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TIMES AND SEASONS.

"Truth will prevail."

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[Whole No. 61

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 the glory of his people Israel; having ordained him to be the judge of the quick and dead, (Acts, x: 42) that through him forgiveness of sins might be preached (Acts xlii: 38) unto all who would be obedient unto his gospel.

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, for Christ says (Matt. xxviii: 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, and of redeeming the same from the fall; and to 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 judgment unto the Son (John v: 22) referring to his administration on the 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. xlv: 4) for Jacob my servant's sake, and Israel mine elect, I have called thee (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 justice 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 foreknowledge of their obedience to his will and commandments; which agrees with the saying in the 2d 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 him, as 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 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? Certainly 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 which 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 which are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to shew 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 thereto perfect, (see also Heb. x: 1) but was given for a school master, 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 fight the armies of the aliens; these all died in faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfillment 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 a 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 privileges as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten son, 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 it 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 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, 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 the 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 marvellous 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.

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 an 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 fathers, 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, and 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 is it written? Malachi i: 1, 2, verses. When was it written? About 397 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 Mala-

chi, 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 obedient and affectionate 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 man seeth, and he is no respecter of persons,' Acts x: 34. True, but what saith the next verse, 'He that *fearth 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 Abel 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 the 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 outstretched 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 foreknew 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: 15, 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 goodly 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 when he would be 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 to 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 through faith, and that not of yourselves, it is the gift of God, Eph. ii: 8. Not of works, lest any man should boast, verse 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 righteousness, have not submitted themselves unto 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 heaven; 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 judgments 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 as 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 apos-

ties, 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, unto 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 Savior Jesus Christ. Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

THE JEWS.

Continued.

We suffered a good deal from heat, the thermometer sometimes 95 degrees, in our tent. . . No object attracts your eye, there is only one wide ocean of sand round and round. No sound breaks on the ear but the plaintive song of the Bedouin cheering on his slow paced camel; we entered the land of the Philistines on the first of June; it may be described in one word as an open pasture country, composed of vast undulating plains, or more graphically in the words of Zephaniah, "dwellings and cottages for shepherds and folds for flocks." I have counted 10 flocks of an enormous size from a single eminence. We did not enter Gaza, as the plague was raging there; but as we stood on Sampson's mount, and looked down upon the town, encircled with gardens of figs and olives, we could trace the fulfilment of every word that God had spoken against it. The old city of Gaza seems to be buried beneath smooth round hills of sand; "baldness is come upon Gaza." The next day we found the reapers busy in the valley of Eschol, and met many a camel carrying to the threshing floor the ripe barley, its vines and pomegranates are gone; some fine spreading fig trees remain.

Our first view of the hill country of Judea was truly heart stirring. Emerging from a mountain pass, the immense plain of Jephtha lay stretched like a map before us; the rays of the morning sun glanced on the brown walls of the many towns that lay beneath us; the hills of

Judah rose in the back ground, tier above tier. We thought of the ark of God carried back by the oxen, (milch cows)—of Asa's battle with the Ethiopians—of Mary's visit to Elizabeth. That night we pitched our tent among the hills of Judah; the next morning we entered a mountain defile of the wildest description. I have seen many mountain passes, but never one of such romantic beauty.

The flowers that appeared on the earth, the fig tree putting forth its green figs, and the voice of the turtle heard in the land, gave it a holy loveliness. The thought that surely Solomon had often wandered here; and Isaiah too; for here was, "in the wilderness the shittah tree, the myrtle and the oil tree;—the fir-tree and the pine, and the box together." The terraced hills above all excited our admiration.—You have no idea to what an extent that wonderful method of cultivation must have been carried on by the Jews; nor of the perfect condition in which the remains are to this day.—

We have scarcely seen a hill in the whole land however rocky, or barren, that does not bear the traces, more or less perfect, of having been terraced literally from the bottom. We often counted fifty, sixty and seventy terraces on one rocky hill. No spot was left uncultivated, so that when the vines were planted and trained, the words of the eighteenth Psalm were literally true. "The hills were covered with the shadow of it." The question was continually rising on our lips, where are all the vines that covered those hills with their fragrant clusters? We find the answer in Hos i: 12. Joel i: 11, 12. Isa. xxxv: 7. The mountain shall yet drop sweet wine. Amos ix: 14.

But I must hasten to Jerusalem. The first sight of the city of the great King is truly a moving one. The question in Sam. i: 15 was felt by each of us. Is this the city that men call the perfection of beauty, the joy of the whole earth? And the word of the Savior we saw was true indeed; "Your house is left unto you desolate."

Calvary is the only place about Jerusalem that yields nothing but disappointment. Buried under marble pavements, lighted up by lamps of tapers, and watched over by poor ignorant Monks! . . . Descending the steep bank of Moriah, you cross the Kedron now quite dry, as David did when he fled from Absalom; as Jesus did on the night he was betrayed. The path before you leads directly up the steep of Mount Olivet; the path to the right gently ascending, leads you round the hill to Bethany. Between the two paths, enclosed by walls of rough stones, you see Gethsemane. Living

very old olive trees mark the spot, each of them supposed to have lived a thousand years. . . . About two miles from Jerusalem, descending the rugged pathway, you come unexpectedly upon a village mostly concealed by rocks, and figs, and pomegranates—this is Bethany! 'the house of figs.'—the village of Martha, and her sister Mary. Several houses are inhabited by Arab fellah's; built of good stone and flat roofed. Many are in ruins, and there are sepulchres hewn in the rock—one of which was doubtless that of Lazarus. Mr. Bonar and I twice visited Bethany and read John xi, there with peculiar interest. Of all places in this land it is nearest the condition in which Jesus left it; the curse seems to have fallen more lightly on this spot which Jesus loved, and where so often he laid his head.

The loveliest picture of Jerusalem that can be drawn is to be found in Micah iii: 12. Zion is indeed, plowed like a field. I pulled some ripe barley from a field on the very top, near David's sepulchre. Jerusalem has become heaps; nearly one half the city appears to be heaps of ruins; in one place the rubbish is actually higher than the city wall. The mountain of the house, [Moriah] is like the high places of the forest, it bears two lofty Temples of false worship—the Mosque of Omar and the Mosque El-Uksar. These are surrounded by trees, under whose shade the Moslem ladies walk on their solemn days. God has fulfilled his word to the very letter.

I should have mentioned that the plague was carrying on its awful work in Jerusalem during our stay—indeed it has been little out of it for two years past.

The accounts we received at home as to the state of the Jews in this land is far from being accurate. The largest estimate reckons them to be about fifteen thousand; some reckon them as low as ten thousand. In the towns along the coast there may be Jaffa, 60—Kaiffa, 150 or 200—Acre, 200—Tyre, 150—Sidon, 300—Nablou in Sychar, 200—Samaritan, 150—villages of Galilee, 500—total, 1660.

The increase in the number of the Jews has been very decided since 1832, when the Pasha of Egypt took possession of Syria. For two years past the increase has not been so great—owing to the ravages of the plague, the increased price of provisions—the embarrassed finances of the Jewish community—and the oppression of their Rabbies. In my last I mentioned that collections were made at the door of each synagogue in Europe, for the support of the Jews in the Holy Land—these collections amount annually to 2600 pounds, on an average. Every

Jew in the land, rich or poor, after he has been a year in the country has a share appointed to him if he chooses to take it. The chief cause of their returning to this land seems certainly to be an attachment to the inheritance of their fathers. They also believe that their Rabbies here are actually inspired—that to die in this land is to a Jew certain salvation; and that if they die out of it they must make their way under ground, to rise in the valley of Jehoshaphat. They are very different from the Jews we have seen in France and Italy, they are far from being Infidels; on the contrary they are superstitious Jews. They have a real expectation of the Messiah's coming, and this feeling is waxing stronger and stronger. . . . They are counted as dogs by the Moslems. They maintain the beautiful dress of their fathers and are a noble looking race when compared with the wretched Arabs who are scattered over the land. Almost all the male Jews here spend their time in reading. There are six synagogues in Jerusalem, and thirty six reading places.—These latter are established by individuals that they may attain some merit to their souls! five or six readers are appointed to each, having a small salary—one or two of whom are expected to be always there reading the Talmud.

At Sychar we visited both their synagogues, saw the Samaritan MSS. said to be three thousand six hundred years old. The most of the Jews in this country speak Hebrew—read and spoken in the Spanish way. Arabic is next in importance the language of the country—Chaldea and Syriac are useful.

[Jewish Intelligencer.]

Mr. Bonar, of the Scotch Deputation, confirms Mr. Cheyne's account as to the number.

GOING TO JERUSALEM.—It is said that several thousands of Polish and Russian Jews, at Berlin and elsewhere, have entered into an engagement to proceed on the first favorable opportunity to Jerusalem, to await in prayer and fasting the coming of the Messiah.

WESTERN INDIANS.—The St. Louis Republican announces that a treaty has been concluded between Gov. Chambers and the Saas and Fox Indians. The Indians are to remain in possession of the western portion of the territory for three years. and are then to move to the west of the Missouri. They are to receive \$1,000,000.

In old times, when a man went to inquire of God, he said, come let us go to the Seer.—See 1 Samuel, ix: 9.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, NOVEMBER 15, 1841.

VALEDICTORY.

I beg leave to inform the subscribers of the Times and Seasons that it is impossible for me to fulfil the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves upon me, renders it impossible for me to do justice to a paper so widely circulated as the Times and Seasons. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satisfaction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career.

JOSEPH SMITH.

The patrons of the Times and Seasons will unquestionably be painfully disappointed on reading the above announcement. We know of no one so competent as President Joseph Smith to fill the editorial chair, of which the papers that have been issued since he has been editor are sufficient evidence.

We do not profess to be able to tread in the steps, nor to meet the expectation of the subscribers of this paper so fully as our able, learned and talented prophet, who is now retiring from the field; but as he has promised to us the privilege of referring to his writings, books, &c., together with his valuable counsel, when needed, and also to contribute to its columns with his pen when at leisure, we are in hopes that with his assistance, and other resources that we have at our command, that the Times and Seasons will continue to be a valuable periodical, and interesting to its numerous readers.

JOHN TAYLOR.

THE FOURTH VOLUME.

We present the present volume of the *Times and Seasons*, in a brevier dress. This improvement enables us to give more matter, thereby keeping up with the growth of the church.—The elders now in the vineyard, will render us a signal favor, by obtaining subscriptions and forwarding the money to us—as soon as circumstances will admit; for, according to the turn of the times, cash, and not credit, is the only medium for publishers and people.

THE MELCHISEDEC PRIESTHOOD.

The subject of the priesthood is one that seems to be forgotten, looked over, or passed by by most of this generation; and indeed has been by many generations past with very few exceptions. The Roman church, it is true, have made some pretensions to a priesthood, as also the church of England; both of which profess to trace it by lineal descent through the papal succession, or a continued unbroken chain of bishops from the apostolic days down to the present time; there is a kind of mongrel priesthood professed to be adhered to by the Episcopal Methodists, but it is more formal than otherwise, as neither the preachers nor people adhere to it with very great tenacity.

The many contentions that there has been among the claimants of the papal chair, the frequent and glaring abuses that have been practised and permitted by papal authority have not passed unobserved by a discerning and scrutinizing public; these together with the unfounded and illegitimate pretensions of the church of England and other dissenters, who lay claim to the priesthood have had a tendency to bring the very name of a priest into disrepute.

We have not time to enter into the various abuses of the Church of Rome, but will merely state that if they had continued pure, their priesthood would also have been pure; and their authority to administer in the ordinances of the church would have been legal; not because they had a succession of popes, but in consequence of their adherence to the pure principles of the gospel, for the priesthood can not continue when the gospel is perverted; hence John was commanded to write to the angels of the churches of Asia, and to tell several of them that if they did not repent, their *candlesticks* would be removed out of their place.

When our Savior said to his disciples—"Lo I am with you always even unto the end of the world;" he just before said unto them in the same connexion:—"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." But as they have departed from his gospel, introduced the ordinances of men and neglected to teach the things that God commanded them, they have lost the authority, blessings and power of the priesthood, their candlestick is removed out of its place, and Christ has ceased to be with them. In regard to the Church of England and other dissenters, who profess to obtain a priesthood through the professed unbroken chain of their

priestly line,—their situation is if possible more deplorable than that of the Church of Rome.—They claim a priesthood, but trace it through the Romish church—yet they tell us that the Church of Rome is fallen and corrupt, and was so at the time that they dissented from them; if so how could they impart a pure, healthy, and legal priesthood? "a corrupt fountain cannot send forth pure streams," so out of their own mouths we must necessarily condemn them; therefore, so far as their pretensions to priesthood go, they are imbecile and foolish, and their holy orders a mere figment; and without a priesthood there can be no pure church, as there is no one legally ordained of God to administer in ordinances, or to preserve pure and unadulterated the principles of truth.

But in regard to the professions of Protestantism in general; from whence did it come? from the Church of Rome; did God ever authorize the seism? or did the Church of Rome ever sanction their separation? verily no! if not, how did they become a church? as these are the only authorities that could impart the priesthood, or make them a church, even if the Church of Rome had continued pure. But although the Church of Rome might have had authority to impart priesthood, it never could have had authority to sanction another church separate from, and in contradistinction to itself; and God never would sanction such proceeding; he might have cut off the Church of Rome, and given them the priesthood, and authority, but he never would acknowledge both at once to be his churches, while they themselves were at variance; and if he had reinstated them in the place of the Church of Rome it must have been by revelation, and this principle they deny—but if it should be here said that these dissenters had the priesthood when they left the Roman church,—we would remark that they obtained it from a corrupt church, according to their own acknowledgment and testimony; and consequently it could be of no use to them; if it should further be stated that although corrupt they had power to impart priesthood; we would further add, if they had power to impart priesthood they had power to take it away; if they had power to bind on earth, and in heaven; they had power to loose on earth and in heaven; consequently whichever way you look at it, all claims to a church and priesthood since the apostacy of the Church of Rome are futile and without foundation.

There have been many good men since then, both in the Church of Rome, among the dissenters, and also among those who belong to no society, who have strove to benefit the world

and ameliorate the condition of men; but then there is a very material difference between such characters and those who have the priesthood, and are ordained of God to fulfil his work: Cornelius was a good man—he feared God with all his house—he fasted, and prayed, and gave alms; and that not for a pretence, or hypocritically, but seriously and sincerely, so much so that his prayers and his alms were had in remembrance before God and an angel administered unto him. But notwithstanding his virtue, his zeal, his prayers, and his almsgiving, he had to send for Peter to tell him “words whereby he and his house could be saved,” his prayers, his benevolence, his philanthropy could not save him; it was necessary that a man having the priesthood should be sent for, and that HE should introduce him to the blessings of the gospel, administer unto him the ordinance of baptism, and introduce him by legal authority into the kingdom of God. Hence it was that the apostle said, “to as many as believed to them gave he power to become the sons of God, even to as many as believed on his name.” Previous to the introduction of the gospel and Melchisedec priesthood, it was impossible for a person to become a son of God, (they might be a servant but not a son,) but when life and immortality were brought to light by the gospel, and that gospel sent to all nations, by men chosen and called of God, it became the privilege of men to become the sons of God, “the kingdom of God was preached, and all men rushed into it.”

In every age of the world where God has had a gospel church, there has always been connected with that gospel a priesthood, whose duties and privilege it was to hold intercourse with heaven, receive instructions from the Lord, administer in the ordinances of the gospel, and govern the kingdom of God, or church of Jesus Christ.

(To be continued.)

THE TEMPLE OF GOD IN NAUVOO.

No doubt the brethren abroad often wonder, and would be glad to be informed from time to time of the progress of the Temple of the Most High in this place; inasmuch as all who fear God and his name, and assay to keep his commandments are interested in this great and glorious undertaking, and, whilst gazing on what is now passing during the present week we feel constrained to notice a few things for the comfort of those Saints who cannot be present to witness for themselves.

Last Sabbath the committee for the building of the Temple, stated before the congregation that a large raft of pine lumber had lately arrived and was now laying in the river at this place. They requested all the brethren who had teams to turn out and with their teams, assist in hauling the lumber to the Temple. The first, second, third, fourth and fifth wards of the city were requested to be on the ground on Monday, Tuesday and Wednesday; and the sixth, seventh, eighth, ninth and tenth on Thursday, Friday and Saturday. They also stated that they requested all the carpenters to come together on the Thursday to prepare the timbers for the first floor of the Temple, and all the brethren who could, to assemble on Friday and Saturday and lay a temporary floor and prepare seats inside the walls of the Temple that the church might henceforward meet in the Temple to worship, instead of meeting in the grove. Accordingly, when Monday came we had a cheering assemblage of waggons, horses, oxen and men who began with zeal and gladness to pull the raft to pieces and haul it up to the Temple. This scenery has continued to the present date and the expectations of the committee more than realized.

On Thursday we had a large assemblage of carpenters, joiners &c. who succeeded in preparing the lumber and laying the joists preparatory to laying the temporary floor and fixing seats &c.

This day a large number of brethren were on the ground and commenced their operations and whilst we are writing they are busy at work and will soon have all things prepared for the comfort and convenience of the Saints (which the nature of the case will admit of) that they may have the gratification of meeting within the walls of that building which is being built according to the revelation and commandment of the Most High; a gratification which can only be enjoyed by those who have a knowledge of the work of God in these last days and whose desire it is to live by every word that proceedeth out of the mouth of God.

Whilst watching for a few moments the zeal and cheerful labors of the brethren to accomplish this thing we could not avoid feeling grateful to the great Jehovah, and to the brethren engaged in this noble cause. We are constrained to feel thankful to the Almighty for the many blessings we receive at his hands—for the prosperity of the place—for the harmony and good feeling prevailing in our midst—and for the great and glorious privileges granted unto us as a people. He has commanded us to “build a house unto his name for the Most

High to dwell therein for there is not place found on the earth; that he may come and restore again that which was lost unto you, or which he hath taken away even the fullness of the priesthood." And brethren, great and glorious will be the blessings realized by us as a people if we build this house in the appointed time. Even now when the building is not half completed behold the great privileges realized thereby. A Baptismal Font has been built in the lower apartment, where we have the privilege of being baptized for our dead and redeeming them, that they may come forth in the first resurrection; the full interest of which was published in a letter from President Joseph Smith in the 23d number of this paper, and we shall now have the privilege as before stated of meeting within the walls of the Temple where the Almighty has promised to meet with us.

Now brethren, if so great and glorious have been the blessings realized in so early a stage of the work what may we expect when the building is completed, and a house prepared where the Most High can come and restore that which has been taken away in consequence of transgression; even the FULLNESS of the priesthood.

Truly, no exertion on our part ought to be lacking but to double our diligence because great, yea very great are the consequences pending.

As we have already said, we feel thankful to the brethren for the interest they have taken, not only on the present, but on all former occasions. They have come forth like Saints of God and great will be their reward. Not long since they were naked, destitute, afflicted, and smitten having been twice plucked up by the roots; but again they lift their heads with gladness and manifest a determination to fulfil the revelations and commandments of the Most High if it be at the expense of all their property and even their lives. Will not God reward them? Yea, verily!

In the midst of our reveries, we found but one circumstance, to break in upon the happy scenery before us, and that was, the absence of our prophet. The silent whisper to us was, oh, that we could see the iron hand of oppression removed from off the man whom the great God has appointed to be our leader, and he permitted to be in our midst, free, and untrammelled by the power and malice of an ungodly set of persecutors;—that we could have the privilege of hearing his voice within these walls every Sabbath, and learning from his lips the great things of the kingdom of God, and that we could receive his counsels from day to day upon all im-

portant subjects. Surely the oppressor's power will soon be brought to an end, and liberty, that sacred ocean in which every philanthropic soul loves to swim, and which was so dearly bought by our forefathers, shall be enjoyed by every citizen of these United States. But cease my soul to ponder upon these gloomy subjects; and thou man of God take courage and rejoice; the God that delivered Daniel out of the lion's den is yet able, and will deliver his anointed one, out of the grasp of all wicked men; we shall again see good days, for Zion shall blossom as the rose and flourish as the green bay tree; and if we have to endure the abuse and insults of an ungodly generation even a generation of vipers, the great God is in our midst, and when their wrath waxes hot against the Saints, the still small voice whispers in the ears of the faithful, peace, be still.

Brethren, let us be faithful and fulfil the commandment given to us. Let us hasten and build this house for the Lord. Let our exertions not relax, neither our love wax cold, but double our diligence and one and all lay to with all our mights, and we shall soon have the happiness of realizing greater blessings than has yet entered into our hearts to conceive.

Let us not forget that we have another house also, to build in this place, even the Nauvoo House; and, which is as important to us as the Temple; inasmuch as great things are depending upon that house, and it is commanded us of God. Let us all remember the Nauvoo House as well as the Temple for we (i. e. the church) are abundantly able to build them both in due season, let us therefore go forward boldly in the accomplishment of those things which God has required at our hands and it will be well with us, notwithstanding the malice of our enemies.

May the great God fill the hearts of his Saints with joy and peace; their understanding with knowledge and inspire them with his spirit to do his will; and may the richest, the greatest and choicest of heaven's blessings be poured on the head of the man, who is hated of the ungodly, but who is anointed of the Most High and the honored instrument in his hand to bring to pass the establishment of the kingdom of God on the earth in these last days, even so Amen.

W. C.

Nauvoo, Oct. 28th 1842.

Friday evening 5 o'clock—Elder Cahoon, one of the Committee just informs me that the work is completed and the seats &c formed ready for meeting next Sabbath. Truly the exertions of the brethren have been noble on this occasion.

W. C.

HISTORY OF JOSEPH SMITH.

Continued.

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament.

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church, among the rest, my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

Revelation to the Church of Christ which was established in these last days, in the year of our Lord one thousand eight hundred and thirty: Given at Manchester New York, April 1830, in consequence of some desiring to unite with the Church without rebaptism, who had previously been baptized.

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

The following persons being anxious to know of the Lord what might be their respective duties, in relation to this work, I enquired of the Lord and received for them the following.

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith sen., and Joseph Knight sen. Given at Manchester New York, April 1830.

Behold I speak unto you Oliver a few words. Behold thou art blessed and art under no condemnation. But beware of pride lest thou shouldst enter into temptation, make known thy calling unto the church, and also before the world; and thy heart shall be opened to

preach the truth from henceforth and forever. Amen.

Behold I speak unto you Hyrum a few words: for thou also art under no condemnation, and thy heart is opened and thy tongue loosed, and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever; and this because of thy family. Amen.

Behold I speak a few words unto you Samuel, for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church. And thou art not as yet called to preach before the world. Amen.

Behold I speak a few words unto you Joseph, for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church. And this is thy duty from henceforth and forever. Amen.

Behold I manifest unto you Joseph Knight by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places.—And behold it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

On Sunday April 11th 1830 Oliver Cowdery preached the first public discourse, that was delivered by any of our number, our meeting was held by previous appointment at the house of Mr. Whitmer, Fayette, large numbers of people attended, and the same day the following were baptized; viz: Hyrum Page, Katharine Page, Christian Whitmer, Anno Whitmer, Jacob Whitmer, Elizabeth Whitmer, and on the 18th day Peter Whitmer sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom co. N. Y., with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us, while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable. We held several meetings in the neighborhood, we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly, was Newel Knight son to

Joseph Knight. He and I had many and serious conversations on the important subject of man's eternal salvation: we had got into the habit of praying much at our meetings and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself; I tried to prevail upon him making use of the figure, supposing that he should get into a mudhole would he not try to help himself out? and that we were willing now to help him out of the mudhole, he replied that provided he had got into a mudhole through carelessness, he would rather wait and get out himself, than have others to help him, and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods; where (according to his own account afterwards) he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied "if you know that I can it shall be done," and then almost unconsciously I rebuked the devil; and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.

This was the first miracle which was done in this church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and Holy Spirit for ever and ever Amen.

CONFERENCE MINUTES.

Minutes of a conference held at Mead's Basin, Passaic co., N. J., Sept. 4, 1842.

Pursuant to previous appointment, a conference met as above, to organize a branch of the "Church of Jesus Christ of Latter-Day Saints" for Little Falls and Mead's Basin.

Present—one high priest, two elders, one teacher and one deacon.

At 1 o'clock P. M. the meeting was called to order by Elder John Leach, (who has been instrumental in building up this branch,) whereupon Elder A. Everett was unanimously chosen president and Br. A. E. Wright, clerk.

Elder A. Everett made some remarks on the order of the Church of Christ; its officers, and their duties.

After which the following officers were proposed and unanimously chosen.

Br. C. E. Bolton to be ordained elder.

A. E. Wright of Philadelphia branch elder.

James Wheat priest.

Br. Joseph Fairbank teacher.

Samuel Ely teacher.

J. Brewer jr. deacon.

The officers chosen as above were then ordained by the laying on of hands, by Elder A. Everett and Elder John Leach.

After which several members were confirmed having been previously baptized.

The sacrament was then administered by Elders Everett and Leach.

The remainder of the time allotted for the occupancy of the room, was taken up in the hearing of testimony of the power of the everlasting gospel.

Resolved, that the minutes of this conference be sent, with a request to have them published in the Times and Seasons.

Closed with prayer by Elder Everett.

ADDISON EVERETT, Pres't.

A. E. WRIGHT, Clerk.

Dayton, Ohio, October 8th 1842.

A conference was held at the house of Br. John Waterman, agreeable to previous appointment, Elder Lyman Wight was called to the chair; Elders Joel Judd, and Alexander Badlam, appointed clerks. Opened by singing;—prayer by Elder Joel Judd. Elder Lyman Wight arose and addressed the conference on the subject of calling conferences; he remarked that the manner in which we were convened, was very unlike that of many at the present day;—but ours was to know who in this conference are now willing to engage in putting down error, and of preaching the gospel in its simplicity. He observed that it was high time

for us to arise and look about us, and see that we maintain the faith which has been delivered to the Saints, testifying to the brethren the folly of remaining in ignorance, respecting the important calling of President Joseph Smith;—showing the importance of giving more strict heed to the things which have been revealed to this generation, instead of harping continually on the things of other ages.

A complaint was presented against a priest by the name of Israel Johnson, for preaching erroneous doctrines, he was rebuked by the conference and charged never to preach any thing that he did not know and understand, but to confine himself to the first principles of the gospel, to which he consented and said he would be more careful in future. It was moved by Elder William L. Hughey, that he should retain his former standing, seconded by Elder Willard Woodstock; the vote was unanimous on his behalf. Br. Wight then arose to declare the object of his mission, it being in accordance with the instructions of President Joseph Smith, given to the elders in the City of Nauvoo, that the Saints should gather, for thus saith the Lord, and all excuses contrary to the word of God, are in vain.

And concerning the rumors which have gone abroad, by certain corrupt characters, concerning the character of Br. Joseph Smith and others, they are false. He also instructed the elders to be extremely careful and preach nothing but the first principles of the gospel; and introduced the subject of the building of the Nauvoo House, stating that the time had now come in which many of the great and notable men of kingdoms and nations, are not only waiting but would rejoice to see and hear the great things, that are now coming forth; and, by having a place wherein they might be entertained, they would joyfully flow to the standard of truth.

On motion by Elder J. Judd seconded by Elder W. L. Hughey, voted to adjourn the conference until to-morrow at 10 o'clock.

Oct. 9th. Met pursuant to adjournment, prayer by Elder Lyman Wight.

Elder Alexander Badlam represented the Springdale branch, as consisting of 3 elders and 12 members, in good standing, the Springfield branch was represented by Elder Joel Judd, consisting of 1 elder, 2 priests, and 2 members, all in good standing. Beaver Creek, Clark co. 2 elders 1 priest, and 9 members in good standing, baptized and established by Elder Joel Judd. West Milton branch, Miami co., represented by Elder James Wareham, 1 high priest, 2 elders, 11 members in good standing. Elder William L. Hughey, represented the Dayton

branch as consisting of 3 elders, 1 priest, 2 teachers, and 29 members, in good standing, also the Sugar Creek branch as consisting of 1 elder, 1 priest, and 9 members, all in good standing. Elder Wight, then read the 20th chapter of Revelations and proceeded to show how extremely ignorant a man would appear, should he attempt to explain the writings of those whom God had inspired to teach his gospel, without being in possession of as much, at least if not more of the same spirit of inspiration, that the men of God possessed. He also spoke of the inconsistency of attempting to subvert any system or trying to overthrow any principle without having a knowledge of the way and manner in which it had been introduced into the world, or the power by which it exists, and is upheld.— And upon the subject of reformation he declared it impossible to reform an entire perfect system, which he acknowledged the plan of salvation to be, and to talk of reforming the religion of Jesus Christ, it is all folly, and the most perfect nonsense: hence we were not called to reform any religion but reform *ourselves*, and embrace the same precepts, that God will or has given to his people in all ages of the world.

He taught also concerning the word of wisdom that it was important, that it should be taught by those only who understand it, cautioning inexperienced elders against teaching things which they do not understand, or attempting to raise the stream above its fountain head; or the servant to be above his master; or the disciple to be above his Lord; but to learn to know that if it had not been for a prophet, ordained of God, they would have been weltering in sectarian servitude and darkness, together with many interesting truths, which he sustained from the word of God to the edifying and great joy of the whole assembly.

After which 12 elders were ordained and 3 new members were baptized and added, 2 from a distance, and were confirmed; several small children were blessed, and the whole congregation manifested an unshaken confidence in President Joseph Smith: the elders and members above named were nearly all present.— The conference closed with the best of feelings, unanimously agreed without a dissenting voice, to gather to Nauvoo, without any farther delay, than to settle up their affairs honorably. Conference then adjourned *sine die*.

LYMAN WIGHT, Pres't.

ALEXANDER BADLAM, } Clerks.
JOEL JUDD, }

POSTSCRIPT.

Since I wrote you from Springfield Ill. I have journeyed through all the small branches

taking notice of every member in my way as much as possible until I arrived at this place; my journey has been attended with great success, having met with no difficulties on my way; my wife and the two children have been remarkably hearty and well. As to enemies I have found none, and as it regards persecution I have never seen less; and in regard to Bennett I am hardly questioned, and if I mention his name the people say he is too contemptible to be noticed; a Methodist preacher by the name of Waterman, in Dayton, told his congregation that he was personally acquainted with Bennett, and although Joseph Smith might be a bad man, yet he could say to them it would be an injury to their society to believe any thing that Bennett said; and I can say to you that in travelling a distance of five hundred miles I have not heard a single man say but what Joseph Smith had done himself an honor in purging the church of so filthy a rascal as John C. Bennett. I have been offered testimony concerning his character, and if I should receive all I could get it would be irksome to pack it about.

It is the most pleasant time I ever knew to travel to preach the gospel there being no persecution, and I have heard more speak in favor of Joseph Smith, and the rise of the church, and the true principles of republicanism, than I ever heard in the same length of time before. We make our next point to Sunbury, twenty miles from Columbus; from thence to Kirtland; from thence to Centerville, N. Y., where I have about two hundred relatives, who have desired for several years that I should give them an idea of our doctrine. I am fully in the faith that I shall play smash with them at this place.— I shall leave my wife and be prepared to meet the Twelve in any place deemed proper, and receive any instructions that they and Br. Joseph have to give, knowing it is much easier to run down stream than to row up. Br. Alexander Badlam fell in company with me twelve miles above Cincinnati; he is a faithful and profitable servant of the living God, ever testifying against the false stories raised against the heads of the church, with that honesty and meekness that he is well received both in and out of the church, and will travel with me till we are counselled otherwise. L. WIGHT.

RUINS RECENTLY DISCOVERED IN YUCATAN MEXICO.

'The ruins of *Chi-Chen* are situated upon a plain of many miles in circumference, nearly in the centre of the province, about a hundred miles from the sea, and away from all water communication. Those which are now in the

most perfect state of preservation are remarkable for their immense size and peculiarity of construction. They comprise temples, castles and pyramids, and measure around their sides from two hundred to a thousand feet. Their altitudes are from twenty to one hundred and twenty feet: a succession of terraces, constructed of small pieces of stone imbedded in mortar, held together by a finished wall of large hewn stone, symmetrically proportioned and skilfully laid in the same material, which is as hard and apparently as durable as the stone itself. The sides of these walls invariably face the cardinal points, and the principal part is always to the east. The exterior walls of the buildings are formed of a fine concrete limestone, cut in *parallelopiped*s of nearly twelve inches in length and about four inches in breadth: the interstices filled up with the same materials which are found in the terraces. The height of the buildings erected upon these terraces never exceeds thirty feet. They are limited to one long and narrow story, without windows. The rooms are confined to a double range, those of the rear receiving no other light than by the door-ways. The roof of the interior is an acute angle arch, formed by the edges of the square flat stone of which it is composed: and being bevelled, terminates by a layer of the like material. This arch supports a level roof, finished with a hard composition and surrounded with a balustrade forming an angular projection, and at the top presenting a beautiful finish. The floors are covered in like manner with the composition before mentioned, and show marks of war. The exterior walls rise perpendicularly, generally to one half the height, where there are entablatures. Above these, and in some instances beneath them, are compartments filled with hieroglyphics, figures and sculptured work in bas-relief, over a diamoned lattice or groundwork, interspersed with chaste and unique borders of the most skilful and elaborate workmanship.

'The door ways are nearly a square of about seven feet, somewhat resembling the Egyptian style in their proportions. The sides consist of large pieces of hewn stone. In some instances the lintels are composed of the same, with hieroglyphics and lines carved upon them. Stone rings and holes at the sides of the door-ways render it evident that doors once swung upon them. Zuportiwood was used for lintels and thwartbeams, some of which are still in good preservation, with lines of carving upon their surfaces. The walls show no marks of plaster; the inner surface however has a coat of stucco,

upon which colors are laid in fresco, of which sky-blue and light green are the most prominent. Figures of Indian characters can also be faintly traced upon the walls. Columns, capitals and plinths, with many other evidences of large and splendid edifices, are found scattered over the immense plain. Portions of two pillars now remain at the eastern end of an edifice which occupies a space of ground nearly as large as that of Trinity Church-yard. Speculation upon the origin of these ruins I leave to others. The subject is one that should excite the deepest interest in the minds of Americans. It is as yet wrapped in profound mystery, which will doubtless require many years of laborious research to unfold.

GREAT FIRE IN LIVERPOOL.

[From the Liverpool Mail, Sept. 24.]

Yesterday morning witnessed the most awfully destructive fire, whether as regards life or property, that has ever taken place in this locality—more destructive, indeed, than the memorable fire in 1802, which destroyed the Goree warehouses. On that occasion, the estimated damage was—warehouses, £44,500; grain, £120,000; sugar, £60,000; coffee, £8,500; cotton, £30,000; sundries, £60,000—total, £323,000; whereas, on the present occasion, one article alone—cotton, has been destroyed to an extent exceeding the whole of the loss by that memorable fire.

All the buildings on Great Howard street, from Compton to Neptune street; on Compton, from Waterloo Road to Great Howard street; on Neptune, from the same to the same; and on both sides of Formby street, from same to same, and along Waterloo road, embracing an area of 694 square yards, were destroyed. Insurance on these amounted to £370,000. Forty-eight thousand bales of cotton were burnt, valued at £384,000. Total loss in merchandize and building reached the enormous sum of £500,000.

The distressing calamity has been far more tragical in its results than the only event in the history of the town with which it can be compared. The loss of life can never be satisfactorily ascertained, but we should not be surprised if, including the unfortunate persons at present in the Northern Hospital, and those buried beneath the ruins, all traces of whom will be forever swept away before the removal of the burning materials—the number exceeded thirty.—Under the ruins there are, it is believed, from eighteen to twenty men, and from the dangerous state of many in the hospital, half that number, it is feared, will not survive. In the hos-

pital there are now seventeen dreadfully mutilated, exclusive of three who died there yesterday.

It is estimated that about 15,000 bbls. turpentine have been consumed, besides a large quantity of produce of other descriptions.

The fire originated in Crompton street, formerly Wood street, at the north end of the town, near the docks. The three principal streets affected—namely, Crompton street, Formby street, and Neptune street, all nearly opposite the Borough Gaol, run east and west between Great Howard street (in which the prison stands) and Waterloo road, close to the docks.

Two of the engines were also smashed, and we fear a considerable number of the firemen were killed.

THE MOTE AND BEAM.

BY MRS. Z. PORTER.

"Judge not that ye be not judged."

Come hither brother—I deary
A naughty mote, within thine eye—
To pluck it out I fain would try,

And mend, thy clouded vision.
Thank ye my friend, 't would wiser seem,
If thou would'st pull the pond'rous beam
From thine own eye, and thus redeem
Thyself from much derision.

The being who, self righteous grown—
To censure and to scandal prone,
Marks others faults nor mends his own,
Is a vexatious elf.

Like fabled frog, who did report,
He'd cure disease of ev'ry sort—
Should meet the same deserved retort
"Physician heal thyself."

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 2.]

CITY OF NAUVOO, ILL. DEC. 1, 1842.

[Whole No. 62

LETTER OF J. S. FULLMER.

Editor of the "Times and Seasons"—

DEAR SIR:—In accordance with the solicitations of several of my friends, I send you the annexed communication for your inspection, for the purpose, if it meet your approbation, and you are not too much crowded with more important matter, to have you give it a place in your very valuable and interesting periodical. Treating as it does upon the first principles of the gospel, I should be glad if I could have the opportunity of sending it, through the medium of the press, to numerous friends and acquaintances, and in fact, to all concerned in this important subject, who cannot otherwise be favored with it. And as the gentleman to whom it was addressed, and of which this is a correct copy or rather original, expressed an intention of publishing it himself, which he has failed as yet to do, *after receiving my approbation*, he cannot, certainly, take exceptions at my doing the same at the solicitation of my friends.

JOHN S. FULLMER.

Nashville, Tennessee, March 1840.

DEAR BROTHER HOWELL:—After an acknowledgment of my affectionate regard for you as pastor and friend, permit me to direct your attention without any further preliminaries, to a subject which, at first view, appears both novel and strange; but which, notwithstanding, will be found to be of the utmost importance to mankind; and, in my humble opinion, is destined to revolutionize all the various religions of the christian and heathen world. The subject to which I allude, is none other than a return, in this age of the world, even in the nineteenth century, to the purity of *primitive christianity*; embracing all the offices, powers and gifts, instituted by our Lord, and conferred upon his disciples before and after his ascension, and which distinguished the church of Christ during the apostolic age.

This doctrine prevails, to some small extent, in a good many of the States at this time; but is, wherever promulgated, of all others the most unpopular; and thought to be, especially by the various denominations of christians, an innovation upon the gospel, good sense, and established usages; and of course, without any authority from the sacred scriptures.

That it is an innovation upon the gospel and consequently also, upon good sense, I am firmly of the opinion, is a most egregious mistake. And it is only because it comes in contact with

the established usages, that it is called fanaticism and rendered so odious with sectarians, but especially with the majority of modern divines. The fact is, that the scriptures abound with authority and proof that this is the *true doctrine*, and that none other was ever instituted, or intended to be recognized by divine authority.

I do not intend to be tedious in this address, though pages upon pages might be written in defence of what is here advanced; neither is it necessary that I should, since I have a small volume in possession, written on the subject, treating it in a manner so strong and lucid, that "he who runs may read" and understand; which I intend you shall have the privilege of perusing if you desire it, and which I am particularly anxious you should do, because I know your candor and love of truth will secure the subject a fair and thorough investigation, and will prompt you to act with regard to it, according to the honest convictions of your own judgment, disregarding consequences.

It is indeed the universally received opinion that prophecies, miracles, and the gifts of the early christians are no longer needed, and are, for this reason, done away. But I think there can be a better or more *reasonable* reason assigned than that. If miracles were instituted to complete and perfect the organization of the christian church, they must needs be perpetual in order to *keep up* such organization; and of course there can be no true church without them. If, to establish the disciples of Christ in the belief of the truth, they are as necessary to the prosperity of the church in every age as in that. For why was it *more* necessary, *after what was written by the prophets*, concerning the first advent of Christ, that miracles should follow and continue for a time, to prove that it was he, than that they should now continue for the same purpose? That they were, however, taken from the earth none will deny, but all admit. But was it not in consequence of transgression and a deviation from first principles, that they were taken away? This I think is abundantly shown by the history of the church, the writings of the apostles, and God's dealings with men.

Let me in the first place inquire what the gospel is, and for what purpose made known to man? This is an important inquiry; though one, upon the solution of which, I apprehend we will not differ in opinion. It may I suppose,

with propriety, be said, that it is the *will and testament* of our Lord; and has for its object the universal salvation of mankind, but especially them that believe; and therefore, not only the generations which are past, but also the present and the future are particularly interested. Now we know that a will and testament takes effect after the testator's death, and continues in force until the completion of the object for which it was made. But another very important characteristic belonging to such an instrument is, that it never changes; but its offices and provisions remain *unalterably the same*.

Now if we refer to the commission of the apostles, we will discover what some of the provisions in the will of Christ were; and in the first place we will find that they were chosen officers to preach the gospel; to establish churches, being endued with the spirit of prophecy; and power to work miracles; and, in a word, were in every respect duly authorized to execute this will. And in the second place we see that none, even of the whole human family were excluded, for they were to go into all the world, to both Jew and Gentile, and preach the same gospel to every creature. And after this remarkable declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," (at the end of which modern divines always stop when they quote the commission) we find the following appended promises to those *that believe*: "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." Mark xvi. chapter:—Here, it will be observed, the various gifts were promised, not to the apostles only, but to all mankind indiscriminately, as a *consequence* following the belief of the gospel and obedience to its requirements. Now it is very evident that these promises are inseparably connected with, and are a part of the foregoing commission and proclamation. They are also inseparably ingrafted, in bold relief, into the gospel plan as *cause and effect*; and are equally indivisible. There can no other reading be given this passage without a flagrant violation of language, and, in a word, a perversion of the gospel. The result is conclusive, that wherever the one is preached and believed, the other must follow.

This doctrine is fully sustained by the apostle Peter in the second chapter of the "Acts," in quoting the prophet Joel, and by his application of the prophecy, and his advice as to what

they should do who were pricked in their hearts. "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 them, and they were all filled with the Holy Ghost, and began to speak with other tongues." And when some accused them of being filled with new wine, Peter stood up among them, and denying the charge of drunkenness, continued; "But this is that which is spoken by the prophet Joel: And it shall come to pass in the last days, (saith God,) I will pour out of my 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," &c.

