of the Journal of Commerce (whom the respectable editors of that paper ought to look after) as from any other source.

The present population is between eight and nine thousand, and of course the largest town in Illinois. The people are very enterprising, industrious and thrifty. They are at least quite as honest as the rest of us in this part of the world and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; that is, neither Bhodism nor Mahometanism nor Judaism, nor Christianity—but it is a faith which they say encourages no vice, nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property. One *peculiarity* of life is observable among them, and whether traceable to

their religion or to some other cause, will not, we suppose, be quarreled with very generally. Ardent spirits as a drink are not in use among them; and the sale of spirits except as a medicine is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished; and upon persistency in his offence expelled from the church. Tobacco, also, is a weed which they seem almost universally to despise. We don't know but that the Mormons ought to be extirpated for refusing to drink whiskey and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple to be constructed of hewn stone and to have an elevation of *seventy feet*. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone is going up.—Scores of mechanics and laborers are busy as bees about them; and as they are all influenced by a *public spirit* unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the mormons will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population—such a population indeed as, in the respects just mentioned, have no rivals east, and, we rather guess not even west of the Mississippi.

We copy the following from the Edinburgh Observer of July 16th.

In a letter from Navacarnero, in Spain, we find the following account of a singular phenomenon, which had occurred there:—"About three o'clock in the afternoon of Saturday last, the heat began to be insupportable, and continued increasing until past four, when a horrible tempest arose, accompanied by a shower of stones, which fell with great violence. The country is now reduced to one scene of desolation; nothing is to be heard but sighs and lamentations.—This shower lasted for two hours, at the expiration of which time the country around was thickly covered, and had the appearance of being buried in snow. All

the vineyards and the corn crops are destroyed, and the roofs of the houses beaten in. The misery of the inhabitants is beyond description, and the prospect before them for the ensuing winter most disheartening."

The following is from the Manchester Guardian, of July 14th.

FALL OF MANNA.—By a despatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded with the despatch, which the porters intend to have chemically analysed.—The following passage, translated from the Arabic in the *Malta Times*, seems to be connected with this subject:—"Aleppo, 3rd May.—A great famine has happened in Aleppo Malutia, and Karbat, inasmuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed, and fed them withal." "Of the veracity of these words," adds the *Malta Times*, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like hub or azz, and which being kept a little while, becomes white, like semola (very fine wheaten flour)."

CONFERENCE.

There will be a conference of the church at the house of Father Morley, near Lyra, commencing on Saturday Oct. 23 inst., at ten o'clock A. M., to continue the Sabbath following. Some of the Twelve will be present.

HYMENEAL.

MARRIED—On the 9th of Sept. in Pitfield Pike co. Ill. by Elder Harlow Redfield Mr. James Lord, to Miss Elizabeth Houston.

In Lima, on the 20th day of June last, by Elder Watson Cox, Mr. Anos Cox, to Miss Philena Morley.

Same time and place. Mr. Chancey Whiting to Miss Editha Ann Morley, at the same place.

In this City, on the 3rd inst. by Elder Isaac Morley Mr. Harvey J. Moore to Miss Clarsia J. Drolinger.

OBITUARY.

DIED—At Springfield Ill. on the first of August, Julia S. Spencer, consort of Solon Spencer, aged 30 years and eight months. She left four children with her companion to mourn her loss. She believed and obeyed the everlasting gospel in April 1838, and continued firm and steadfast in the faith unto the end.

At Springfield Ill. Sept. 25th, George William, an infant son of Solon and Julia S. Spencer, aged 8 months and 19 days.

In Caldwell co. Mo. on the 1st day of May, Mrs. Amelia Phearson, aged 33 years. She died firm in the faith of the everlasting gospel.

In Tazwell co, Ill, Aug. 2nd, 1841, Nancy Dobson, aged eighteen years and four months.

In Tazwell co. Ill. August 30th 1841, Catherine Franks, aged twenty years and eight months.

POETRY.

For the Times and Seasons.
RESPONSE.—TO SHAWNEE BARD.

BY MISS E. R. SNOW.

Minstrel, forgive if once again,
My re awaken'd lyre,
Responsive, echoes back the strain
Thy friendship's tones inspire.
For since again we've chanc'd to meet
Ben ath the muses Bower;
I'd fain reciprocate thy treat,
And cherish every flower.

Thou highly favor'd of the muse,
Thou genius of song;
The virtuous tints thy flowers diffuse,
Will radiate lustre, long.
I know thee not:—but ye I know,
Such strains, as grace thy lyre—
Such high toned music, could not flow
Where thoughts ignoble, fire.

But tell me Bard, say should my songs
Be fetter'd with restraint?
The mention of my people's wrongs
Be call'd by thee, "complaint?"
I sing of what oppressor's done—
I've felt its griping chain;
But like *Altinock's* dying son,
I'm scorning to complain.

Foul persecution's crimson'd tread,
May vent its scathing ire,
For when it breaks life's brittle thread,
It wafes the spirit higher.
But should the saints who've suffered long
For truth and righteousness;
Sit tamely down beneath their wrongs,
Nor seek—nor claim redress?

What tho' an exile?—I rejoice—

No longer doom'd to roam,

Since I have found in Illinois,

A lonely, peaceful home.

Here freedom waves her lofty spire—

Here is no "iron arm"

To crush religion's holy fire,

"Or do the guilty harm."

But in Missouri, Freedom's cause

Is ting'd with purple woe:

And *there* our country's sacred laws

Have been prostrated low

And *there* the widow's flowing tear—

The parent's sympathy,

And orphan's moan have strew'd the bier

Of shrouded Liberty!

I'd fain believe, unrighteous acts

And crimes, recede a ace;

But vain the effort! counter *facts*

Will stare me in the face!

Shall stern realities give way

To fancy's pleasing wavel

Should patiotic phantoms; lay

O'er truth's unsorrow'd grave?

True, Nature rines—her chime delights—

Her smiles are ebb and free;

But civil and religious rights

She does not guarantee:

Yet there are laws by her ven ordain'd—

Laws, to each freeman, dear;

And while these laws can be sustain'd,

My people do not fear.

Should vice again becloud our skies

With perdition's storm;

Should not Columbia's sons arise

And screen the just from harm?

And noble Minstrel wilt thou, then,

Defend thy country's laws?

For truth and justice wield thy pen

In Freedom's righteous cause?

Ah no! that prompter, I recall

Lest thy warm heart should find,

When showers of hatred on thee fall,

That man has not "grown kind."

But has not truth, a "aven fair!—

The storm thou wilt outride.

If midst the wrath of man, should dare

To stem corruption's tide.

City of Nauvoo, Aug. 24th, 1841.

TAXES! TAXES!!

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

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

23-8t J. B. MATHEWS, Collector H. C.

At a council of the First Presidency and of the Twelve, it was unanimously voted that John E. Page should return to Nauvoo, and he is hereby requested to do it without delay.

JOSEPH SMITH,

BRIGHAM YOUNG, } Presidents.

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