Now what do we gather from what has just been-quoted? Why, that those who are to preach the gospel, must first be inspired by the Holy Ghost; and that the effect of the spirit as manifested on that occasion, was not confined to the apostles, but to be indiscriminately conferred upon the sons and daughters in the last days, if they obeyed the gospel, as is shown in the 38th and 39th verses. When many were pricked in their hearts and asked the apostles what they should do? "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

That these and other gifts were prevalent in the early church, is shown in too many instances in the New Testament, to admit of a doubt: and that they should exist *at the present day* wherever the *whole* gospel is preached, has already been shown; unless we have already advanced *beyond* the last days; or, according to the celebrated Doctor Watts, have been removed beyond the bounds of *time and space*." But Peter says the promise is to all that are *afar off*, even as many as the Lord our God shall call. Yet, notwithstanding these plain declarations, nothing is more common than to hear divines gravely declare, that they are the chosen of the Lord to proclaim the glad tidings of the gospel; which they tell us is the same that it ever was; admonishing us to believe and be baptized, that we may be saved; for he that believeth not shall be damned:—But instead of encouraging

us with the promises annexed, they say, but if you believe in the signs following, casting out devils, healing the sick, speaking in tongues, &c., you are guilty of fanaticism and dangerous heresies; and are in danger of the divine displeasure, unless you repent of your error and come to the knowledge of the truth. And they also kindly, and no doubt affectionately, tell us that we are among those spoken of by Peter, whom the Lord our God should call, and which he chose to do through their instrumentality. But that the promises made to the apostle's congregation does not apply to us nor to our children. And that, although Peter said it was not only to those who heard him, but to all that were afar off, *even to as many* as the Lord our God should call, it is not to be expected that miracles should be wrought in our day, or the gifts manifested; for they were long since done away, because no longer needed.

And why not, pray? Has it not already been sufficiently shown that the gifts were set in the church, and were invariably to follow the spread of the gospel? If not, proof is not wanting to substantiate the position, in the minds, as it would seem, of the most incredulous. We will therefore refer to the 14th chapter of the Acts, and from the 7th to the 10th verses, inclusive. When Paul and Barnabas were expelled from the city of Iconium, they fled to the cities of Lystra and Derbe, "and there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet; and he leaped and walked." The use I intend to make of this passage, is this; to show that the man of Lystra, got faith to be healed by hearing the gospel; yes, simply the gospel preached by the apostle Paul. Now it is, [is it not?] an acknowledged fact, that the same cause always produces the same effect. Yet who ever heard of men's receiving faith to be healed, by hearing the gospel as preached in modern times? Echo answers, *who!*

For a still further illustration of the subject let us refer to the 12th chapter of 1st Corinthians. "Now concerning spiritual gifts, brethren, I would not have you ignorant," &c., and verse 4th—"Now there are diversities of gifts, but the same spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For the manifestation of the spirit is given to every man

to profit withal. For to one is given, by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to another faith, by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to every man severally as he will. For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ."

We already understand the apostle as speaking of the church. But to be yet the better understood, he continues, verse 27th—"Now ye are the body of Christ, and members in particular." And to show the organization of the church of Christ, he continues, verse 28th—"And God hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues." What! these set in the church? Mark that: it cannot be misunderstood: I stop short with wonder, astonishment, and delight; while I contemplate the future, and the dawning of that light which I believe is about to burst upon the world; and contrast it with the darkness, superstition and incredulity of the present day.

Above we have a plain statement as to what the body of Christ is, as a whole; also what the component parts are which constitute it a body; and it requires of course all the various parts or members designated, dispensing with none, to render it—complete. And as we have no account of his having more than one body, we are inevitably drawn to the conclusion, that wherever his body is found, in any age of the world, there, if it were dissected, would be found all these self same members, or component parts.

And, as if to answer objections that might be or perhaps were offered, because every member is not the whole body; the apostle continues, verse 29th—"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"—Here, with eloquent and emphatic silence, the writer draws from us a negative reply. And in the next verse I understand him to mean, and exhort his Corinthian brethren, one and all, that although they did not each possess all the gifts, they should covet earnestly the best gifts. And yet he would show them a more excellent way, by introducing to them, in the following chap-

ter, the *superior excellence* of charity; without which, though they could speak with the tongues of men and angels, they would be as sounding brass and a tinkling cymbal. And though they might have the gifts of prophecy, and understand all mysteries, and all knowledge; and they might have all faith, so that they could remove mountains, and have not charity, they were nothing, &c.

But here it may, perhaps be said, that I have been so zealously laboring all this time, to be defeated in this very chapter. For it is here written by the same apostle, that "charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Therefore all which is herein contended for, is visionary and absurd. But I would observe in reply, that I was aware of what the chapter contained, and had well considered it before I began this letter. I know that this is the prevalent and popular doctrine of the day. Well do I remember hearing the last quotation above advanced, not a thousand miles from the "City of rocks," (Nashville, Tenn.,) by an able and eminent divine, distinguished for his profound knowledge and research, in support of his position that miracles and the gifts were done away, as having answered the end for which they were intended, and were therefore no longer needed. But as all men are personally accountable to God for the right use or abuse of what light they have respecting his will, I must be permitted to bring to bear the exercise and force of reason, the weapon of truth, before I yield in favor of such a position; and, unskillful as I may be, I doubt not but that I will be able to show, satisfactorily, to the unbiased mind, that it is, (and for want of proper consideration, I have the charity to believe,) a strange, and I had like to have said, inexcusable perversion of the original meaning. I was at one time, however, and before I had given it any especial attention, fairly routed by the verse in question; and I shall yield to the temptation to relate the circumstance. During my visit to the north last summer, I fell in company with one of the clergy of the Campbellite order, who engaged me in conversation about the doctrines herein advanced, which were attracting some attention in his neighborhood, and of which I had then but a very imperfect knowledge. But finding my mind somewhat inclined in their favor, he became very zealous to direct me in the right way, and to save me from deep delusion; and finally brought to bear this same verse;

But whether there be prophecies, they shall

fail;" &c. This was a knock-down argument at the time. I remembered of having both read it, and heard it from the pulpit. I felt defeated, and glad of it too, if found in error. I inquired where I could find the passage, that I might read it again at my leisure. He gave the desired information, and then we parted company; he feeling no doubt exalted at the conquest he had made. I made the reference, and read the chapter; and to my utter astonishment, and delight, more easily felt than described, and which I shall recollect to the end of my life, I found the passage had ever been misunderstood, and, taken together, taught an *entirely different* doctrine from the one, for the support of which it was brought into requisition. I felt that at least one link of the chain which, (as I discovered more fully afterwards,) had bound me was broken. A few days after this, in giving the true reading of the apostle's language, I made this same divine assume a superiority over Paul, as regards wisdom and knowledge in the doctrines of the gospel, in order to sustain himself in the argument. I leave it to your candor to say, whether this was not a *most miserable* subterfuge, or the utmost possible stretch of vanity? The great error lies in stopping *short* instead of reading the whole chapter; and thereby dividing and destroying the sense. It is true that the 8th verse declares that prophecies should fail; tongues cease; and knowledge vanish away. But *when* this shall be accomplished, is the *grand question*, and decides the whole controversy. Now, if a certain period is designated when they shall be done away, it follows that they were to *continue*, (by permission, for there is no *compulsion* in religion,) *until that period should come*. Let us now read the rest of the chapter, which, as it would seem, has become obsolete. "For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. 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. But now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Although the *precise* period, according to the division of time into years, is not here given; yet the apostle is sufficiently explicit; so that we cannot, with proper deliberation, mistake the time alluded to. For in the 9th verse he declares that both he and his Corinthian brethren, with all their knowledge and spiritual

gifts, knew *but in part*, and prophesied *in part*. And in the 10th verse he congratulates himself and them, with the prospect of being one day delivered from this partial knowledge. So also in the 12th verse, that although they now saw only through a glass darkly, the time should come when they should *see* as they were seen, and *know* as they were known. Now it is a plain and incontrovertible conclusion, that if Paul spoke of the time when the gifts were actually taken from the earth, we must look to that period also for the perfection which he described. But instead of that, what are the facts? In his 2d epistle 2d chapter to the Thessalonians and 3d verse we hear him hold this language, speaking of the second coming of Christ. "Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;" &c., and in verse 7th—"For the mystery of iniquity doth *already work*," &c. And by reference to the Revelation of St. John, written in the year ninety-six, we see that God sent a warning message to the seven churches in Asia, commanding them to repent of the sins which had crept in among them, or he would come unto them quickly and remove their candlestick; spew them out of his mouth &c. &c.

The "mystery of iniquity" spoken of by Paul, which began already to work in his time, no doubt elicited from him this prophecy, that "that day should not come, except there come a falling away first;" which began to be accomplished when the man of sin, the son of perdition began to reign and reveal himself.

Daniel also refers to this period in his 7th chapter beginning at the 21st verse. "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," &c.

But there was an end of antichrist predicted, and an end of his dominion, at the time when all the kingdoms of the earth are to be given to the saints of the Most High; whose kingdom shall be an *everlasting* kingdom. See verses 26th and 27th. This chapter covers the whole ground from the early persecution and apostacy of the church, until it shall be again restored, and the kingdoms under the whole heaven, (which is yet in the future,) shall be given to the saints.

But let us return from our digression, and make the inquiry; if Paul had no allusion, when speaking of the cessation of the gifts, to the time when they *did* cease, to *what* time did

he allude? I answer, that *that* time has never been yet. For we know of no age of the world in which, not only individuals, but the *whole church* was as far superior to Paul, as a *whole* is superior to a *part*, or as far superior to him, as he was, when he penned this, to infant Saul, when a child.

But he had *emphatic* and direct reference to our immortal state, when we shall have been delivered from this mortal body with all its weakness and imperfection, and put on immortality; when we shall have taken up our abode in the bright mansions of bliss, in the presence of our Heavenly Father. Then, and not till then, shall that which is in part be done away. Then, and not till then, shall we see *face to face*, and *know* as also we are known. Then God shall be all in all.

But faith, hope, and charity or love, being eternal principles, shall abide the "wreck of matter and the crush of worlds," and pervade the heavenly host, and dwell in the bosom of the Father.

Having already transcended my intended limits, I fear I shall intrude upon your patience, and shall therefore hasten to a conclusion.

Having, as I think, abundantly shown, not only that the church was first organized by the appointment of certain officers, (some of whom are not found in any of the modern churches, and enduing its various members with supernatural gifts, but that both offices and gifts were to *attend* the church, and continue, in point of duration, commensurate with it, as parts of the body: "For the body is not one member but many." "And if they were all one member, where were the body? But now are they many members, yet but one body:" I say, having shown that the primitive christians, endued with some one or more of the spiritual gifts, were considered, individually, as members of the body; and when taken collectively, as the whole body: it devolves upon those holding and teaching a different doctrine, to give some plain and *positive authority* for dispensing with, and setting at naught the ordinances which God has set in his representative church on earth.

In law, a statute or ordinance enacted by the proper authorities, continues in force until it is repealed or a substitute adopted. And I contend, with regard to the case under consideration, especially as it relates to things sacred—that nothing short of a positive *repeal or substitute*, can justify the least departure from first principles and established usages.

I must be permitted to draw a short, but as I

think, appropriate comparison, (which this moment presented itself to my mind,) between the early christian churches and those which did for a long time, and do at present prevail. The former represent a complete and perfect body; full of life and vigor; wanting in no member; and all performing their respective functions with power and healthy action. The latter represent a body with some of the most important members *amputated*; and, in consequence of the loss of blood, (which is the life thereof,) occasioned thereby, become so debilitated and helpless, that even *life itself* is but seldom perceptible.

And this state of things, as was said before, is by permission. For man's salvation, it is clear, depends upon obedience; and is, therefore, conditional. To substantiate this, I refer to the 28th chapter of Deuteronomy where blessings and curses were set before the twelve tribes. Blessings, if they would do all that the Lord commanded them; and curses, if they deviated from, and disregarded them.

We also see, by reference to the 11th chapter Romans, that the blessings under the gospel dispensation are no less conditional. For Paul, speaking of Israel and their infidelity, says, verse 20th—"Well, because of unbelief they were broken off; and thou, (the Gentiles,) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." This passage clearly proves, that the gospel, with all its concomitants, into which the Gentiles were ingrafted, need not have been thought *perpetual* with them, without a strict adherence to all its commands and requirements. Yet, notwithstanding this exhortation of the apostle; and when they are shorn of their former greatness, what do we hear? Why, that this state of things—this leanness, is not the consequence of *transgression*, but accords with the divine will and arrangement, and particular dispensation of the gospel. Alas, *Alas!* What unauthorized justification is this!!

And now, in conclusion of what is but the first entrance upon the whole subject, I will remark, that although I addressed this letter to you, I do not wish to be understood as dealing in personalities, but of things in general. Be assured that nothing could be farther from me than intentionally to offend. I only intended that, and nothing more, which I have often been exhorted to do; that is, "*to contend earnestly for the faith once delivered to the saints.*"

I remain as ever, affectionately yours,

JOHN S. FULLMER.

HISTORY OF JOSEPH SMITH.

Continued.

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view.—He afterwards related his experience as follows: "I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head; which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out; and the power of God and his holy spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca County. The Book of Mormon, ('The stick of Joseph in the hands of Ephraim') had now been published for some time, and as the ancient prophet had predicted of it: "It was accounted as a strange thing." No small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth; and righteousness had looked down from heaven—so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach, and to give information to all who were willing to hear.

During the last week in May, the above mentioned News! Knight, came to visit us, at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom, many assembled with us, who were either believers, or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized; after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds, or other convenient places: among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding, that the time would come when he would be admitted into his presence, to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted 'Hosannas to God and the Lamb,' and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men, the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, viz: John Poorman, John Jelly, Jerushee Smith,

Katharine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Elceta Rockwell.

Immediately after this conference I returned to my own house, and from thence, (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer) journeyed again on a visit to Mr. Knight's of Colesville, Broom County. We found a number in the neighborhood still believing and anxious to be baptized.

We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water which was convenient, for the purpose of there attending to the ordinance, but during the night a mob collected and tore down our dam, which hindered as of attending to the baptism on the Sabbath.

We afterward found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, &c. &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

EXTRACT FROM ELDER H. C. KIMBALL'S JOURNAL.

On the 10th of September last, I, in company with Elders B. Young, G. A. Smith, and Amasa Lyman, started on a mission to the South. We proceeded to Quincy, and preached at that place several times. The indifference of the people, and the little regard they appeared to have for the truths of the gospel led me to reflect considerably on the hardness of their hearts, and situation. I went to bed and dreamed the following dream.

I thought I went out on a fishing excursion, and whilst traversing up and down the stream to find a good fishing place, I was astonished to see so very few fish in the stream, and they were very small and very shy. After travelling awhile I discovered some large fish laying across the stream, dead, and which smelled exceedingly bad. I then saw the reason why so few

man went up the stream, and why they were so small and shy; it was in consequence of these dead ones laying across the stream. This is the dream—and in the morning the following interpretation was strongly impressed upon my mind. These dead fish represent the dead members scattered abroad, hither and thither, who are considered as members of the Church of Jesus Christ of Latter Day Saints, but are in fact but dead branches; they not complying with the revelations of God, which command them to gather together to the body; and as the branch of the vine cannot gather sap and nourishment from the body when separated from it, so the members of the church abroad, when commanded to gather to the body, cannot receive life and intelligence away from it, nor grow in the things of the kingdom of God as is their privilege; and such characters stand in the way of the gospel and prevent many from obeying the gospel through their neglect. I further thought that it was not impossible that the bad smell of the dead fish represented those people who are to be met with, some with a chew of tobacco in their mouths, and some a pipe, and others whose breath smells sufficiently strong of whiskey to sicken a sober man when he comes near them.

Much of our time was spent in endeavoring to remove these obstacles, by persuading the members to comply with the commandments given on the subject, that the channel might be cleared and a way opened for more live fish to pass up the stream; and we hoped that we should yet see the stream full of live fish, and the fishing places become exceeding good, and live fish plentiful.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, DECEMBER 1, 1842.

MELCHISEDEC PRIESTHOOD.

(Continued.)

There are several prerequisites which are necessary for the establishment of a kingdom; first there must be subjects to be governed; again there must be a king, to rule or govern; there must also be laws, and administrators of the laws; and as those things are necessary in the kingdoms of the earth, they are also requisite in the kingdom of heaven.—The Lord is that king; his people are his subjects; his revealed will is the law of his kingdom; the priesthood is the administrator of those laws;—and as it requires a continued succession of kings, inhabitants,

and administrators to regulate and perpetuate the kingdoms of men; so it requires the same things to regulate and perpetuate the kingdom of God; and if in the absence of laws and administrators the governments of men would become confused and crumble into ruin, so in the absence of the priesthood, the children of men are left in the dark pertaining to the laws and government of the kingdom of God; and although they may have some notions about a heavenly king, their ideas are confused, they have no knowledge of the doctrines of the gospel, of the ordinances of God's house, of the nature of the government of heaven, or the power of the priesthood, of the present purposes or future designs of Jehovah; hence the conflicting opinions, the clash of doctrines, the diversity of sentiment, and the woefully dark and benighted state that the religious world presents itself in at the present time, to every enlightened understanding. Let the Melchisedec priesthood be introduced, and men be subject to their teaching, and their sectarian, narrow contracted notions would flee away like the morning dew; they would vanish before the more resplendent beams of the light of heaven; the anarchy and confusion that prevails among men would disappear, and the world would be organized upon principles of intelligence, purity, justice, truth and righteousness; principles that governed all the ancient saints of God; that regulate the angels of heaven, and by which Jehovah governs himself in the eternal world. It was through the power of the priesthood that the world was framed, "through faith; by the power of God." Hence, the heavenly priesthood consulted together before this world rolled into existence, and said, "let us make man after our own image and likeness." They possessed the power and the intelligence to do this thing, and knowledge is power, and the priesthood holds the keys of this power, both in heaven and on earth. It is the law by which all things are governed, and hence if we have correct principles unfolded unto us on the earth, we have also a pattern of heavenly things. Thus it was said unto Moses when he was making the ark, "see that thou make all things according to the pattern I shewed thee in the mount." And Paul writing to the Hebrews says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Hence Christ officiated in the ordinances of God on

earth, (being a priest for ever after the order of Melchisedec) and officiated in the same priesthood in heaven, in the presence of God, that he did upon earth among the children of men.

It is the Melchisedec priesthood that 'holds the keys of the mysteries of the revelations of God; that unlocks and unfolds the secret purposes of Jehovah, and through which the children of men are enabled to come into the presence of the Most High: and without it no man can see the face of God and live.' Enoch, in possession of this principle "walked with God," and through the same principle was translated by faith,—"he was not for God took him."—Noah had the same priesthood, and hence God spoke to him, and told him to build an ark; revealed unto him the pattern and dimensions, made known unto him the destruction that was coming on the earth; and when the ark was prepared told him and all his house to come in. Melchisedec, and Abraham also possessed the priesthood, and hence "the Lord revealed himself unto Abraham, as he sat in the tent door," and the Lord conversed with Abraham, and revealed unto him his purposes; for our Savior said, "Abraham saw my day and was glad."—Job also possessed the same principle, and hence he said on a certain occasion, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Moses also had the Melchisedec priesthood, and hence the Lord spake unto him out of the burning bush; told him to go to Egypt and deliver the Israelites: and manifested his power in their behalf, through the instrumentality of Moses. He afterwards appeared unto Moses, and unto the seventy elders of Israel upon the mount; and "they saw the face of the God of Israel, and did eat and drink."—It was the purpose of God had they continued righteous to have made of them a "kingdom of priests;" but their iniquities separated them from the Lord—they could not endure the glory of a celestial law; the unbounded privileges of the gospel, nor the presence of Jehovah; but when the Lord spake unto them, they said, "let not the Lord speak any more, lest we his people die." The Melchisedec priesthood was therefore taken from them, as a nation, and Moses was taken out of their midst, and instead of their being a "kingdom of priests," they had only one high priest that went into the presence of God once a year, where he "atoned for his own sins, and for the sins of the people." They were stript of the greater blessings connected with the Melchisedec priesthood; they were left only with the Aaronic; with the law of carnal commandments and ordinances, a yoke that the apostles said, "neither we nor our fathers were able to bear." There were individ-

ual prophets among them who had the priesthood, and testified of great events; yet they "sought what the spirit within them did signify," when it testified concerning the coming of Christ and the glory that should follow; to whom it was revealed; that not unto them, but unto us these blessings pertained. Ezekiel "saw the Lord high and lifted up, and his train filled the Temple." Jeremiah, Daniel, and others, had great manifestations. Elijah possessed much of the power of God, and had many revelations; and when he was about to be translated, Elisha prayed that a double portion of his spirit might rest upon him, but Elijah said "thou hast asked a hard thing; nevertheless, if thou see me when I am taken away from thee, it shall be so unto thee; but if not, it shall not be so." Here we may pause and inquire why it was that Elijah made this statement unto Elisha? Because he having the Melchisedec priesthood, knew that it held the keys of the mysteries, and the revelations of God, and although he did not know whether he could receive his request or not, it being the gift of God, he did know that if he could see him after he ascended, that he would possess that power; and when Elijah ascended in a chariot of fire—"Elisha saw it, and he cried my father, my father, the chariots of Israel, and the horsemen thereof,"—he ran and took the cloak of Elijah, smote the river with it and cried, "where is the Lord God of Elijah," the power of God divided the water and he knew that his request was granted.

With the exception, however, of a few isolated individuals, who were scattered here and there, like lonely sparrows upon a house top, the children of Israel were destitute of the Melchisedec priesthood—"the law was added because of transgression; and they were placed "under a schoolmaster until Christ;" who, when he came, was a priest for ever, after the order of Melchisedec; restored the same priesthood—the same gospel, and placed it within the reach of the children of men, to obtain the same blessings, privileges and glory; and of entering into the same kingdom that the ancient saints had done before the transgression of the children of Israel. "To as many as believed to them gave he power to become the sons of God," which power they possessed not before: "The kingdom of God was now preached, and all men rushed into it," and Jew, and Gentile had the privilege then of becoming, "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" a privilege which the Jews might heretofore have enjoyed, but lost in consequence of transgression.

A SINGULAR CASE OF HERESY.

We had the following handed to us for publication, and had we not been somewhat conversant with the folly of sectarianism, we could not have believed that a body of church officers could have been found in the United States, so egregiously ignorant as those who formed the tribunal, at which the following excommunicating sentence was passed.

Resolved. That William Seichrist be excluded from the fellowship of this church for embracing and maintaining a heresy, to wit:—Doctrines peculiar to a late sect called Mormons or Latter-Day Saints, that miracles can be wrought through the instrumentality of Faith, that special Revelations from God are now given to men, and that godly men are now endowed with the gift of Prophecy, such as to foretell future events.

WILLIAM BENSON, Ch. Clk.

Sept. 28, 1842.

I do certify the above resolution to be a true copy of the original, excluding my son from the fellowship of the First Regular Baptist Church of the City of Alleghany, Alleghany County, Pennsylvania.

Moderator, DEACON JOHN BECK, }
Ch. Clk., DEA. WM. BENSON. }

C. SEICHRIST.

The crime with which Mr. Seichrist stands charged is that of heresy; and that not only of believing it but "embracing and maintaining" it. Now as heresies are at all times to be dreaded, it is of the most paramount importance that we be enabled to detect heretical doctrines and abide by the truth; for Paul prophesies that "men will bring in damnable heresies," therefore if heresies are damnable in their nature, those that embrace and maintain them must be damned, and consequently are not fit members of a christian community. But now for the heresies referred to.

Heresy 1st. "Doctrines peculiar to a late sect called Mormons, or Latter-Day Saints; that miracles can be wrought, through the instrumentality of faith."

I always thought that every school-boy who had read his bible believed this thing! for the scripture says, "all things are possible to them that believe." By faith Moses divided the Red Sea; by faith Joshua commanded the sun to stand still, and the moon in the valley of Adjejon; these men must have been strongly tintured, with doctrines peculiar to the "Latter-Day Saints," and Paul must have been a notorious heretic for he says that, "by faith they wrought righteousness, stopped the mouths of lions, waxed valiant in fight, put to flight the

armies of the aliens, out of weakness were made strong"—that "by faith they subdued kingdoms," and through faith "women received their dead to life," and others were tortured not accepting deliverance;" that Enoch was translated by it; and that "through faith the worlds were framed." He further states that "without faith it is impossible to please God." These characters must all of them have been notorious heretics, for they all believed that miracles could be wrought by faith; and it was very fortunate for them, that they were not members of the first regular Baptist Church of the city of Alleghany or they would have been expelled, for holding doctrines peculiar to the Latter-Day Saints; but what made their case worse was that, they not only entertained these doctrines while alive; but they "all died in faith," therefore we may reasonably expect that there will be a goodly number of them in the eternal world, that hold the same doctrines as the Latter-Day Saints.

Heresy 2d. "That special revelations from God, are now given to men?"

Noah had it revealed to him that God was going to destroy the world by water, and that he should build an ark. Moses had it revealed unto him, that he should lead the children of Israel from Egypt to Palestine; Abraham, and Lot, had it revealed to them that Sodom, and Gomorrah, should be destroyed; it was revealed to Jonah, that Ninevah should be destroyed except they repented; to Jeremiah that Babylon should be overthrown; to Isaiah that Jesus should appear—be rejected, and crucified; it was revealed to our Savior that Jerusalem should be destroyed; and that there should not be left one stone upon another, that should not be thrown down. These were all special revelations, and they of course did not belong to the First Regular Baptist church or they would have been expelled by them.—Agabus, Peter, Paul, John, all of them had special revelations, and of course did not belong to the Baptist church; in fact the Bible is chiefly made up of revelation; and so far as that testimony goes, they are as old as Adam, as modern as John, and as scriptural as the Old and New Testaments.

But this may not be the difficulty; perhaps they might not consider it heresy for the people in those days to have special revelations, that God has changed, and that what was orthodox then, is now heresy—the board may have taken this into consideration, or they may not: they have not informed us; they have stated that they consider it heresy to believe that "special revelations" from God, are now given to men—

if the scripture is any testimony of what should be given to men; we can adduce it. Jeremiah in speaking concerning the last days says, "I will reveal unto them the abundance of peace and truth." Isaiah says upon the same subject "I will restore their judges as at the first; and their counsellors as at the beginning," and if this is ever done there will unquestionably be some, *special revelations from God*; for if any one like Moses or Aaron comes they will have special revelations; but it will be woe to the people that have them, or believe in them; if they belong to the First Regular Baptist Church, for they would immediately bring them before their tribunal, and excommunicate them for heresy.

Heresy 3rd. Believing "that godly men are now endowed with the gift of prophecy."

Enoch, Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Jeremiah, Hosea, Habbakkuk, Malachi; and a host of others, in the Old Testament, prophesied and foretold future events; and Jesus, Peter, Paul, John, James, Jude, Phillip's daughters, and almost whole churches in the New Testament, prophesied and foretold future events; and they all must certainly have been charged with the crime of heresy, if God has not changed; according to the opinions of the Baptist Church, which we are told is truly orthodox. And Joel in speaking concerning our day, says, "it shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh; your old men shall dream dreams; your young men shall see visions; and upon my servants, and handmaids, I will pour out of my spirit, and they shall prophesy."—Now unless it can be made to appear that we have taken a tremendous leap from the last days, to the first days, we shall have men like Joseph, dreaming dreams; men like Isaiah, and Daniel seeing visions; men like Jeremiah, Hosea, Peter, Paul, John and James; foretelling future events: in fact the spirit of the Lord will rest upon his servants, and handmaids, and they will prophesy; and there will be such a turning over among the regular Baptists as was never heard of before.

It must have been the case, that the antediluvians belonged to the First Regular Baptist Church; for they were unbelievers in prophecy, and in foretelling future events; the inhabitants of Sodom, and Gomorrah, must have belonged to the same order; for they did not believe in these things; the Pharisees also, for they cast out Jesus for being a prophet; and when he was blindfolded, smote him, and tauntingly said, "prophesy who smote thee;" in fact the *Regular Baptist Church* is spoken of by Paul; he says

that "the time will come when men will not endure *sound doctrine*; but after their own lusts they will heap unto themselves teachers, who will turn away their ears from the truth, and they will be turned unto fables,"—that they "will have a form of godliness but *deny the power*;" and our Savior says, that "they will cast you out of their synagogues; and the time will come, when he that killeth you will think he doeth God service." The first Regular Baptist Church have fulfilled the first part of this; and some of the orthodox in Missouri, the second; so that Br. Wm. Seichrist need not be disappointed. The thing is spoken of by the prophets; and Deacon Beck, and Deacon Benson; and the board at which he was tried, have acted in the spirit of their calling—have excommunicated him for heresies that were considered dangerous, in every age, by the same church; that the church have acted upon true orthodox principles: and that he has been dealt with as Peter, John, and Paul, and as all other heretics have been dealt with, by the First Regular Baptist Church in all ages.

From the Baltimore Clipper.

MORMONS, OR LATTER DAY SAINTS

"This sect has excited considerable attention through the Union, in consequence of various publications by Bennett and others who had belonged to the society, in which the members were charged with blasphemy, immorality and other offences. It is not to be wondered at that opinions, formed upon such representations, should have been entirely adverse to the Mormons. We acknowledge that we looked upon them as a mixture of interested and heartless knaves and deluded enthusiasts. The perusal of the Mormon paper lately published in this city confirmed us in this opinion; but on Tuesday evening last we attended the Lecture or Sermon delivered by Mr. Winchester, a professor and preacher of the Mormon faith. He opened the services with a prayer, unexceptionable in language and spirit, and such as might well have been delivered from any pulpit in the city. He then commenced his discourse, in which he took occasion to give a brief outline of the Mormon faith. He said that they had been charged with substituting the Book of Mormon for the Bible: this was not so; it was considered only as an historical account of a people, communicated, (we think we understood him to say) supernaturally—it neither added to nor subtracted from the Bible, which the Mormons fully recognized and believed in. He said that he had nothing to disguise as to his religious principles, but on the contrary desired

to make them generally known that they might be correctly judged of. The Mormons were Christians in belief, and looked for the second Advent of Christ—when he shall come, surrounded by the angels of Heaven to dwell in person upon the earth—that he will be met by the spirits of those who are justified, and by the saints who may then dwell on earth—that the earth shall be then purified by fire so as to be made a fit residence for the heavenly host during the term of the Millennium, which will at that time commence—that the signs which are to precede that event are now transpiring, and that, although he did not pretend to determine the precise period of the Millennium, he believed that it was at hand, &c. He quoted various passages from scripture to sustain his opinions—and thought the creation of the heavens and the earth in six days and the hallowing of the seventh as a day of rest, indicated that at the termination of six thousand years, the Sabbath or Millennium of a thousand years shall commence.

He spoke of the various publications of Bennett and others, and of the prejudices which they had necessarily excited—that the Mormons were charged with sanctioning a community of wives and of goods, with polygamy, and various other enormities, not one word of which was true. He had belonged to the society almost from its origin, and had always seen vice discountenanced as in other societies. Members retained their own property; were confined to one wife; and required to live morally and uprightly, and were subject to be expelled for misconduct. This was the case with Bennett, who had been expelled for his deviations from virtue. In building churches members contributed what they chose voluntarily, in money or labor, and there was no compulsion. The society is governed by rules accessible to all; some of which he read, and to which there could be no exception.

We understood Mr. Winchester to say, that he will endeavor in a few weeks, to deliver a regular course of lectures, explanatory of the belief of the Mormons, in which he will disguise nothing. However men may differ with him, he is evidently sincere in the faith he professes, and is entitled to be treated with respectful attention. Whatever may be the peculiar notions of the sect to which he is attached as to the time and manner of the fulfilment of certain prophecies—or, however erroneous may be the pretended origin of the Book of Mormon, yet, as the Bible is recognized as their guide of Faith, we do not think that the Mormons should be made objects either of ridicule or persecu-

tion. We confess that Mr. Winchester has changed our opinion of the sect; for we held them in contempt if not in abhorrence, from the representations we had read of them, whereas, if what Mr. Winchester states be true (and we have no reason to doubt him,) we can recognize them as professing Christians, tinged with peculiarities on particular points."

We are pleased to find that Elder Winchester is preaching in the city of Baltimore, as he is an intelligent, prudent, and faithful young man, and fully competent to teach the principles of eternal truth; and we are persuaded that if the editor of the "Baltimore Clipper," (who has spoken so honorably of him and his lecture) should hear him deliver a course of lectures, the force of those glorious truths which he will be able to advance, will produce a greater revolution in his mind than he has yet experienced, or anticipated, in regard to Mormonism; and will be the means of bringing many of the intelligent and respectable citizens of Baltimore to a knowledge of the truth, and to obey those glorious principles which God has revealed for the salvation of the human family.

We have lately perused a "Synopsis of the Holy Scriptures, and Concordance," published by Br. Winchester, and we must say that it does credit to its author. It is a neat little pocket edition of 256 pages. It contains copious extracts of the scriptures, on the most prominent articles of the faith of the Latter Day Saints, and an appendix containing an "Epitome of Ecclesiastical History," from our Savior's time until the present day.

We have been requested by President Hyrum Smith to insert this notice, and say with him that the work will be exceedingly useful to the Biblical Student; to the Elders of the Church of Jesus Christ of Latter Day Saints; to the church in general; and to all serious enquirers after truth.

MORMONISM.

We extract the following from The Daily Sun, published at Cincinnati; from which it would seem that Elder Adams is indefatigable in his exertions to promote the cause of truth. The reporter, however, has made a grand mistake in saying that Elder Adams stated that the Book of Mormon was a record of the lost ten tribes of Israel; he knows better. The Book of Mormon is a record of the descendants of Joseph, who left Jerusalem during the reign of Zedekiah, king of Judah. They of course were naturally connected with the ten tribes, but were only a few individuals of them, and not the lost ten tribes of Israel.

MORMONISM.—On Sunday evening last, Mr. Adams, a Mormon Elder, delivered a lecture at College Hall, to a crowded house. He proved that the Book of Mormon was a record of the lost ten tribes of Israel, and that it was spoken of by the prophet Isaiah, and that its appearance would be just before the rebuilding of Jerusalem, and in an age when creeds of all kinds deluged the earth, and when the priests had turned the gospel into a trap to make money by, entirely subverting the order and spirit of the gospel, which is spoken of by the prophets as a deep sleep, from which they are to be awakened by the new Book, the Book of Mormon, which will again renew the spirit of the gospel as preached by the disciples, introducing again the working of miracles, speaking in unknown tongues, revelations from God, and other wonderful knowledge and power supposed to have been taken from the earth for the last eighteen hundred years! He ridiculed with great severity, the creeds of the prevailing denominations of the day, intimated that their upholders were afraid to meet him in debate, claimed the utmost sanctity and holiness for the "Latter Day Saints," prayed for his congregation to be instructed in the ways of truth, gave newspaper editors and their reporters a slap in the mouth, and said that the self-constituted church authorities would not give up their holds of making money and a good living for the glorious truths of Mormonism without a struggle, pointed to the persecution of his people, and rejoiced exceedingly in the hope he entertained that the world would speedily be regenerated and the glorious truths of the gospel as preached by the Mormons spread to the remotest bounds of the earth.

Whatever this new doctrine may be, it is extremely pleasing to the world, and death to the constituted church creeds of every name but that of Mormon. It is destined to spread, for every man that takes it upon him to speak in its favor, is fully competent to make out his case. One is very much surprised to see with what facility they prove their doctrine from the holy scriptures. Mr. Adams remarked, that he did not care whether a man believed the Book of Mormon or not, so that he came forward with a broken heart, believing on the Lord Jesus Christ and in baptism for the remission of sins—let him come forth, and if God did not reveal to him the truths of the Book of Mormon, he need not believe it. Mr. Adams is expected to lecture in this city again on Sunday next."

There are a few editorial remarks in the above that are worthy of our notice. Mr. Curtis states that "whatever this new doctrine is it is ex-

remely pleasing to the world and death to the constituted church creeds of every name but that of Mormon." We think if Mr. Curtis had travelled with the Saints through their various persecutions he would not have thought the doctrine to be so extremely pleasing; his remarks however are not altogether inapplicable, for whenever truth is presented in its native simplicity to the understanding of man, it recommends itself to their consciences; it vibrates with those chords of honor and integrity that are cherished by every philanthropist and man of truth; and being of a pure and celestial nature, like the sun, it ever shines, and sheds its genial rays on all that comes within its reach; its luminous beams also "bring to light the hidden works of darkness;" and hence, as Mr. Curtis has very properly said, "it is death to the constituted church creeds of every name but that of Mormon." He thinks that "it is destined to spread; for every one that takes upon him to speak in its favor is fully competent to make out his case." But what is the reason? Is it because they are men of greater erudition, talent, learning, or experience, than other men? No! They are about the same kind of beings as the rest of mankind; why then are they so competent to make out their case? Mr. Curtis says, "one is very much surprised to see with what facility they prove their doctrines from the holy scriptures." This then is the secret; their being able to prove their doctrines from the Holy Scriptures, is the reason why they are "fully competent to make out their case;" this is the reason why Mormonism "is destined to spread;" and this is the reason why it is "death to the constituted church creeds of every name." The bible is presented in its native simplicity, and they either die a natural death, or are killed by the Mormons with the bible.

THE MORMONS.

ARLINGTON HOUSE, Oct. 16, 1842.

GEN. J. G. BENNETT—

SIR:—

Some time since, I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his, introducing to my "kind attention" a friend of his from the Holy City of Nauvoo. In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of a t,

good Mormons, as well as other good men.—Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done any thing to injure ex-Governor Boggs of Missouri. The Governor, no doubt, under strong feelings, may have thought and believed that Smith, had preconcerted the plan for his assassination; but there is no legal evidence whatever of that fact. None by which an unprejudiced jury would convict any man, yet to send this man into Missouri, under the present requisition, would be an act of great injustice, as his ruin would be certain. How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his Holiness the Pope; still the Church of England has lived, as well as all the other sects. Just so it will be with the Mormons. They may kill one Prophet, and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead.

One of their Elders said to me, when conversing on this subject, that they were like a mustard plant—"If you don't disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more." Undertake to convince them that they are wrong, and that Smith is an impostor, and the answer is, laying the hand on the heart—"I know in my own soul that it is true, and want no better evidence. I feel happy in my faith, and who should I be disturbed?" Now I cannot see but what this is the sentiment that governs all religiously disposed persons, their object being heaven and happiness, no matter what their church or their creed. They therefore cannot be put down while the constitution of the United States offers them protection, in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe

that all the really sincere Mormons would die sooner than abandon their faith and religion.

Gen. J. C. Bennett has stated that, to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet. Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will no doubt follow in an attempt to accomplish an object not in the end worth a button.

Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as, since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west they may set up an independent government, under which they can worship the Almighty as may suit their taste. Indeed I would recommend to the Prophet to pull up stakes and take possession of the Oregon territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet's friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favor on my own account to mortal man. While I despise the purse-proud man, I am proud to the proud man and humble to the humble, and, where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the Herald responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal minded men in this country who think as I do.

Neither the Mormon Prophet nor his people can add anything to my fortune or reputation. I expect nothing from them—they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the Governor and State of Illinois will act in like manner. It is true I was commissioned

in their legion, through the instrumentality of their enemy, General J. C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since. The Missouri persecution fixed my attention and commiseration on the people.

It must be recollected, too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this, certainly, is contrary to every thing like despotism.

I hope, therefore, and with great deference express that hope that Ex-Governor Boggs will withdraw his demand for the Prophet, and let these poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding.

Most respectfully, your humble servant,
 JAMES ARLINGTON BENNET,
 Counsellor at Law, &c.
[N. Y. Herald.]

CONFERENCE MINUTES.

At a general conference of the Church of Jesus Christ of Latter Day Saints, held at Sewell Street meeting house, Salem, Mass. commencing on Friday Sept. 9th 1842, agreeable to adjournment of a special conference of May 23. The meeting was called to order at half past two o'clock, P. M. and opened with prayer by Elder Maginn.

Elder W. Richards, of the Quorum of the Twelve, was unanimously called to the Chair, but on his requesting to decline the vote was rescinded, when Elder E. Snow was called to the chair, and Elder E. P. Maginn was chosen Secretary. The President then stated the object of the conference, and gave some useful instruction upon the propriety of the punctual attendance of the Saints at times of conference, &c., and as the session was not full in consequence of the inclemency of the weather, it was thought advisable that the business of the conference be laid over to Saturday.

Elder Richards followed upon the same subject at considerable length, showing the necessity of a union of effort and concentration of action, &c. It was then motioned and carried that the conference adjourn till Saturday at 10 o'clock, A. M.

Saturday morning, 10 o'clock, A. M. the conference convened and was opened with prayer by the President, when the different Quorums were presented and arranged in their respective order, as follows, viz:—Quorum of the Twelve, 1—High Priests, 2—Seventies, 2—

Elders, 13—Priests, 6—Teachers, 1—Deacons, 1.

It was then motioned and carried, that the conference receive reports from the different churches that constitute this conference, when brother John Bettis, (Clerk of Salem) represented the church at Salem to consist of 33, including 3 elders, 3 priests, 2 teachers, 1 deacon; 4 have removed by letter, 1 died, and 2 have been excluded.

Elder Sweet represented the Church at Northbridge, consisting of 36 members, including 2 Elders, 1 priest, and 1 teacher, in good standing.

Elder A. R. Tewksbury represented the church at Boston, consisting of 77 members, including 3 elders and 3 priests.

Elder Nathaniel Holmes represented the church at Georgetown, consisting of 33 members, including 4 elders and 2 priests, all in good standing but one; making an increase of twelve since last conference.

Elder William Hucains represented the church at New Bedford, consisting of 17 members, including 2 priests and 1 teacher, in good standing.

Elder Eames represented the church at Heliston, consisting of 12 members, including 1 elder; one added by baptism since last conference.

Elder E. P. Maginn represented the church at Peterboro, N. H. consisting of 109 members, 1 elder, 1 priest, 1 teacher, and 2 deacons, all in good standing; 1 excluded.

Also at Gilsum, consisting of 20 members, some have removed. Likewise at Lowell, Mass. consisting of 36 members and 2 priests; and stated that he was almost exhausted from excessive labors, having the charge of four or five large branches, all of which he had built up the past year. Stated that he was unable to represent the New Salem, Wendell, and Leveret, branches, as he had not found time to visit them since last conference, and appealed to the conference in strong terms for assistance.

Elder Snow stated that there were three members and one elder at Medway; also, three at Medfield, not organized.

Elder Robert Dixon gave an account of his labors, which called forth some very appropriate remarks from Elder Richards and other elders upon the impropriety of elders travelling from one end of the country to the other, excite an interest, and report that they could hardly leave the people, such was their desire to hear the Gospel, without their remaining to fulfil the call.

It was then motioned and carried that the conference take a recess till 2 o'clock.

Conference met at 2 o'clock, and was opened with prayer by Elder Sweet, when it was motioned and carried that the conference hear from different elders relative to their prospects and labors, their proficiency in the work, &c.

The President then called upon the Priests to give an account of their labors, when the priests of the different branches, by the spirit of prophecy and revelation called the following persons to the priesthood, viz:—Cyril E. Brown of Northbridge, John Hardy of Boston, Elders—John R. Teague, Boston, and Lyman Holmiston, Salem, Priests—John Gray, Salem, John A. Eaton, Boston, Deacons, and Francis Fletcher, Lowell, Teacher. The candidates to the different offices were ordained under the hands of elders Richards and Snow.

On Sunday, four were added by baptism, by Elder Maginn. The conference adjourned *sine die*.

E. SNOW, President.

E. P. MAGINN, Secretary.

NOTICE.

We have lately seen a pamphlet, written, and published by James C. Brewster; purporting to be one of the lost books of Eedras; and to be written by the gift and power of God. We consider it a perfect humbug, and should not have noticed it, had it not been assiduously circulated, in several branches of the church.

This said Brewster is a minor; but has professed for several years to have the gift of seeing and looking through or into a stone; and has thought that he has discovered money hid in the ground in Kirtland, Ohio. His father and some of our weak brethren, who perhaps have had some confidence in the ridiculous stories that are propagated concerning Joseph Smith, about money digging, have assisted him in his foolish plans, for which they were dealt with by the church. They were at that time suspended, and would have been cut off from the church if they had not promised to desist from their ridiculous and pernicious ways. Since which time the family removed to Springfield, in this state; and contrary to their engagement have been seeing, and writing, and prophesying, &c. for which they have been dealt with by the Springfield church. The father of the boy has very frequently requested an ordination; but has been as frequently denied the privilege, as not being considered a proper person to hold the priesthood.

We have written the above for the information of the brethren, and lest there should be any so weak minded as to believe in it, we insert the following from the Book of Doctrine and Covenants,

“But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr. for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church.”

“And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that satan deceiveth him: for behold these things have not been appointed unto him: neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.”

NOTICE.

There was a book printed at my office, a short time since, written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in such an unmeaning rignurole of nonsense, folly, and trash.

JOSEPH SMITH.

TO SUBSCRIBERS.

We would say to our friends that owing to the recent arrangements that have been made in regard to the transfer of the printing establishment into our hands, we have had to labor under a temporary disadvantage, owing to the stock of paper having been run out. Mr. Joseph Smith had made arrangements for a supply previous to the winter setting in: the contracting parties however disappointed him, and we have been under the necessity, owing to the extreme severity of the weather, to send a team a distance of 250 miles, the water communication having been shut up.

The disappointment has delayed this paper, and will the next unavoidably on our part.—We hope that a recurrence of such a circumstance will not take place again.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 3.]

CITY OF NAUVOO, ILL. DEC. 15, 1842.

[Whole No. 63

The very able and learned article on 'Habeas Corpus,' written by Justin Butterfield, United States' Attorney, for the District of Illinois, is worthy of attention. He shows, in a very lucid manner, what our right and privileges are, pertaining to that subject, and fully sustains the proceedings and views of the City Council, and the Municipal Court; it is sustained by the usages of all enlightened Courts, and accords with the opinion of every intelligent man,—the opinions of Ex-Governor Boggs, Gov. Reynolds, of Mo., and Gov. Carlin, to the contrary notwithstanding.

LETTER TO SIDNEY RIGDON, ESQ.

Chicago, Oct. 20th 1842.

SIDNEY RIGDON, ESQ:—

, Dear Sir: In answer to your favors of the 17th inst. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri, upon the Governor of this State, for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested, for the purpose of being surrendered I had no doubt; but the Supreme Court of this State would discharge him upon Habeas Corpus,—subsequent examination has confirmed me in that opinion. I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the Governor of Missouri, is accompanied by an affidavit of Ex-Governor Boggs, stating in substance, that on the 6th day of May last he was shot while sitting in his house, with intent to kill, and as he verily believes, the act was committed by O. P. Rockwell, and that Joseph Smith was accessory to the crime before its commission, and that he has fled from justice; that it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed, but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since: he could not, therefore, have fled from that State since the commission of the said crime.

The right on the part of the Governor of Missouri to demand Smith, and the duty on the part of the Governor of this State to deliver him up: if they exist; are given and imposed by that clause of the Constitution of the United States, which declares that a person charged in any State with Treason, Felony, or other crime who shall flee from justice and be found

in another State; shall on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime.'

It is unnecessary to refer to the act of Congress in relation to the delivery up of fugitives from justice, as Congress has just so much power and *no more* than is expressly given by the said clause in the Constitution—the Constitution is the best exponent of itself—what persons then can be surrendered up by the Governor of one State to the Governor of another? First, He must be a person charged with Treason, Felony, or other crime; it is sufficient if he be charged with the commission of crime, either by indictment found or by affidavit. Second, 'He must be a person who shall flee from justice and be found in another State.' It is not sufficient to satisfy this branch of the Constitution, that he should be 'charged' with having fled from justice, unless he has actually fled from the State where the offence was committed to another State, the Governor of this State has no jurisdiction over his person and cannot deliver him up. When Mr. Smith is brought up on a Habeas Corpus, he will have a right, under the 3rd Sec of our Habeas Corpus Act, to introduce testimony and shew that the 'process upon which he is arrested was obtained by false pretence,' that it is untrue, that he fled from the State of Missouri, to evade being brought to justice there, for the crime of which he is charged, he will have the right to place himself upon the platform of the Constitution of the United States, and say I am a citizen of the State of Illinois; I have not fled from the State of Missouri or from the 'justice' of that State, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from that State is false, and I am not, therefore, subject under the Constitution of the United States to be delivered up to that State for trial.

You say in your letter to me that you doubt whether on a Habeas Corpus the Court would have a right to try the question whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer that upon a Habeas Corpus the Court would be bound to try the question whether Smith fled from justice from Missouri to this State; the affidavit of Mr. Boggs is not conclusive on this point—it may be rebutted—unless Smith is a person who has fled from justice to

is not subject to be delivered up,—under the express provisions of our own Habeas Corpus Act, he has a right to show that the affidavit is false and that the order for his arrest was obtained by false pretenses. Again, the affidavit on its face was not sufficient to authorise the arrest of Smith, it is evasive and deceptive—it does not show that he fled from the State of Missouri to evade justice for the commission of the crime of which he is charged by Gov. Boggs.

Robert G. Williams, in the year 1835, was indicted in the State of Alabama for attempting to incite rebellion and insurrection in that State; he was demanded by the Gov. of that State, of the Gov. of New York, and the requisition stated that he had FLED FROM JUSTICE:—the Governor of the State of New York (Marcy) took notice that the said Williams was a citizen of the State of New York, and had not fled from justice from Alabama, and on THAT GROUND ALONE refused to surrender him up. This was a stronger case than that of Smith's, as an INDICTMENT HAD BEEN FOUND. Gov. Marcy puts his refusal upon the express ground that by the Constitution of the United States the Governor of one State had no right to demand, nor the Governor of another State a right to surrender up one of his citizens unless he had fled from justice; and it was the right and the duty of the Governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender. I have the book containing all the proceedings in this case of Williams: there are several other cases equally in point, and they all proceed upon the ground that the Governor of a State has no jurisdiction over the body of a citizen to arrest and surrender him up to a foreign State unless he is a fugitive from that State, unless he has fled from that State to evade justice, or in other words to evade being tried for the offence with which he is charged. In a despotic form of Government the sovereign power is the will of the Monarch who can act in every instance as may suit his pleasure; but can the Governor of one of our States, of his own mere will, without any authority from the Constitution, or the Legislative power of the State, arrest and deliver up to a foreign Government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of Habeas Corpus is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty, and if he is in custody by process from a competent power he is entitled to his discharge when the jurisdiction has been executed.

The Governor of this State has no power or jurisdiction over the person of a citizen of this State to arrest and cause him to be delivered up and transported to another State, except the power expressly given to him by the Constitution of the United States, and what is that power? it only authorises the Governor of one State to surrender up a fugitive from justice to return him back to the State from whence he has fled. First, The person to be surrendered up must be a fugitive from the State to which it is attempted to surrender him. Second, He must be a fugitive from justice; in other words he must have been in the State when and where the crime was committed and have fled from that State to evade being apprehended and tried for that crime. Third, Unless he is in fact such a fugitive from justice, the Governor has no power, by the laws or Constitution, to deliver him up. Fourth, If he is charged with being a fugitive from justice and the Governor cause him to be apprehended on that charge; he has a right to sue out a Habeas Corpus and when brought up on that writ he has the undoubted right of showing that the Governor has no Constitutional power to deliver him up to another State; that he has not 'fled from justice into this State,' and is not such a person as the Constitution authorises the Governor to deliver up, and that it would be an excess of jurisdiction on the part of the Governor to deliver him up. The question to be examined into upon the return of the Habeas Corpus would be a mere question of locality, the question would be, was Smith in this State or not at the time the crime was committed in Missouri? If he was in this State at that time, then he could not be a fugitive from justice, from Missouri, in the sense of the Constitution, and the Governor would have no power to deliver him up.

The argument that because Gov. Boggs has made affidavit that Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that upon the return of a Habeas Corpus, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this State are not held on quite so feeble a tenure, nor does the Constitution authorise the Governor to transport the citizens of this State upon a mere 'charge' made by a citizen of another State; such is not the reading of the Constitution; that instrument only authorises the delivery up of such persons 'who shall flee,' upon the demand of the Executive authority of the State from which they 'fled'—here must have been a 'flight' in fact and in deed from the State where

the offence was committed or the Governor has no jurisdiction to 'deliver up.' If the charge of having 'fled' is made, and the Governor acting in *pais* is attempting to deliver up upon that charge, the person attempted to be made the victim has a clear undoubted constitutional right, by means of a writ of Habeas Corpus, to test its truth before a judicial tribunal of the country, and if the charge is proven to be false, the Governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty before he has undergone the penalty of the transportation to a foreign country, upon the mere charge of an interested or partial witness.

The power of the Executive of a State to surrender up a citizen to be transported to a foreign State for trial; is a most tremendous power which might be greatly abused, were it not limited by Constitutional checks, and the citizen secured against its despotic exercise by the writ of Habeas Corpus. In the case of Williams, the Governor of New York, in his reply to the Governor of Alabama, says, 'What occurs daily in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused, and, if demanded, he must be delivered up, should your exposition of the Constitution be sanctioned. Under these circumstances his condition would be perilous indeed; dragged from his home, far removed from friends; borne down by the weight of imputed guilt, and unable, probably to obtain the evidence by which he might vindicate his innocence; if appearances were against him he could scarcely hope to escape unmerited condemnation.'

The American Colonists regarded the exercise of this power, as an act of revolting tyranny, and assigned it in the declaration of Independence, as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be thus oppressively used should be resorted to with the greatest caution. When its exercise is invoked it is not sufficient that the case may apparently come within the letter of the Constitution; it is the duty of the Executive, before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution. It may be pleasing as well as instructive to look into the proceedings of the Executive of our sister State, and witness, that by faithfully administering the law in relation to the delivery up of fugitives from justice, according to its spirit and meaning they

have saved at least two of the citizens of Illinois from becoming victims to its abuse. In the year 1839 the Governor of the State of New York was presented with the copy of an indictment by a grand jury in the city of New York against John & Nathan Aldritch, for fraud in obtaining goods by false pretences, and was requested to make a requisition upon the Governor of Illinois, to surrender them up as fugitives from justice. Now here was a case which came exactly within the letter of the Law of Congress, in relation to fugitives from justice. An indictment *had been found* charging them with having committed a crime. But did the Governor of New York make the 'requisition?' No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

The following is an extract of Mr. Spencer's opinion upon the case:

"The Constitutional provision under which requisitions may be made by the Governor of one State upon the Governor of another, was a substitute for the principle recognized by the law of Nations, by which one sovereign is bound to deliver to another, fugitives who have committed certain offences. These offences are of the deepest grade of criminality, and robbers, murderers, and incendiaries, are those enumerated, as proper to be surrendered. Following the analogy thus suggested, the provision in our Constitution, it would seem, should be construed to embrace similar cases only, except, perhaps, those offences which arise from an abuse of the same Constitutional provision—that provision must be guarded with the utmost care or it will become intolerable.

"I do not think the circumstances of the case before me are of such grave import, or the offence itself of such high grade as to justify the requisition desired. The power given by the Constitution ought not to be cheapened, nor applied to trifling offences, nor indeed to any that was not originally contemplated."

For the reasons stated in Mr. Spencer's opinion the Governor of New York refused to make the requisition upon the Governor of Illinois. The case certainly came within the letter of the law; but not within its spirit and meaning,—so with the affidavit of Gov. Boggs, when he swears that Smith had fled from justice, it may come within the letter of the Constitution; but does it come within its spirit and meaning? does it show that Smith was in Missouri at the time of the commission of the crime and that he fled from that State to evade being brought to justice for that crime? or does it refer to the

flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature. Lord Campbell, formerly Attorney General of England, in a recent debate in Parliament upon the subject of the Creole, made the following remarks: 'To show how cautious States should be in making such concessions one to the other reciprocally, he would mention a case that occurred when he was Attorney General. A treaty had been agreed upon between the State of New York and the province of Canada, by which the Government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom Grand Juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master, at New York, and had got to Canada. To facilitate his escape, he rode a horse of his master's for a part of the way; but turned him back on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that as they could not claim him under the treaty; they therefore had a bill of indictment against him before a New York Grand Jury for stealing the horse, though it was clear the *animus furandi* was wanting. The Grand Jury, however, found a true bill against him for the felony, and he was claimed under the treaty. The Governor, under such circumstances, refused to give him up until he had consulted the Government in England. He (Lord Campbell) was consulted and gave it as his opinion that the man ought not to be given up, as the true bill where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between States.'

It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State, for trial. The Governor has, undoubtedly, been misled by the evasive affidavit which accompanied the requisition. I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question that he was in this State, and not in Missouri, at the time the crime, with which he is charged, was committed, and, upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest. If he should refuse so to do, I am clearly of the opinion that upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully your obedient servant,
JUSTIN BUTTERFIELD.

CONFERENCE MINUTES.

Olive Green, Oct. 17, 1842.

The Sunbury branch of the Church of Jesus Christ of Latter Day Saints, met in conference at the house of brother Festus Sprague, Elder John P. Green, was called to the chair, elders Alexander Badlam and Henry Kempton as clerks, by the request of elder Lyman Wight, vote unanimous. Prayer was offered up by brother J. P. Green, who made known the object of the conference, and the mission of the elders abroad, at this time; calling on the saints to step forth and obey the commandments of the Lord, by building the Temple, and the Nauvoo House, which would be done by the gathering of the saints, and the tithings and consecrations of the Lord's people.

Elder Wight then arose to instruct the saints concerning their present situation, showing that brotherly love and kindness should exist among us, which would make us that we could not bear to hear of the sufferings of our brethren, and not be willing to share with them in their sufferings, as well as in prosperity, and shew our love by putting forth the helping hand; he told the brethren plainly that all excuses were in vain, and if the saints would go forth to the place appointed, and talk no more of staying behind, to help the travelling elders as they pass through, there will be no danger but the elders will be well supplied; it being the duty of the churches to lay hold with their might in assisting in the great and glorious work of building up the city of Nauvoo. Plainly setting forth without hypocrisy or deception, saying to the brethren, if you are disposed to keep the commandments of God, you will consider no sacrifice too great, when you see what your brethren have passed through; for if you expect to reign with them in glory, you must expect to participate with them here; for it should be remembered that all the persecution that has been suffered has been in consequence of the scattered situation of the church, which has made some of them an easy prey to the adversary of all souls. He further stated that the gathering was necessary for the building of the houses—for the relief of the poor—and salvation of the church; and he set forth the principle of economy in it so plain that it could not be misunderstood; and also declared that there was no other man who could have devised such a scheme of economy, for both the rich and the poor, but Joseph Smith, who is our prophet and seer. Brother Wight declared himself able and willing to prove the character of Joseph Smith to be more meek, more humble, chaste and virtuous—better qualified to fill his mission,

which is to usher in the fullness of all dispensations, and gather the house of Israel, than any prophet from Moses to Malachi. He also challenged the world to bring on their champion and he was ready to meet him.

The expression of the conference was then called with regard to their having entire confidence and fellowship in Joseph Smith, as a prophet and seer, which was manifested by uplifted hands, without one dissenting voice.— We find the brethren here perfectly sound in the faith, and are willing to do all they can.— Some have manifested their faith by their works, and have contributed for the houses in such things as the brethren in Nauvoo want, such as clothing, shoes, &c. which will be sent on by brother Henry Kempton soon; and as soon as they can dispose of their property they will do every thing that can be desired, both in buying Nauvoo stock, and for the Temple.

Tuesday evening, met at elder H. Kempton's, and ordained four elders. This branch consists of forty one members, including five elders, two priests, and one teacher. Here brother Green left us, and went through Huron county; he arrived at Kirtland Tuesday morning, 25th Oct. and we arrived the same day. The day that brother Green left us we went ten miles, to the house of Mr. Smith, a man who had made no profession of religion of any kind, who obtained the house of the New Lights, in that place, for preaching: we held a meeting, and stopped with him through the night. In the morning he proposed to let brother Wight take his grist and saw mill apparatus which consists of an engine of thirty horse power, boilers, and two run of burrs, four feet each, of a superior quality, of which he gives one half for delivering on the bank of the Mississippi, at Nauvoo. The property is considered worth not less than two thousand five hundred dollars. When there a committee was appointed, of the last mentioned branch, to either build or buy a boat sufficient to carry the mill and about one hundred persons, who will all be ready to start from that place by the first of May next. Mr. Smith then said if he should die before we returned, he requested that the mill should not only be taken, but his family also; for it was his desire that they should be raised among a christian people, and not among heathen; and they were as anxious to go as he was to have them go.— His oldest daughter said that she had always wanted to go to Nauvoo ever since she had heard there was a Nauvoo. We then made on our way to New Portage, where we found about fifteen brethren and sisters; here we preached to them on Sunday; they are calculating on

going up in the spring. From there we went on through Franklin, where we found a small branch, built up by elders Shurtleff and Eldredge; these are talking of going up soon.— From this we came on to Kirtland: here brother J. P. Green informed us that while he was absent from us, passing through Huron county, he stopped at a temperance house, where, after making himself known, he was politely invited to preach on Sunday, in the Presbyterian meeting house; which circumstance proved to be one of the anomalies of this generation; he preached on Saturday night to a few persons—the minister, Mr. White, was present. On Sabbath morning at an early hour the house was crowded with people. Mr. White wished to know what course he should pursue, and then stated what he desired, which was to hear what was the faith of the Mormons, and wherein they differed from the popular sects of the day.— Brother Green assented to his proposition: he then arose and presented to the congregation the object, and called for an expression of the people to know if they would hear him, Mr. White, in his ordinary way, or hear the stranger; upon which a unanimous vote was given for the stranger, who then presented unto them the scriptures of the Old and New Testament as being full of prophets, prophesying, and revelations to be fulfilled in the last days, which are the days of this generation, and proposed to show from the scriptures that these things will be literally fulfilled, and then read the 11th chapter of Isaiah, showing by it that the Lord established his kingdom upon the earth when the root of Jesse stood for an ensign for the people in his day, at Jerusalem; also showing that God would at another distinct period, and at another day, set his hand to restore the kingdom unto Israel; and in that day God would set up an ensign to the nations, which ensign should accomplish the great and glorious work of restoration promised unto the house of Israel. Elder Green showed the difference between the two ensigns so plain, that no person need be mistaken or blend them together—searching the prophets from Moses to John the Revelator; showing in a very clear and satisfactory light, that something like unto the Book of Mormon, and the Church of Jesus Christ of Latter Day Saints, must certainly come forth, or the prophets must fail. He then bore the testimony of the Lord unto them that God had now set his hand to accomplish the same, and had called Joseph Smith to be a Prophet and Seer unto this generation; and warned all men both professors and non professors to search the scriptures with the prayer of faith; to hold fast all

the good that they had got; assuring them that there would be false christs, false prophets, and teachers, who would bring in damnable heresies, and showed them that no man need be deceived, as God would impart of his spirit unto all who would receive it. Elder Green also told them that he condemned no man—neither did he sit in judgment on any man: but manifested that charity unto them that is always becoming in a servant of the Most High, in order that all men may be left without excuse, and that it may never be said that good is evil spoken of, by the elders in Israel. We left the people with very serious and favorable impressions; having destroyed much prejudice by the light which was reflected.

Kirtland, Oct. 26, 1842.

This evening brother Green preached in the Temple, from the 12th chapter of Revelations, more particularly on the subject of accusing the brethren, to a very attentive congregation; he recommended that the brethren should never be found accusing one another, but to cast out the accuser and thrust him down, and live in peace and union, and enjoy the spirit of God. He also preached a funeral sermon on Sunday afternoon, to a large number of persons, and set forth the doctrine of the resurrection—the reign of Christ on the earth—and the beauty of becoming obedient to the gospel: as neither the deceased nor the mourners had yet become obedient. Brother Green also spoke at intervals, bore testimony, and counselled with the chairman throughout the conference, approving in all cases the proceedings of effecting a union, assisted in the ordinance of baptizing, ordaining, confirming, blessing children, &c.

We shall not be willing to return, as the Lord said to Lyman and Parley, to return not without one hundred; but we shall not be willing to return short of what Joseph said on the stand—with our thousands and tens of thousands.—With grist mills, saw mills, carding machines, factories, foundries, merchandize, cattle, sheep, and horses; and in short, the fulness of the Gentiles. There never has been the time when the gospel could be preached with the same case and influence as at the present time.

LYMAN WIGHT.

ALEXANDER BADLAM, Clerk.

Kirtland, October 23, 1842.

A meeting was held this day, in the house of the Lord. Brother Lyman Wight having commenced the subject of what it required to save an individual, and having addressed the people on the principles of faith, repentance, and baptism for the remission of sins, the two evenings

previous, he again resumed the subject and read the 13th chapter of 1st Corinthians. The doctrines of the saints were held up to view in so positive, plain, and convincing a manner that all the congregation seemed not only well satisfied but very much astonished at the things which they had heard. Only about seventy five were present; but in the afternoon one hundred and fifty persons came into the Temple with cheerful countenances, while elder Wight, by the power of the spirit of God launched forth into a boundless theme of intelligence, while the doctrines of charity, baptism for the dead, and responsibility of connections were so clearly taught that no one could be misguided by his remarks. At the close of the meeting an appointment was given out for baptizing the next morning at 7 o'clock, in the waters of Shagrin River.

At the appointed time a great number of persons assembled, not only to witness this very delightful and soul reviving spectacle of humble obedience to the ordinance of baptism, but to become partakers in the joys which flow from cheerful obedience to the commandment of God. The sight was sublime and affecting; to behold both old and young flocking together and pressing forward to the liquid stream, so celebrated as a place of baptism by the Latter Day Saints. After this service was concluded the whole congregation repaired to the Temple, where from five to seven hundred persons were soon assembled, to hear the instructions of elder Wight, which were in strict accordance with the propositions he had previously made; in which the doctrines of baptism, charity, &c. were set forth in so clear and plain a manner that every heart was made glad. In the evening the church again met and were instructed by brother Wight, after which the brethren, one after another arose, and so great were the manifestations of the spirit to the congregation, and so clear the evidence and testimony to every soul, that it seemed almost impossible to bring the meeting to a close without curtailing many in the privilege of bringing in a testimony concerning the blessings received by complying with the requirements of heaven; and by giving heed to the instructions of those whom God had sent to this meeting. In consequence of the uncommon degree of intelligence and power manifested it was more like these meetings enjoyed in times past, in the house of the Lord, than any since the church removed to the west. The next morning we again went to the water and many more came forward, some of whom were not baptised before; after this we went again to the Temple, where the conference sat

agreeable to previous appointment, Oct. 31, 1842. Elder Lyman Wight was called to the chair; elders John Morton and A. Badlam, clerks of the conference. Elder Wight arose and instructed the church concerning the manner of dealing one with another; showing the brethren the great impropriety of attempting to set in judgment upon each other; but rather cast the mantle of charity over, and extend the hand of friendship to all. Conference then adjourned until two o'clock in the afternoon.

Brother Wight spoke concerning the organization of the church in this place, and gave it as his opinion that it would not be necessary to organize as a stake, but remain for further instructions from President Joseph Smith, as a branch; to which the church cheerfully agreed unanimously. Accordingly Lester Brooks was chosen president, elders John Youngs, and Hiram Kellogg counselors, John Morton clerk of the church, and Thomas Burdick bishop, as before, with the right to choose his own counselors. It was then by a unanimous voice agreed upon, that this branch shall hold intercourse and communion with brother Joseph Smith, from time to time, as circumstances may require. The vote was then called to know how many present were willing to acknowledge President Joseph Smith as a prophet, revealer, and seer, when there was not one dissenting voice; all agreed to it cheerfully, with cheerful hearts and noble souls, (thanks be to God for brotherly kindness.) Twenty eight elders were then ordained, and the conference adjourned until the next day at 10 o'clock.

It being the first day of November, elder Wight then read the third chapter of 2d Corinthians, after which he set forth the difference between the letter and the spirit, showing that the Jews as well as this generation wore a veil of darkness over their faces and hearts; but their minds were blinded, for until this day remaineth the same veil untaken away, in the reading of the Old Testament; which veil is done away in Christ; consequently all who embrace the gospel of Jesus Christ, "with open face, behold as in a glass the glory of the Lord; and are changed into the same image, from glory to glory;" and being possessed of this blessing will no doubt be willing to admit of modern revelations. The conference adjourned at five o'clock, until the sixth day of April next.

Through the scene of this conference two hundred and three persons were baptised, and thirty elders ordained; eighteen children blessed; bread and wine administered to between two and three hundred, in full fellowship. We

are now holding meetings every night, and shall do so as long as there is from three to ten coming forward a day, which is now the case. The people are preparing to come from Painesville, Cleveland, Chardon, and all the regions of country round about. We have no reason to doubt but that a great work will be done here, if the brethren in Nauveo give us their prayers; for the brethren here truly give you theirs; for they are truly with you both heart and hand, in all things, and there will be much done here for both houses. Some who had entirely relaxed their intentions to do any thing, have concluded to go as high as a hundred dollars; and others would willingly give all they have if required. One woman, who at the commencement of the conference declared herself good enough without re-baptism, has now come forward before the close and says that she would go to the Rocky Mountains if Joseph said so; and in fine, we are now in the midst of glory, and glorious times, and care not if it never ends. Amen, and amen.

LYMAN WIGHT,
JOHN P. GREEN.

ALEXANDER BADLAM, Clerk.

Attest—D. H. BRYANT.

HISTORY OF JOSEPH SMITH.

Continued.

Amongst the many present at this meeting was one Emily Coburn sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting, came to labor with her, but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house, and go with him to her father's, who lived at a distance of at least ten miles off; for this purpose he had recourse to stratagem, he told her that one of her brothers was waiting at a certain place, wishful to have her go home with him, he succeeded thus to get her a little distance from the house when, seeing that her brother was not in waiting for her, she refused to go any further with him, upon which he got hold of her by the arm to force her along; but her sister, was soon with them; the two women were too many for him and he was forced to sneak off without his errand, after all his labor and ingenuity. Nothing daunted however he went to her father, represented to him something or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was

over, on the above named Sunday evening, he immediately served upon her and carried her off to her father's residence, by open violence, against her will. All his labor was in vain however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed, a member of the "Church of Jesus Christ of Latter-Day Saints."

However, early on Monday morning we were on the alert, and before our enemies were aware we had repaired the dam, and proceeded to baptize, when the following thirteen persons were baptized under the hands of Oliver Cowdery, viz: Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight jr., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight (where we had retired to) raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father that they were kept from laying violent hands upon us, and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person; of setting the country in an uproar by preaching the Book of Mormon, &c. &c. The constable informed me (soon after I had been arrested) that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the waggon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the

whip and drove me out of their reach. Whilst driving along pretty quickly, one of the waggon wheels came off, which left us, once more, very nearly surrounded by them, as they had come on, in close pursuit, however we managed to get the wheel on again and, again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being, in an upper room of a tavern, and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that he would fight for me, and defend me as far as in his power.

On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time, my friend, Joseph Knight, had repaired to two of his neighbors viz: James Davidson and John Reid Esqrs., (respectable farmers; men renowned for their integrity, and well versed in the laws of their country,) and retained them on my behalf during my trial. At length the trial commenced amidst a multitude of spectators who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous, that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stool (of whom I have made mention, as having worked for him some time) and examined to the following effect. Q. Did not the prisoner Joseph Smith have a horse of you? Ans. Yes. Q. Did not he go to you and tell you, that an angel had appeared unto him, and authorised him to get the horse from you? Ans. No, he told me no such story. Q. Well; how had he the horse of you? Ans. He bought him of me, as another man would do. Q. Have you had your pay? Ans. That is not your business.— The question being again put, the witness replied, "I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith Jr., and know him to be an honest man; and if he wishes I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up, and examined. Q. Has not the prisoner, Joseph Smith Jr. had a yoke of oxen of you?

Ans. Yes. Q. Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them? Ans. No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.

After a few more such attempts, the court was detained for a time, in order that two young women (daughters to Mr. Stool) with whom I had at times kept company; might be sent for, in order, if possible to elicit something from them which might be made a pretext against me. The young ladies arrived and were severally examined, touching my character, and conduct in general but particularly as to my behavior towards them both in public and private, when they both bore such testimony in my favor, as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broom county were brought forward; but these, my lawyers wouldn't here admit of against me, in consequence of which, my persecutors managed to detain the court, until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me, at the very moment in which I had been acquitted by this court.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, DECEMBER 15, 1842.

REMARKS ON CHARTERED RIGHTS.

It will be seen by the inaugural address of Gov. Ford, that our city charters are considered objectionable, by his excellency, on many accounts; but particularly on account of the 'powers granted.' He states that the people of the State have become aroused on the subject and anxiously desire that those charters should be modified, so as to give the inhabitants of the city of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens? The House of Representatives have taken up the subject and many of the Honorable members feel very desirous to take from us our chartered rights. We insert the whole of the particulars pertaining to this discussion as published in the Sangamo Journal of Dec. 15.

Now it does and always has appeared strange to us that such a feverish excitement and such a continuous dogged jealousy should exist on the minds of community pertaining to us as a people; and more particularly that such feelings

should be cherished by honorable members; and that opportunities should be sought to misrepresent us, and to speak evil of our religion, in the Senate chamber, and in the Legislative hall.

If indeed we as a people do possess peculiar, exclusive privileges; if we have violently, or fraudulently taken from any men their rights; if we have refused to be subject to any legal enactments; if we have transcended the bounds of our chartered privileges; or violated the Constitution of the State, or that of the United States; we refuse not to be dealt with legally, fairly, and constitutionally: but if we have broken no law, and have kept within the limits of our chartered rights, and those rights are not exclusive; we throw ourselves under the banner of our great republic; we stand proudly erect, and proclaim ourselves American citizens; we claim the rights of the freemen of Columbia; we rest under the shade of our glorious Constitution; the broad folds of which we trust, will secure us from the power of religious bigots, and fanatics; the hand of persecution, and the power of tyranny and despotism.

His Excellency seems to think that our charters are objectionable on many accounts; but particularly on account of the powers granted. What the many things are that are objectionable we are at a loss to know, as we have never observed them in the city charter; nor have honorable members who have discussed this subject, informed us of them; we have heard a great deal said about exclusive rights, and extraordinary powers; but we have never yet been shown where those powers exist; and unless we have more light thrown upon the subject than has yet been made manifest, we must remain ignorant. Our city Charter grants us the privilege of electing our own Mayor, City Council, Aldermen, Marshall and Constables; of creating all offices and making all laws that shall be considered for the benefit, well being, peace and happiness of the city of Nauvoo, 'not repugnant to the Constitution of the United States or of this State.'

Is there any thing objectionable in this? any powers that a duly advised Senator, or Legislator, would deprecate? or that a philanthropist, or republican would not subscribe to? We have, too, our charter for the Nauvoo Legion, University, and Agricultural Society.

As it regards the first of these, we say that it is equipped, officered, and organized, in a manner that not only does credit to the city of Nauvoo, but to the State of Illinois; and is acknowledged by all who have seen its numbers, uniform and discipline, and witnessed its evolutions, to be one of the most efficient military bodies in

this State; have they transcended their power, been negligent in their duties, or violated the law? They have not. We ask then, would it be wise? would it be politic? would it be consonant with the feelings of enlightened republicans? and more especially of the intelligent citizens of Illinois, to trample under foot this mantle of protection; this shield of defence; and sacrifice at the shrine of religious bigotry, party spirit, and idle rumor, a band of patriots, who have voluntarily proffered their services to their country, at their country's call? rather let us imitate their example; then should we have a military force that would bid defiance to all aggressors; whose banners would float proudly, and triumphantly throughout the land; and whose prowess and military power, would become a proverb throughout the Union. Their voluntary action, the proficiency that they have made in military tactics, if found among other citizens, than the Mormons, would be lauded to the skies; they would be hailed as patriots; as highminded philanthropists, and as honorable men; but because they are found in Nauvoo, shall narrow bigotry, and religious persecution (without evidence) brand them as designing persons and traitors to their country? No! says our Constitution; No! says the Constitution of the United States; No! reiterates every patriot and republican! for at such conduct the Goddess of Liberty would weep; and of such proceedings even the monarchs of Europe would be ashamed.

Concerning our charters for a University and an Agricultural and Manufacturing Society; we presume that there are not any of the intelligent inhabitants of the State of Illinois who would upon mature deliberation, wish for such a thing as their repeal. The first has a tendency to refine the mind, enlarge the intellect, and promote learning, literature and science; while the second has a tendency to increase our resources, improve our agriculture, encourage home manufacture, and be a source of wealth, not only to Nauvoo, but to the surrounding country, and to the State. Is there any thing objectionable in this? or would it be consonant with the highminded, the energetic, and the intelligent citizens of Illinois to proscribe learning, science, trade and agriculture?

But we are very gravely told that the people of the State have become aroused, and anxiously desire that those charters should be repealed, or modified; and one of the honorable members, Mr. Hicks, is so zealous to fulfill the wishes of his constituents, that he wishes them annulled, root and branch, immediately; without reference, without testimony, without examination,

without evidence, and in the absence of any positive knowledge of whether they were right or wrong: as if we were on the eve of some fearful event, thought that 'the House could not be better employed *now* than in voting these charters all down.' And what is the reason assigned by honorable members for this unprecedented course of conduct? That the interests of the community require it, and that it is the wish of their constituents to have this business despatched immediately; that they may have ample evidence that they are doing their duty.

With all deference, however, to the opinions of his Excellency, and that of honorable members, who have spoken on this subject; we would beg leave to differ with them in relation to the views that are entertained by the citizens of this State generally, and particularly by the intelligent portion of them.

That a prejudice exists in certain sections of the country, where they have no means of attaining information concerning us and our proceedings; but through the false statements, the vile abuse, and the published detraction and slander (principally of a religious nature,) that is found in the columns of the Sangamo Journal, the Quincy Whig, and other publications, of a similar kind, we are free to admit; but that this feeling is general; that it arises from any extraordinary powers that we possess, or from an abuse of our chartered privileges, we think cannot be sustained; and we trust that there will be found a respectable majority of honorable members, within the walls of the Legislative hall that will sustain the liberal and enlightened views of the Hon Mr. McClelland, that he was in favor of giving the Mormons *equal rights*. He was satisfied that they had been persecuted; that great efforts had been made to get up an excitement against them; and that they had as much right to protect on as any other sect. He did not believe that the charter of Nauvoo contained any *greater powers* than had been granted to other cities.

"The people of Illinois," feel highly exasperated at us, and desire a repeal of our charter!!! it cannot be possible; what have we done to them that they should desire it? At a time when the interests of the State have been declining;—when in consequence of foolish, and wild legislative enactments the State has been overwhelmed in debt, so that there seems to be no alternative left, but that of a dishonorable repudiation;—at a time when many of the citizens have left the State in consequence of a burthensome taxation;—at a time when our banks have become insolvent, and our credit

destroyed, when our wisest men have stood confounded, and have not known what method to adopt to save the State from ruin. While all hearts have fainted the Mormons have been pouring in a flood of emigration, which is unprecedented in the history of this State; and with that emigration a proportionate increase of wealth;—they have built up a city which bids fair soon, to be the largest city in the west. They have converted a desolate waste into fields and gardens; they have enhanced the value of property, for many miles around Nauvoo, tenfold; they have created a market that takes in a great portion of the surplus produce, that is raised within thirty and forty miles of Nauvoo; and in the city of Nauvoo alone (which three years ago was a barren waste) their city and county tax amounts to upwards of four thousand dollars, (as per last assessment;) they have commenced some splendid buildings, that in point of magnitude, architectural design, elegant workmanship, and splendid appearance, will rival or outvie any buildings in the west, and will be an ornament to the State of Illinois; and they have also raised a large independent military body which does honor to the State, and is one of its strongest defences; they are making arrangements to manufacture pottery that will equal the finest porcelain ware; that now have to be imported from England, at an enormous expense; and have it in contemplation to manufacture iron, and also cotton, silk, and woolen goods: and is this an injury to the citizens of Illinois? The Mormons have also maintained as good morals, and there have been as few delinquencies among them, as among the same number of people in this, or any other State in the Union.—Can it be possible then that “*the people of Illinois*” should desire to proscribe our privileges? We believe not. The Mormons as Mr. Mc Clerand states “have been persecuted,” and political demagogues, religious bigots, and partisan papers, have fanned the flame, and made dishonorable use of religious prejudice for political effect; but do these men call themselves, “*the people of Illinois*.” Will that honorable body of men composing the Legislative Assembly be governed by such illiberal views; or will the respectable and enlightened portion of the inhabitants of this State subscribe to such narrow contracted, bigoted, and antirepublican views? God forbid! we believe they will not.

The following from the Chicago Democrat sustains us in our remarks, pertaining to slander and persecution:

JOSEPH SMITH.

“We do not pick up a single newspaper but

has nothing to say about this distinguished sectarian. One locates him here and another there. One says he is doing this evil thing and another that. When, in fact, they *know nothing about him*. We are in the regular receipt of the Nauvoo papers, one of which, religious, the Times & Seasons, is edited by him; and, all through the excitement, he has been at Nauvoo diligently attending to his own business. Ours is a political paper and it shall favor no religious sect at all, but shall deal with all fairly. Now what good does all this *lying and abuse* about the Mormon prophet do? A joke at his expense or any one else’s can be appreciated and passed over. But, at the present time, the matter is carried too far and, so far as our foreign press (he might also have added with propriety some of the presses of this State) is concerned, the Mormons are a *belied and persecuted sect*. Joseph Smith has as good a right to set up a creed as Mahommed, Luther, Calvin, King Henry the VIII., Wesley, Campbell, or Parson Aikin. His doctrines will go for what they are worth and no more. Abuse never injured a cause nor did slander ever make a man’s friends the less in the end. Give Joseph Smith his due. Tell the truth about him and there stop. He asks no more, nor should any one else.”

It is however stated by a honorable member (Mr. Johnson) that Jo. (Joseph) Smith, the Mormon prophet, has used this charter to arrest himself from the civil authorities of the State, by causing himself to be brought before the Municipal Court of Nauvoo; and upon a trial of some sort discharged; and thus vauntingly set at defiance, the civil authorities of this State. And that he has openly traduced, and vilified the Governor of Missouri, and Ex-Governor Carlin, and set at defiance our institutions there can be as little doubt? In regard to the latter statement, we should have been pleased if the honorable member had referred us to the time, circumstances, or documents, concerning Joseph Smith’s setting at defiance our institutions, and vilifying the Governor: as we have no knowledge of the thing ourselves, and should *very much* “doubt it.” But supposing it was true; what has that to do with our charter; if he has defied the institutions of the State, or vilified the Governor; let him be dealt with according to law; let him suffer for his own crimes;—he is not the inhabitants of the city of Nauvoo; he is but one individual in it: thus we are told that one individual, out of about ten thousand, has done something wrong; and forsooth the whole community must be destroyed, body and bones. Oh shame where is thy blush! If we were to judge any judiciary,

any corporation, body politic, or legislative assembly by this rule, we should not find one but that would be destroyed throughout the length and breadth of this vast republic.

In regard to the charge of Mr. Smith's being brought before the Municipal Court, and of his being tried, and dismissed by them; the statement is incorrect. Mr. Smith was not brought before that tribunal at all. It is true that the Municipal Court issued a writ of Habeas Corpus (according to the salutary, and wise provisions made in the charter) but the sheriff was unwilling to give the prisoners up, until he had first obtained legal advice; while he was absent Mr. Smith disappeared. Because he was not forthcoming, are the citizens of Nauvoo to be blamed? did they resist the civil authorities, or retard, or hinder their search for that gentleman? They did not. They considered the writ to be illegal; and knew that the whole was a religious persecution; but despite of all this, they did not resist the civil authorities.—Mr. William Law who is City Councilor, and General in the Nauvoo Legion, told the sheriff in the presence of a promiscuous company that he might have free access to search anywhere that he thought proper, that he might take with him a sufficient number to facilitate the search, and that he would pledge his honor, that he would not, and should not be injured. Was he injured, we again ask? no. What then have the citizens of Nauvoo done in this particular? Echo answers what!

In regard to the policy of his taking the steps he did, is another question, and not connected with our citizens generally; but we should think, that at that time of feverish excitement when illegal claims had been made by the State of Missouri, and the Governor of this State had endorsed those claims; when rumor, with her ten thousand tongues, was busy circulating detraction, and falsehood; the press teeming with vituperative abuse and falsehood, and the public mind excited to the highest pitch; we think that perhaps he took the wisest course; and our opinion is sustained by that of many intelligent men. That those claims were illegal and the course pursued by Governor Carlin wrong, is very fully shown in an able, learned, and lucid article, written by Justin Butterfield, the U. S. Attorney for the district of Illinois, and may be found in the last number of the Wasp published Dec. 17th.

He states that Governor Reynolds of Missouri had no right to make such a requisition, upon the mere oath of Ex-Governor Boggs, and that the Governor of this State had no right to give him up; we quote the following.

Dear Sir: In answer to your favours of the 17th inst. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri, upon the Governor of this State, for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested, for the purpose of being surrendered I had no doubt but the Supreme Court of this State would discharge him upon Habeas Corpus.—subsequent examination has confirmed me in that opinion. I understand from your letter, and from the statement of facts made to me by Mr Warren, that the requisition of the Governor of Missouri, is accompanied by an affidavit of Ex Governor Boggs, stating in substance, that on the 6th day of May last he was shot while sitting in his house, with intent to kill, and as he verily believes, the act was committed by O. P. Rockwell, and that Joseph Smith was accessory to the crime before its commission, and that he has fled from justice; that it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since: he could not, therefore, have fled from that State since the commission of the said crime. * * * *

It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State, for trial. The Governor has, undoubtedly, been misled by the evasive affidavit which accompanied the requisition. I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question that he was in this State, and not in Missouri, at the time the crime, with which he is charged, was committed; and, upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest. If he should refuse so to do, I am clearly of the opinion that upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully your obedient servant,
JUSTIN BUTTERFIELD.

At that time when the Executive of two States, had either knowingly, and wantonly, or ignorantly, (we leave this for the public to judge) abused the power vested in their hands; and contrary to law, contrary to justice, and contrary to constitutional rights, were using the influence that their position gave them, to injure a free born American citizen; at a time

when public excitement was wound to the highest pitch; and mobs were threatening on every hand: if the Executive of these States had manifested such egregious ignorance in regard to that affair, he knew not but that their precedent, and influence, and the influence of religious prejudice might bias the minds of others, who might act in his case; but independent of this, ten chances to one but that he had been kidnapped by Missouri; and whether he had been given up by the judiciary of this State, or been kidnapped (both would have been illegal) it would have made no difference; he would have been in the hands of a people who could not administer justice to him; who have heretofore acted as a legalized mob; and who would no doubt have murdered him. Under these circumstances we think that he took the wisest course.

But independent of what is before mentioned, relative to our charters; we very much doubt the legality, constitutionality, and sound policy of taking them away. We have always been in the habit of looking upon charters as instruments of a most sacred, and binding nature, in which the maintenance, and adherence to, or departure from, the honor and dignity of a state, or nation was concerned; and that when once granted constitutionally, and without a repealing clause, or a reference to the time of their expiration, they could not be repealed, or altered, without tarnishing the escutcheon of the state, or nation; without the consent of both parties viz. the petitioners and the state, or nation.

We are led to these conclusions, both from the nature of the compact, and from the precedent and usages of legislative bodies; if we trace the formation of governments to the first organization of society, we shall realize the importance of one grand truth, which is found in the Declaration of Independence, and ought to be written in letters of gold; "that all mankind are born free and equal." In this situation nature placed mankind, and every man ruled his own house, made and administered his own laws, defended his own rights, and protected his own property; when governments were formed, conventions were held, and each man gave up his own individual rights to govern, for the general good of the whole community;—such a community was formed in America at the time of the Declaration of Independence. Having resisted the tyranny, and thrown off the yoke of the mother country; being no longer subject to their laws; they became individually responsible for their own acts; these individuals selected persons

from among themselves, in their several districts, to represent their interests; and thus the law-making department, or government, was empowered by the people to legislate for them, and the people promised to be governed by their enactments; subject however to the constitution, which had been sanctioned by the people; and which was their magna charta, their protection, and safeguard. Without entering into the particulars of the formation and organization of the United States, the history of which is familiar to all, we would remark, that by this constitution the representatives were bound:—beyond it they could not go;—and any acts that they might pass contrary to this would be illegal, and the people were not bound to receive them. This Constitution thus formed and sanctioned, making general provisions for the universal good of the whole community, among other things provided for the reception of new States into the Union, from its territories; or in other words, ceded up the right to govern, which had been vested in their hands, and allowed them to make their own laws, become free and independent, and to govern themselves; subject however to certain restrictions as expressed in the Constitution of the United States, for the general good. Thus the people of that State became as free and independent, in regard to their local affairs, as though the United States had not been formed; they are however bound by certain principles (which are acknowledged by all the States) of a general nature, to the confederation, for the mutual good of all the States of the Union.

Just such a State is Illinois; she petitioned for the right to govern herself, which petition was granted, and she became an independent State. It has been customary for these independent States, thus formed, as population has increased, and towns become populous, and the task become onerous for the Legislature to manage all their local affairs, to grant charters to different cities, and thus give up to those specific places, (what was ceded to them by the General Government.) The right to govern themselves in all local affairs; subject however to the restrictions of their charter, which is to them what the Constitution is to the State.

Now the United States never thought of taking from any of the separate States their Constitution, they were bound by every sense of justice, honor and integrity, to maintain the independence of the several States inviolate, and having ceded up the power to govern, could not take it back. The same principle will apply unto chartered rights granted unto cities, and we have yet to learn that any of the Uni-

ted States, or the mother country, having granted a city charter ever took it back. It will, we presume be left for the State of Illinois to launch forth into this new field of legislation, and accomplish this feat; which would be as disreputable as it is strange; which would stamp an eternal stain upon her escutcheon, and be an anomaly in the history of all free nations, and we presume in the world.

When the 'Magna Charter' was signed by King John of England, although much against his will, was that instrument ever rescinded, either by him or any succeeding monarch? It was not;—the subject never entered their councils.

There have many charters and grants been made by that country, to cities, boroughs, certain districts of country, and to individuals, many of which are foolish and obnoxious, but their rights have been held sacred and inviolate.

In New York the 'Manhattan company' petitioned the Legislature for a charter, granting them the privilege of watering the city, and in that charter there was an ambiguous clause pertaining to their surplus funds, which was unobserved by the legislators; but which, however, gave them a perpetual charter for a bank: their petition was heard; they commenced their banking operations, to the surprise of the legislators, who soon saw how they had been duped;—the subject of repeal was brought up before the house; but it could not be carried. The people were enraged, and the Legislature were called on a special session to investigate the subject of repeal; but they found that they could not honorably accomplish it, and all that they could do was to pass an act that no charter of a similar kind should again be granted.

Here then was a charter obtained through duplicity and guile, which the Legislative Assembly of New York found themselves bound to maintain inviolate; whilst our charter was obtained openly, honorably, and above board, and because there is a bare *supposition* without proof, that *one individual* has done something wrong, our charter must be taken away, the whole of the citizens injured, and our city laws and polity destroyed.

We might refer to the bad policy of such a step and its injury to the Government; the loss that would be sustained by companies, and individuals; the want of confidence that such a step would produce &c; but as our sheet is not large, we shall desist; and shall content ourselves, for the present, by saying that as such a step would be unprecedented in the annals of Legislative bodies; that as it would be contrary to sound policy; that as it would be dishonorable and un-

constitutional, and would be a great injury to private individuals, that as the State is at the present time, through absolute necessity, on the verge of repudiation; that they will not recklessly commit themselves by depriving a number of their fellow citizens of their chartered rights, and bring dishonor on the State, that might be avoided. We believe they will not.

For the Times and Seasons.

BROTHER TAYLOR:—

It has occurred to my mind that a few thoughts on the utility of a general diffusion of science, would not be uninteresting to the readers of the 'Times and Seasons.' The following is therefore respectfully submitted for your consideration.

Science, in its extended import is a development and collection of *facts*, and their comparison with each other, or the comparing of things as they exist in nature.

True science is a discovery of the secret, immutable and eternal laws, by which the universe is governed; and when practically applied, sets in motion the mighty wheels of useful engines, with all the various machinery which genius has invented, or art contrived.—It ameliorates the condition of man, by extending the means of *intellectual, moral, social, and domestic* happiness.

The greatest discoveries in science, have not been made by the most powerful intellects under extraordinary circumstances; but by the concentrated efforts of ordinary minds under favorable circumstances. As the concentrated solar rays will ignite when brought to a focus through a common lens.

A spectacle-maker's boy led to the discovery of the telescope. The discovery of a fountain player, that water could rise only to thirty-two feet in the tube of a forcing engine, led Galileo, to calculate the gravity of the air.

Archimedes by observation discovered the process of determining the specific gravity of bodies while in the act of bathing.

Newton's attention was directed to the law of gravitation by the falling of an apple upon his head. On being asked how he discovered the true system of the universe, he replied, 'by continually thinking about it. If I have done the world any service' (continued he) 'it has been by *industry, and patient thought.*'

The saints being of choice intellects, selected from the great mass of mankind, with free and independent minds, determined to *think* and *know* for themselves, are well situated by an attentive observation of the phenomena and laws of nature, (the laws of motion, mechanics, &c.)

to discover and demonstrate new truths. And in this way may excel in science and the arts, by turning every thing to profit in agriculture and machinery, as well as in religion, and morality.

If the world in confusion and under mental bondage have made valuable acquisitions, what may not the saints do? Situated as they are, with a man at their head, who can detect error, and fully appreciate philosophical truth, 'even by the spirit of truth, which will guide into all truth.'

May they not, by every man improving his own talent, by industry and perseverance, become the most prosperous, happy, and intelligent people upon the earth?

For the number, and value of scientific truths made known, will be in proportion to the number of *active minds* engaged.

Thus, while the surrounding nations are *con- vulted* and '*perplexed*,' for the want of a circulating medium; we, by making *capital* of genius and intellect, may dwell in civil peace and harmony.

H. TATE.

Newoo, Illinois, Dec. 15th 1842.

EXTRACT OF A LETTER FROM
F. M. HIGBEE.

Newoo, Dec. 25th 1842.

Editor of the Times and Seasons:

DEAR SIR:—Please publish the following extracts from a letter received from Francis M. Higbee, written to his parents, in answer to a letter written to him by them, upon the subject of two letters purporting to be written by him to J. C. Bennett and published in his book, entitled the "History of the Saints."

Respectfully yours, as ever,

ELIAS HIGBEE.

Cary's Academy, Pleasant Hill, Nov. 28, 1842.

DEAR FATHER AND MOTHER:—I received your letter to-day, under date of Nov. 13th which contained astonishing news to me indeed; and equally as painful as strange, and that is the fact of Bennett's book containing two letters from me, as such a thing has no foundation in truth. He has not got a scratch on earth, nor never did he have, with my name subscribed by my own hand, except the affidavit that fell into his hands.

But as for any other document, or paper of any description, sort, or size, with my name to it, he has not got it from me; nor from any one authorized to give it, for as such no one ever possessed the power of executing from me, either directly or indirectly. And if he has published any thing over my signature, or name, it is forged, and I forever detest and disclaim

any such thing. I have been solicited both by letter, and in person, to come out with such a lingo as Bennett, and others have done and attempted in days gone by. My assistance has loudly been called for in such a scheme, or adventure, and in one instance since I left home I have had what some might consider (were they disposed to be dishonest) a great offer or proposition made me, if I would assist in the management, and bringing into existence, a newly modeled concern against the church; that is a corrected and revised story fresh from the mint. *But God forbid*, as long as he gives me health, and strength, and vigor of mind, I scorn the idea. * * * * *

I have never had any feelings against the church, or people; with the exception of a very few. * * * * *

I have always respected, and revered, the work or faith and shall always continue so to do. * * * * *

I want you to understand that I have no feelings against Joseph: I have fully satisfied myself that he has been called of God, to do a great, and mighty, work in the earth, and let it suffice to say I am fully satisfied with him.—All our former difficulties (if such they might be called) were forever effectually settled before I left. Bennett has by his artful cunning, or low cunning, sought to bring them into existence, but I hope without effect: for I should much regret any such thing. * * *

Bennett has been the instigator probably of more real trouble and misery than any other man we have ever met with, or ever shall find in this world. Vain man! would it not have been better for *him* if he had had a millstone tied about his neck, and then been cast into the sea? For there is hope of a tree if it be cut down that the tender branches will spring up again; but there is no hope of him. He has lain himself down and is already wasting away, like the morning dew before the sun in the meridian splendor and in the glory of his power. * * * * *

Yours as ever,
FRANCIS M. HIGBEE.

It would seem that Bennett has been making pretty free use of people's names; we published a short time since from a brother of Francis M. Higbee, a letter stating that he had written two letters, over his signature, which he stated was a forgery, and unauthorised by him.

CONFERENCE MINUTES.

The liberty branch of the Church of Jesus Christ of Latter Day Saints, met in conference at liberty school house, Cotton township

Switzerland county, Indiana, on Saturday Oct. 15th 1842, according to previous appointment. The meeting was called to order by elder Samuel Hewitt, when elder John Bair was called to the chair, and elder Samuel Hewitt appointed to act as clerk.

Being duly organized the conference was opened by singing, and prayer by J. M. Grant. The business brought before the conference was then disposed of to the entire satisfaction of all present, and the officers of the branch were chosen without a dissenting vote. The greatest union and harmony prevailed, and all things were done decently and in order, as becometh saints.

After several addresses by elders Grant and Bair, the clerk represented the condition of the branch as follows: thirty five members, exclusive of officers; six have removed to the west since our conference in May last, and twenty have been added; a number more are believing, but are still halting between two opinions, whether it is best to serve God or Baal. There is grounds to hope that some of them will make a wise choice and choose that good part which shall not be taken from them.

The following resolutions were unanimously adopted:

Resolved, That elders J. M. and J. Grant receive a vote of thanks of this conference for their labors among us for the last two weeks.

Resolved, That elder John Bair receive a letter of commendation for his labors in this branch during the past summer.

Resolved, That an abridged copy of the minutes of this conference be forwarded to the editor of the Times and Seasons for publication.

Resolved, That this conference adjourn to meet at the same place, on the third Saturday of April next.

For the Times and Seasons.
APOSTROPHE TO DEATH.

BY MOSS E. R. SNOW.

What art thou, Death?—I've seen thy visage
and
Have heard thy sound—the deep, low, murmur-
ring sound
That rises on thy tread!

Thy land is called
A land of shadows; and thy path, a path
Of blind contingence gloominess and fear—
Thy form, comprising all that's terrible;
For all the terrors that have cross'd the earth,
Or crept into its lowest depths, have been
Associated with the thoughts of Death!
The tales of old bear record of thy deeds,
For thou hast been in every rank and grade—
In every circumstance—in every place
A visitor. Unceremoniously
Thou'st strode into the mansions of the great,
And rous'd a strain of agonizing grief

Above the rich, embroidered carpetings
That decorate the splendid citadels
Where pomp and fashion reign: where bolts
and bars

To each intruding form; all but thyself,
Preclude admittance: Thou hast added oft
To the abode of wretched poverty
A larger, deeper draught of wretchedness!
The rich and poor, the little and the great
Have shar'd thy bitterness—have seen thy hand!
But thou art chang'd—the terror of thy looks—
The darkness that encompass'd thee, is gone;
There is no frightfulness about thee now
Intelligence, the everlasting lamp
Of truth, of truth eternal, lighted from
The world on high, has pou'd its brilliant flame
Abroad, to scatter darkness and to chase
The horrors that attended thy approach!
And thou art chang'd—for since the glorious
light

Of revelation shone upon thy path
Thou seem'st no more a hideous monster,
arous'd

With jav'line, arrows, shafts, and iron barbs,
To fix in everlasting hopelessness
The noblest prospect and the purest hope.
Beyond thy presence and beyond thy reach—
Beyond the precincts of thy dread domain—
Beyond the mansions where in silence lie
The scattered relics of thy ghastly power—
High on eternity's projecting coast—
A glorious beacon rears its lofty disk,
And the bright beams of immortality
By revelation's bold reflection giv'n,
Have fall'n upon thee and roll'd back the shades
Which superstition, ignorance and doubt
Had heap'd like ocean's mountain-waves upon
Thy lone, unsocial, hourly-trodden path.
Hope, the bright luminary of the heart,
Is coursing round thee, and her orbit's breadth
Extends beyond the utmost of thy shades
And points her radius to celestial spheres.
The mask that hung in troubled folds around
Thy pulseless bosom, has been torn aside—
Seen as thou art, by inspiration's light,
Thou hast no look the righteous need to fear,
With all thy ghastliness—amid the grief
Thy presence brings. I hear a thrilling tone
Of music, sweet as seraph notes that ride
Upon the balmy breath of summer eve.
Art thou a tyrant, holding the black reins
Of destiny that binds the future course
Of man's existence? No: thou art, O Death!
A haggard porter, charg'd to wait before
The Grave, life's portal to the worlds on high.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 4.]

CITY OF NAUVOO, ILL. JAN. 2, 1842.

[Whole No. 64

CORRESPONDENCE.

Boston, Oct. 21, 1842.

MY DEAR SIR—

On the confidence of an old acquaintance, and kindly intercourse, I have long wished to address a friendly line to you; for I am sure you have not forgotten the pleasant though brief interviews which we enjoyed at Middlefield. Since I saw you there a great change has taken place, as I have been led to believe, in your religious views; and a corresponding one in your relations and circumstances.— Still I trust that you have not forgotten the claims of friendship and acquaintance. I need not tell you how much I became interested in your family, so young and so full of promise, nor of the strong confidence which I reposed in your piety and conscientious regard for the will of God. I would not allow myself to believe that you would profess what you did not sincerely believe, nor that you would believe without good reasons; still the change in your views excited in me no little surprise. I have therefore been desirous to receive from yourself an account of your views, and the reasons of your change. I am also desirous to obtain from one in whom I can confide—one who is acquainted with the facts, and one who is not prejudiced against it at the outset, some account of the faith which you have embraced; of the personal character, doctrines, claims, and influence of him who is called the leader—I mean Joseph Smith. Does he claim to be inspired? Is he a man of prayer? a man of pure life? a man of peace? Where is he now? Does he appear at the head of his troops as a military commander? What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere? How many inhabitants has the city of Nauvoo? What is their condition? occupations, and general character? What are the dimensions of the Temple, now in a course of erection? Do the Mormons suffer much persecution? If so, from whom? Are the children instructed in learning and religion? It would give me pleasure to learn, also, how you are employed? whether your family are with you; and also your present views of truth and duty, and in what respects they differ from the views which you formerly entertained.

Excuse the number and minuteness of these enquiries. I take an interest in all that affects the welfare of my fellow men, and especially

in what is so important as their religious views and hopes. I am aware that the people, and the views which you have adopted as your own, are peculiarly liable to misrepresentation; but from you I may expect something more impartial. Now if you do not find the task too great a tax on your time, I should be much gratified in receiving as full and as speedy an answer to the queries above proposed, with any other information in your possession, as may be convenient to yourself.

It may be gratifying to you to learn that a powerful revival of religion has been enjoyed in Middlefield, within a few weeks past, an account of which Mr. Bestor, the present pastor has sent to me for publication in the *Christian Watchman*, a copy of which I send you. I visited the town in the summer and found your old friends well. I also attended a minister's meeting at Br. Bestor's, and enjoyed a very pleasant interview. Several of the brethren spoke of you in terms of kindness. My best wishes attend you. Present my regards to Mrs. Spencer, and believe me very truly yours,

W— C—.

P. S. You will understand that I ask for information, for my private benefit and satisfaction. I do not ask for any thing to be published unless you see fit to give it for that purpose. I wish you to write as to an old friend.

LETTER OF ORSON SPENCER.

Nauvoo, November 17, 1842.

MY DEAR SIR—

I received yours of the 21st ultimo about a week since, but many engagements have prevented a more early reply. Your enquiries were very interesting and important, and I only regret that I have not more time and room to answer them as their importance and minuteness demand. I am not at all surprised that my old friends should wonder at my change of views. Even to this day, it is marvellous in my own eyes how I should be separated from my brethren to this (Mormon) faith. I greatly desire to see my Baptist brethren face to face, that I may tell them all things pertaining to my views and this work. But at present the care of my wife and six children with the labors of a civil office forbids this privilege. A sheet of paper is a poor conductor of a marvellous and controverted system of theology. But receive this sheet as containing only some broken hints upon which I hope to am-

plify in some better manner hereafter. You have expressed confidence in my former conscientious regard for the will of God. I thank you for this, because the virtues of many good men have been disallowed upon some supposed forfeiture of public esteem. I thank God that you and many of the churches where I once labored, are more liberal.

You, more than common men, know that it is in accordance with all past history, that men's true characters suffer imprisonment, scourging, and death, as soon as they become innovators or seceders from long established and venerated systems. Many have suffered martyrdom for literary, and also religious improvements, to whom after ages have done better justice. "Which of the prophets have not your fathers persecuted, and slain them which told before of the coming of the just One?"—It was the misfortune of many of the former prophets that they were raised up at a period of the world when, apostacy and corruption rendered their efforts indispensable: although such efforts proved unacceptable to those who were in fault. Ancient prophets, you know, did not merely reiterate what their predecessors had taught, but often spoke hidden wisdom, even things that had been kept secret for many generations; because the spirit by which they were moved had knowledge of all truth, and could disclose and reveal as it seemed wisdom in God. The spirits that were disobedient while once the long-suffering of God waited in the days of Noah, doubtless despised the prophet that taught a universal deluge.

But Noah had a special revelation of a deluge, although the religious people of his day counted him an enthusiast. The revelation given to Moses to *gather* an oppressed people to a particular place, was equally one side of and out of the usual course of former revelations.—John came to the literal followers of Abraham and Moses; but he escaped not persecution and death, because he breathed an uncharitable and exclusive spirit towards the existing sects of the day; still he was a revelator and seer approved of God.

And is it a thing incredible with you brother, that before the great Sabbatic era, world's rest or millennium, God should raise up a prophet to prepare the people for that event, and the second coming of Jesus Christ? Would it be disagreeable to those who love the unity of Saints, or improbable or unscriptural to expect such a prophet to be possessed with the key of knowledge or endowed like Peter with the *stone* of revelation. If the many hundred religious sects of this age should hereafter harmo-

nize into one faith and brotherhood without the aid of special revelations, it would constitute an unparalleled phenomenon. Should they become a bride fit to receive Jesus Christ at his coming, it could not be according to Paul's gospel. For six thousand years, apostles and prophets have constituted an essential part of the spiritual edifice in which God dwells.—Paul says it is by them the church is perfected and brought to unity of faith.

I know that you and I have been taught from our childhood, that the church can be perfected without prophets: but where I ask is the first scripture to support this view.

As you kindly say, I have always been accustomed to offer a reason for my faith. But be assured I was confounded and made dumb when asked why I taught another gospel than what Paul did; why I taught that revelation was ended when Paul did not; or why I taught that prophets were not needed when no inspired teacher ever taught such a doctrine.—Error may become venerable by age, and respectable for the number of its votaries, but neither age nor popularity can ever make it truth. You give me credit for a conscientious regard for the will of God. It was this that gave me the victory where many others I fear are vanquished. The spirit of God wrought mightily in me commending the ancient gospel to my conscience. I contemplated it with peaceful serenity and joy in believing. Visions and dreams began to illuminate occasionally my slumbering moments. But when I allowed my selfish propensities to speak, I cursed Mormonism in my heart, and regretted being in possession of as much light and knowledge as had flowed into my mind from that source.—When I preached or conversed according to my best convictions peace reigned in my heart, and truth enlarged my understanding: conviction and reverence for the truth at such times seemed to reign in the hearts of those that heard me; at times however, some were ready to gnash their teeth, for the truth that they would not receive and could not resist.

I counted the cost to myself and family of embracing such views, until I could read it like the child his alphabet, either upward or downward. The expense I viewed through unavoidable tears both in public and private, by night and by day: I said however, the Lord He is God, I can, I will embrace the truth.

When I considered the weakness of the human mind and its liability to be deceived, I examined and held converse with the most able opposers to Mormonism, in a meek and teachable spirit. But the ease with which many wear-

ing a high profession of piety, turned aside the force of palpable truth, or leaned on tradition for inextricable difficulties, that they could not solve into harmony with their professions, was very far from dissuading me from my new views. What could I do? Truth had taken possession of my mind; plain, simple, Bible truth. It might be asked if I could not expel it from my door: yes I *could* do it; but how would that harmonize with a sincere profession to preach and practise the truth by way of example for others? It was a crisis I never shall, I never can forget. I remember it as an exodus from parents, kindred, denomination and temporal support. Has any one ever passed such a crisis, they will say at least, be careful of Br. Spencer's character and feelings.

Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error; when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to excise from all these hung over me with perpendicular exactness. Then, then, brother I cried unto the Lord to strengthen me to pass through the scene with his approbation.

While I was enquiring, to know what the Lord would have me to do, many brethren of different denominations warned and exhorted me faithfully: but their warnings consisted very much in a lively exhibition of evils to be endured if I persisted, or in other words, they appealed to my selfish nature; but I knew too well that truth should not be abandoned through the force of such appeals, however eloquently urged. Some with whom I conversed, gave glowing descriptions of the obnoxious character of Joseph Smith, and of the contradictory and unscriptural jargon of the Book of Mormon, but it was their misfortune usually, to be deplorably ignorant of the true characters of either.

Of the truth of this statement many instances might be furnished, if the limits of my sheet would allow. My own solicitude to know the character of Mr. Smith in order to judge of the doctrines propagated by him, was not so great as that of some others. My aversion to the worship of man is both educational and religious; but I said holdly concerning Mr. Smith, that whoever had arranged and harmonized such a system of irresistible truth has borne good fruit. Some suggested that it would be wisdom to make a personal acquaintance with Mr. Smith previous to embracing his doctrines; but to me the obligation to receive the truths of heaven seemed absolute, whatever might be the character of Mr. Smith.

I read diligently the Book of Mormon from

beginning to end, in close connection with the comments of Origen Bachelor, Laroy Sunderland, and Dr. Hurlburt, together with newspapers and some private letters obtained from the surviving friends of Mr. Spaulding, the supposed author of that Book. I arose from its perusal with a strong conviction on my mind that its pages were graced with the pen of inspiration. I was surprised that so little fault could be found with a book of such magnitude, treating as it did of such diversified subjects, through a period of so many generations. It appeared to me that no enemy to truth or godliness would ever take the least interest in publishing the contents of such a book; such appeared to me to be its godly bearing, sound morality and harmony with ancient scriptures, that the enemy of all righteousness might as well proclaim the dissolution of his own kingdom, as to spread the contents of such a volume among men: and from that time to this, every effort made by its enemies to demolish, has only shown how invincible a fortress defends it. If no greater breach can be made upon it than has hitherto been made by those who have attacked it with the greatest animosity and diligence, its overthrow may be considered a forlorn hope. On this subject I only ask the friends of pure religion to read the Book of Mormon with the same unprejudiced, prayerful and teachable spirit that they would recommend unbelievers in the ancient scriptures to read those sacred records. I have not spoken of the external evidence of the truth of the Book of Mormon, which is now worthy of much consideration; but the internal evidence I think will satisfy every honest mind.

As you enquire after the reasons that operated to change my mind to the present faith, I only remark that Stevens' Travels had some influence, as an external evidence of the truth of the Book of Mormon.

My present view after which you also enquire is that, the evidence both internal and external have been multiplied—it may have caused surprise and wonder to many of my respected and distinguished friends in New England how I could ever renounce a respectable standing in the churches and in the ministry to adhere to a people so odious in every one's mouth and so revolting to every one's natural liking. The answer in part is this: As soon as I discovered an identity in the doctrines of the Latter-Day Saints and the Ancient Saints, I enquired whether the treatment bestowed upon each was also similar: I immediately began to dig deep to find the foundation and cornerstone of the true church, I looked narrowly at

the demeanor and character of those who surrounded the Ancient Saints. The result of my observation seemed to be that even Jesus Christ had many objectionable points of character to those who observed him: those who were reputedly most conversant with Abraham, Moses, and other prophets of the Lord, pronounce him unfit for the respect and confidence of a pious community: and why did such men find so many objectionable points in the character and conduct of Jesus Christ? For substantially the same reasons that men of high intelligence and devotion find fault with Joseph Smith and his doctrines. Those who bore down with heavy opposition to Jesus Christ were honorable men, whose genealogy took in the worthiest ancestry: they were the orthodox expositors of revealed truth. Those who now oppose Joseph Smith, (a person ordained and sent forth by Jesus Christ,) occupy the same high and respectable standing, and manifest a similar bearing towards the reputed impostor of the present day. The ancient worthies were the repositories of learning, and so are the modern worthies. The ancients taught many things according to truth and godliness, and verily believed they were substantially right in faith and practice; this is also true of modern religious teachers.

But in reply to my own question, why the ancient religionists opposed Jesus Christ, I answer, in the first place they mistook his true character and conduct. In the second place they were palpably ignorant of the wisdom and godliness of many things in the character and conduct of Jesus Christ: they considered that there was absolutely a wide difference in the views and conduct of Jesus Christ and themselves. The same is true of many distinguished opposers to Mr. Smith: they consider that there is an irreconcilable difference between themselves and Mr. Smith; and Mr. Smith of course is in the wrong, and they are in the right. Now let us consider first, wherein the ancients mistook the character of Jesus Christ, and modern opposers to Mr. Smith do the same of him. The true character of Jesus Christ was very imperfectly known to those who opposed him in his own time. Many impostors that had preceded, had guarded the public mind against a repetition of further abuse. He was eyed with dark suspicion wherever he went; it may well be supposed that sage precaution against him was vehemently urged, lest through his great subtlety he might mislead even some that were respectable.

And what could he do to disabuse the public mind—prejudice and calumny outrun and pre-

pared a thorny reception for him in all places; and so thick and dark was the fog and cloud of misapprehension and falsehood that followed him, that dark suspicions and foul inferences would obtrude upon the minds even of the honest to weaken their convictions in his behalf, and shake their conclusions: the tale of calumny never lost in sharpness and effect by time nor distance. Those who had not the privilege of a personal acquaintance with Jesus, might be supposed to have no interest in favoring a personage, whose pretensions if countenanced would disturb their quietude, and impugn their motives, and threaten the prosperity of a system that they supposed as old as the days of Abraham, and teachings as orthodox as the sayings of Moses. But whatever was said or done by Jesus that could possibly be construed by prejudiced minds to his disadvantage, these things were heeded with readiness and published in the social circle and riveted by the butt of ridicule upon every mind; and those who loved a laugh at the expense of the innocent, could furnish stock for the purpose by retailing tales about the supposed impostor, that had their origin in misapprehension and falsehood. But they were well received and cheered by those who affected grave reverence for the Supreme Deity, while they could trample with scorn (unconsciously) upon the *brightness of his glory in the person of his Son*.

Now let me ask if the character and conduct of Mr. Smith, is not equally misunderstood by modern religionists—Mr. Smith only claims to be a prophet raised up to usher in the last dispensation; while Jesus Christ was more obnoxious in proportion to the superior magnitude of his claims as the Son of God. How difficult it is for persons in the present age, to form a correct estimate of the true character and views of Mr. Smith. The public mind is always forestalled concerning him. It is taken to be sound orthodoxy that there is no more need of prophets or revelations; the canon of scripture is full; consequently the man that will claim to be a prophet or revelator and seer, must be a base impostor and knave. With this educational prejudice sanctioned by the best men for a thousand years past, and riveted by solemn vows to abide in orthodoxy, they see as though they saw not, and hear as though they heard not. If excellent things are taught by Mr. Smith, it is considered by prejudiced minds as a good bait employed to cover a well-barbed hook; by many he is considered more detestable and dangerous, because say they, if he did not mix so much good with his system he would not be so dangerous and so likely to deceive. Again, can the people of this

country obtain a correct knowledge of the prophet through the religious prints. I apprehend they never will. Those who control the religious prints conceive they know in the premises, that God has not raised up such a prophet; therefore they will not tarnish the columns of their periodicals by publishing any thing favorable to him. While they feel bound to withhold whatever might commend the prophet, to the favorable regards of impartial men, they feel solemnly constrained to advertise the public of all rising heresies. Thus, while our supposed heresies are published from very questionable data, our real virtues are buried in oblivion — We do not murmur: if Jesus the master could not be known in his true character: but said with mingled pity and forgiveness, they know not what they do; we cannot expect better treatment from those who know but little of us while they say much to disadvantage. Paul did the ancient Saints much harm, and waited them greatly; being ignorant of their true character, and unbelieving as to their doctrines. It is certain that Latter Day Saints have received much harm from those who are ignorant of their character, and unbelieving as to their doctrines. Religious Editors generally know very little of us except what they have learnt from our enemies. Jesus Christ was entirely stripped of his reputation by his enemies, and was put to death by learned yet ignorant zealots who were too self-wise to be taught by one whom they knew to be an impostor in the start; but those men were mistaken in the character of our Lord; and so are our enemies mistaken in the character and views of the modern prophet. My own personal observation teaches that it is a very difficult matter to instill into the minds of Sectarian Churches a true knowledge of the faith and practice of Latter Day Saints. Though one should go among them that was once highly esteemed by them, they are alarmed at his approach; and his virtues are concerned to render him more deserving of a repulse. His influence say they may be formidable, we must not bid him God speed; consequently he is not asked to pray in the family, or public meeting. If he can by great effort get an opportunity to preach, it not thought advisable for any body to go to hear him, lest they should be led away by his errors. Thus, you see Br., how difficult in former and latter days to bring the true faith to the knowledge of men through prejudice. They have prejudged a matter of which they are almost entirely ignorant. This same notion of treating new matters has veiled the Sun in darkness and hung the Prince of Life in agonies. How long shall this treatment of the Saints be

persisted in! How long shall prophets be persecuted and slain without being fully known, and the servants of God be excluded from an impartial hearing, when they seek to publish good tidings, even salvation to the inhabitants of the earth? Now let me ask my former friends in the Eastern Churches, with whom I once held sweet intercourse, how it is possible for the latter day Saints to introduce their views among the sectarian churches and the world, with any more favorable reception than the ancient Saints had in introducing theirs. Prejudice and persecution faced them down always, and so it is in these days. It is certainly a mistaken idea to suppose that people are much better now than they were anciently when the true gospel was misunderstood and its promoters sincerely accounted disturbers and heretics worthy of exemplary punishment. But say the wise and great men among the Sectarian Churches, "we do understand the true gospel, and have already embraced it; and it is only error and heresy that we oppose, and the weight of our contempt and ridicule is hurled at impostors and knaves who palm off gross deceptions upon the public and lead captive ignorant zealots by pretended revelations and spurious miracles. But do they not know that substantially the same charge was brought against Jesus Christ and the primitive disciples. But let it be proved that we are what our enemies call us; let us file our respective pleas and come to a speedy and impartial trial; to this our opposers will not consent; they intend to employ all the advantage of education and prejudice to exclude us from a hearing, so did the opposers of the ancient Saints. But I solemnly ask whether it has ever been necessary in any moral enterprise, for those who have the truth on their side, especially gospel truth, to defend that truth by foreclosing discussion, and shunning public investigation; and then carry on their deprecations by the use of such small arms as ridicules and preconceived objections that need only to be brought to the light, to be dissipated like fog in the meridian Sun.

Do Temperance Lecturers, Bible and Education Agents and other moral reformers find it necessary to carry on their enterprises by such means? Do they seek to avoid an open and frank discussion with the intemperate portions of community? Do they avoid a manly investigation because the intemperate portions of community combine in their life and conduct beastly sottishness, unprovoked abuse to wives and children; a prodigal waste of competence, and ample fortunes, and the overthrow of intellect, and the dissolution of all moral ties? No, by no means! They seek the broad day light

of public discussion, because they know the truth and power of that side of the cause which they have espoused. They know that intemperance cannot survive the impartial observation of good men. All we ask is that the word of God may have free course. We wish that it may come distinctly to the knowledge of men that they may sit in impartial judgment upon it. By *word* of God we mean not only what was revealed for the ancients specially, but also what is *now* revealed for this generation. Oh, says the objector, he wants to have the word of Jo Smith have a free circulation, and this we oppose, because it is blasphemous and preposterous. Yes, we want the word of God by Joseph Smith, to be known and read of all men, because it is written not with ink, but the spirit of the living God. What were Peter, Elijah, or Moses, but earthen vessels by whom God communicated his own knowledge, and power, and glory. Does not the word by Joseph commend itself to every man's conscience where it is heard with due candor. I have never seen that person who had read the Book of Mormon and the Book of doctrine and Covenants entirely through, with an earnest desire to know whether it was of God or not, who could raise any worthy objection against them. A few isolated portions of these Books are often selected out and made to speak some other besides their true meaning, and thereby a dislike for these books is created, consequently some refuse to read them at all, while some others read only to confirm their prepossessions and prejudices. And superficial enquirers hear with credulity that such a minister, Editor or, Professor of some College, has published an expose or refutation of Mormonism that will inflict a fatal wound upon this glaring and blasphemous heresy.—Now it is well known that the novelties of this age are so many and various, that no man has time to examine into them all; and many consider that a hint from a pious Editor or distinguished Reviewer against, Mormonism is sufficient apology for them not to examine it. Now, under these considerations it is easy to divine that the doctrines of Latter-day Saints must travel through obstacles and difficulties of the greatest magnitude. And I am ready dear Br., to mourn over the prospect, because many bad men, and some good men will fight against the faith not knowing what they do. My bosom heaves with the deeper concern, because I know this to be the true gospel, and that it will prevail, even though the foe should be so great and powerful as the Lords enemies were in the days of Noah. Pardon my assurance when I say that those beautiful systems called benevolent

operations, must come to nought; not because they are not honestly designed for some good effect, but because they are a mixture of human device with the wisdom of God or the gospel perverted. I know too, that these beautiful systems, together with the various orders of sectarianism cannot well be vanquished without a desperate struggle ensues. Sectarianism is old and venerable, and having undergone many costly repairs without much substantial improvement; it can never be demolished without violent resistance. There is an air of sacredness around it that will stimulate its votaries insensibly. And when they are assailed by the strong hand of eternal bible truth, rather than to see their fortress taken by the illiterate followers of the despised prophet, will summon to their aid the worst passions and push matters to the greatest extremities. These remarks are amply supported by the history of the past, both in respect to former and Latter Day Saints. See the ancient Jew of our Lord's day—his piety was scrupulously exact. He knew the worth of his religion by the pains and expense it had cost him. Every thing had with great trouble been fashioned into a system of sacredness. They had been striving hard for a beautiful system of perfection that would commend them to God, and mourned that any of Abraham's children should teach that there was no resurrection &c. and not harmonize with them in bearing heavy burdens in order to save men's souls; and when an obscure personage sprung up, and broke over their rules of piety, and mingled with the profane without ceremonious washing, and was seen to drink wine probably, and eat with the boisterous and odious classes of society, without pretending to wash away the contagion that accrued, and to travel on the sabbath day, and to pluck ears of corn without any signs of confession, and to heap harsh soundings and heavy anathemas upon the most intelligent and devoted men of the age, and claim to be a prophet, while he ignorantly conversed with an adulterous woman:—All this; the scrupulous Jew could not and would not bear; And his anger was heightened to madness when he found that many adhered to the new Teacher, and occasionally a person of wealth and standing was won over to the imposter by his artifice and jugglery. And as the influence of this odious personage spread especially among the common people who had not sufficient sagacity to detect his fraudulent tricks; and as the orthodoxy and piety of the children of Abraham and Moses began to be suspected and even preached in synagogues that were too holy for such pollution, the devoted children of Abraham became exasperated; if we

let him alone say they, all men will believe on him; fearful to use the rod and power by reason of the Romans to the utmost rigor; they at first sought to render him obnoxious to Cæsar; but as measures successive'y failed, they thirsted for his blood until their pious malice was glutted in his expiring agonies. Then thought they, every body may know that his miracles are all a humbug because he could not save himself. Now brother, I ask you to stop and make a full pause by way of reflection. How do devoted sectarians entertain the Latter Day Saints? Not surely by a candid exposure of our errors coupled with a patient effort to reclaim us. By no means. Said a highly respectable Deaconess: "Br. Spencer, I would rather have heard that you were dead." She knew in the general that I had embraced Mormonism. But of the true character of mormonism she was grossly ignorant; and she was actually driven into fits when she found I defended the doctrines of Latter Day Saints. Look at the conduct of devoted sectarians towards the Latter Day Saints, and mark the resemblance to that of ancient Jews to former Saints. The same proscriptive spirits reigns now as then. The same spirit that dictated expulsion from the synagogues then, now closes the doors of meeting houses against us. The same spirit that closed men's ears against the burning eloquence of Stephen then, counsels men not to hear or go nigh Mormon preachers now.

You ask if the Latter Day Saints are persecuted; if so, by whom are they persecuted? The answer is a painful one; because it inculpates those who were bound by many tender ties. As a people we have been truly persecuted from the beginning. From the moment we embrace this doctrine, in most cases we are virtually banished from friends, and rank, and station, and business. Says the venerated father, "if you have embraced that doctrine my son, I never want to see your face any more." Says the partner in trade, if you are a Mormon, we must dissolve partnership forthwith. If such an one occupying an important office of profit and honor does not give up his Mormonism, we will sue him at the law, and calumniate him and embarrass him until he is ousted and broken up, and obliged to leave our village. We are separated from men's company while the licentious, and profane and intemperate are suffered to dwell in peace.— While our opposers cherish to their bosom the rauenest infidels, they repulse us with disdain; though none can point out ought wherein we differ from the ancient apostles and prophets. Almost daily my eyes behold those who have suffered too much to mention. But I would

rather refer you to printed documents than to attempt a description of the sufferings of our people in Missouri. From forty to sixty of our brethren suffered death by violent hands, in Missouri, and as many more in consequence of the abuse and privations to which they were exposed by an infuriated, and blood-thirsty mob; and the disappointment, privation and homeless condition of survivors was very great. Many widows and orphans knew not what to do, having just begun to live in a comfortable and thriving manner. They had almost forgotten their first sorrow of parting from early friends and possessions, when lo! the hideous mob came upon them; at one blow their homes were made desolate; in some instances father and son were no more: their sufferings in planting themselves anew in this state without means or friends though I have often heard them told, I will not attempt to rehearse. Perhaps some will say we understand the Mormons were in fault in that matter and brought merited sufferings themselves by their misconduct. The same has always been understood to be true of all persecuted Saints. The greater part of people probably thought Stephen deserved the punishment that terminated his life.

The same might be said of John the Baptist, who meddled with the matrimonial concerns of those who did not acknowledge his ecclesiastical jurisdiction. The prophet Elijah was designated to death because he troubled Israel. Daniel refused lawful obedience to the established Governor of the realm. In short, persecutors in every age, have always had a plausible pretext for their doings, in the popular estimation of their own day and age. You ask by whom we are persecuted? In reply, I could mention as instigators of mobs, the names of a Baptist missionary, a Methodist and Presbyterian minister. You may also be apprised that ex-gov. Boggs, of Missouri, made affidavit that Joseph Smith was necessary to an attempt to murder him; and that Gov. Carlin, of Illinois, in the face of Superabundant testimony, and law, gave a warrant to arrest him, (Joseph Smith) on that affidavit. A heavy reward has been offered for his apprehension. And bold menaces are occasionally hung over our heads, that we as a people shall be driven from the state. These things have a tendency to check our prosperity. In one instance some of our brethren were kidnapped by Missourians, from this state, and put to shame and scourging. The malignant and vexatious lawsuits to which our people have been subject, are exceedingly numerous, and owing to our impoverished condition, rendered sometimes distressing. But none of these things

move us, because we know that if they have hated the Master they will also hate the disciples. Such as are born of the bond woman will persecute them that are born of the free woman. But it seems like a discouraging effort to attempt to convince our opposers that we are persecuted, because editors and other philanthropic men are reluctant to tell to the public our side of the matter. They themselves would thereby become suspected of espousing our cause. Men are so sensitive on the subject of our religion that whoever speaks peaceably of it perils his influence and reputation. But hireling editors and priests will speak and publish against us.

You ask me to give an account of the faith which I have embraced. I believe that Jesus Christ is God, co-eternal with God the Father, and that such as have the knowledge of the gospel and believe upon him will be saved; and such as believe not will be damned. I believe the Old and New Testaments to be the word of God. I believe that every person should be born, not only of the spirit, but also of the water, in order to enter into the kingdom of God. There are three that bear witness on earth, as there are three that bear record in heaven.—The spirit, the water, and the blood, bear concurrent testimony to our obedience on earth; for the want of any one, or all of these witnesses on earth, in our favor, there will be no registry of our perfect acceptance in heaven. Hence the baptism for the dead. The righteous dead have a merciful provision made for them in the testimony of the three witnesses on earth, which secures a record of their perfect acceptance in heaven, without which they cannot attain to the highest glory. I believe in the resurrection of the dead, the righteous to life eternal, and the wicked to shame and everlasting contempt. I believe that repentance towards God, and faith in our Lord Jesus Christ, are among the elementary and cardinal truths of the gospel.

In some, and indeed many respects do we differ from sectarian denominations. We believe that God is a being that has both body and parts, and also passions. Also in the existence of the gifts, in the true church, spoken of in Paul's letter to the Corinthians. I believe that every church in gospel order has a priesthood, consisting of Prophets, Apostles, Elders, &c., and that the knowledge and power of a priesthood, ordained of God, as the ancient priesthood was, is indispensibly necessary to the prosperity of the church. I do not believe that the canon of sacred scripture was closed with the revelation of John; but that wherever God has a true church there he makes frequent

revelations of his will; and as God takes cognizance of all things, both temporal and spiritual, his revelations will pertain to all things whereby his glory may be promoted, and the temporal and spiritual well being of his people is advanced. Any people that are destitute of the teachings of prophets and apostles, which come by immediate revelation, will soon fall into divisions and strifes, and depart from the truth as it is in Jesus.

You wish to know "what is the personal character and influence, doctrines and claims of him who is called the leader, Joseph Smith.—Joseph Smith, when the great designs of heaven were first made known to him, was not far from the age of seventeen. From that time to this he has had much said about him, both of a favorable and unfavorable nature. I shall only speak of his character as I believe it to be from an intimate acquaintance of more than one year; and from an intimate acquaintance with those who have been with him many years. No man is more narrowly watched by friends and enemies than Joseph Smith; consequently, if he were as good a man as any prophet that has preceded him, he would have as violent enemies as others have had. But I hasten to give my own opinion. I firmly avow in the presence of God, that I believe Mr. Joseph Smith to be an upright man, that seeks the glory of God, in such a manner as is well pleasing to the Most High God. Naturally, he is kind and obliging, pitiful and courteous; as far from dissimulation as any man; frank and loquacious to all men, friends or foes. He seems to employ no studied effort to guard himself against misrepresentation, but often leaves himself exposed to misconstructions, by those who watch for faults. He is remarkably cheerful for one who has seen well tried friends martyred around him, and felt the inflictions of calumny—the vexation of law suits—the treachery of intimates—and multiplied violent attempts upon his person and life, together with the cares of much business. His influence, after which you inquire, is very great. His friends are as ardently attached to him as his enemies are violently opposed. Free toleration is given to all opposing religions, but wherever he is accredited as a prophet of the living God, there you will perceive, his influence must be great. That lurking fear and suspicion that he may become a dictator, or despot gradually gives place to confidence and fondness, as believers become acquainted with him.

In doctrine Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Tes-

taiments; but I have always known him to explain and defend them in a masterly manner.— Being anointed of God, for the purpose of teaching and perfecting the church, it is needful that he should know how to set in order the things that are wanting to bring forth things new and old, as a scribe well instructed. This office and apostleship he appears to magnify; at his touch the ancient prophets spring into life, and the beauty and power of their revelations are made to commend themselves with thrilling interest to all that hear.

You inquire, Does he claim to be inspired? Certainly he does claim to be inspired. He often speaks in the name of the Lord, which would be rank hypocrisy and mockery, if he were not inspired to do it. It seems very difficult for those who stand at the distance of many generations from the true prophets, to realize what prophets are, and what ought to be expected from them. I do not chide them for their ignorance and folly, however, because I have nothing to boast of previous to embracing the faith of the Latter Day Saints. I understand that prophets may speak as they are moved by the Holy Ghost, at one time, while they may be very far from being moved by the Holy Ghost as they speak at another. They may be endowed with power to perform miracles and mighty deeds at one time, while they have no authority, and there is no suitableness in doing the same at another time. You ask, Is he a man of prayer? of a pure life? of peace?— Does he appear at the head of his troops as a military commander? These questions I answer according to the best knowledge I have, in the affirmative. As a people we perform military duty, as the laws of the State of Illinois enjoin and require. The Legion answers the purpose to keep the lawless and mobocratic at a respectful distance; and the more "earthquake and storm" our enemies raise about the Nauvoo Legion, and a military chieftain, like the ancient Mahomet, the greater fear and dread of us will be conveyed to the minds of the lawless, who watch for prey, and spoil, and booty. I can assure you that neither Mr. Smith, nor any other intelligent Latter Day Saint, ever intends to make one convert by the sword. Neither are we such teetotal peace-makers that any savage banditti of lawless depredators could waste our property, violate virtue and shed innocent blood, without experiencing from us a firm defence of law, of right, and innocence.— We are to this day very sensitive to a repetition of past wrongs, that we still smart under. The Lord our God, who was once called (by a man after his own heart.) a "man of war," we trust

will be our defence and strong tower in the day of battle, if our country should ever call us to scenes of carnage and blood.

You ask, What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere? On the Sabbath some person usually preaches a sermon, after prayer and singing, and perhaps reading some scripture. We have also frequent prayer meetings, in which all that are so disposed may join.— The gifts are variously exercised, sometimes in the way of prophecy, or in tongues; sometimes in discerning of spirits, or interpretation of tongues. The ordinance of baptism, together with the imposition of hands, for the gift of the Holy Ghost is administered as occasion may require. Thus you will perceive that our worship differs from what we both have been accustomed to in time past. Anxious seats, and enquiry meetings, &c. are not in use at all with us; although converts to our faith have swelled our numbers greatly in every year that is past, yet we are very far from employing any blustering efforts to convert men. The spirit of God attends the truth with sufficient power to save the upright, while those that hold the truth in unrighteousness, and contend with it, are beyond the legitimate exercise of divine power to save, and are led captive by the devil at his will. Our worship differs from that of other religious people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor indeed have they the means of knowing him. For this they are not at all culpable; but the fact is nevertheless incontrovertible. I do not speak now to please men, nor to mortify them; but I know it to be true, my brother, and therefore speak it boldly. Are you offended? will you stop here and throw down my letter with contempt, as though an ignorant upstart had abused you? If I write plainly it is with deep and painful emotions.— While writing I can hardly suppress a flood of tears. I know the dilemma in which many of my religious brethren are placed, and the extreme difficulty of approaching them, but whether they hear or forbear, I must tell them that it is out of their power to attain to any considerable knowledge of the true and living God. But say they, have we not got the good old bible, which makes men wise unto salvation? You

have indeed those venerable truths which have many ages since made men wise unto salvation; and those truths will teach you, if you take heed to them, that the Gentiles have been broken off from the covenant favor of God, as the Jews were; But those scriptures cannot impart to you the gifts of the Holy Ghost; they cannot ordain and qualify you to teach and preach the gospel, and administer the ordinances; they cannot give you promises and revelations that are expressly for you.

When the apostle Paul was in danger of being shipwrecked with his crew, (see acts of Apostles,) it would have been poor consolation to him to read the ancient history of Jonah's shipwreck, and pray over the subject, in order to know how the voyage would result to him; but how much greater his consolation, and how much more certain his knowledge, when God ministers to him by visions and angels, and promises both him & the crew preservation. Philip wanted no better assurance of his duty to go to Gaza, than for an angel of God to tell him to go; but if he had pored over ancient revelations with prayerful anxiety in order to know the same, it would have been a poor guide. The New Testament saints did not lean upon Old Testament revelations for the knowledge of present duties, or for aid in their present contingencies. They looked directly to God for present, fresh instruction and aid—they obtained what they looked for. The ancient Jews, (cotemporary with Christ,) that leaned on the venerated sayings of Abraham and Moses, and other old prophets, abode in darkness, and became the prey of foul spirits, while the advocates of present revelations were mighty through God, in signs and wonders, and marvellous deeds. Now let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations and they will be filled with ignorance, and the spirit of unrighteousness will possess them; and they cannot act with that certainty and power that those can who know for themselves, by immediate revelation. But I have said it is impossible for them to know much of the true God. The careful observer knows that what one sect or denomination teaches for doctrine, another will controvert and deny.—There is not that power in the doctrine of any one sect that gives them much ascendancy over any other sect. The doctrines of all sects though adverse to each other, are about equally weighty and plausible; no one gets any considerable ascendancy. If there appears to be light in one sect over another sect, it shows an equal amount of an opposite character.

It is an acknowledged duty of parents, in

this church, to teach their children the elementary principles of religion, training them up in the way they should go. You ask if they are instructed in learning. As a people we aim most diligently to give our children learning.—Our persecutions, oppression, and poverty have operated greatly to the disadvantage of our children: still we have a chartered University, that promises much benefit to us; and common schools are extensively multiplying throughout the city.

The present population of the city is from ten to twelve thousand. You ask, What is their condition, occupation, and general character? The condition of the people is as prosperous as circumstances will permit. Many of them, like Jacob of old, have left a good patrimony at home that they are not benefited from, by reason of their being every where spoken against. But though they had nothing but their staff in hand and a little bundle upon their back when they came, they have now in many instances a comfortable cottage, a flourishing garden, and a good cow. There are many instances of families being subject to privations, beyond what they were accustomed to in early days; and there are some instances of deep penury, through sickness, persecution, and other uncontrollable causes; and there are also instances of wealth, but be assured, sir, there is not a more contented and cheerful people to be found. Families will consent to let father and brother go out to preaching, when their daily bread is barely supplied for a few months. Believing as we do, that these are the last days, and that signal matters await this generation; and that the harvest must be gathered soon, if at all, you must not marvel if we do not all at once become rich, and build large houses, and enclose productive farms.—If riches were our object, we might readily gratify the most ambitious grasp. We possess every facility for being rich; but we long to behold the beauty of the Lord, and enquire in his holy Temple. The place of His sanctuary, which we greatly desire to beautify, is a site of surpassing natural beauty. Upon it stands the incomplete structure of a Temple—in dimension a little over one hundred and twenty-eight feet long, by eighty eight feet wide, to be elevated in height a little under fifty feet; the walls are made of well wrought, handsome stone. The inhabitants are very industrious; being occupied in agriculture and the various mechanic arts. Our people are mostly the working classes of community, from the United States and Great Britain and her Provinces. They are a very intelligent people, especially so far as common sense and a general knowledge of men and things are concerned. Our elders are versed in religious

potemice, from discussions in the pulpit, stage, bar-room, canal and steamboat, of the fireside, and high-way side: and perhaps you are not aware that many, very many, are from the most enlightened portions of New England; men that have been rocked in the cradle of orthodoxy and liberty; accustomed to fatigue, privation and opposition; and knowing that their religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles; they are prepared to endure all things with the assurance that their reward is great in heaven. You wish to know the general character of the people. There is probably less profanity, drunkenness, lewdness, theft, fighting, gambling and tavern haunting, than in any other city of the same magnitude.

But I must close my answer to your many and minute inquiries, having already protracted them beyond my original design. Your letter contains many important enquiries similar indeed to what I have received from other distinguished friends from different parts of the Union; and you will accept my apology for not answering at an earlier date; and though I design this epistle to be a general answer to all similar enquiries, yet shall hereafter readily reciprocate all private communications in the usual method of friendship and affection.

Most sincerely and truly yours,

ORSON SPENCER.

Brother Spencer is a graduate of Union College, New York, and has for many years had a respectable standing as a minister in the "Evangelist Church;" and as he is generally known in the New England States, we presume that the above logical and conclusive expose of our principles, will be read with interest, by his numerous friends, and by all the Saints.—Ed.]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 2, 1843.

THE RELEASE OF GEN. JOSEPH SMITH.

We are happy to have it in our power to state, that the distinguished individual above named is once more free, and that the illegal prosecution, and persecution which has been instituted against him by ex-Gov. Boggs, Gov. Reynolds of Missouri, and ex-Gov. Carlin of this State, has terminated successfully in behalf of the innocent and unoffending; and we have had one striking instance of the dignity and purity of our laws being held inviolate, de-

spite of executive influence and intrigue, and the influence of misrepresentation and bigotry.

Mr. Smith had long been convinced of the illegality of the proceedings which were instituted against him; but he at the same time thought that when public excitement was so great, and popular prejudice so strong, that it would be hazardous for him to place himself in the hands of any of the minions of Ex-Gov. Carlin—judging (very correctly) that if that gentleman had issued a writ illegally, and unconstitutionally for his apprehension, he might use an unwarrantable, executive influence in having him delivered up to the justice (i. e. injustice) of the State of Missouri.

But while on the one hand he feared, and had reason to fear, usurped executive power; he as firmly believed that if he could obtain a fair and impartial hearing before the judiciary that there was sufficient strength, and virtue in the laws, to deliver him from the unjust influence, and mal-administration of his enemies.

Feeling fully convinced of the justice of his cause, he repaired to Springfield, about two weeks ago, for the purpose of obtaining a hearing, (and as he believed) receiving an acquittal from the District Court of the United States, for the district of Illinois.

The Secretary of State had been instructed to send for the writ issued by Gov. Carlin, that Mr. Smith might have the privilege of the Habeas Corpus and of having the legality and constitutionality of the writ tested.

But as Ex-Governor Carlin, or the sheriff of Adams county, or both, were either afraid of having their deeds investigated, or wished to set at defiance the law; the writ was not forthcoming; and after the great hue and cry that has been made about Joseph Smith's fleeing from justice, he was absolutely under the necessity of petitioning Governor Ford to issue another writ before he could obtain a hearing before the court. For the purpose of answering the ends of justice, and that Mr. Smith might be legally and fairly dealt with, Governor Ford issued another writ, which was a copy of the one issued by Gov. Carlin. Mr. Smith then petitioned the United States district court for a writ of Habeas Corpus, which was granted and he appeared before that court on Saturday the 30th of December, 1842, and gave bail for his appearance at court on Monday. Mr. Lamborn, the Attorney General of the State of Illinois, appeared in behalf of the State, and Mr. Butterfield was counsel for Gen. Smith.

On Monday Mr. Lamborn requested of the court a little time, stating that the subject was new to him, that it was one of great impor-

tance, that he had not had an opportunity of investigating it, and he hoped that the court would indulge him with one or two days; the court granted him that privilege, and the trial was postponed until Wednesday, the 4th of January. Mr. Lamborn objected to the proceedings on the ground that the United States Court had no jurisdiction in this case, and that it belonged to the courts of this State to adjudicate in this matter: he moreover contended that they could not go behind the writ, to try the guilt, or innocence of the accused party: his objections however were overruled by the court.

Mr. Edwards and Butterfield shewed in a very lucid manner that Mr. Lamborn was in the dark concerning this matter—and Mr. Butterfield contended that in this case, and under the circumstances of the issuing of this writ, the United States district court not only had jurisdiction; but that it had exclusive jurisdiction. He also shewed very clearly that although they had no right to go behind the writ when judgment was rendered, that they had a perfect right where that was not the case; he quoted several authorities in defence of the position that he took, and very clearly shewed that the course which he had taken in this affair, was strongly supported by law, that he was sustained by the constitution of the United States, and by a law of Congress based upon the constitution, and by all former precedents. He then exposed in a very able manner the corruption of Governor Reynolds of Missouri, and of Governor Carlin of Illinois, in relation to this matter, proving from their own documents that the steps which they had taken were illegal, that Governor Reynolds had no foundation to issue a writ, or to demand Joseph Smith from Governor Carlin on any thing that there was in the affidavit of Ex-Governor Boggs of Missouri, and that he was obliged to add certain clauses in his demand which were not found in the body of the affidavit, before his claims upon this State could have the semblance of law, and that Governor Carlin with these lame documents before him wished to make it a little more plain, and added another addition, by way of codicil to the charge. He clearly shewed the progress of crime among those governors.—Ex-Governor Boggs' affidavit stated that "he believed, and had good reason to believe that Joseph Smith was accessory before the fact, and that he was a resident of Illinois." Governor Reynolds stated that *it had been represented* to him that Joseph Smith was accessory before the fact, and had fled from the justice of Missouri; and to make up the thing complete,

Governor Carlin stated that he was a *fugitive from justice*, consequently neither Governor Reynolds nor Governor Carlin had any foundation whereon to base the issuing of a demand, proclamation, or writ.

After showing very clearly, the ignorance and injustice of those executives—proving to a demonstration that Joseph Smith had not been in Missouri for three years: that he could not be a fugitive from justice, and that if he were guilty of being an accessory, the thing was not done in Missouri, and he could not be taken there to be tried; he concluded by saying, that all the difference there was between the Mormons and other professions was, that the different sects believed in the ancient prophets only, and the Mormons believed in both ancient and modern prophecy. Another distinction was, that the ancient prophets prophesied in poetry, and the modern ones in prose.

Judge Pope then stated that the court would give its decision the next morning.

On Wednesday morning the Judge in his decision investigated the whole matter, and in a very able manner sustained the views of Mr. Butterfield, and adduced additional testimony and evidence, in favor of the acquittal of Mr. Smith; and after a very learned and able address he concluded by saying, that "the decision of the court is that the prisoner be discharged; and I wish it entered upon the records in such a way, that Mr. Smith be no more troubled about this matter."

We hope to be able to furnish our readers with a corrected copy of the whole proceedings of this interesting trial.

We had the honor of accompanying General Smith to Springfield, together with about fourteen gentlemen from this place, and we were very much pleased with our excursion; we met with a great deal of courtesy and respect on our way to Springfield, and when we arrived there; both from the citizens generally, and also from Honorable members of the Legislature, indeed our presence seemed to dispel those deep prejudices which many had imbibed in consequence of misrepresentation and falsehood; and in our intercourse with them they perceived that the Mormons were affable, courteous, and intelligent; and in looking at our heads and feet they discovered that we had neither horns nor hoofs.

By the politeness of the Hon. Mr. Hackleton, speaker of the House of Representatives, we were favored with the privilege of speaking in the Legislative Hall; Elder Hydo preached in the morning, and myself in the afternoon; a large concourse of people attended, composed

of lawyers, judges, state officers, legislators, and citizens of Springfield, and many of them concluded that Mormonism was as reasonable, as scriptural; and that there was as much sound common sense, and a little more connected with it, than with any other system that they had heard, or investigated.

Upon the whole we had a very interesting visit, and in our short stay formed associations that will not soon be forgotten.

Much praise is due to Governor Ford, Judge Pope, Mr. Butterfield, Mr. Edwards, and many other gentlemen, for the bold, independent, and patriotic course that they have pursued in relation to this matter; they have manifested a disposition to maintain inviolate the supremacy of the law; and that the Mormons shall have even handed justice administered to them in common with all other citizens of the state.

HISTORY OF JOSEPH SMITH.

Continued.

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without any thing to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying prophecy, prophecy; and thus did they imitate those who crucified the Saviour of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife, at home, offering any wish for security, for my appearance, but this was denied me. I applied for something to eat.— The constable ordered me some crusts of bread, and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall: He then laid himself down by me, and put his arm around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the Magistrates court, of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined: some of whom swore to the most palpable false-

hoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called who shewed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally, Newel Knight was called up and examined, by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of Godliness; and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows: Q. Did the prisoner, Joseph Shith, jr. cast the devil out of you? Ans. No sir. Q. Why, have not you had the devil cast out of you? A. Yes sir. Q. And had not Joe Smith some hand in its being done? A. Yes sir.— Q. And did not he cast him out of you? A. No sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him out of me in the name of Jesus Christ. Q. And are you sure that it was the devil? A. Yes sir. Q. Did you see him, after he was cast out of you? A. Yes sir, I saw him. Q. Pray, what did he look like? (Here one of my lawyers informed the witness that he need not answer the question.) The witness replied, I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question, first, and you answer me, viz: Do you, Mr. Seymour, understand the things of the spirit? No, (answered Mr. Seymour) I do not pretend to such big things. Well then, (replied Knight,) it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it, were I to tell you of it. The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture. Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me. Mr. Davidson, and Mr. Reed fol-

lowed on my behalf. They held forth in true colors, the nature of the prosecution; the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shewed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now began to find that nothing could be sustained against me: even the constable who arrested me, and treated me so badly, now came and apologised to me, and asked my forgiveness of his behaviour towards me; and so far was he changed that he infarmed me that the mob were determined that if the court acquitted me that they would have me, and rail ride me, and tar and feather me; and further, that he was willing to favor me, and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends, and vexation of my enemies, who were still determined upon molesting me, but through the instrumentality of my new friend, the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings: and with her in company next day, arrived in safety at my own house.

After a few days however, I again returned to Co'esville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time.— We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having travelled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way side, sleep-

ing and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which, guarantees to every man the indefeasible right, to worship God according to the dictates of his own conscience; and by men too who were professors of religion, and who were not backward to maintain this privilege for themselves; though they thus wantonly could deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty, without judge or jury. The celebrated Doctor Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but for brevity's sake will make these suffice for the present.

LETTER FROM JUSTIN BROOKS.

Kirtland, Ohio, Nov. 7, 1842.

BROTHER JOSEPH SMITH: SIR:—I now take the opportunity to inform you, the brethren in Nauvoo, and all that feel interested in this last dispensation of Almighty God, which has been committed to the church of Jesus Christ of Latter Day Saints, that since our conference minutes were enclosed, Elders Wight, Green, and Badlam have continued their labors in this place, up to this time, with great success; the Lord pouring out his spirit upon them and also upon the people. There have been, since the above stated time, several persons baptized, which have looked on, and have seen the rise and progress of this church from the commencement, and many smart, intelligent young men have also been ordained elders; amongst the number are Austin Babbit and William Wilson. The number ordained since conference is ten; and several persons have been baptized. The prospect now is that a great blessing will result to the inhabitants of this region of country, from the labors of the above named elders. The reformation which has taken place here has taken some of the most prominent members from among the Methodists; and the Presbyterians begin to think that Mormonism, as they call it, is not dead, as they supposed, in consequence of Bennett's apostacy. I am this moment informed that Priest Coe has withdrawn from his ministerial labors in the Presbyterian church, you will discover that it is not positive where the reformation that has begun will end, the Lord only knows: such an anxiety to learn the doctrines of this church, has never before

been manifest since the commencement of the church.

The elders are going to leave us this morning with the prayers and fellowship of the brethren in this region of country. Those which have been the most hostile in their feelings are perfectly friendly with Brother Wight, and have all invited him to call upon them.

The labors of the elders seem to have effected a union of all parties; and if I must give my opinion I think upon the right principle.

Twelve persons were baptized yesterday and information has just reached me that Brother Martin Harris has been baptized, and is now on his way home from the water. I would further state that Br. Wight expects to administer baptism to several persons in Painesville, on his way east. He further wishes me to state that he will write in a short time. Give my respects to sister Elvira Cowles and to all enquiring friends.

Yours in the bonds of the gospel, and fellow laborer in the new and everlasting covenant,
JUSTIN BROOKS

PROTRACTED MEETING AND CONFERENCE.

Protracted Meeting, and Conference, held in Burk's Garden, Tazewell County, Virginia, by the Church of Jesus Christ of Latter-Day Saints: commencing Sept. 10th 1842.

Saturday 11 o'clock A. M.—A respectable audience being assembled at Union Grove, the meeting opened by singing; prayer by Elder J. M. Grant.

Elder W. A. Litz briefly addressed the audience on the subject of righteousness.

Elder Joshua Grant jr. then delivered a lengthy address from Matt. iii. 6, followed by Elders R. Kinnamon and Orange Wight.

After a short exhortation by Elder J. M. Grant, the meeting closed by singing.

Second day—Sabbath morning at the Grove, the services commenced by singing; prayer by Elder J. Grant jr.

Br. J. M. Grant then preached to the congregation from 2 Cor. iv. 17.

Br. J. Grant jr. continued the subject that he commenced on Saturday; he was followed by Brs. Kinnamon and Litz.

Br. J. M. Grant then called for candidates for baptism; four came and gave their hands with tears and solemnity; the ordinance of confirmation was then attended to, and the meeting closed by singing.

Third day—The people came together at the water; 9 o'clock A. M., after which six were immersed. It was unanimously resolved that the meeting remove to the house of Br. Peter

Litz, one mile north-west of the Grove—met at 10 o'clock and organized the conference by appointing Elder J. M. Grant president, and Geo. M. Tibbs clerk.

The conference opened by singing, and prayer by the president, who addressed the conference from John xiii. 20.

Elder J. Grant jr. then addressed the conference. The official members were then called on, to represent the different branches of the church in this conference.

Br. George M. Tibbs represented the Little Nauvoo branch, in Withe county Virginia, consisting of thirty-one members, one priest, one teacher and one deacon.

Br. J. T. Crow represented the Rich Valley branch, in Smith county, twenty-four members and one priest.

Elder J. M. Grant represented the Burk's Garden branch, consisting of sixty members.

Elder J. Grant jr. represented the branch in Patrick county, consisting of sixteen members and one priest; (eight having moved to the west,) in Grayson county two members and one elder; he represented the church in Surry county, North Carolina, sixteen members and one teacher; in Stokes county, N. C., eleven members and one priest; after which the following persons were chosen and ordained as officers in the Burk's Garden branch.

Br. Adam Ritter to be ordained a priest.

Br. James Spencer, teacher.

Br. James Brunty, deacon.

Silas Eagle, teacher.

The Lord's Supper was then administered.

Br. G. M. Tibbs was chosen clerk for the Little Nauvoo and Rich Valley branches, and Adam Ritter for the Burk's Garden branch.

Br. Richard Kinnamon was chosen to preside over the church in Tazewell county, and Br. W. A. Litz to preside in Withe and Smythe branches; the ordinance of confirmation was then attended to, and a number of children blessed; after which it was unanimously resolved that this conference adjourn until the 6th of April 1843.

JEDEDIAH M. GRANT, Pres't.

GEORGE M. TIBBS, Clerk.

P. S. The meeting continued two days after the conference, and it is worthy of remark that during the whole proceedings, for five days, the congregations were large and attentive, the most perfect order prevailed, the elders in all their remarks were warm and spirited; and when Elders J. M. and J. Grant, (at the close of the meeting) came to bid adieu to the saints and friends in Virginia, the scene was truly affecting: they left recommended by the saints, and hundreds of worthy citizens.

GEORGE M. TIBBS, Clerk.

For the Times and Seasons.

SATURDAY EVENING THOUGHTS.

BY MISS E. R. SNOW.

"My heart is fix'd"—I know in whom I trust.
 'Twas not for wealth—'twas not to gather heaps
 Of perishable things—'twas not to twine
 Around my brow, a transitory wreath,
 A garland deck'd with gems of mortal praise,
 That I forsook the home of childhood; that
 I left the lap of ease—the halo rife
 With smiling friendship's soft and mellow
 tones—

Affection's fond caresses, and the cup
 Overflowing with the sweets of social life,
 Where high refinement's richest pearls were
 strew'd.

Ah no! A holier purpose fir'd my soul—
 A nobler object prompted my pursuit:
 Eternal prospects open'd to my view,
 And hope's celestial torch within me burn'd.

God, who commanded Abraham to leave
 His native country, and to offer up
 On the lone altar, where no eye beheld
 But His who never sleeps an only son;
 Is still the same, and thousands who have made
 A covenant with him by sacrifice,
 Are bearing witness to the sacred truth,
 Jehovah speaking? Yes, as heretofore.

The proclamation sounded in my ear—
 It touch'd my heart—I hearken'd to the sound,
 Counted the cost, and laid my earthly all
 Upon the altar, and with purpose fixed
 Unalterably, while the spirit of
 Elijah's God, within my bosom reigns;
 Embrac'd the "Everlasting Covenant;"
 To be a saint among the faithful ones
 Whose race is measur'd by their life—whose
 prize

Is everlasting, and whose happiness.
 Is God's approval, and to whom 'tis more
 Than meat and drink to do his righteous will.

It is no trifling thing to be a saint
 In very deed. To stand upright nor bow,
 Nor bend beneath the weighty burthen of
 Oppressiveness.—To stand unscath'd amid
 The bellowing thunders and the raging storm
 Of persecution, when the hostile pow'rs
 Of darkness, stimulate the hearts of men
 To warfare: to besiege, assault, and with
 The heavy thunderbolts of satan, aim
 To overthrow the kingdom God has rear'd—
 To stand unmov'd beneath the with'ring rock
 Of vile apostacy, when men depart
 From the pure principles of righteousness—
 Those principles requiring man to live
 By ev'ry word proceeding from the mouth
 Of God.—To stand unwav'ring, undismay'd
 And unseduc'd, when the base hypocrite
 Whose deeds take hold on hell, whose face is
 garb'd

With saintly looks, drawn out by sacrilege
 From a profession, but assum'd and thrown
 Around him for a mantle to enclose
 The black corruption of a putrid heart.—
 To stand on virtue's lofty pinnacle
 Clad in the heav'nly robes of innocence,
 Amid that worse than every other blast—
 The blast that strikes at moral character
 With floods of falsehood foaming with abuse.—
 To stand, with nerve and sinew firmly steel'd,
 When in the trying scale of rapid change,

Thrown side by side and face to face with that
 Foul hearted spirit, blacker than the soul
 Of midnight's darkest shade, the traitor,
 The vile wretch that feeds his sordid selfishness
 Upon the peace and blood of innocence—
 The faithless, rottenhearted wretch, whose
 tongue

Speaks words of trust and fond fidelity,
 While treach'ry, like a viper, coils behind
 The smile that dances in his evil eye.—
 To pass the fiery ordeal, and to have
 The heart laid open—all its contents prov'd
 Before the bar of strictest scrutiny.—
 To have the finest heart-strings stretch'd unto
 Their utmost length to try their texture.—To
 Abide, with principle unchang'd, the wreck
 Of cruel, tort'ring circumstances, which
 Ride forth on revolution's blust'ring gale.

But yet, altho' to be a saint, requires
 A noble sacrifice—an arduous toil—
 A persevering aim; the great reward
 Awaiting the grand consummation, will
 Repay the price however costly; and
 The pathway of the saint, the safest path
 Will prove, tho' perilous: for 'tis foretold,
 All things that can be shaken, God will shake:
 Kingdoms, and Institutes, and Governments,
 Both civil and religious must be tried—
 Tried to the core and sounded to the depth.

Then let me be a saint, and be prepar'd
 For the approaching day, which like a snare
 Will soon surprise the hypocrite—expose
 The rottenness of human schemes—shake off
 Oppressive fetters—break the gorgeous reins
 Usurpers hold, and lay the pride of man,
 And glory of the nations low in dust!

Several thousands of *Israelites* of Poland Rus-
 sia have, says a letter from Berlin, in the Ger-
 man Journal of Frankfort, entered into an en-
 gagement to proceed on the first favorable op-
 portunity, to Jerusalem, there to wait in prayer
 and fasting, the coming of the Messiah.

There has been a very severe storm on the
 Lakes, which has occasioned many shipwrecks
 and much loss of property and life.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 5.]

CITY OF NAUVOO, ILL. JAN. 16, 1843.

[Whole No. 65

CIRCUIT COURT OF THE U. STATES FOR THE DISTRICT OF ILLINOIS.

December term A. D. 1842.

Before the Honorable NATHANIEL POPE,
Presiding Judge.

EX-PARTE JOSEPH SMITH,
ON HABEAS CORPUS.

J. BUTTERFIELD AND B.
S. EDWARDS, COUNSEL
FOR SMITH,
J. LAMBORN, ATTORNEY
GEN'L FOR THE STATE
OF ILLINOIS.

This case came before the Court upon a return to a writ of Habeas Corpus, which was issued by this court on the 31st of December, 1842, upon a petition for a habeas corpus on the relation of Joseph Smith, setting forth that he was arrested and in custody of William F. Elkin, Sheriff of Sangamon county, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of the State of Missouri, demanding him to be delivered up to the Governor of Missouri, as a fugitive from justice; that his arrest as aforesaid was under color of a law of the United States, and was without the authority of law in this, that he was not a fugitive from justice, nor had he fled from the State of Missouri.

Afterwards on the same day, the Sheriff of Sangamon county returned upon the said Habeas corpus, that he detained the said Joseph Smith in custody by virtue of a warrant issued by the Governor of the State of Illinois upon the requisition of the Governor of the State of Missouri, made on the affidavit of L. W. Boggs, —copies of the said affidavit, requisition and warrant were annexed to the said return in the words and figures following:—

"State of Missouri, } SS.
County of Jackson. }

This day personally appeared before me, Samuel Weston, a Justice of the Peace within and for the County of Jackson, the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the 6th day of May 1842, while sitting in his dwelling in the town of Independence, in the County of Jackson, he was shot with intent to kill, and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois; and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on

the Governor of the State of Illinois, to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P."

"The Governor of the State of Missouri,
To the Governor of the State of Illinois,
GREETING.

Whereas it appears by the annexed document which is hereby certified to be authentic, that one Joseph Smith is a fugitive from justice, charged with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State, and it is represented to the Executive department of this State, has fled to the State of Illinois:

Now, therefore, I, Thomas Reynolds, Governor of the said State of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do by these presents demand the surrender and delivery of the said Joseph Smith to Edward R. Ford, who is hereby appointed as the agent to receive the said Joseph Smith on the part of the State.

In testimony," &c.

"The People of the State of Illinois, to the Sheriff of Sangamon County, GREETING:

"Whereas, it has been made known to me by the Executive authority of the State of Missouri, that one Joseph Smith, stands charged by the affidavit of one Lilburn W. BOGGS, made on the 20th day of July, 1842, at the county of Jackson, in the State of Missouri, before Samuel Weston, a Justice of the Peace, within and for the county of Jackson aforesaid, with being accessory before the fact to an assault with an intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night of the 6th day of May, 1842. at the county of Jackson, in said State of Missouri, and that the said Joseph Smith had fled from the justice of said State, and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States, and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the State aforesaid,

and cause him to be safely kept and delivered to the custody of Edward R. Ford, who has been duly constituted the agent of the said State of Missouri, to receive said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and made due return to the Executive Department of this State, the manner in which this writ may be executed.

"In testimony whereof," &c.

The case was set for hearing on the 4th day of January, 1843, on which day Josiah Lamborn, Attorney General of the State of Illinois, appeared, and moved to dismiss the proceedings, and filed the following objection to the jurisdiction of the Court, viz:

"1st. The arrest and detention of Smith was not under or by color of authority of the United States, or of any officers of the United States, but under and by color of authority of the State of Illinois, by the officers of Illinois.

"2d. When a fugitive from justice is arrested by authority of the Governor of any State, upon the requisition of the Governor of another State, the courts of justice, neither State or Federal, have any authority or jurisdiction to enquire into any facts behind the writ."

The counsel of the said Joseph Smith then offered to read in evidence affidavits of several persons, showing conclusively that the said Joseph Smith was at Nauvoo, in the County of Hancock and State of Illinois, on the whole of the 6th and 7th days of May, in the year 1842, and on the evenings of those days, more than three hundred miles distant from Jackson County, in the State of Missouri, where it is alleged that the said Boggs was shot, and that he had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with him during the whole of that period.—That on the 6th day of May aforesaid, he attended an officer's drill at Nauvoo aforesaid, in the presence of a large number of people, and on the 7th day of May aforesaid he reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the Attorney General of the State of Illinois, on the ground that it was not competent for Smith to impeach or contradict the return to the Habeas Corpus. It was contended by the counsel of the said Smith, 1st, That he had a right to prove that the return was untrue. 2d, That the said affidavits did not contradict the said return, as there was no averment under oath in said return that the said Smith was in Missouri at the time of the commission of the

alleged crime or had fled from the justice of that State. The Court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly.

The cause was argued by J. Butterfield and B. S. Edwards, for Smith, and by Josiah Lamborn, Attorney General of the State of Illinois, contra.

J. Butterfield, counsel for Smith, made the following points:—

1. This court has jurisdiction.

The requisition purports on its face to be made, and the warrant to be issued, under the Constitution and laws of the United States, regulating the surrender of fugitives from justice.—2d sec. 4th article Const. U. S.—1st sec. of the act of Congress of 12th Feb. 1793.

When a person's rights are invaded under a law of the United States he has no remedy except in the courts of the United States.—2d sec. 3d article Const. U. S.—12th Wend. 325.—16 Peters 543.

The whole power in relation to the delivering up of fugitives from justice and labor, has been delegated to the United States, and Congress have regulated the manner and form in which it shall be exercised. The power is exclusive. The State Legislatures have no right to interfere, and if they do, their acts are void.—2d and 3d clause of 2d sec. 4th article Const. U. S.—2d vol. laws U. S. 331.—16 Peters 617—18, 623.—4th Wheaton's Rep. 122, 193—12, Wend. 312.

All courts of the United States are authorized to issue writs of Habeas Corpus when the prisoner is confined under or by color of authority of the United States.—Act of Congress of Sept. 24th, 1789, sec. 14. 2d condensed 33.—3d Cranch 447. 3d Peters 193.

2. The return to the Habeas Corpus is not certain and sufficient to warrant the arrest and transportation of Smith.

In all cases on Habeas Corpus previous to indictment, the court will look into the depositions before the Magistrate, and though the commitment be full and in form, yet if the testimony prove no crime, the court will discharge Ex-parte.—Taylor 5th, Cowen 50.

The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Missouri, nor that he was a fugitive from justice.

If the commitment be for a matter for which by law the prisoner is not liable to be punished, the court must discharge him.—3. Pac. 434.

The Executive of this State has no jurisdiction over the person of Smith to transport him

to Missouri, unless he has fled from that State.

3. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a judgment of a court of competent jurisdiction.—3d Bacon 435, 438.—3d Peters 202.—Gale's Rev. Laws of Ills. 323.

The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, Attorney General of the State of Illinois, in support of the points made by him, cited 2d Condensed Rep. 37; Gordon's Digest, 73; Gale's Statutes of Illinois 318; Conkling 85; 9th Wendall 212.

And afterwards, on the 5th day of January 1843, Judge POPE delivered the following

OPINION:

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the court to bestow upon it the most anxious consideration. The able arguments of the Counsel for the respective parties have been of great assistance in the examination of the important question arising in this case.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the states of the confederacy, two great sources of discord presented themselves to their consideration: the commerce between the States, and fugitives from justice and labor. The border collisions in other countries had been seen to be a fruitful source of war and bloodshed, and most wisely did the constitution confer upon the National Government the regulation of those matters, because of its exemption from the excited passions awakened by conflicts between neighboring States, and its ability alone to adopt a uniform rule, and establish uniform laws among all the States in those cases.

This case presents the important question arising under the constitution and laws of the United States, whether a citizen of the State of Illinois can be transported from his own State to the State of Missouri, to be there tried for a crime, which, if he ever committed, was committed in the State of Illinois; whether he can be transported to Missouri, as a fugitive from justice, when he has never fled from that State.

Joseph Smith is before the court on *habeas corpus*, directed to the Sheriff of Sangamon County State of Illinois. The return show that he is in custody under a warrant from the Executive of Illinois, professedly issued in pur-

suance of the constitution and laws of the United States, and of the State of Illinois, ordering said Smith to be delivered to the agent of the Executive of Missouri, who had demanded him as a fugitive from justice, under the 2d section, 4th article of the Constitution of the United States, and the act of Congress passed to carry into effect that article. The article is in these words, viz: "A person charged in any State with Treason, Felony, or other crime, who shall flee from justice and be found in another State, shall on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime." The act of Congress made to carry into effect this article, directs that the demand be made on the Executive of the State where the offender is found, and prescribes the proof to support the demand, viz: Indictment or affidavit.

The Court deemed it respectful to inform the Governor and Attorney General of the State of Illinois, of the action upon the *habeas corpus*: on the day appointed for the hearing, the Attorney General for the State of Illinois, appeared, and denied the jurisdiction of the Court to grant the *Habeas Corpus*.

1st. Because the warrant was not issued under colour or by authority of the United States, but by the State of Illinois.

2d. Because no *habeas corpus* can issue in this case from either the Federal or State courts to enquire into facts behind the writ. In support of the first point, a law of Illinois was read, declaring that whenever the Executive of any other State shall demand of the Executive of this State, any person, as a fugitive from justice, and shall have complied with the requisition of the act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his warrant to apprehend the said fugitive, &c. It would seem that this act does not purport to confer any additional power upon the Executive of this State, independent of the power conferred by the Constitution and laws of the United States, but to make it the duty of the Executive to obey and carry into effect the act of Congress. The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the State of Illinois. To maintain the position that this warrant was not issued under color or by authority of the laws of the United States, it must be proved, that the United States could not confer the power on the executive of Illinois. Because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the

United States passed in pursuance of it, and treaties, are the supreme law of the land; and the Judges in every State shall be bound thereby, any thing in the Constitution or Laws of any State to the contrary notwithstanding. This is enough to dispose of that point. If the Legislature of Illinois, as is probable, intended to make it the duty of the Governor to exercise the power granted by Congress, and no more, the Executive would be acting by authority of the United States. It may be that the Legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the Governor could be punished for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void.—16 Peters 617 Prigg vs. Pennsylvania.

In supporting the second point the Attorney General seemed to urge that there was greater sanctity in a warrant issued by the Governor, than by an inferior officer. The Court cannot assent to this distinction. This is a Government of laws, which prescribes a rule of action, as obligatory upon the Governor as upon the most obscure officer. The character and purposes of the *habeas corpus* are greatly misunderstood by those who suppose that it does not review the acts of an Executive Functionary: all who are familiar with English history must know that it was extorted from an arbitrary monarch and that it was hailed as a second Magna Charta, and that it was to protect the subject from arbitrary imprisonment by the King and his minions, which brought into existence that great Palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitrary power. Magna Charta established the principles of liberty; the Habeas Corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent Judge, reaches all. It penetrates, alike the Royal Towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of State as readily as from those committed by subordinate officers. The warrant of the King and his Secretary of State could claim no more exemption from that searching enquiry, "The cause of his caption and detention," than a warrant granted by a justice of the peace. It is contended that the United States, is a government of granted powers, and that no Department of it can exercise powers not granted. This is true. But the grant

is to be found in the 2d section of the 3d article of the Constitution of the United States.—
"The Judicial power shall extend to all cases in law or equity, arising under this Constitution, the laws of the United States, and treaties made and which shall be made under their authority."

The matter under consideration presents a case arising under the 2d section, 4th article of the Constitution of the United States, and the act of Congress of February 12th, 1793, to carry it into effect. The Judiciary act of 1789 confers on this Court (indeed on all the Courts of the United States,) power to issue the writ of Habeas Corpus, when a person is confined "under color of or by the authority of the United States." Smith is in custody under color of and by authority of the 2d sec. 4th art. of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution (as he derives from it the authority to issue the warrant,) he must be regarded as acting by the authority of the United States. The power is not official in the Governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the Executive, who never dies. The citizens of the States are citizens of the U. States; hence the U. States are as much bound to afford them protection in their sphere, as the States are in theirs.

This Court has jurisdiction. Whether the State Courts have jurisdiction or not, this Court is not called upon to decide.

The return of the Sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the Governor of Illinois, under the 2d section of the 4th article of the Constitution of the United States, relative to fugitives from justice, and the act of Congress passed to carry it into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made; nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "an indictment or affidavit," to be certified by the Governor demanding. The return brings before the Court the warrant, the demand and the affidavit. The material part of the latter is in these words, viz:—"Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the sixth day of May, 1842, while sitting in his dwelling in the town of Independence, in the county of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he

believes and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder, and that the said Joseph Smith is a citizen or resident of the State of Illinois." This affidavit is certified by the Governor of Missouri to be authentic. The affidavit being thus verified, furnished the only evidence upon which the Governor of Illinois could act. Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs. This testimony was objected to by the Attorney General of Illinois, on the ground that the Court could not look behind the return. The court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit. To authorize the arrest in this case the affidavit should have stated distinctly, 1st That Smith had committed a crime. 2d, That he committed it in Missouri.

It must appear that he fled from Missouri to authorize the Governor of Missouri to demand him, as none other than the Governor of the State from which he fled can make the demand. He could not have fled from justice, unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri to warrant the Governor of Illinois in ordering him to be sent to Missouri for trial. The 2d section, 4th article, declares he shall be removed to the State having jurisdiction of the crime.

As it is not charged that the crime was committed by Smith in Missouri, the Governor of Illinois could not cause him to be removed to that State, unless it can be maintained that the State of Missouri can entertain jurisdiction of crimes committed in other States. The affirmative of this proposition was taken in the argument with a zeal indicating sincerity. But no adjudged case or dictum was adduced in support of it. The Court conceives that none can be. Let it be tested by principle.

Man in a state of nature is a sovereign, with all the prerogatives of King, Lords and Commons. He may declare war and make peace, and as nations often do who "feel power and forget right,"—may oppress, rob and subjugate his weaker and unoffending neighbors. He unites in his person the legislative, judicial and executive power—"can do no wrong," because there is none to hold him to account. But when he unites himself with a community, he lays down all the prerogatives of sovereign (except self-defence,) and becomes a subject. He owes obedience to its laws and the judgments of its

tribunals, which he is supposed to have participated in establishing, either directly or indirectly. He surrenders also, the right of self-redress. In consideration of all which, he is entitled to the ægis of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and therefore cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they know the rule and have consented to be governed by it. It would be a gross violation of the social compact, if the State were to deliver up one of its citizens to be tried and punished by a foreign State, to which he owes no allegiance, and whose laws were never binding on him. No State can or will do it.

In the absence of the constitutional provision, the State of Missouri would stand on this subject in the same relation to the State of Illinois, that Spain does to England. In this particular the States are independent of each other. A criminal, fugitive from the one State to the other, could not be claimed as of right to be given up. It is most true as mentioned by writers on the laws of nations that every State is responsible to its neighbors for the conduct of its citizens so far as their conduct violates the principles of good neighborhood. So it is among private individuals. But for this, the inviolability of territory, or private dwelling, could not be maintained. This obligation creates the right, and makes it the duty of the State to impose such restraints upon the citizen as the occasion demands. It was in the performance of this duty, that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbors. While the violators of this law kept themselves within the United States, their conduct was cognizable in the courts of the United States, and not of the offended State, even if the means provided had assisted in the invasion of the foreign State. A demand by the injured State upon the United States for the offenders, whose operations were in their own country, would be answered, that the United States' laws alone could act upon them, and that as a good neighbor it would punish them.

It is the duty of the State of Illinois, to make it criminal in one of its citizens to aid, abet, counsel, or advise, any person to commit a crime in her sister State,—any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. Those of Mis-

souri, could have no agency in his conviction and punishment. But if he shall go into Missouri, he owes obedience to her laws, and is liable before her courts, to be tried and punished for any crime he may commit there, and a plea that he was a citizen of another State, would not avail him. If he escape, he may be surrendered to Missouri for trial. But when the offence is perpetrated in Illinois, the only right of Missouri, is, to insist that Illinois, compel her citizens to forbear to annoy her. This she has a right to expect:—for the neglect of it nations go to war and violate territory.

The court must hold that where a necessary fact is not stated in the affidavit, it does not exist. It is not averred that Smith was accessory before the fact, in the State of Missouri, nor that he committed a crime in Missouri: therefore he did not commit the crime in Missouri,—did not flee from Missouri to avoid punishment.

Again, the affidavit charges the shooting on the 6th of May in the County of Jackson and State of Missouri, 'that he believes and has good reason to believe, from evidence and information now (then) in his possession, that Joseph Smith was accessory before the fact, and is a resident or citizen of Illinois.' There are several objections to this. Mr. Boggs having the evidence and information in his possession, should have incorporated it in the affidavit to enable the Court to judge of their sufficiency to support his belief. Again, he swears to a legal conclusion when he says that Smith was accessory before the fact. What acts constitute a man an accessory in a question of law are not always of easy solution. Mr. Boggs' opinion then, is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the court to test them by the laws of Missouri, to see if they amounted to a crime. Again, the affidavit is fatally defective in this, that Boggs swears to his belief.

The language in the Constitution is 'charged with felony, or other crime.' Is the Constitution satisfied with a charge upon suspicion? It is to be regretted that no American adjudged case has been cited to guide the Court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a *capias* on suspicion. Rudyard (reported in Skin. 676) was committed to Newgate for refusing to give bail for his good behavior, and was brought before Common Pleas on Habeas Corpus. The return

was that he had been complained of for exciting the subjects to disobedience of the laws against *reduitious conventicles*, and upon examination they found cause to suspect him. Vaughan, Chief Justice Tyrrel and Archer against Wi'd held the return insufficient, 1st, because it did not appear but that he might abet frequenters of conventicles in the way the law allows. 2d 'To say that he was complained of or was examined is no proof of his guilt. And then to say that he had cause to suspect him is too cautious; for who can tell what they count a cause of suspicion, and how can that ever be tried? At this rate they would have arbitrary power upon their own allegation, to commit whom they pleased.'

From this case it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner. That the return is to be most strictly construed in favor of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against a commitment of a citizen of our State to be transported to another on suspicion? No case can arise demanding a more searching scrutiny into the evidence, than in cases arising under this part of the constitution of the U. States. It is proposed to deprive a freeman of his liberty; to deliver him into the custody of strangers, to be transported to a foreign State, to be arraigned for trial before a foreign tribunal, governed by laws unknown to him; separated from his friends, his family and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appalling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of courts possessing the confidence of the parties. They therefore provided that citizens of different States, might resort to the federal courts in civil causes. How much more important that the criminal have confidence in his Judge and Jury? Therefore, before the *capias* is issued, the officers should see that the case is made out to warrant it.

Again, Boggs was shot on the 6th of May.—The affidavit was made on the 26th of July following. Here was time for enquiry, which would confirm into certainty or dissipate his suspicions. He had time to collect facts to be had before a grand jury or be incorporated in his affidavit. The court is bound to assume that this would have been the course of Mr. Boggs, but that his suspicions were light and unsatisfactory.

The affidavit is insufficient, 1st, Because it is not positive. 2. Because it charges no crime. 3, It charges no crime committed in the State of Missouri. Therefore he did not flee from the justice of the State of Missouri, nor has he taken refuge in the State of Illinois.

The proceedings in this affair from the affidavit to the arrest affords a lesson to Governors and judges whose action may hereafter be invoked in cases of this character.

The affidavit simply says that the affiant was shot with intent to kill, and he believes that Smith was accessory before the fact to the intended murder, and is a citizen or resident of the State of Illinois. It is not said who shot him, or that the person was unknown.

The Governor of Missouri in his demand calls Smith a fugitive from justice, charged with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State [Missouri].—This Governor expressly refers to the affidavit as his authority for that statement. Boggs in his affidavit does not call Smith a fugitive from justice, nor does he state a fact from which the Governor had a right to infer it. Neither does the name of O. P. Rockwell appear in the affidavit, nor does Boggs say Smith fled. Yet the Governor says he has fled to the State of Illinois. But Boggs only says he is a citizen or resident of the State of Illinois.

The Governor of Illinois responding to the demand of the Executive of Missouri, for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that "whereas Joseph Smith stands charged by the affidavit of Lilburn W. Boggs with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the 6th day of May, 1842, at the county of Jackson, in said State of Missouri, and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois."

Those facts do not appear by the affidavit of Boggs. On the contrary, it does not assert that Smith was accessory to O. P. Rockwell; nor that he had fled from the justice of the State of Missouri, and taken refuge in the State of Illinois.

The Court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence. The misrecitals and overstatements in the requisition and warrant, are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty, and transport him to a foreign State for trial. For these reasons Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state in justice to the present Executive of the State of Illinois, Governor Ford, that it was admitted on the argument, that the warrant which originally issued upon the said requisition, was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy in this State; and that the present warrant, which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of Habeas Corpus.

Let an order be entered that Smith be discharged from his arrest.

HISTORY OF JOSEPH SMITH.

Continued.

I will say, however, that amid all trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little and there a little;" of which the following was a precious morsel.

A Revelation to Joseph Smith, jun. given June, 1830.

The words of God which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain; and he saw God face to face, and he talked with him, and the glory of God was upon Moses: therefore Moses could endure his presence. And God spake unto Moses, saying: Behold I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years: and is not this endless? And behold thou art my son, wherefore, look and I will show the workmanship of mine hands, but not all: for my works are without end, and also my words, for they never cease: wherefore no man can behold all my works except he behold all my glory: and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses my son; and thou art in the similitude of mine only begotten; and mine only begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God besides me; and all things are present with me, for I know them all. And now behold this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee. And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which was and which are created: of the same he greatly marvelled, and won-

dered! and the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself he fell unto the earth, and it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me: And I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold Satan came tempting him, saying: Moses, son of man, worship me. And it came to pass, that Moses looked upon Satan, and said who art thou? for behold I am a son of God, in the similitude of his only begotten; and where is thy glory, that I should worship thee? for behold I could not look upon God, except his glory should come upon me, and I were strengthened before him: But I can look upon thee in the natural man: Is it not so surely? Blessed is the name of my God, for his spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me; and I am judge between thee and God: for God said unto me, worship God, for him only shalt thou serve: Get thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine only begotten. And he also gave me commandments, when he called unto me out of the "burning bush," saying: call upon God in the name of mine only begotten, and worship me. And again Moses said, I will not cease to call upon God: I have these things to inquire of him, for his glory has been upon me: wherefore I can judge between him and thee. Depart hence, Satan.

And now when Moses had said these words, Satan cried with a Loud voice, and went upon the earth, and commanded, saying: I am the only begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell: nevertheless, calling upon God, he received strength; and he commanded, saying: Depart from me Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, in the name of Jesus Christ, depart hence Satan. And it came to pass, that Satan cried with a loud voice, with weeping

and gnashing of teeth, and departed hence even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God he beheld his glory again, for it was upon him, and he heard a voice, saying: Blessed art thou Moses, for I the Almighty have chosen thee; and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God: And lo, I am with thee, even unto the end of thy days: for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descreying it by the spirit of God.— And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God: And their numbers were great, even numberless as the sand upon the sea shore: And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son, who is full of grace and truth: And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine only begotten: And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you: For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.— And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the

Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold this is my work to my glory, to the immortality and eternal life of man. And now Moses my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 16., 1843.

SONS OF GOD.

When the gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious, connected with it;—something which when rightly understood, had a tendency to enamour, and captivate the soul of man. There was a dignity, a glory, and a freedom assoiated with its principles, which the generality of men, and even the teachers of Israel knew little or nothing about. The Jews indeed had been taught “that to them belonged the promises, the giving of the law, and the service of God;” that “theirs were the Fathers,” and that from them (according to the flesh) Christ was to come: but of the nature and office of the Messiah, of the kind of glory that should be revealed when he came, and of the dignity, glory, and fulness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seemed to be entirely ignorant, as well as of the union, and relationship to God which it would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices, and the observance of a law, that could never make the corners thereunto perfect, they understood not, and could not appreciate that

more “excellent sacrifice,” and the “better covenant,” when it was revealed. They had long been “under a schoolmaster,” and he had not taught them the glories of a celestial law:—the riches, glory, fulness and blessings of the gospel of peace, nor the freedom of the “sons of God;” consequently when the “true light, that lighteth every man that cometh into the world,” made his appearance, “He was in the world, and the world knew him not.” He came to his own, and his own received him not; but to as many as did receive him to them gave he power to become the “sons of God,” even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God.”

Not only were the Jews ignorant of these things; but the gentiles also, (who profess to believe the gospel) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable privileges of the “sons of God.” As the peculiar privileges of the gospel have long been banished from the church; as the light of revelation has long since ceased to dawn upon the professors of Christianity; and as the followers of Jesus have had no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots; who however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God. The world therefore must necessarily be ignorant, for “faith comes by hearing,” (not by reading only.) and hearing by the word of God; and how can they hear without a preacher; and how can he preach except he be sent,”

“To as many as believed to them gave he power to become the sons of God, even to as many as believed on his name,” is the declaration of John. This declaration being made, it becomes us to enquire what peculiar blessings are connected with this sonship? and what is the nature of this heavenly boon referred to by John? “For says he, to as many as believed, to them gave he power” &c., evidently showing that if they did not believe, they could not become the sons of God, neither could they without the “true light” referred to by John:—he might be in the world, and the world knew him not:—he might come to his own, and his own receive him not, but nevertheless he was the true light that lighteth every man that cometh into the world, as it is written by the prophet of the Lord, “the light of truth; which truth shireth. This is the light of Christ. As also he is the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the

moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne; who is in the bosom of eternity, who is in the midst of all things."—[D. C. Sec. VII. Consequently, if in the world, there is any wisdom, any intelligence, any true principle: it all proceeds from the "Father of Lights, in whom there is no variableness, nor shadow of turning." All virtue, goodness, purity, righteousness that then may be in the world emanates from him, the great fountain of blessings, and the dispenser of every good; his blessings are scattered promiscuously over the universe; all the human family participate in his benevolence; "he sends his rain on the evil and on the good; and causes his sun to shine on the just and on the unjust: yet he does not bestow this sonship upon all; nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God, is to be born of God, not of blood, nor of the will of the flesh but of God: to be related to, and be the son of God. Paul says in writing to the Galatians, now 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" "and if ye be Christs, then are ye Abraham's seed, and heirs according to the promise." We may here pause—and ask, what we inherit: says Paul, "ye are heirs of God, and joint heirs with Jesus Christ our Lord." Consequently we inherit great blessings; we are conjointly with Christ the sons of God, and with him inherit like blessings from the Father; he is our brother—God is our Father; and hence in Gal, iv: 4-7, it is written, "But when the fullness of time was come, God sent forth his son made of a woman—made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ." Through the atonement, and redemption wrought out by him, and obedience to the law of the gospel.

There is a depth, a dignity and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just, and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach, and haggard superstition hides its head in shame. It was a subject upon which the apostles loved to dwell; and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel,—portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colors; and when contrasted with the folly, the weakness, and the absurdity of the gentile superstitions; and the 'beggary elements of the world' presents a thrilling discord.

It is an opinion that generally prevails in the religious world that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God; an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing christians, with all sincerity, diligence, and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were sons of God, would be saying that which could not be supported by the scriptures of truth: we doubt not their zeal;—we do not question their diligence, nor their desire to do good: but there are certain principles, which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God and contemplate the future designs of the Great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and in this they do not profess to enjoy.

Did this principle universally exist sectarianism would fall and all the different systems of theology would crumble into ruin, idolatry would not have an existence, and Mahomedanism would be annihilated; Catholicism would be no more, the names of Presbyterian and Methodist would be blotted out, and all the different parties whether found among the Mahomedans, the heathens, or Christians, all being taught of God; would possess the same principles of intelligence, and whether in Europe, Asia, Africa, or America, they would have the same system of theology; being taught by the same God, instructed by the same spirit, and led into the same truths; and there

would be but the one church, which would be the universal church of the universal world.— For if God teaches one man he will teach him the truth; if two churches were to receive his tuition they would no longer be two but one; and if he teaches the world the world will be one.

There is a principle of intelligence connected with it that burns like a lamp in the bosom of its possessor:—chases away the “gross darkness” with which the human mind has been enveloped, and spreads a halo of glory around. Hence (says the apostle) “because ye are sons, God hath sent forth the *spirit of his son into your hearts.*” Persons thus situated are “therefore no more strangers; but fellow-citizens with the saints, and of the household of God;” possessing a union and relationship to him which nothing but the fulness of the gospel can impart; being no longer neither strangers nor servants, but *sons*.

There is a very material difference between a *servant* and a *son*; the ties that bind a father and son together are much more sacred, and binding than those which unite a master and servant. A father feels bound to his child by paternal ties, to his servant he does not: a father expects from his child a filial and an affectionate regard; but he expects a *servant* merely to do his work, and pays him for his services. A father reveals unto his son his purposes and designs, he does not acquaint a *servant* with them: a son inherits his father's property, a *servant* does not—having received his wages he has no further demand. Hence the reason of Paul's remark, “Wherefore thou art no more a *servant*, but a *son*, and if a *son* then an *heir of God* through Christ,” and hence also the reason of our Savior's remark John xv.—“Henceforth I call you not *servants* but *friends*” (they were his brethren, and God their father) “for the *servant* knoweth not what his Lord doeth; but I have called you *friends* for all things that I have heard of my Father, I have made known unto you.” I have revealed it. I have obtained revelations from the Father because I am his son: I have revealed them unto you because ye are his sons also; and my brethren and friends; “no longer strangers, nor aliens, but fellow-citizens.” Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and purposes of God through the sonship. The great distinction was that a *servant* did not know what his Lord did, and a *son* did know; thus we see that a son of God has revelation, a *servant* has not, and this is the grand difference

between the sectarians, and the Latter-Day Saints.

Take away the principle of revelation from the gospel and it is stripped of its beauty, robbed of its glory, and like Samson when his locks were shorn, it is weak, feeble, destitute, and powerless.

Enoch understood something of the principles and nature of this sonship, for he walked with God and was not for God took him.

Noah having revelations from God understood this principle; Abraham also being a son of God was made acquainted with the designs of his master, he had revelations from God and knew what his master did.

Isaac Jacob and Moses possessed the same principle, and claimed the same relationship, there were also numbers of them in Job's day, and we read that when the sons of God presented themselves before God, Satan also presented himself and the Lord asked him, “from whence comest thou?” &c.; evidently shewing that the sons of God, in those days, came into the presence of God and had communion with and revelation from him. The Lord spake also unto Job and he answered and said, “I have heard of thee, by the hearing of the ear; but now mine eye seeth thee;” in fact we read of the sons of God before the flood and of their transgression with the daughters of men: Gen. vi. In fact it is through the medium of this relationship that men in different ages have had communicated unto them the will, purposes, and designs of the great Jehovah; or that they know anything of futurity, of God, heaven or hell. It is this principle that introduces men into the presence of God, draws aside the curtains of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beautiful sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah, as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the gospel from under his tuition, took away the veil that had long been on their hearts, and came “to redeem those that were under the law that they might receive the adoption of *sons*.”

When the gospel was restored, and this sonship again imparted, the heavens were again opened, and the visions of God unfolded; light burst forth upon the human mind, “and life and immortality were” (again) “brought to light by the gospel.” Peter, James, and John saw Jesus transfigured on the Mount, and Elijah and Moses talking with him; the sick

were healed, the blind received their sight, the lame leaped as an hart, and the poor had the gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unscathed and narrow prejudice stood forth in all its native deformity; while truth stalked triumphantly and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophesy, to dream dreams, and to see visions. Paul was caught up unto the third heavens, and heard things that were not lawful to utter. John on the isle of Patmos had the heavens opened to him; while prophecies and revelations were poured forth upon the church, which led John to exclaim "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*: therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God and it doth not yet appear what we shall be: but *we know* that when he shall appear we shall be like him for we shall see him as he is." How did they get in possession of this intelligence, but through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this, but forms and theories;—the systems and dogmas of men, without certainty, prophesy, or revelation? It is true that many have sincerely desiring to do the will of God; but they could only become his *servants*; because as the gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Savior made his appearance among men, that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the priesthood and the gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of the transgression and apostasy of the church.

Cornelius was a servant of God; he feared God together with all his household: he fasted, and prayed, and gave alms, and his prayers, and his offerings were accepted before God; and an angel was sent to him to tell him of it; he was as good, as virtuous, as moral, as sincere and devout, as any man could be at the present day; but he was not a *son of God*, he was only a servant; and it was necessary after all his pi-

ety, and virtue, and religion, that he should send for Peter, to tell him "words whereby he and his house could be saved," and so at the present day it will be found that however devout, and sincere the children of men may have been; that it is necessary that they should come to the standard that God has set up, for the salvation of the human family in these last days; repent and be baptized, in the name of Jesus Christ, for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the gospel, and receive an inheritance in the celestial kingdom of God.

From the Millennial Star, June 1, 1842.
GENERAL CONFERENCE.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, the 15th of May, and, by adjournment on the two following days, in the large room adjoining Hayward's Hotel, Bridge Street.

Never before has it fallen to our lot to attend a meeting of the Saints, in the British Isles, so distinguished for its numbers, for the importance of the principles taught, and for the unity of feeling, affection, and sympathy that seemed to influence every heart. It was indeed, a time of refreshing; while, from the testimony borne by the elders of the different branches, the teachings of the spirit appear to have been simultaneous in preparing the minds of the servants of God for those measures that are necessary to carry into effect his great purposes in the building up of Zion, and in gathering together the Saints in obedience to the command of heaven.

The meeting being called to order, elder P. P. Pratt was unanimously chosen to preside.

Elder Ward being then chosen to act as clerk of the conference, the meeting was then opened by singing, "Go, ye messengers of glory."

Elder G. D. Watt, from Edinburgh, then engaged in prayer, when a few verses being sung, Elder Pratt proceeded to address the conference, and expressed his great satisfaction at the contemplation of the vast assemblage before him, and also at the condition of the church. He looked back at what he knew of the work of the Lord, and he beheld, in the year 1330, the church rising in obscurity in the western wilderness, and consisting only of six members: he looked again only five years ago, and this island had not heard the fulness of the gospel as it had been renewed by the visions of heaven. A certain few in weakness visited these shores, trusting in the power and blessing of God; but

now I look around me, and what do I behold? scores, hundreds, I might almost say thousands of fellow-laborers raised up I behold on my right, and on my left, ministers of the truth from various parts of the British Isles, to represent the different conferences that have been established on the principles of truth, in the face of every opposition. Who cannot see the hand of the Lord in this? Who does not rejoice in this glorious work? and especially in contemplating what a few years will bring about in distant lands, in delivering the honest in heart from error and superstition, and introducing them into the liberty of the gospel! I look ahead, and behold a multitude which no man can number, sitting under their own vines and fig-trees.—Whence come they? out of great tribulation: they have burst the bands of their neck, they walk in white, with the hundred and forty and four thousand ministering unto them, while heaven and earth are mingling their hosannas to the lamb that was slain. But the subject is too great; suffice it to say that we have assembled to edify and instruct each other, and to transact business more important than the counsels of any senate on the face of the earth—to expatiate upon the laws of a kingdom that shall never have an end—and to do business in the name of the King of kings, the great high priest of our profession, Christ Jesus.

The number of officers present at the opening of the meeting was then called for:—

Quorum of the Twelve	1
High Priests	14
Elders	50
Priests	64
Teachers	37
Deacons	8

The representation of the churches being next required, the following were presented to the meeting:—

Manchester Conference—Represented by Charles Miller, consists of 1531 members, 36 elders, 79 priests, 50 teachers, 19 deacons, and includes the branches of Manchester, Duckinfield, Bolton and branches, Stockport, Pendlebury, Whitefield, Heaton, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakeley.

Liverpool Conference—Represented by John Greenhow, consists of 570 members, 23 elders, 26 priests, 21 teachers, 10 deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference—Represented by—Struthers, consists of 665 members, 16 elders, 22 priests, 15 teachers, 3 deacons, and includes

the branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference—Represented by Thomas Ward, consists of 325 members, 15 elders, 23 priests, 17 teachers, 6 deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaidgeley, and Grindleton.

London Conference—Represented by Lorenzo Snow, consists of 400 members, 14 elders, 32 priests, 7 teachers, 8 deacons, and includes the branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference—Represented by James Galley, consists of 238 members, 8 elders, 23 priests, 14 teachers, 9 deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumbly.

Birmingham Conference—Represented by J. Riley, consists of 309 members, 11 elders, 18 priests, 12 teachers, 5 deacons, and includes the branches of Birmingham, Greats Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton, and Ashby Wolds.

Staffordshire Conference—Represented by Alfred Cordon, consists of 507 members, 25 elders, 54 priests, 23 teachers, 14 deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane Ends, Audlem, Prees, Tunstall, Leek, Longport, Tittenson Heath, Doncaster, Sheffield, and Erampton.

Garway Conference—Represented by John Needham, consists of 197 members, 2 elders, 12 priests, 7 teachers, 2 deacons, and includes the branches of Garway, Abergavenny, Menmouth, Keven, Orcoy, and Euyasharold.

Cheltenham Conference—Represented by Theodore Curtis, consists of 540 members, 8 elders, 22 priests, 12 teachers, 4 deacons, and includes the branches of Newberry Hill, Rock Hill, Earl Common, Pinvin, Nounnton Beau-Champ, Edge Hills, Little Dean's Woodside, Ponsset, Killcott, Frogmarsh, Red Marley, Bran Green, Apperby, Deerhurst, Cheltenham, Norton, and Bristol.

Froome's Hill Conference—Represented by William Kay, consists of 1101 members, 24 elders, 56 priests, 24 teachers, 12 deacons, and includes the branches of Moran's Cross, Ridgeway Cross, Dun's Close, Old Storage, Broomyard's Downs, Clifton, Widbourn, Brinstead, Woolfren Common, Ashfield, Malvern Hill

Palle House, Call Well, Ledbury, Shaken Hill, Lugwardine, Marden, Bush Bank, Leominster, Ball Gate, Cooms Move, Stoke's Lane, Froome's Hill, Stanley Hill, East Hampton, and Worcester Broad Heath.

Edinburgh Conference—Represented by G. D. Watt, consists of 271 members, 13 elders, 19 priests, 7 teachers, 3 deacons, and includes the branches of Edinburgh, Wemyss, and Stirling.

Glasgow Conference—Represented by John McAuley, consists of 564 members, 23 elders, 30 priests, 26 teachers, 15 deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Towcross, Aardrill, Renfrew, Paisley, Johnston, Bridge of Weir, Kilbirney, Bouchill, Greenock, Biesheny, Nelson, Campsie, and Ayr.

Brampton Conference—Represented by Richard Benson, consists of 171 members, 6 elders, 11 priests, 7 teachers, 2 deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference—Represented by David Wilkie, consists of 71 members, 1 elder, 1 priest, 2 teachers, 1 deacon, and includes the branches of Hillsborough, & Crawfoot's Burn.

Bradford and York — Represented by Henry Cuerton, consists of 54 members, 1 elder 4 priests, 2 teachers, 1 deacon, and includes the branches of Bradford and York.

Total connected with the church, at the present time, in England, Ireland, and Scotland:

Members	7514
Elders	220
Priests	421
Teachers	110

From the reports made by the deputies from the different conferences, we are happy to state that the work of the Lord is very prosperous, and that a very general desire is prevalent amongst the Saints to gather to Zion; while the whisperings of the spirit among the priesthood have been, "save yourselves from this ungodly generation."

Elder Pratt having made some observations on the necessity of revelation being connected with the kingdom of God; and that in accordance with the revelations now given, it was our first duty to gather together to build up Zion and the Temple of the Lord, in order that we might receive the fulness of the power of the priesthood, that we might go forth for the last time, and command the attention of the nations, and the chiefs and kings of the earth.

The meeting was then dismissed by singing and prayer.

Afternoon.—Service was opened by singing

"Great is the Lord, 'tis good to praise," &c.

Elder Ward then engaged in prayer, asking a blessing on the bread.

Elder Albiston, the patriarch, then rose to bear testimony to the truth of the work of the Lord, and contrasted the fulness of the gospel with what he had previously known of religion through a long series of years. He had been in possession of some light, and the body of people (the Methodists) with whom he had been connected in early life, he was convinced were once a good people; but he now greatly rejoiced in being permitted to see the light of the gospel of Jesus Christ, compared with which, all the systems of men were but as a taper to the sun.

Elder Snow then asked a blessing on the wine.

Elder Greenhow, of Liverpool, then addressed the meeting, and gave a statement of his former experience in connexion with the Methodists, afterwards with Mr. Aitkin and Mr. Matthews, by whom he was ordained an elder in that society. While in connexion with that people, there was a general consciousness prevailing that something was wanting—that the same results did not follow believing and obeying the word as in the primitive churches; this feeling was confirmed by his receiving a letter from the Rev. Mr. M., advising him, in connexion with others, to rise at four o'clock on certain morning to pray that they might receive the gift of the Holy Ghost; but all was in vain, for they were not in possession of the authority of the holy priesthood to administer those ordinances through which the blessings flowed.

Elders James, Riley, Crook, Reid, and priest Milnes then addressed the meeting, and bore testimony to the work of God.

The meeting was then closed by singing and prayer.

Evening.—Service was opened by singing, "What are these arrayed in white," &c.

Elder Greenhow engaged in prayer.

Elder Pratt then addressed the meeting on the duties of the Saints to the public, to God, and to themselves. It is our duty to proclaim the gospel of truth in all places, where it is not known, to the utmost of our power; then, after this, God requires of them that they take measures to make the truth theirs, by ministering to the wants of his servants, and by opening places for the ministration of the word; and if they will not do this, we are clear of their blood: we have done our duty, and the Lord will not require more at our hands. Many of our brethren, by their zeal, have been led beyond what God has required of them. It is not the duty of

this church to get up meetings, at a great expense, time after time, to a people that will not hear. There is a time to do it, and a time not to do it. Now, I consider that in England and Scotland, where our brethren have labored, they have done their duty, in the midst of privation and difficulty, and the public, instead of inviting the servants of God amongst them have used all their ability to obstruct the progress of the kingdom of God, and have judged it without examination. But brethren, when you are invited, when the way is opened, then with all your might thrust in your sickle and reap; but where they will not hearken to the repeated offers of the gospel, then keep the means you would expend for yourselves—for the poor—to gather yourselves and build up Zion. There is a time to sow, and a time to forbear. This generation are not going to have the gospel as a pleasant song in their ears continually, whether they become obedient to it or not; no, brethren, we owe a duty to God, to ourselves, to the Jews, to the nations. Search out the humble in spirit and labour for them.—Though the great work, and I say it unto the elders around me, is to gather together in one, in obedience to the laws of heaven, in order that we may be clothed with power to go forth to all people, and command attention to the mighty work, and I propose to the presidents of conferences and the elders around me, the following motion,

That we feel to encourage and second the exertions of our brethren in Zion, by every means in our power, to erect the Temple of the Lord in Nauvoo; and that the elders in every conference here pledge themselves to teach it as the duty and privilege of all Saints to assist in this glorious work,

Elder G. D. Watt seconded the motion which was carried unanimously.

It was then moved by elder Pratt, seconded by elder Ward, and carried unanimously—

That this resolution be published and sent to Nauvoo, with a request that they publish it.

The meeting was then addressed on the same subject, with much power and effect, by elders Barrett, Dunn, Watt, C. Miller, J. Goodfellow, Levi Richards, James Riley, J. Galley, A. Gordon, and W. Hulme.

The meeting was then dismissed.

Monday Morning.—The meeting being opened by singing and prayer, elder Pratt proceeded to speak on the business of the day. Truly, the Lord has been mindful of us. It has been now several months since I received any communications from America, with the exception of the "Times and Seasons" for Feb. 15; but since I came here I have received three num-

bers of the same, by which it appears that the same spirit is deeply at work on both sides the Atlantic, on the subject of our gathering together and building up Zion. The same spirit inspiring us in temporal matters, which caused him to send out Amos Fielding, to Nauvoo, on business similar to that of elder Snider to this country, as will be perceived by the epistle of the twelve which I will read. [The epistle which we publish as our first article this month, was then read.] Elder P. then continued to address the meeting on the subject of the epistle until one o'clock, when it was closed by singing and prayer.

Afternoon.—The meeting opened at three o'clock by singing the "Spirit of God," &c. After prayer, by Elder Snow, was sung, "O Zion, when I think of thee," &c.

Elder Pratt then made some further remarks on the simultaneous teachings of the spirit in England and America, in respect to emigration.

The meeting was further addressed by elders McCann, Cottam, and Miller.

Elder Pratt then proposed the following resolution:

That the presidents and elders of the several conferences of this realm in conference assembled, hereby pledge ourselves, and agree to instruct the churches, and use our utmost endeavors to fulfil the objects of elder Snider's mission to this land, according to the epistle of the twelve now received.

Seconded by elder Watt, and carried unanimously.

Elder Snow then addressed the meeting, and stated the method they had adopted in the London conference of raising funds for the temple, which was by holding tea meetings, at which times any one wishing to appropriate anything to this purpose had the opportunity. Elder S. concluded his address by singing beautifully in tongues.

Several of the elders then addressed the meeting; and several spoke in tongues, and interpretations were given.

Elder Pratt cautioned the Saints against extremes, and that while we had done our duty towards those amongst whom we had labored so long, but who still would not listen, yet we were not to understand that we cease to preach to the Gentiles, but be ready to proclaim the truth with all our heart to every one that will hear. He also wished them to understand, that money or goods that may be forwarded to Nauvoo, for the Nauvoo House, will not necessarily be a gift, but that it will be appropriated by trustees, and the individuals transmitting it,

will become stockholders in the property to which it may be applied.

The meeting was then dismissed.

Evening.—The meeting being opened by singing and prayer, it was moved by elder A. Cordon, and seconded by elder Ward, "That Leeds, York, Doncaster, and Bradford be associated in a conference." Carried unanimously.

It was then proposed by elder Pratt, "That elder Lorenzo Barnes have the care of the churches in the Leeds conference."

Seconded by elder Snow, and carried unanimously.

It was then moved by elder Cordon, seconded by elder Eyra, "That Sheffield, and Chesterfield be organized into a conference." Carried.

It was then moved and seconded, "That elder Carrigan be appointed to the superintendance of the Sheffield conference." Carried.

Elder Pratt then proceeded to read from the "Times and Seasons" an article, entitled, "Try the Spirits," which we expect to publish as soon as possible in the "Star."

Elder Levi Richards, and elder Ward spoke on the same subject, when the meeting adjourned to Tuesday, and closed by singing and prayer.

Tuesday Morning.—The meeting opened by singing and elder Pratt engaging in prayer.

Elder Pratt then reviewed the proceedings of the former days, after which he took the present occasion to address the conference on the subject of the "Word of Wisdom," and exhorted the elders to teach by precept and example, every thing consistent with the words of wisdom, that we might become a healthy and a beautiful people, and transfer the blessing to our posterity,

Several others spoke on the same subject at considerable length.

Elder Ward stated that perfect beauty was only associated with perfect purity, and inasmuch as we were looking forward to be made like unto our glorious Lord, it behoved us to abstain from all things that retarded our approximation to his likeness.

It having been previously announced that the time after the morning service should be appropriated for baptizing, elder Ward addressed the meeting on the first principles of the gospel.

The meeting was then closed by singing and prayer, and adjourned until seven in the evening.

Evening.—The service being opened by singing and prayer, the ordinance of confirmation was attended to upon seven that had been baptized by elder Pratt. The evening was occupied

by addresses and congratulations on the providential and favorable circumstances attending the conference, by the exercise of the gifts of the spirit, and by testimony borne to the truth of the work of the Lord.

The meeting was then closed by singing, "When shall we all meet again," &c. and receiving the blessing of elder Pratt.

Thus terminated the most important conference ever held in the British Isles, by the Church of Jesus Christ, accompanied as it was, by manifestations of the goodness of God unto us, and an exhibition of love and affection amongst the people, that must have left an impression on the minds of the Saints, which time can never erase.

SPECIAL CONFERENCE.—There will be a Special Conference on the plat form of the Lord's House on the 6th of April next, commencing at 10 o'clock A. M. This conference is not designed to attract the attention of elders and brethren from a distance. The members of the Quorum of the Twelve are all requested to be present on the occasion.

By order of the First Presidency.

NOTICE.—Whereas fellowship has been withdrawn from Brs. William and Alfred Young for teaching false and erroneous doctrine &c. in Tennessee, as published in the Times & Seasons of June 15th 1842.

This is to inform the Saints abroad, that they have made satisfaction to the High Council of the Church of Jesus Christ at Nauvoo, and are restored to their former standing and fellowship in the church; and we recommend them to all with whom their lots may be cast.

HOSEA STOUT,
Clerk of High Council.

The Times and Seasons,

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TIMES AND SEASONS.

"Truth will prevail."

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CITY OF NAUVOO, ILL. FEB. 1, 1843.

[Whole No. 66.]

ANCIENT POETRY.

The following very curious poetic composition, is at once both novel and interesting; for while the common landmarks of modern poetry are entirely disregarded; there is something so dignified and exalted conveyed in the ideas of this production, that it cannot fail to strike the attention of every superficial observer.

Uncontrolled by the narrow limits of this earth, and raised above all sublunary objects, his mind soars aloft unto other kingdoms, unravels the secrets of eternity, and contemplates the organization of worlds, in other spheres: the destiny of the living, the dying, and the dead are developed; together with the laws that govern other worlds, and the state of their inhabitants; the "heavens of heavens," open before his gaze, and the celestial kingdom; the habitation of the great "I Am," with all its resplendant, brilliant, and dazzling glory, bursts upon his sight. The Celestial, the Terrestrial and the Telesstial worlds, with all their magnificence and beauty are open to his view; whilst the various states of their respective inhabitants, are presented before his vision. The dark and gloomy abodes of the departed lost, are also unlocked, and their confusion, and misery developed. Our poet seems to be perfectly at home among heavenly worlds, and converses about their proceedings with as much familiarity as one could do about his domestic economy. He unlockd great, and important principles which were indeed made known to the ancients; but which have been hid for ages: and when we contemplate the things that are unfolded we shall be led to say with Paul, "great is the mystery of godliness."

Concerning the style of the poetry, there seems to be a native simplicity, a brilliance of thought, and an originality in the composition, that can only be equalled in the oracles of truth; and by those who profess the same spirit; and when the muse of those ancient poets was fired by the spirit of God, and they spake as they were moved by the Holy Ghost, there was a richness a dignity and a brilliancy of ideas; and an exuberance of thought that ran through all their productions, as in the fascinating beauties of poesy they rolled forth the words of eternal life, with all their richness, and dignity, and glory; while at the same time they paid little or no attention to the rules of poetic composition. Let the curtains of heaven be withdrawn, and

the purposes and glories of the eternal world burst upon his view and the dry forms; and simple jingling of poetry, alone, will be very dry and insipid to the enlarged and enlightened understanding of a man of God.

On this subject we quote the following from the learned Rev. John Brown: "The songs of Moses, Deborah, and Hannah, the prayer of Hezekiah, and Habbakkuk, if not also of Mary and Zacharias, Exod. xv., Judg. v., 1 Sam. ii., Isaiab, xxviii., Hab. iii., Luke i., and the Psalms, most of Job, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations, appear to be of the poetic kind. But after all the pains of the learned, we cannot understand the rules of their metre; nor can we say if they attended to any fixed rules; and the truth is, no rules in the world will render a man a true poet, who has not a proper stock of imagery and fire in his own mind. Besides the unequalled fire and bold strokes of imagery in scripture poems, their principal excellency is their being calculated to promote the honor of God, and the everlasting happiness of mankind."—(Dic. of the Bible.

The last principle mentioned by Mr. Brown is certainly very clearly developed in the poetry of Mr. Smith; and whatever may have been the preconceived opinion of Justin Butterfield Esq., we are persuaded that he will now be convinced that the modern Prophets can prophecy in poetry, as well as the ancient prophets and that no difference, even of that kind any longer exists.—[Ed.

FROM W. W. PHELPS TO JOSEPH SMITH:

THE PROPHET.

VADE MECUM, (TRANSLATED.) GO WITH ME.

Go with me, will you go to the saints that have died,—

To the next, better world, where the righteous reside;

Where the angels and spirits in harmony be
In the joys of a vast paradise? Go with me.

Go with me where the truth and the virtues prevail;

Where the union is one, and the years never fail;

Not a heart can conceive, nor a nat'l eye see
What the Lord has prepar'd for the just. Go with me.

Go with me where there is no destruction or war;

Neither tyrants, or sland'ers, or nations ajar;
Where the system is perfect, and happiness free,

And the life is eternal with God. Go with me.

Go with me, will you go to the mansions above,
Where the bliss, and the knowledge, the light,
and the love,
And the glory of God do eternally be?—
Death, the wages of sin, is not there. Go with
me.

Nauvoo, January, 1843.

—
THE ANSWER.

TO W. W. PHELPS, ESQ.

A Vision.

1. I will go, I will go, to the home of the Saints,
Where the virtue's the value, and life the re-
ward;

But before I return to my former estate
I must fulfil the mission I had from the Lord.

2. Wherefore, hear, O ye heavens, and give
ear O ye earth;
And rejoice ye inhabitants truly again;
For the Lord he is God, and his life never ends,
And besides him there ne'er was a Saviour
of men.

3. His ways are a wonder; his wisdom is great;
The extent of his doings, there 's none can
unveil;

His purposes fail not; from age unto age
He still is the same, and his years never fail.

4. His throne is the heavens, his life time is all
Of eternity *now*, and eternity *then*;
His union is power, and none stays his hand,—
The Alpha, Omega, for ever: Amen.

5. For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that 's to
come;

My delight is to honor the saints with repose;

6. That serve me in righteousness true to the
end;

Eternal 's their glory, and great their reward;
I'll surely reveal all my myst'ries to them,—

The great hidden myst'ries in my kingdom
stor'd—

7. From the council in Kolob, to time on the
earth.

And for ages to come unto them I will show
My pleasure & will, what my kingdom will do:
Eternity's wonders they truly shall know.

3. Great things of the future I'll show unto
them,

Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the
skies:

3. And before them the wisdom of wise men
shall cease,

And the nice understanding of prudent ones
fail!

For the light of my spirit shall light mine elect,
And the truth is so mighty 't will ever pre-
vail.

10. And the secrets and plans of my will I'll
reveal;

The sanctified pleasures when earth is re-
new'd,

What the eye hath not seen, nor the ear hath
yet heard;

Nor the heart of the natural man ever hath
view'd.

11. I. Joseph, the prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketch'd in a vision from God.

Of what was, and now is, and yet is to be.

12. Those things which the Father ordained of
old,

Before the world was, or a system had run,—
Through Jesus the Maker and Savior of all;
The only begotten, (Messiah) his son.

13. Of whom I bear record, as all prophets have,
And the record I bear is the fulness,—yea
even

The truth of the gospel of Jesus—the *Christ*,
With whom I convers'd, in the vision of
heav'n.

14. For while in the act of translating his word,
Which the Lord in his grace had appointed
to me,

I came to the gospel recorded by John,
Chapter fifth and the twenty ninth verse,
which you 'll see.

Which was given as follows:

"Speaking of the resurrection of the dead,—

"Concerning those who shall hear the voice of
"the son of man—

"And shall come forth:—

"They who have done good in the resurrection
"of the just.

"And they who have done evil in the resurrec-
"tion of the unjust."

15. I marvel'd at these resurrections, indeed!

For it came unto me by the spirit direct:—
And while I did meditate what it all meant,

The Lord touch'd the eyes of my own intel-
lect:—

16. Hosanna forever! they open'd anon,
And the glory of God shone around where I
was;

And there was the Son, at the Father's right
hand,

In a fulness of glory, and holy applause.

17. I beheld round the throne, holy angels and
hosts,

And sanctified beings from worlds that have
been,

In holiness worshipping God and the Lamb,
Forever and ever, amen and amen!

18. And now after all of the proofs made of
him,

By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea he
lives!

And sits at the right hand of God, on his
throne.

19. And I heard a great voice, bearing record
from heav'n,

He's the Saviour, and only begotten of God—

- By him, of him, and through him, the worlds
were all made,
Even all that career in the heavens so broad,
20. Whose inhabitants, too, from the first to
the last,
Are sav'd by the very same Saviour of ours;
And, of course, are begotten God's daughters
and sons,
By the very same truths, and the very same
pow'rs.
21. And I saw and bear record of warfare in
heav'n;
For an angel of light, in authority great,
Rebell'd against Jesus, and sought for his pow'r,
But was thrust down to woe from his Godi-
fied state.
22. And the heavens all wept, and the tears
drop'd like dew,
That Lucifer, son of the morning had fell!
Yea, is fallen! is fall'n, and become, Oh, alas!
The son of Perdition; the devil of hell!
23. And while I was yet in the spirit of truth,
The commandment was: write ye the vision
all out;
For Satan, old serpent, the devil 's for war,—
And yet will encompass the saints round
about.
24. And I saw, too, the suff'ring and misery of
those,
(Overcome by the devil, in warfare and fight,)
In hell-fire, and vengeance, the doom of the
damn'd;
For the Lord said, the vision is further: so
write.
25. For thus saith the Lord, now concerning all
those
Who know of my power and partake of the
same;
And suffer themselves, that they be overcome
By the power of Satan; despising my name:—
26. Defying my power, and denying the truth;—
They are they—of the world, or of men, most
forlorn,
The Sons of Perdition, of whom, ah! I say,
'T were better for them had they never been
born!
27. They 're vessels of wrath, and dishonor to
God,
Doom'd to suffer his wrath, in the regions of
woe,
Through the terrific night of eternity's round,
With the devil and all of his angels below:
28. Of whom it is said, no forgiveness is giv'n,
In this world, alas! nor the world that 's to
come;
For they have denied the spirit of God,
After having receiv'd it: and misery 's their
doom.
29. And denying the only begetten of God,—
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By gospel they cannot repentance renew.
30. They are they, who must go to the great
lake of fire,
Which burneth with brimstone, yet never
consumes,
And dwell with the devil, and angels of his,
While eternity goes and eternity comes.
31. They are they, who must groan through the
great second death,
And are not redeemed in the time of the Lord;
While all the rest are, through the triumph of
Christ,
Made partakers of grace, by the power of his
word.
32. The mystery of Godliness truly is great;—
The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,
Which the voice from the heavens bore re-
cord to me:
33. That he came to the world in the middle of
time,
To lay down his life for his friends and his
foes,
And bear away sin as a mission of love;
And sanctify earth for a blessed repose.
34. 'Tis decreed, that he'll save all the work of
his hands,
And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.
35. The Savior will save all his Father did
give,
Even all that he gave in the regions abroad,
Save the Sons of Perdition: They 're lost; ever
lost,
And can never return to the presence of God.
36. They are they, who must reign with the de-
vil in hell,
In eternity now, and eternity then,
Where the worm dieth not, and the fire is not
quench'd;—
And the punishment still, is eternal. Amen.
37. And which is the torment apostates receive,
But the end, or the place where the torment
began,
Save to them who are made to partake of the
same,
Was never, nor will be, revealed unto man.
38. Yet God shows by vision a glimpse of their
fate,
And straightway he closes the scene that
was shown:
So the width, or the depth, or the misery thereof,
Save to those that partake, is forever un-
known.
39. And while I was pondering, the vision was
closed;
And the voice said to me, write the vision:
for lo!
'Tis the end of the scene of the sufferings of
those,
Who remain filthy still in their anguish and
woe.
40. And again I bear record of heavenly things,

- Where virtue 's the value, above all that 's
pric'd—
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.
41. Who receiv'd and believ'd, and repented
likewise,
And then were baptis'd, as a man always
was,
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its
laws.
42. Being buried in water, as Jesus had been,
And keeping the whole of his holy com-
mands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.
43. For these overcome, by their faith and their
works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise, to life,
By men called of God, as was Aaron of old.
44. They are they, of the church of the first
born of God,—
And unto whose hands he committeth all
things;
For they hold the keys of the kingdom of heav'n,
And reign with the Savior, as priests, and as
kings.
45. They 're priests of the order of Melchise-
dek,
Like Jesus, (from whom is t'is highest reward,)
Receiving a fulness of glory and light;
As written: They 're Gods; even sons of
the Lord.
46. So all things are theirs; yea, of life, or of
death;
Yea, whether things now, or to come, all are
theirs,
And they are the Savior's, and he is the Lord's,
Having overcome all, as eternity's heirs.
47. 'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of
God,
While the wicked are trod under foot in his
wrath.
48. Yea, the righteous shall dwell in the pres-
ence of God,
And of Jesus, forever, from earth's second
birth—
For when he comes down in the splendor of
heav'n,
All these he 'll bring with him, to reign on
the earth.
49. These are they that arise in their bodies of
flesh,
When the trump of the first resurrection shall
sound;
These are they that come up to Mount Zion, in
life,
Where the blessings and gifts of the spirit
abound.
50. These are they that have come to the hea-
venly place;
To the numberless courses of angels above:
- To the city of God; e'en the holiest of all,
And the home of the blessed, the fountain of
love;
51. To the church of old Enoch, and of the
first born:
And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of
heav'n,
As chosen and faithful, and fit to be crown'd.
52. These are they that are perfect through Je-
sus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge
of all.
53. Again I beheld the terrestrial world,
In the order and glory of Jesus, go on;
'Twas not as the church of the first born of God,
But shone in its place, as the moon to the
sun.
54. Behold, these are they that have died with-
out law;
The heathen of ages that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought
up.
55. To spirits in prison the Savior once preach'd,
And taught them the gospel, with powers
afresh;
And then were the living baptiz'd for their dead,
That they might be judg'd as if men in the
flesh.
56. These are they that are hon'able men of
the earth;
Who were blinded and dup'd by the cunning
of men:
They receiv'd not the truth of the Savior at first;
But did, when they heard it in prison, again.
57. Not valiant for truth, they obtain'd not the
crown,
But are of that glory that's typ'd by the moon:
They are they, that come into the presence of
Christ,
But not to the fulness of God, on his throne.
58. Again I beheld the telestial, as third,
The lesser, or stary world, next in its place.
For the leaven must leaven three measures of
meal,
And every knee bow that is subject to grace.
59. These are they that receiv'd not the gos-
pel of Christ,
Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.
60. These are they that deny not the spirit of
God,
But are thrust down to hell, with the devil,
for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay 'till the last resurrection begins.
61. 'Till the Lamb shall have finish'd the work
he begun;

Shall have trodden the wine press, in fury
alone,
And overcome all by the pow'r of his might:
He conquers to conquer, and save all his
own.

62. These are they that receive not a fulness of
light,
From Christ, in eternity's world, where they
are,
The terrestrial sends them the Comforter,
though;
And minist'ring angels, to happy there.

63. And so the telectual is minister'd to,
By ministers from the terrestrial one,
As terrestrial is, from the celestial throne;
And the great, greater, greatest, seem 's stars,
moon, and sun.

64. And thus I beheld, in the vision of heav'n,
The telectual glory, dominion and bliss,
Surpassing the great understanding of men,—
Unknown, save reveal'd, in a world vain as
this.

65. And lo, I beheld the terrestrial, too,
Which excels the telectual in glory and light,
In splendor, and knowledge, and wisdom, and
joy,
In blessings, and graces, dominion and might.

66 I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that
is,—
Where God, e'en the Father, in harmony reigns;
Almighty, supreme, and eternal, in bliss.

67. Where the church of the first born in union
reside,
And they see as they 're seen, and they know
as they 're known;
Being equal in power, dominion and might,
With a fulness of glory and grace, round his
throne.

68. The glory celestial is one like the sun;
The glory terrest'ial is one like the moon;
The glory telectual is one like the stars,
And all harmonize like the parts of a tune.

69. As the stars are all different in lustre and
size,
So the telectual region, is mingled in bliss;
From least unto greatest, and greatest to least,
The reward is exactly as promis'd in this.

70. These are they that came out for Apollos
and Paul;
For Cephas and Jesus, in all kinds of hope;
For Enoch and Moses, and Peter, and John;
For Luther and Calvin, and even the Pope.

71. For they never received the gospel of Christ,
Nor the prophetic spirit that came from the
Lord;
Nor the covenant neither, which Jacob once
had;
They went their own way, and they have
their reward.

72. By the order of God, last of all, these are
they,

That will not be gather'd with saints here
below,
To be caught up to Jesus, and meet in the
cloud:—
In darkness they worshipping'd; to darkness
they go.

73. These are they that are sinful, the wicked
at large,
That glutted their passion by meanness or
worth;
All liars, adulterers, sorc'ers, and proud;
And suffer, as promis'd, God's wrath on the
earth.

74. These are they that must suffer the ven-
geance of hell,
'Till Christ shall have trodden all enemies
down,
And perfected his work, in the fulness of times:
And is crown'd on his throne with his glori-
ous crown.

75. The vast multitude of the telectual world—
As the stars of the skies, or the sands of the
sea;—
The voice of Jehovah echo'd far and wide,
Ev'ry tongue shall confess, and they all bow
the knee.

76. Ev'ry man shall be judg'd by the works of
his life,
And receive a reward in the mansions pre-
par'd;
For his judgments are just, and his works ne-
ver end,
As his prophets and servants have always
declar'd.

77. But the great things of God, which he
show'd unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of
men,
And only are seen, as has Paul, where they
are.

78. I will go, I will go, while the secret of life,
Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a budding in space:—
I will go, I will go, with you, brother, fare-
well.

JOSEPH SMITH.

Nauvoo, Feb. 1843.

THE JEWS,

"BOTH ONE IN CHRIST."

By Alfred Morris Myres, a converted Jew.

CHAPTER III. PAGE 249.

"For the hurt of my hope am I hurt; I am
black; astonishment hath taken hold of me.
Jer. vii. xxii.

Experience must have taught every Christian
in the nineteenth century, that there is a disposi-
tion of distrust lurking in the breast of the un-
converted Jew towards not only Christianity,
but also towards the professors of any other re-
ligion except Judaism; and that this feeling is
the effect of satan's means, whereby he deterred

many well-disposed persons from endeavoring to promulgate the gospel of our Lord among the Jews, I am through bitter experience able to testify, Now if it is asked, "Does such a feeling exist indeed?" I answer, "it does;" but is this the wonder? surely not! had it been otherwise, then indeed it would have been a marvelous wonder. What! can I open my lips to express the least surprise at the murmur of the dumb animal when it sees him approaching whose hand has mal-treated him all the days of his life? And can you be surprised when you detect a suspicious feeling towards you in the Jew? If you have forgotten their centuries of miseries, be assured they have not; their history, since the destruction of their temple, is one characteristic of cruelty, misery, and despair which was exercised upon them in all those countries whither they fled for refuge. All that found them have devoured them; and their adversaries said: We offend not, because they sinned against the Lord, the habitation of justice, even the Lord, the hope of their Fathers." Jer. 1: 8. Not only ought the remembrance of the sufferings which this people have sustained at your hands, be the means of raising your sympathy in their behalf, and thus induce you to alleviate their distress, as much as lies in your power; but it must also bring that forcible conviction home to such, particularly who will not stoop to receive the word of God in its original meaning, but are too fond to spiritualize such portions of it, which does not suit either the former expressed sentiments, or their present disposition. I say, to such the contemplation of the exact literal fulfilment with regard to the afflictions of the children of Judah, ought to show that the blessings in store will as surely follow! For why should we give them the curses, and withhold from them the blessings?

Need I stop here to paint a picture of their long and unceasing miseries which they have undergone, even since the destruction of their Temple? This is generally admitted, but to give an idea of the extent and manner of their sufferings to such of my readers who may yet be unacquainted with it, I shall quote the testimonies of some esteemed writers, whose attention seems to have been impressively arrested, and who give us a short, precise, but candid account concerning it. "Kings have often employed the severity of their edicts and the hands of the executioner to destroy them; the seditious multitude has performed massacres and executions, infinitely more tragical than the princes. Both Kings and people, Heathens and Christians, and Mahomedans, who are opposite to us, in so many things, have united in design

of destroying this nation, and have not been able to effect it. The bush of Moses, surrounded with flames, has already burst without consuming. The Jews have been driven from all places in the world, they have, from age to age, run through the misery and persecutions, and torrents of their own blood." (Basnage l. vi. c. i. § 1. "Their banishment from Judea," says Keith in his evidence of Prophecy, "was only the prelude to their expulsion from city to city, and from kingdom to kingdom. Not only did the first and second centuries of the Christian era see them twice rooted out of their own land, but each succeeding century has turned with new calamities to that once chosen but now long rejected race. The history of their sufferings is a continued tale of horror. Revolt is natural to the oppressed: and their frequent seditions were productive of renewed privations and distress. Emperors, Kings, and Caliphs, all united in subjecting them to the same 'iron yoke.'" Constantine, after having suppressed a revolt which they raised, and having commanded their ears to be cut off, dispersed them as fugitives and vagabonds into different countries, whither they carried in terror to their kindred, the mark of their sufferings and infamy. In the fifth century, they were expelled from Alexandria, which had long been their safest place of resort. Justinian, from whose principles of legislation a wiser and more human policy ought to have emanated, yielded to none of his predecessors in hostility and severity against them. He abolished their synagogues, prohibited them even from entering into caves for the exercise of their worship, rendered their testimony inadmissible, and deprived them of the natural right of bequeathing their property; and when such oppressive enactments led to insurrectionary movements among the Jews, their property was confiscated—many of them beheaded—and so bloody an execution of them prevailed, that as it is expressly related, "all the Jews of that century trembled." Gregory the Great afforded them a temporary respite from oppression, which only rendered their spoilation more complete, and their sufferings more acute, under the cruel persecutions of Heraclius. That emperor, unable to satiate his hatred against them by inflicting a variety of punishments on those who resided in his own dominions, and by finally expelling them from the empire, exerting so effectually against them his influence in other countries, that they suffered under a general and simultaneous persecution from Asia to the farthest extremities of Europe. In Spain, conversions imprisonments, or banishments were their only alternatives. In France, a similar fate

awaited them, they fled from country to country, seeking in vain any rest for the sole of their feet. Even the wide extended plains of Asia afforded them no resting place, but has been often spotted with their blood, as well as the hills and valleys of Europe. The church of Rome ever ranked and treated them as heretics. The Canons of different councils pronounced excommunication against those who should favor or uphold the Jews against Christians; enjoined all Christians neither to eat, nor hold communion with them; prohibited them from bearing public offices, or having Christian's slaves appointed to be distinguished by a mark, decreed that their children should be taken from them, and brought up in monasteries; and what is equally descriptive of the low estimation in which they were held, and of the miseries to which they were subjected, there was often a necessity even for those who otherwise oppressed them, to ordain that it was not lawful to take the life of a Jew without any cause." (p. 79.) And who is able to tell the heart rending miseries which befell my nation during the long continued and ungodly proceedings of the Crusades? O! it is well for us that the powers of our intellects are limited by Him who knows the end from the beginning; else, were we able to recall the black and bloody scenes for many centuries under which the Jewish nation have groaned and despaired, and have them all presented into one view, the effect would be overwhelming! See for particulars, Gibbon's Hist. vol. vi: p. 17

In England—aye in Christian England too—my brethren have suffered great cruelty and persecution.

And why should I refrain from admitting that—here I had to pause, being blinded with the tears which spontaneously rushed into my eyes and fell upon the paper on which I am writing at the recollection, and at the necessity that I must class England too, amongst those who oppressed Israel? When I reflect that these who have rescued me from dark superstition, and presented me with the Gospel of my dear Savior have formerly too laid the iron yoke of tyranny upon the backs of my forefathers; when I remember that this country (where I for the first time heard about Jesus, and where I now find Christians who say to the Jew, "You are my brother, and, as a brother I love you," has once been a scene of unparalleled sufferings of the poor Jew; when I think of these things, then I am constrained to suffer the stream of my tears mixed with grief and joy to have free course, which I trust my Christian reader will pardon.

But to return: we asserted that in England,

too, the Jews have suffered cruelty and oppression. "During the Crusades," says Keith, "the whole nation united in the persecution of them." In a single instance, at York, fifteen hundred Jews, including women and children, refused all quarters; could not purchase their lives at any price; and frantic with despair, perished by a mutual slaughter. Each master was the murderer of his own family, when death became their only deliverance. The scene of the Castle of Massada, which was their last fortress in Palestine, and where nearly one hundred perished in the same manner, was renewed in the Castle of York. So despised and hated were they, that the Barends, when contending with Henry VIII, to ingratiate themselves with the populace, ordered seven hundred Jews to be slaughtered at once, their houses to be plundered, and their synagogues to be burned.—Richard, John, Henry III. often extorted money from them, and the last, by the most unscrupulous and unsparing measures, usually defrayed his extraordinary expenses with their spoils, and impoverished some of the richest amongst them. His extortions at last became so numerous, and his oppression so grievous, that in the words of the historian, he reduced the miserable wretches to desire leave to depart the kingdom, but even self-banishment was denied them. Edward the First completed their misery, seized on all their property, and banished them from the kingdom. Above fifteen thousand Jews were rendered destitute of any residence; were despoiled to the utmost and reduced to ruin.—Nearly four centuries elapsed before the return to Britain of this abused race.

It is, indeed, marvellous, and the same has been the wonder and admiration in all ages of historians, sceptics, and Christians, how the Jews, after having had such showers of persecutions poured down upon them, in which the kingdoms of this world have combined their powers to extinguish them from off the face of the earth, have still remained a people, a nation distinct from all others, though mixed up in the ocean of nations, and tossed with tempest, they have remained distinct as pearls in the cavern of the sea. But the wonder ceases to be a wonder when we remember that God had future blessings for them in store; and the only answer that I could give, if asked, how they endured the storms of persecutions for the many centuries with such amazing patience and perseverance is, that they rested their hope in the providence of God, who once for ever declared, "I have loved thee with an everlasting love."

But what is still more distressing, and what

ought to rouse us to still greater energy in behalf of the children of Zion, is the circumstance that their sufferings came more directly from such as claimed the name of Christians; and I may add, that so great was the delusion into which the Christian word had fallen, that to inflict a wound on a Jew was with nations, as if it was never said in the word of God, "Israel was holiness unto the Lord, and the first fruits of his increase! all that devour him shall offend; evil shall come upon them, saith the Lord." Jer. 2: 3.

But I shall now pass on from the scenes of long past wrongs which my brethren of the House of Israel have sustained during a period of at least seventeen centuries, and making use of the language of the Prophet, I shall say, "In those days they shall say no more, The Fathers have eaten a sour grape, and the childrens teeth are set on edge. But every one shall die for his own iniquity—every man that eateth the sour grape, his teeth shall be set on edge."—Jer. 31: 29, 30. I shall, therefore, direct your attention to the state of things as they are now in our times, though a knowledge and a reference to the past is very necessary, in order to show the cause of the present prevailing opinions of the Jews, and their prejudices against Christianity.

It has been continually urged by a certain class of people, that it is evident that the Jews were an obstinate people who would not come over to Christianity, but, I would ask, "What has been the character of those who strove with them, for many centuries, as to induce them to embrace Christianity? What were the means made use of to bring them to the foot of the Cross? Was it with that love and charity with which our Savior called their forefathers to repentance? Was it by presenting to them the true undefiled word of God? O no! The means were such as are not only contrary to the Bible, but also averse to human laws; the only alternative in some parts which was left them, as we have seen above, was either to profess their belief in Jesus (convinced or not convinced) or else their property was confiscated, and their persons given up to the sword; and as for the inducement which was held out to them, the religion to which they were invited, was "idolatry," the Church of Rome has been, and is still, the great enemy to the Jewish nation, not only in a temporal but in a spiritual sense. What do we see in our days? The large bulk of the remnant of Israel are mixed up amongst a people who call themselves Christians, but who profane that holy name by their idolatrous practices,

and that in the eyes of my poor brethren who have, by sad experience, been taught the lesson from Jehovah to abhor these evil practices.— Thus the name of Christ has become a still greater stumbling block than ever, until at last it became hateful to them. Add to this, (it may not be generally known but it is a fact,) that Jews (particularly in my native country, and the surrounding kingdoms) look upon the system of the Church of Rome as the very essence of Christianity which may be thus accounted for.

The Romanites have imbibed many superstitious observances from our forefathers, and, as my brethren value such amongst themselves, and as they are more strictly adhered to by pious Jews, therefore they make the same distinction and form the same conclusion with regard to Baptists and Protestants; the latter not regarding such things, and not only so, but are altogether, with but few exceptions, careless about any religion, so that the poor Jew has no opportunity to see vital Christianity; what he really considers as such, is the idolatrous worshiping of Romon Catholics, and hence the general predominant opinions prevailing amongst my brethren that Christianity is idolatry. What do we see when we cast our eyes to those parts where the Jews are most numerous, and where the Romish religion also is chiefly maintained? I have witnessed their religious ceremonies in Prussia, Poland, and in the adjoining countries, the thought of which makes my blood run cold within me, when I think of my poor brethren who are kept from the true light by witnessing these abominations practised before their eyes and which is called "Christianity." But more of this in the next.

I have seen them on their appointed days parading the principal streets and squares exhibiting the different images of Joseph and Mary, and other Saints, ornamented in the most ridiculous manner, and when arriving at such spots where they have "set up the images of stone," they fell upon their knees thus praying to them with outstretched arms. And need it be wondered at that the Jew who is at such a period, looking on from his hiding place* whither he had fled as soon as the procession was approaching should turn away his head from this sight in disgust and contempt and be provoked to zealous indignation at the very thought of becoming a Christian.

*The last few years the Jews have been more priviledged, but 30 years back when Jews were in danger of their lives, if ever they ventured to show themselves openly when these processions moved along; so it happened that an aged

Jew in my native place, having some business on good-Friday, which led him across the market place whilst the procession stopped to kneel down, he was shot dead on the spot. Chap. iv: page 262.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, FEBRUARY 1, 1843.

EFFECTS OF APOSTASY

Seldom have we been called upon to witness a more painful scene than one that occurred in the mayor's Court last night. (Friday Feb. 10)

It will be recollected that in the 11 no. vol. 3, there was a long article written upon the nature and effects of false spirits, which was headed, "Try the Spirits." Among other individuals that were mentioned as having false spirits was Oliver Olney, who thought that he had "seen and conversed with the hunc eunt's of days, and who stated that he had received many revelations; but refused to bring them forward and to have them investigated; we quote the following: "Mr. Olney has also been tried by the High Council, and disfellowshipped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil."

Since his expulsion from the Church, he has been engaged in a campaign against Mormonism, and has been one of John C. Bennet's right hand men—he was also one of the contributors to the filthy columns of the "Sangamo Journal," making or professing to make, a great expose of the corrupt principles of Mormonism. Recent developments however prove him to be altogether incompetent to the task, and shew that he is not much better than his great compatriot in crime, John C. Bennet, for it has been clearly proven that he is a most notorious scoundrel, and a thief. About a month ago a great excitement was created in this city in consequence of the store of Bro. M. Smiths having been broken into in the night, and robbed both of money and goods. About one thousand dollars worth of goods were stolen, and fifty dollars in money. The officers made diligent search for the goods, but apparently without effect until through a variety of small circumstances suspicion attached itself to Mr. Olney. A search warrant was issued, and the goods were found in his house; he was immediately taken prisoner, and brought before the Mayor's Court, where it was fully and satisfactorily proven that

he was the thief. This he did not attempt to deny; but openly confessed the whole circumstances of the theft. A bill of Grand Larceny and Burglary, was found against him, and as he did not procure bail, he was committed to the county jail, to await the decision of the Circuit Court.

Mr. Olney has long been a member of this church, and until within two or three years ago, has always maintained a consistent character. He began to be wild and visionary about that time, and having become loused from the moorings of eternal truth, and been dashing about on the waves of superstition, fanaticism and uncertainty, he became a fit subject to be duped by the notorious Bennet, and it would seem has been too apt a scholar to his teaching until he has become engulfed in the whirlpool of destruction: and he now stands as a lasting monument of folly and disgrace to those who may be tempted to tread in his footsteps. This teaches us another lesson about Bennet and his motley associates; and while we cannot but feel sorry that he should have fallen into such a snare, (particularly on account of his rising family) we cannot express our indignation too strongly at such infamous and corrupt deeds, and we are pleased that the offender has been brought to justice.

The work of the Lord is progressing with great rapidity on every hand; from the north, south, and east we are continually receiving accounts of the progress of eternal truth; we cannot find room for many communications.—Elder Andrew L. Lamareaux writes from New Trenton, Franklin County, Indiana, and tells us that the work is rolling forth in that neighborhood, with unprecedented rapidity, and that there are more doors open than it is possible for them to fill. This seems to be generally the case where our elders are laboring, throughout the Union, as well as in Great Britain.

It is with great pleasure that we announce the arrival of our much esteemed, and highly respected brother, Elder Parley P. Pratt. He has been laboring for several years past in England, where he has edited with great ability and talent, a monthly periodical, called the "Millennial Star;" in which was defended with a masterly hand, and in an unflinching manner, the principles of eternal truth.

Any eulogium from us, however, would be superfluous, as he is generally known and beloved by the saints: suffice it to say, that we welcome him to the "City of the Saints"—the beautiful Nauvoo:—and hope that he may have

many years of prosperity in this life, and in the world to come life everlasting.

We expect that the readers of the "Times and Seasons" will now be furnished with some useful articles from his pen. At any rate we can assure him that they would be highly acceptable.

COMMUNICATIONS.

For the Times and Seasons.

BRO. TAYLOR:

By and with the advice of President Smith and several other leading members of our church, I take the liberty to drop you a little note which I wish you to insert in your highly valuable paper, the "Times and Seasons."

The prosperity and rapid growth of the City of Nauvoo during the time which I have been absent, which is almost three years, show and demonstrate to me, that nothing but the distinguished blessings of a bountiful providence upon the untiring hand of industry and perseverance could have adorned the vacant prairie with such a vast number of beautiful dwellings, and converted the forest into fields and beautiful gardens.

When I first arrived upon the borders of this place, I tried to recognize some of the old landmarks, but so great were the changes and alterations, that it appeared altogether like another place. I felt something as I did while standing on Mount Olivet on the East of Jerusalem and viewing the surrounding country: said I to myself, is this a dream, a vision, or a reality? Circumstances demonstrated the reality of the scenery: so when I come to the residence of my wife and children on the 7th of Dec. last, and shared with them the warm embrace—sat down with them all hanging about my neck.—I said it is, in reality, Nauvo.

The whole time and attention of the Saints in this place since their beginning have been, in consequence of persecution and banishment from Missouri, devoted to opening new farms, building habitations, and to supplying themselves with food. They have consequently paid but little attention as yet, to the raising of sheep and to the manufacturing of such articles of domestic apparel as are indispensable in a new country; and the consequences are, that we are deficient in this respect. We have lands, we have houses, and an abundance of provisions; and we recommend to all such as anticipate selling their possessions in the East, and emigrating to this place, that they bring with them all the wool in the place—all the domestic flannel; and all the full cloth; common cassimers and satinets, which they can procura. Pro-

perty may be sold in the East, in these hard times, for such articles at a much better lay, than it possibly can be sold for, in money: and in this place, these articles may be exchanged for lands, provisions, and labor, just about as advantageously as for money, and that too at an advanced price from prime cost, sufficient to warrant transportation. But if money can be obtained in the East for property, it may be in some respects a little better, and should be preferred. Yet, in these times, we must so arrange our affairs, that the scarcity of money shall not hinder the gathering of the people, or of building up the kingdom of God.

And again, sheep in this place stand next to money, and we hope our brethren in the East will use their utmost exertions to send and to bring all the sheep into this country, which they consistently can; and if you cannot sell your property for money, sell them for sheep or wool, and forward them on here, that the rams of Nebaioth may minister unto us, and that domestic economy may receive that patronage which will protect us from the chilling blast of winter, and adorn our fathers, our mothers, our wives, and our children with the beauty and workmanship of their own hands.

Sheep may be driven to this place from as far East as the State of Ohio, and as far to the South as the southern part of Kentucky, provided they be driven slowly and by careful and attentive boys or men. If they be driven in the spring before shearing, particular care must be taken not to overheat them by driving. It will cost but little to get them here; for after grass begins to grow in the spring, they will pick along by the way, and on the prairies, nearly as much as they will require.

Also our brethren in the South will do well to send or bring raw cotton. There are many families in this place who can manufacture this article to good advantage. I hope, also, that all the brethren here will raise, each a piece of flax this year. By a little exertion the seed may be procured in time. Let such brethren, as live any where within this state who have flax seed, consecrate it to the temple, and forward it as soon as possible to the Temple committee that the brethren here may obtain it from them for their labor on the Temple.

How beautiful it would be for our young girls to be instructed by their mothers how to spin and to weave, and when they come to be married, how very comfortable it would be to have a fine quantity of good sweet white linnen! Therefore, mothers, get your wheels ready, and tell your daughters that they are the old fashioned piano, and let their ears be charmed

with the pleasing notes of zeez—zeez—zeez.

I hope that none of the Saints will be discouraged from coming here on account of the tales of slanderers, and of apostate wicked men and women, for I can assure the Saints from a careful inquiry and strict observation of circumstances since I arrived here, that apostate renegadoes have made "lies their refuge, and under falsehood have hid themselves." But the time is near when lying and slandering tongues will be silent, and sink under the just contempt of an abused public, while truth and virtue will be exalted and shine forth in all their beauty and loveliness.

I hope to be able to visit many of the churches in the spring, in the East and elsewhere, and to proclaim the gospel to all people as far as I may have opportunity. My object will be to persuade men to obey the truth, comfort and strengthen the hearts of the Saints, and procure what funds I can to build me an habitation: for after laboring and toiling, houseless and homeless, twelve years in this church, I think that every Saints will now say that I am entitled to a home, and such as have the means, I hope may have the heart also to put me in a way by which I can accomplish this very desirable object.

Yours, very respectfully,
ORSON HYDE.

TO THE EDITOR OF THE TIMES AND SEASONS.

Dear Brother Taylor,—I send you a few lines, thinking that you might wish to hear some particulars of your old friends on the other side of the Atlantic, and the progress of the work of God throughout England. But, in the first place, allow me to express my joy at again seeing the faces of the servants of God, whom I had so often listened to with joy, while they laid open to me the principles of eternal truth, which the Lord has again revealed for the salvation of man. And next, my perfect satisfaction with Nauvoo, as far as I can judge, after a fortnight's residence. It is altogether needless for me to make any allusions to Joseph Smith, for I had not been long in the church before I KNEW that he was a Prophet of God, and had received the holy priesthood, by dreams, by visions, by healings, and, in fact, by the signs following, which has caused me to rejoice in having an existence in this momentous age.

It is now nearly three years since I first saw you, and I came armed with all my Wesleyan zeal to drive these Philistines from our coast; but when you commenced laying the truth before us I felt, like Sampson, deprived of his

locks—my strength was gone, and but one desire filled my soul—that what you were stating might be true, and did not leave the house till I had the promise of a servant of God to pray for me that if it was the truth the Lord would make it manifest to me, which he shortly after did by an *open vision*. I have no doubt but you still remember our first interview, and how the work spread while you remained in England. It is rapidly spreading over all the face of that island; and very soon there will scarcely be a village or hamlet where the gospel is not planted for the honest in heart to flock unto. In Liverpool the work has been going on steadily, since the time you left, and the hearers both numerous and respectable. At the time you left I believe the Liverpool Conference numbered about two hundred and fifty; and when I left, in September last, over seven hundred. We have had peace and good order throughout, and have had but seldom indeed to resort to the expedient of cutting off. The last twelve weeks of my presidency over the Liverpool Conference we baptized ninety eight.

On the 17th of September we left Liverpool, in the ship Sidney, and set our faces towards Zion, and after a passage of eight weeks we landed at New Orleans. There were six deaths during the voyage, viz. four children, one sailor, who fell from the yard-arm, and Sister Cannon, She had not been well for some time previous to our leaving Liverpool, and continued getting worse. She died without a struggle or a murmur, and was perfectly reconciled. She requested to be buried in the sea, if she died previous to reaching New Orleans, but if coming up the river that she might be buried on land. Captain Cowan is one of the most kind-hearted humane men that ever crossed the Atlantic. After tarrying three days at New Orleans we again embarked on board the Alex. Scott, and made rapid progress till we passed the mouth of the Ohio, when we soon after run a-ground and remained there three days; on our deliverance we got to within ninety miles of St. Louis, where she had to remain three weeks for want of water. When we arrived at St. Louis we had to look out for houses, as it was by this time about the depth of winter, and the river was frozen up above St. Louis, but we all got houses to shelter in, and provisions in abundance. We had honey at two cents a pound, beef from seven to ten pounds for five cents, and the finest geese in the market at fifteen cents each, butter five cents a pound, and every thing in the same proportion. The brethren were mainly well when I left St. Louis, and anxiously waiting for a general break up of the river that they might

make another start for Nauvoo. I believe, sir, that the abominable lies, which are in circulation, over the whole land, would turn any man but a Latter Day Saint, and we *know* we have not followed cunningly devised fables, and therefore are not to be carried away with the cunning craft of men whereby they lay in wait to deceive. But I must now conclude at present, for I had neither pen, ink, or paper when I began this letter so just took my *stick* to give you the news in the best way I could. And I thank God, that after a journey of more than nineteen weeks I am safe in Nauvoo, and feel myself out of the reach of oppression, and my mind in perfect peace.

I remain your affectional brother, in the covenant of peace,

JOHN GREENHOW.

HISTORY OF JOSEPH SMITH

Continued.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to strengthen our faith, and cheer our hearts. After our return from Colesville, the church there were, as might be expected, very anxious concerning our again visiting them, during which time sister Knight, (wife of Newel Knight,) had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived, and thus was our faith much strengthened, concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we, this time, were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to him who had called us forth from darkness, into the marvellous light of the Everlasting Gospel of our Lord Jesus Christ. Shortly after our return home, we received the following commandments:

Revelation to Joseph Smith Jr. and Oliver Cowdery, given in Harmony Pennsylvania July, 1830.

Behold thou wast called and chosen to write the book of Mormon, and to my ministry; and I have lifted thee up out of thy afflictions, and have counselled thee, that thou has been delivered from all thine enemies, and thou hast been delivered from the powers of satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless go thy way and sin no more.

Magnify thine office; and after thou has sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette,

and Manchester, and they shall support thee; and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given by the Comforter, and expounding all scriptures unto the church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing:

For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with you, even unto the end of thy days. And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to, thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures. And continue in laying on of the hands, and confirming the churches.

And thy brother Oliver shall continue in bearing my name before the world; and also to the church. And he shall not suppose that he can say enough in my cause; and lo I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free: And at all times and in all places, he shall open his mouth and declare my gospel as with the voice of a trumpet, both day and night. And I will give unto him strength such as is not known among men.

Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you, by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing; by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip:

For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation given at Harmony, Penn., July, 1830.

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue, before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr. thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound Scripture, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church: for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church: for my soul delighteth in the song of the heart: yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

CONFERENCE MINUTES.

Met agreeable to previous appointment in conference in Oakland, Canada, West, on the 17th December 1842.

Gehiel Savage was chosen to preside, and George C. Wilson appointed secretary. The meeting opened by singing and prayer.

Remarks were made by the president concerning the business proper to transact during said conference. In the remarks made by the president it was advised to ordain those that were qualified, to adjust all matters that might come before the said conference; and to arrange preaching circuits for the elders present in this part of the vineyard.

David White priest, was appointed to the office of an elder: moved that the elders present their credentials before this conference; but from the fact that the elders were not prepared, it was agreed that it be laid over till our next conference.

Moved that the next conference be held at Brantford, if there be no hindering providence, on the second Saturday in February next.

Moved that the travelling elders go two and two: moved that David White arrange his business, and go into the ministry immediately.—Br. White was duly ordained by the unanimous voice of the conference.

We the elders have preached a few times in this part of the country, and from the limited acquaintance we have been able to gain, we have a hope that some good may be done.

Elders present, viz:—Gehiel Savage, Moses Nickerson, E. F. Nickerson, Geo. C. Wilson, William Sumerville, John Bottorris, Daniel Savage, David White.

Moved that the elders abroad be invited to attend our next conference.

Moved that the elders here use their influence to get subscribers for the 'Times and Seasons.'

Moved also that the minutes of this conference be forwarded to Nauvoo.

GEHIEL SAVAGE, Pres't.

GEORGE C. WILSON, Clerk.

FROM CHINA.

The following extracts embrace the news from China, by which it will be seen that the city of Nankin was not taken by the English, or even attacked:

The expedition left Woosung the 6th July, on which day it advanced up the river Yang-tse-kiang, and on the 14th reached a military position, built on a range of hills commanding the stream, where two small recently erected batteries, mounting thirteen guns, opened the first fire since leaving Woosung on the leading

ships, but were instantly silenced, and the guns, batteries, and military buildings connected with them destroyed as soon as men could be put ashore. At this point the main body of the fleet was retarded by adverse winds for nearly a week, during which period some of the ships of war, assisted by the steamers, got up to "Kishan," or "Golden Island," where the noble armament, amounting to seventy sail of vessels, assembled on the 20th inst., and anchored abreast of the city of Chin-kiang-foo, the key on this side of the grand canal, and on the following morning the troops disembarked, and proceeded to attack the city and a neighboring camp of the enemy. The latter was carried at once, the Chinese flying in all directions; but the city, which was strongly fortified, was defended with devoted gallantry; one third of the garrison of 3000 Tartar soldiers laying down their lives in the hopeless struggle. Among the killed were forty Mandarins; and the General, when all was lost, repaired to his house, seated himself in a chair in calm and brave despair, and making the servants set the building on fire, was consumed to ashes. On the part of the British, there were killed four officers and eleven wounded and 134 men were killed and wounded. The fleet then proceeded towards Nankin, took up its position there on the 6th of August, and immediately prepared for an assault on the city. A strong force was landed, and the 13th was appointed for the commencement of operations, when suddenly the Chinese solicited a truce, intimating the approach of a delegation from the Emperor. Three Commissioners, one of whom was of the royal house, arrived on the 15th, and on the 29th of August a treaty was signed on board Her Majesty's ship Cornwallis, by them and Sir Henry Pottinger, the principal provisions of which are embodied in the annexed circular.

To Her Britannic Majesty's Subjects in China:

Her Britannic Majesty's Plenipotentiary, &c. in China has extreme gratification in announcing to Her Majesty's subjects in China that he has this day concluded and signed with the Chinese High Commissioners, deputed to negotiate with him, a treaty, of which the following are the most important provisions:

1. Lasting peace and friendship between the two empires.
2. China to pay \$21,000,000 in the course of the present and three succeeding years.
3. The ports of Canton, Amoy, Foo-choo-foo, Ningpoo, and Changha, to be thrown open to British merchants; consular officers to be appointed to reside in them; and regular and just tariffs of import and export (as well as inland

transit) duties to be established and published

4. The island of Hong Kong to be ceded in perpetuity to Her Britannic Majesty, her heirs and successors.

5. All subjects of Her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire, to be unconditionally released.

6. An act of full and entire amnesty to be published by the Emperor, under the Imperial sign manual and seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under, the British Government or its officers.

7. Correspondence to be conducted on terms of perfect equality among the officers of both Governments.

8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, \$6,000,000, Her Britannic Majesty's forces to retire from Nankin and the Grand Canal, and the military posts at Chinghai to be also withdrawn but the islands of Chusan and Koiansoo are to be held until the money payments and the arrangements for opening the ports be completed.

Dated on board the steam frigate Queen, in Yang-tse-kiang river, off Nankin, this 26th day of August, 1842. HENRY POTTINGER,

Her Majesty's Plenipotentiary.

G. A. MALCOLM, Secretary of Legation.

This treaty of peace has given great satisfaction to the British in China and India. It was said that the Emperor had at first some doubts as to the propriety of opening a foreign trade at Foo-choo-foo, which is the capital of Fokien, and the nearest port to the country where the bohea tea grows. but that he afterward yielded that point. The Commissioners are described as anxious to get rid of the British from the Yang-tse-kiang, and the embouchure of the great canal; they offered to pay down four millions instantly, but the British Plenipotentiary insisted on the full instalment being paid, and the ratification of the treaty, before he would withdraw.

The payment of the opium claims will, it is stated, be adjusted according to the amount fixed some months ago by the British Government. It was said that the Imperial Commissioners had pressed the consideration of the opium trade on the British Plenipotentiary, but he declined to discuss it, stating, if the Chinese Government was desirous of producing a stoppage to it, that it ought to be effected by their own internal regulations, and by imposing restrictions on their own subjects.

We extract the following from the London

Weekly Dispatch,' which goes to show what their feelings are respecting the conduct of England towards China:—

"The Christians have had no mercy on a fallen foe. We wait to see whether, in the ensuing meeting of Parliament, any of those Members, Lords or Commoners, who are such zealous for Missionarizing and Bishopizing India, will take up the frightful appearance of the Cross in China. Never in the annals of the human race, was a war more unjustifiable than this has been on our part. We have violated all international, all the acknowledged rights of independent nations. The Chinese Government take up a principle of discouraging and preventing, if possible, the use of that most poisonous of all drugs called opium. We allege that the motives of the Chinese Government are to prevent the exportation of silver, with which opium was paid for. Whether we be right or wrong the question lay between the Chinese Government and the Chinese people, and we had no right whatever to interfere with it. It was a question entirely between the people and the Government of China. Really the Chinese, were they the stronger party, might with equal justice sail up the Thames and settle our Corn Law disputes according to their own notions of justice or convenience. In European wars, it has always been maintained that there were faults on both sides, and that generally speaking, the faults were six and half-a-dozen on a balance between the conflicting parties; but here no writer or speaker has ever ventured to pretend that we have had even the smallest particle of justice on our side. The Christians have been extreme outragers, aggressors, plunderers and murderers, and we wait anxiously to see what part our inspired Prelacy in the House of Lords will take in behalf of justice and humanity."

OLD TIMES.

What would be the surprise of our pilgrim fathers if they could witness the effeminate luxury of their children? Coffee and tea were known to them only as the most uncommon luxuries. It would do to tell of for years as an epoch in life, by the person who had set down to a table where those drinks were furnished.—The first tea used in Amherst, N. H. was sent from Boston to the minister. The minister's family, not being acquainted with the manner of using the luxury, boiled it in a pot and sipped it as broth. They probably found their tea broth less palatable as well as nutritious than their favorite bean porridge.

Johnson says of the farmers of Lynn, "The

chichest corn they planted was Indian grain.—And let no man make a jest of pumpkins, for with this the Lord was pleased to feed his people, to their good content till corn and cattle were increased."

In clothing, the same simplicity prevailed.—A fur hat and a pair of boots generally lasted a man his lifetime, and nobody but old men thought of owning such an article of apparel as a great coat. A writer in the Old Colony Memorial says, "I recollect a neighbor of my father's, who had four sons between nineteen and thirty years of age. The oldest got a pair of boots, the second a surtout, the third a watch, and the fourth a pair of silver buckles. This made a neighborhood talk that the family were on the high road to insolvency."

As to their riding, it was all done on horseback. The wife rode to meeting on a pillion behind her husband, and carried the child in her arms if they had one. No young woman then thought it a hardship to walk five or six miles to meeting. No provision was ever thought of for warming meeting houses, in any kind of weather, and nobody staid at home on account of the cold.—*Amesbury Transcript.*

NOTICE.

We would respectfully announce to those of our subscribers, (and there are a good many of them) who commenced their subscriptions for the Times and Seasons at the time when brother Joseph took the editorial department, that the term for which they subscribed for is nearly at a close: most of those commenced at the seventh and eighth numbers; at the time when the translations from the Book of Abraham commenced. This is the sixth number, which only leaves four weeks until the time that they subscribed for, will be fulfilled.

We have given this timely notice that our friends may prepare themselves. We would further state that we had the promise of Br. Joseph, to furnish us with further extracts from the Book of Abraham. These with other articles that we expect from his pen, the continuation of his history, and the resources that we have of obtaining interesting matter; together with our humble endeavors, we trust will make the paper sufficiently interesting.

SACRED HYMNS.

Persons having Hymns adapted to the worship of the Church of Jesus Christ of Latter Day Saints, are requested to hand them, or send them to Emma Smith, immediately.

Nauvoo, Feb. 15, 1843.

The following beautiful verses were written and sung as will be seen from their reading on the occasion of Joseph Smith's release from the hands of his persecutors.

Mr. Smith and his Lady made a feast and invited upwards of fifty of their friends to partake with them; which was indeed a day of conviviality and rejoicing, and might properly be called a day of jubilee or release.

JUBILEE SONG.

BY MISS E. R. SNOW.

That deed—that time we celebrate,
So rife with liberty;
When the official pow'rs of State
Pronounc'd the Prophet free.

CHORUS.

When foul oppression's hand was stay'd—
A feast of Liberty,
The Prophet and his Lady made,
To crown the jubilee.

'Twas *once*, no subject, theme of song,
For honest men to gain,
Those rights that legally belong
To every humble swain.
When foul oppression's &c.

But *now* our Fed'ral Court has done
A deed deserving praise:—
There's something 'new beneath the sun'
In these the latter days.
When foul-oppression's &c.

Some patriot feeling yet remains—
Such as our fathers felt,
When on Columbia's fertile plains
Their blood, they freely spilt.
When foul oppression's &c.

Tho' Freedom weeps o'er many a blot;
Still here, she lifts her spires;
And here, has champions, who are not
Unworthy of their sires.
When foul oppression's &c.

Protection's wreath again will bloom,—
Reviv'd by Thomas Ford;
Which under Carlin had become
Like Jonah's wither'd gourd.
When foul oppression's &c.

Like Freedom's true and genuine son,
Oppression to destroy,
His Excellency has begun
To govern Illinois.
When foul oppression's &c.

His 'Mormon' subjects fondly trust,
The citizens will share,
A legislation wise and just,
While he retains the Chair.
While foul oppression's &c.

Long, long, they'd felt injustice's weight,
And grappled with its yoke;
Ere the authorities of State
The Prophet's fetter's broke.
When foul oppression's &c.

The justice done a righteous cause
By those who stand in pow'r;

Does honor to our country's laws,
In this degen'rate hour.
When foul oppression's &c.

And while we give our feelings scope
And gratitude a ward,
To Edwards, Butterfield and Pope,
We'll not forget the Lord.
When foul oppression's &c.

The Lord who guides the Prophet's cause;
Inspir'd our rulers' minds,
To execute those equal laws,
And break the chain that binds.
When foul oppression's &c.

Elijah's God! we'll praise his name,
And own his mighty hand,
Who brings his Prophet's foes to shame
In this republican land.
When foul oppression's &c.

Tho' wicked men should rage and scoff—
Though earth and hell oppose,—
The Lord will bear his people off
Triumphant o'er their foes.
When foul oppression's &c.

Now let the Prophet's soul rejoice—
His noble Lady's too;
While praise to God with heart and voice
Is heard throughout Nauvoo.

CHORUS.

When foul oppression's hand was stay'd,
A feast of Liberty;
The Prophet and his Lady made,
To crown the jubilee.

BEAUTIES OF THE LATE WAR IN CHINA.—An English officer writing to his friend in England from Ching Keang-foo, says: "I never saw such loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for when they found us, they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves; in many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets have been burnt down."—*Boston Trans.*

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

“Truth will prevail.”

Vol. IV. No. 7.]

CITY OF NAUVOO, ILL. FEB. 15, 1843.

[Whole No. 67

CORRESPONDENCE.

Mr. Editor,—Sir, ever since I gave up the editorial department of the “Times and Seasons,” I have thought of writing a piece for publication, by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intended to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind, in regard to politics, morality, religion, literature, the arts and sciences, &c. &c. viz. the editors of the public journals; or, if you please, I will designate them, the lions of the forest. This latter cognomen sir, I consider to be more appropriate, because of the dignity of their office, their lofty bearing and mein, their ascendancy and influence over all others, and because of the tremendous noise that they make when they utter their voice.

It came to pass that as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me, and brayed, and made a great noise; which a neighboring lion hearing roared, even as a lion roareth when he beholds his prey: at the sound of his voice the beasts of the field were alarmed, and the lions in the adjoining jungles pricked their ears and roared in their turn; and behold all the lions of the forest, alarmed by the noise, opened their mouths and uttered forth their voice which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring that the trees of the forest shook, as if they were shaken by a mighty wind; and all the beasts of the forest trembled, as if a whirlwind were passing. I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn, that is feeding alone upon his pastures; without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams; why then their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said, among so many voices; but ever and

anon I heard a few broken, incoherent sentences, like the following:—Murder! Desolation!!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be drove from the State!!! The fawn will be metamorphosed into a lion; will devour all the beasts of the field, destroy all the trees of the forest, and tread underfoot all the rest of the lions. I then lifted up my voice and said, hear me, ye beasts of the forest! and all ye great lions pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mein stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent? It is true that I once suffered an ass to feed in my pasture: he ate at my crib and drank at my waters, but possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass, and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad many of the lions began to enquire into the matter; a few possessing a more noble nature than many of their fellows, drew near, and viewing the animal found that he was nothing more than a decrepid, broken-down, worn-out ass that had scarcely anything left but his ears and his voice. Whereupon many of the lions felt indignant; at the lion of Warsaw; the lion of Quincy; the lion of Sangamo; the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry, and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew full well that they were following the braying of so dispicable a creature. Among these was a great lion, whose den was on the borders of the eastern sea; he had waxed great in strength; he had terrible teeth, and his eyes were like balls of fire; his head was large and terrific, and his shaggy

mane rolled with majestic grandeur over his terrible neck; his claws were like the claws of the dragon; and his ribs were like those of the leviathan; when he lifted himself up all the beasts of the field bowed with respectful deference; and when he spake the whole universe listened, and the cinders of his power cover creation. His might, his influence were felt to the ends of the earth; when he lashed his tail the beasts of the forest trembled; and when he roared all the great lions and the young lions crouched down at his feet.

This great lion lifting up himself and beholding the fawn afar off, he opened his mouth, and joining in the common roar, uttered the following great swelling yelp:—

JOE SMITH IN TROUBLE.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe Smith, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that State, of the Governor of Illinois. Joe has taken out a writ of habeas corpus, denying the fact, and is now waiting the decision of the court at Springfield. This will bring Joe's troubles to a crisis.

In the mean time, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission—besides being very convenient for himself."

When I heard it, I said poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked amongst the foremost of the beasts of the field, as the lord of the forest! Even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.

And now, friend B. allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth? that setteth up one and putteth down another according to the counsel of his own will? That if thou possesseth any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destinies of men in his power, and can as easily put down as he has raised up? Tell me when hast thou treated a subject of religious and eternal truth with that seriousness and candor that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologian, allow me to ask a few questions. why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah "work a miracle or two," to help him out

of the dungeon? It would have been "very convenient." Why did not Zacheriah, by a miracle prevent the people from slaying him? Why did not our Saviour come down from the cross? The people asked him to do it; and besides he had "saved others," and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul by a miracle prevent the people from stoning and whipping him? It would have been "very convenient." Or why did the saints of God, in every age, have to wander about in sheep skins and goat skins? Being tempted, tried, and sawn asunder; of whom the world was not worthy. I would here advise my worthy friend, before he talks of "proving missions," "working miracles," or any "conveniences" of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my shepherd, saying, listen all ye lions of the forest; and all the beasts of the field give ear; ye have sought to injure the innocent; and your hands have been lifted against the weak, the injured and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest. The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon you prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest shall have lost their strength, then shall they remember that the Lord he is God.

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS

Sir,—The distressing vicissitudes to which man is subject, in these days when Jehovah is putting forth his hand to vex the nations of the earth, and they are fast filling up the measure of their iniquity, is calculated to draw forth the voice of sorrow from the humane breast. At the present time, and previous to my leaving England, the hand of oppression and misery was very heavy upon the working classes, and lan hunger had visibly marked the countenances of thousands with woe and despair. The factories were mostly (in fact on my last visit to the manufacturing districts, entirely) stopped. And vast numbers were parading the streets or col-

lecting together in groups, and in their desperation pulling down prisons, breaking up machinery, and otherwise destroying property. In Nottingham, and other places, as many as two thousand walking in a body begging, and drawing a cart before them to receive whatever the charitably-disposed might be inclined to give. But, sir, the heart sickens at the scenes of wretchedness and woe which I myself have witnessed—women fainting in our streets from actual want, and again and again has the coroner's verdict been—Died from want of the necessaries of life. But I will leave this part of the subject after stating two facts.—One of our elders travelling in the north of England, and calling at a house to make some inquiry as to his road, when a haggard, pale, and death-like female came to the door, with an infant at the breast, which, on hearing the voice of a stranger it turned round, when he made the sad discovery that it was actually sucking the blood of its wretched parent, on which he made the inquiry if she had plenty to eat, and was told that that was the third day since she had tasted food. The following occurred in Scotland:—A young man, about 27, was observed, on passing a green-grocers store, to steal a potatoe, and the day following he again made his appearance, and took three, and so the third and fourth day, but on the fifth the store keeper had provided himself with the assistance of a constable, and when he paid his usual visit they followed him at a distance to the cellar in which he resided, and on entering they beheld two half naked females, the mother and sister to the young man, sitting over a few dead ashes, where a fire had once been, and over which hung a pan; on examining the contents of the pan it was found to contain part of a dog, which had been gathered from a neighbouring pond. On seeing her visitors the mother exclaimed—“Oh, forgive him, for I was afraid to ask him where he got the potatoes, lest he had not come honestly by them!”

These reflections arise from meeting a number of my English brethren at Nauvoo, who were struggling hard with poverty and ruin, and by the united assistance of their brethren were enabled to emigrate to this place; here they are in the midst of plenty, and in a state of comparative independence. This has been a source of no small joy to me. And gladly do I listen to their accounts when they expect to *get their houses finished*. The change of circumstances from despair to hope has nerved them with new vigour, and they seem determined to be independent. I hope, as occasion may require, when their brethren shall arrive here, who, like themselves, have made a mighty effort to break off the

shackles of oppression, and escape to the place where the tyrants vex not and the weary rest, that then they will not forget the pit from whence they were dug. If peace and happiness is to be found in the world, it is at Nauvoo.

I remain your affectionate brother, in the covenant of hope.

JOHN GREENHOW.

THE MORMONS, OR LATTER DAY
SAINTS, WITH THEIR PER-
SECUTIONS.

MR. TAYLOR, SIR:

Since Mr. Smith has retired from the Editorial department, and the responsibilities are now placed upon you; I feel disposed to write the following communication for insertion in your valuable paper, upon the subject of your persecutions; as I have been an eye witness to many of them, since the organization of your Church, I cannot any longer remain in silence, and do justice to my own feelings. Notwithstanding I am not particularly partial or prejudiced either for, or against any sect, still I am in favor of all parties enjoying equal rights, under a free and independent government. This right seems to be torn from you as a people, and for what? the only answer that is, or can be given, is because of your religion, and nothing else. This nation has long boasted of her free independent, and religious institutions; but she can no longer boast of her glory and true Republicanism for those laws, and those constitutions, made by her ancestors, are now trampled upon, and trodden by their children; and in place of peace, tranquility and repose; tyranny and oppression reigns. This Republic has justly been termed the mar of nations. attended with peace, equity, justice, and every blessing and fortune of life; but when the wicked rule the honest, and virtuous mourn, and I am fully persuaded that could the fathers of this nation rule, as they once ruled, the scene would be changed—your rights and liberties would be restored—and persecution cease; but, as it is, persecution has followed your church from the beginning; particularly Mr. Smith, your Presiding Officer: he has borne more and greater contradictions, than any man since the despenation of the Saviour. Notwithstanding his life has been sought, and his enemies have gathered around him like thick clouds of darkness, ready to cut him off at one single blow; yet he has always had some warm-hearted friends, who have plead his cause, under the broad folds of the constitution; and I conclude will, so long as they have influence and power to act. The course that was pursued against him

and your church, by the executive, and people of the State of Missouri, recently renewed by Gov. Reynolds, and ex-Governor Carlin, is an open violation to their own oaths: not only so, but is in direct opposition to the constitution of either of the States, as well as of the U. States, and is derogatory to the character, genius, or policy of any people, nation, or government. This same course which has been pursued against you, as free born citizens of these United States, is the same which has, in many respects, proven the downfall of other nations, which were once great and mighty, but have dwindled away, and their original character can only be traced by searching the pages of Ancient history. The Jews crucified the Savior—killed the apostles and prophets, because of their religion; but the result which immediately followed, was severely felt, and is to this day.—Now if the Jews were scourged for their iniquities, we may expect this nation to be scourged also. Although neither they nor their rulers have personally crucified the Savior; yet they have suffered the same acts of violence, and regardless of all consequences, and without the least particle of Law, have injudicially, and contrary to all laws, forced your church by the edge of the sword, point of the bayonet, and mouth of the cannon, to flee from one state to another, to seek safety among strangers; without a place to lay their heads, while others were slain, and their bones left to bleach upon the plains, a scene which is almost without parallel in the history of Nations. Never have I seen or read of such tyranny, and oppression in modern times, as I witnessed during a short stay of a few weeks, while in Far West; where your troubles arose like mountains, and descended upon you like torrents. Surrounded with the most wicked and savage, whose very looks and unconstitutional acts surpassed in malignity and cruelty the acts of the demons of darkness; his darkest deeds would sink into insignificance before them and his satanic majesty would blush by reason of being out-generaled by his liege subjects the inhabitants of Missouri. One of your last public persecutors of any note, seems to be that great (little) man General Bennett, of whom Lucifer can boast, because he executeth his will far beyond his expectation, while the balance of his servants fear and tremble, as they see the day approaching.

Bennett will be called home to receive his reward, then the last struggle will be made and "gathering hosts will be seen around Nauvoo," or some other place, (this is the same time I suppose Bennett refers to in the N. Y. Herald, whom Mr. Smith together with his asso-

ciates will tremble at the sight of such an innumerable company all arrayed in martial order;) then Bennett will no doubt expect to gain the victory, and exalt his kingdom above the stars, and bear universal sway; but alas his imaginary happiness is already blasted! his influence gone! his heart is sick! his soul is faint! and he is nigh unto cursing and burning when he, like Jonah's gourd will wither away—his name be forgotten and blotted out from the generations to come, together with his associates who have been accessory to the shedding of blood.

In conclusion, I can safely say I never have seen anything derogatory to the Character or conduct of Mr. Smith, as a christian, or prophet; but he has every where proclaimed against wickedness and abominations, for which his life has been sought; but I think he will at last come off victorious, together with his afflicted people, (if you are what you profess to be,) and your enemies will call for the rocks and mountains to fall on them to hide them from the presence of the Lord, and the glory of his power.

I am you friend, sir, in your rights and liberties, in honesty and virtue,

J. C. S.

Nauvoo, Ill. Feb. 19, 1843.

MR. ALFRED ED. STOKES—

Dear Sir,—In obedience to your request, I send you one number of each of the papers published in this place. I am well aware, that designing men, for sinister purposes, have put in circulation reports concerning the people here, which are so monstrous, that it is a matter of surprise how any rational being could profess to believe them at all. If I were to even profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me; as the mere tool of corrupt and foul slanderers; but any thing to stop the progress of that, which cannot be done by fact and scripture truth. That man must have a large stock of moral courage, who dare, in any wise, profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men. The old stale story about common stock, in defiance of fact and truth, it would appear by your letter, and that of your friend Evans, is professedly believed by the people in the vicinity of Waynesville, Ohio. This falsehood was invented by an ignorant blockhead, by the name of Matthew Clapp, who for want of any other means to stop the progress of truth, in its more incipient stages.

invented this falsehood, and finding it took with persons of his own stamp, circulated it with untiring perseverance, in direct opposition to the testimony of his senses; knowing at the time he commenced circulating it, that it was false.— He was a preacher of the Campbellite faith.— It would require the ignorance of barbarians, and the credulity of savages to attempt a belief in the falsehoods which are circulated against the saints with great zeal, by many. I have never supposed that the authors of these defamatory tales ever expected the public would believe them; but they expected that men of corrupt minds, like themselves would profess to believe them: neither do I now believe that those who profess to believe them do actually believe one word of them; but they profess to do it thinking that by so doing they can make some headway against us; but it is a vain attempt; for every attempt of the kind has only excited enquiry, awakened curiosity, and caused investigation, which have in every instance resulted in an increase of members to the church, so that we grant full licence to all defamers to do their utmost.

Our city is a great thoroughfare; people of all classes are crowding into it; multitudes who do not belong to the church of "Latter Day Saints" are seeking locations, where they can prosecute their respective callings. If you wish the papers you can put the money into a letter, and the Postmaster at your place will send it without expense.

Yours, with respect,

SIDNEY RIGDON, P. M.

Messrs. Stokes, and Evans.

From the North Western Baptist.

DIALOGUE, NO. 4.

BETWEEN L. AND W. ON THE APOSTOLICAL OFFICE AND SUCCESSION.

W. Well, friend L., I have frequently called upon you, and by some means our conversation hitherto has been of a literary cast, and interesting to me; but since I last saw you, I have thought it might not be unprofitable to ascertain what are the chief points of difference in our faith and practice.

L. This would be very pleasing to me, and doubtless profitable, if the inquiry be conducted in the meekness of that religion of which we profess to be its ministers.

W. I have no doubt this will be the case.— I would therefore suggest that the most of the difficulty may be traced to the difference of our views of the apostolic office.

L. Probably; and to come at once to the subject, please state your views on that point.

W. Episcopalians believe that Christ designed to continue the apostolic office till he should come again. Not surely in the line of Peter alone, as the Romanists hold, but of all the Apostles, who were equally authorized to ordain others as their successors. We consider that the commission given by Jesus, at the close of Matthew's gospel, and the promise of being with them to the end of the world, applied to the twelve and their successors in that office, and to them only.

L. I have so understood your belief, though I have never before thought much upon it, less perhaps than its importance demands. I perceive, however, at once a difficulty in your succession.

L. The want of qualifications for such an office.

W. What qualifications do you deem requisite?

L. For an *apostle* it was indispensably necessary that he should be able to testify as an eye witness to all the important facts in the life, death, resurrection and ascension of the Savior. So that when the vacancy of the apostleship, occasioned by the defection of Judas, was to be filled, none could be allowed as candidates for that office but such as had "accompanied with *them* all the time that the Lord Jesus went in and out among *them*, beginning from the baptism of John, unto that same day that he was taken up from *them*, must one be ordained to be a witness with *them* of his resurrection."— Acts 1: 21, 22. This is the first qualification, and for this they were evidently chosen, "And ye also shall bear witness, because ye have been with me from the beginning." John 15: 27.

W. But you would exclude St. Paul from the number of the apostles, though he claims to be one. He asks, "Am I not an apostle?" 1 Cor. 9: 1.

L. In the same verse he says, "Have I not seen the Lord?" and of such importance does he view this personal knowledge of Jesus, that he pleads a miracle to support his claims, which if he had not made good, he would have renounced his pretensions to the apostolic office. 2 Cor. 12: 4.

W. You will not pretend that St. Paul was a witness of the above facts?

L. Certainly I will, for I have his word for it. Acts 22: 15, "For thou shalt be a witness unto all men of what thou hast seen and heard."

W. This qualification I grant their successors have not.

L. A very serious admission! But have your bishops the power of working miracles?

W. They do not pretend to that at the present day.

L. But this was essential to the apostleship. Jesus often foretold what they should do in miracles; he commissioned them to work miracles. They often wrought miracles in confirmation of their apostleship. Mark 16: 20. It was by them deemed a sign of apostleship.—2 Cor. 12: 12.

W. I never supposed that miracles were to be continued, as there is no demand for them.

L. Consequently, I infer there is no demand for that office, for which they were a sign. But there is yet another peculiar apostolic qualification, which I think your bishops have not—the power of conferring the “Holy Spirit on whomsoever they laid their hands.”

W. In the office of confirmation in our church we observe that rite.

L. I know you do—but is the Holy Spirit conferred in that ceremony?

W. It is prayed for, and some are of the opinion that it is actually done; but I cannot say that more should be intended than setting apart by prayer.

L. There is where *your* apostles and the *old* apostles differ again. There was no doubt on this point among them. Acts 8: 18. But I will add no more till those are cleared out of the way.

W. Well, I admit that it is not expected that our bishops should possess all these primitive miraculous qualifications for which the twelve were distinguished, and yet be their successors in preaching the word and ruling the church.

L. Then say at once that they shall have successors in the church in the office of teaching what Christ had prescribed for them, and that the church, as in Acts 1st chap., shall have the power to designate them, and we will agree. But to have a long line of apostles, or bishops, with all their *authority* and a very different *salary*, without one qualification to raise them above the simple teacher, is dangerous to the church, and has abundantly proved so. Indeed it is too bad.

GAIUS.

BR. TAYLOR:

SIR,—On reading the above dialogue between the Episcopalian, and the Baptist, I had the following reflections, which, if you think proper to publish they are at your disposal. These two brethren, of different denominations, in setting forth their respective views, seem both of them to be laboring under a misconception of the doctrine they respectively wish to support; or rather of the doctrine of scripture. The

Episcopalian thinks that it is absolutely necessary that they should have apostles in their church; and that although their apostles are not like the ancient apostles, either in calling, power, faith, or practice, yet that they are the legitimate successors of the old; and that their's is the true apostolic church. While the Baptist on the other hand, thinks that because they see not the power of the ancient apostles; and because God does not call them now as anciently; that therefore God did not design that these offices, and gifts, should continue in the church. Never once supposing that the church may have fallen, and forfeited these blessings.

The Episcopalian thinks very correctly that the promise in Matthew extended to the end of time; he might have made his position a little stronger by quoting from the Ephesians, iv. c. “And Christ ascended into heaven, and gave gifts to men; and he gave some apostles, and some prophets, and some pastors, and teachers, and evangelists; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; *until* we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man; unto the fulness of the measure of the stature of Christ.”—And as it appears from the dispute between the Episcopalian and the Baptist, that we have not yet arrived at that unity, it is necessary that apostles be in the church to bring them to that unity. But on the other hand, as the Baptist justly remarks, we expect to see the same power connected with apostles now as formerly; and as “the Lord confirmed their” (the ancient apostles,) “words, with signs following;” so we should expect that he would confirm the modern apostles, (not bishop’s,) words of the Episcopal church with signs following; and if he did not we should not think that they were Christ’s apostles. And when we saw their conduct in sprinkling little children, an ordinance that God never instituted, we should apply the rule that John gives us, “He that transgresseth and abideth not in the doctrine of Christ hath not God.” Consequently, as they have derived their priesthood, by their own acknowledgment, from a corrupt fountain, viz. the church of Rome, and sprinkle infants, and attend to other ordinances that God never instituted; that they “have not God,” are not the church of God, nor their members the followers of Jesus Christ.

But on the other hand, for the Baptist to say that we have no need of apostles is superlatively ridiculous. One reason assigned is, that an apostle should be one who had been with the Lord from the beginning, which Paul, accord-

ing to his own acknowledgement evidently had not; but then we are told that he (Paul) had seen the Lord, and was thus qualified for the office of an apostle; which the Baptist seems to think is an insuperable objection to their being apostles in these days. We have no objections to apostles seeing the Lord at all, and think that if, after Christ's resurrection and ascension, he could shew himself to Paul, he could as easily shew himself to a person in the sixteenth, seventeenth, or eighteenth century. We have some testimony of that kind upon record, which is as follows: "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father." Sec. xci, D. C.

The Episcopalian "never supposed that miracles were to be continued, as there is no demand for them." And the Baptist infers from that that there is therefore no need of apostles; and thus in twisting round to suit both their treeds, they push the christian church out of existence.

Who said that there was no need of miracles? or who said there was no need of apostles? Surely not the word of God: The same promise which says, "Lo I am with you always even unto the end of the world," says, "These signs shall follow those that believe." Now I ask, where was the gospel to be preached? The answer is, Go ye into all the world; and preach the gospel unto every creature, and these signs shall follow those that believe. Q. Where was the gospel to be preached? A. To all the world. Q. Where shall these signs follow? A. The preaching, and believing the gospel. Hence it is said, "Go ye into all the world, and preach the gospel unto every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe," &c.—Consequently I should be led to believe, from the above, that both the apostles and the members, or believers should have these gifts, and that if they have not they are not the church of Christ. I should expect the Episcopal apostles to be clothed with power, and have these signs follow a believer in their words, or I should say they are not the apostles of Jesus Christ. And if I went into a Baptist church, I should expect to see those signs follow the believers, or I should believe that they had not the gospel of Christ. And if I could not see those signs any where, I should believe that there was neither apostles, nor gospel, in the world: for our Sav-

ior said, wherever, in all the world, the gospel was preached and believed, these signs should follow them that believed. AN OBSERVER.

MILLERISM.

We publish the following, not with the view of persecuting Mr. Miller, or any of his followers, but for the sake of shewing the folly and inconsistency of that system which he is propagating as truth. We consider that Mr. Miller has a perfect right to worship Almighty God according to the dictates of his own conscience; and however foolish, ridiculous and fanatical we may consider his religion; we wish him to enjoy it, (if he can find any comfort in it) untrammelled and free; and to rest secure from persecution under the broad folds of the American Constitution: but at the same time we claim that free privilege of investigation, which republicanism, and the gospel, alike guarantee unto us, (and which we are always willing to be tested by ourselves,) of trying all principles by the standard of truth; of "proving all things, and holding fast that which is good."

"Jan. 1843. We have now entered upon the year so anxiously looked for by many, as the year for the commencement of the Millennium. Mr. Miller's numbers are now complete; and men's hearts are failing them for fear, (in many places) in looking for those things they expect to come on the earth. The 2d of April will soon arrive, but Millerism will find that "the kingdom of God cometh not with observation:" "But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." There is a manifest folly in counting prophetic numbers, although a theory from them may appear plausible. If the prophetic numbers as used by numberers, are definite, though they agree as to the interpretation of the numbers, there is a wide difference as to their fulfilment. They agree that the 2300 days, when the sanctuary should be cleansed, Dan. 8: 14, mean years: that the time, times and a half time, Dan. 7: 15, and 12: 7, and Rev. 12: 14, each mean three and a half years, thus a time, one year, times, two years, and half a time, half a year, which reduced to days, at 30 prophetic days to the month, give 1260 prophetic days, which are symbols of years; the 1290 and 1335 days, Dan. 12: 11, 12, the 1260 days, Rev. 11: 3, and 12: 6: and the 42 months, Rev. 11: 2, reduced to 1260 days, are all symbols of years, and have their fulfilment at the commencement of the millenium, the second advent of Messiah, &c. Here is a wonderful agreement and combination

of numbers; when will they be fulfilled? Ah! here is the jar. Miller says in 1843. Faber 1866, Priest, 2000, Woodworth 2100, &c. Miller dates his 1260 years A. D. 533, Faber 606 Priest, 770 & Woodworth 840. Now let the fearful take courage, for one of these scientific numberers is as likely to make correct calculations as another of them, and further, scripture and history condemns the whole art. It is wholly assumption to assert that the above numbers express years, because there are a few special instances where days were symbolical of years, as, Eze. 4: 5, 6, &c. But says the numberers, it will demonstrate, for the 70 weeks, Daniel 9: 2, multiplied by 7, give 490 days, each a symbol of a year, which was the exact time from the commandment issued by *Artaxerxes Longimanus* to rebuild Jerusalem, to the day of Pentecost; the last week commencing with John's ministry, and Messiah being out off in the midst of it, &c. This is a nailing argument, and especially as we have been taught to receive this interpretation (as the index of our bibles will show) almost as a part of inspiration. If the reader is not too much shocked at the idea of criticising upon this interpretation, let him proceed with me. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Now it is as obvious from the above, that all the events mentioned, must transpire within the 70 weeks, as that any one of them will be accomplished within that time. Then the time of the people to be rejected for transgression, and the holy city destroyed by reason of its pollutions, are as plainly pointed out, as that Messiah should be anointed, bring in everlasting righteousness, and make reconciliation for iniquity: and to this agree the following verses, and carry the 70 weeks down to the destruction of Jerusalem. I supply the words included in brackets. 26th verse, "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people [*the Romans*] of the prince [*Titus, son of Vespasian the Emperor*] that shall come, shall destroy the city and the sanctuary." 27th verse, "And he [*Titus the Prince*] shall confirm the covenant with many for one week: [*a covenant of peace to such as would flee out of Jerusalem*] and in the midst of the week he [*Titus*] shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he [*Titus*] shall make it [*Jerusalem*] desolate, even until the consummation, and that determined shall be

poured upon the desolate," [*desolators*] i. e. Jerusalem shall be desolated by the Gentiles, who lifted up their horn over Judah and Israel to scatter, tread down, &c. until that which is determined shall be poured upon the desolators, [*the Gentiles*] the horns of the Gentiles be cast out, the Jews return, and Jerusalem be rebuilt. Thus we find that the 70 weeks do not demonstrate.

We will now examine the 2300 days found in Dan. 8: 14, and show their fulfilment. "And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed." This number is allowed to extend to the second coming of Messiah, to cleanse the christian church, or sanctuary, &c. I will now ask three questions: 1st. What is meant by the sanctuary, referred to? 2d. Who defiled it? and 3d. When and by whom is or was it cleansed? 1. The sanctuary was the first inner court of the Temple, Heb. 9: 2. "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary." 2. Antiochus defiled it. 1 Mac. 1: 20, 21, "And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem, with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof," &c. Verse 54, "Now the fifteenth day of the month Caslen, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side. 59th. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God." We have now found who defiled the sanctuary, and took away the daily sacrifice, according with Daniel's vision. 3d. "So he [*Judas Maccabees*] chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place," &c. 1 Mac. 4: 42, 43.— Let the reader turn and read to verse 52d.— "Now on the five and twentieth day of the ninth month, which is called the month Caslen in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made," &c. The sanctuary lay desolate just three years.— the length of time of the vision, from the third year of Belshazzar to the cleansing of the sanctuary was 387 years, and the 2300 days end B. C. 165, and consequently are not symbols of

years, for Daniel was shewn nothing in this vision which was to transpire later than the Grecian empire: The angel Gabriel expounded this vision, and brought the time no farther down than the death of Antiochus, B. C. 164, which was in the 149th year of the Grecian empire.

We will notice but two numbers more, found in Dan. 12th chapter. In this vision he is shewn certain events which are to transpire in the Persian, Grecian and Roman empires. The angel closes the events of the Grecian empire, with the death of Antiochus, which brings us to the close of the 11th chapter, and then relates some events to transpire among the Jews, while the Romans should sway universal empire: as 12: 1.—a time of trouble, &c. the same as predicted by Jesus, Mat. 24: 21, 22. "And many of them that sleep in the dust of the earth shall awake," as fulfilled, Mat. 27: 52, 53.—Verse 6th. "How long shall it be to the end of these wonders." Verse 7th. "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." When was the power of the holy people scattered? In the A. D. 70, and here ended this time, times, and half time: but Daniel did not at that time understand it, and says, verse 8th, "And I heard but I understood not: then said I, O my Lord what shall be the end of these things?" Verse 11th. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, (to set up the desolation of abomination) there shall be a thousand two hundred and ninety days." Then this 1290 days marks the time from the taking away of the daily sacrifice by Antiochus, to the setting up of the abomination in the holy place by the Romans, as spoken of by Jesus in reference to Daniel's vision: which time was about 235 years, by our common chronology, and the 1290 days do not represent years. We might notice some other numbers, but deem these amply sufficient, to show the total failure of days being symbols of years, in all cases in the scriptures. Some of the saints on earth may find that these numbers do not refer to the rise of the true church, in 1830, or the first endowment in 1836, any nearer than they refer to the second advent of Messiah. We are to watch for the coming of Messiah in faith, meekness, humility and prayer; observing the signs of the times instead of mystical numbers, and the wise will understand.

S. P."

We do not agree in every particular with the above; but we consider that the false founda-

tion upon which Mr. Miller rests his fabric is fully developed and exposed in all its naked deformity.

Concerning there being no certainty in numbers, however our wise men may have differed in relation to this matter, we believe that there is a certainty in them when they are understood; (or why did the prophets give them?) but we do not think that either Mr. Miller or his followers understand them. Language has become confounded, corrupted, changed, mixed and adulterated, so that words are very unintelligible signs of ideas, in the most perfect languages now extant. But numbers have not become so altered; so far as we have any knowledge, numbers are the same in all languages; they may have different names, but are the same in arithmetical calculations. Two and two make four, and four and four make eight in the English, French, German, Hebrew, Caldaic, Arabic, and, we believe, in all the different languages. But, while this uniformity exists, there is a difference in the times spoken of in the scriptures; not a discord, but different rules of calculation. We are told that a day with the Lord is as a thousand years, and a thousand years as one day." Now, as we know what the Lord's time is, and what men's time is, if Mr. Miller will importune God, and get the spirit of prophecy, which will teach him a little more than his philosophy, he may, perhaps, get to know what a prophet's time is, and then, if he can obtain the ministering of angels, as Daniel did; they may perhaps inform him what an angel's time is, and thus, becoming acquainted with God's, angel's, prophet's and man's time, and having the spirit of prophecy to know the circumstances under which the numbers were given, and their application, he will be able to arrive at more just conclusions than to believe that the end of the world will be this year, or next.

Some of his fanatical preachers have made the following statement:—

"Several Millerites have lately been in our city, and they pronounce Mormonism one of the greatest humbugs of the age; and aver that Joseph Smith is the great he goat spoken of in the scriptural prophesies."—*Chicago Democrat.*

We do not profess to be such great prophets, nor such profound philosophers as Mr. Miller and some of his associates; but we prophecy that the world will not come to an end on the 26th of April next, nor next year. And when it comes to pass we shall know which is the greatest humbug; Millerism or Mormonism, and probably we may then find out who wears the beard.—Ed.

* * Notice is hereby given, that Elder CURTIS HODGES, jr. is requested by his family to return immediately to them, for they stand in great need of his assistance.

TRUMAN WAIT.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, FEBRUARY 15, 1843.

RIGHTEOUSNESS.

"He that doeth righteousness, is righteous," is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done; but by grace are we saved, through faith, and that not of ourselves, it is the gift of God," yet every man of God has performed works of righteousness; he has been moral, virtuous, upright and consistent in his deportment, and that he was saved by works, as well as by faith.

It is true, that our Saviour reprobates the self-righteousness of the Jews; he condemns their practices, and disapproves of their conduct, and some men laboring under a mistake, think it was for their good works that they stood reproved by the Savior of the world; a greater error than which, could not be entertained by the human family. Our Savior reproved the Pharisees, not for their righteousness, but for their iniquity; not for their virtue, but for their hypocrisy, deceit, and abomination. They fasted, they prayed, they gave alms, they paid tithes of all they possessed, all of which of themselves, abstractly, were good, and they were not condemned for these deeds, but for turning the temple of God into a den of thieves, for oppressing the widow, the orphan and the destitute, for rejecting the testimony of God, and persecuting his servants; and for neglecting judgment, mercy and the love of God.—Hence they were called "whited walls and painted sepulchres," they made long prayers; but it was "for a pretence." They also disfigured, or made long faces, and appeared outwardly fair to men; but like whited walls and painted sepulchres, they were fair on the outside, while "within they were nothing but rottenness and dead men's bones. It was then for their corruptions, their abominations and their hypocrisy that they stood condemned, and not for their good works, or their righteousness.

Some have supposed that Paul did away with the necessity of good works, by telling us that It is 'not through works of righteousness that

we have done, but by grace that we are saved, through faith, and that not of ourselves, it is the gift of God.' We shall find however, that this reasoning is very fallacious. Paul understood himself perfectly. He might indeed be an "Hebrew of Hebrews;" and after the strictest manner of his sect, lived a Pharisee; but if his Pharisaism taught him to be a persecutor and murderer of the saints, and a shedder of innocent blood, his proceedings were not very righteous, he stood culpable before the Most High, and he needed to be cleansed in the atoning blood of Christ; to repent and be baptized in the name of Jesus Christ for the remission of his sins, before he could receive the approbation of heaven. The young Pharisee might say 'all these things have I observed from my youth up, what lack I yet?' A new dispensation was then ushered in, the gospel of eternal truth was unfolded; the kingdom of heaven was being preached, and all men rushed unto it; and it was necessary that he should sell what he had and give to the poor; follow our Savior; obey the gospel; be governed by his teachings, and obey his precepts.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God, and would be saved. Paul tells them something else; that in the fulness of time God sent forth his Son into the world to *redeem* those that were *under the law*; hence if redemption was needed, they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope; for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders.—This was the doctrine that was taught by our Savior, and by all the apostles. 'He that *believeth* and is baptised shall be saved, and he that *believeth* not shall be damned.' So that it was no matter how often a man prayed, how much alms he gave, how often he fasted, or how punctual he was in paying his tithes, if he believed not he would be damned. James contends very strenuously for works, especially in the following extract from the second chapter:

"What *doth* it profit, my brethren, though a man say he hath faith, and have not works?—Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit? Even so faith, if it hath not works, is dead, being alone; yea, a

man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also, believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father, justified by works, when he had offered Isaac his son upon the altar? seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? for as the body without the spirit is dead, so faith without works is dead also."

The thing is here very clearly and pointedly set forth, and although Paul speaks so much about faith, he contends as strenuously for works; he complains that some had turned the grace of God into lasciviousness, and positively says, that "If any man defile the Temple of God him will God destroy." And farther remarks, "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi: 9, 10.

Many of the ancients pleaded before God their righteousness and good deeds, as even being meritorious; hence Job says, "my righteousness I hold fast, and will not let it go." Job xxvii: 6. David says, in speaking on the same subject, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that I was at peace with; (yea I have delivered him that is without cause mine enemy:) let the enemy persecute my soul and take it; yea let him tread down my life in the earth, and lay mine honor in the dust, *selah*." . . . "The Lord shall judge the people: judge me, O Lord, according to *my righteousness*, and according to mine integrity that is in me." Psa. vii. And Nehemiah, after testifying concerning Tobiah, and casting his goods out of the Temple, and contending with the nobles for not bringing their tithes into the treasury, says, "Remember me O my God, concerning this, and wipe not out my good deeds that I have done for the

house of my God, and for the offices thereof;" and after contending with the nobles for breaking the Sabbath, he says unto some strangers that came into among them to try to lead the Jews astray, "Then I testified against them and said unto them, "why lodge ye about the wall? if ye do so again I will lay hands on you," and because some of the Jews had married strange wives, he chased one of them away from him, and says, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." For these and other things he says, "remember me O my God concerning this also, and spare me according to the greatness of thy mercy." The righteousness of Nehemiah seems indeed to be of a very singular cast, yet as a prophet of the Lord he pleads his deeds before God, as being meritorious. Nor were the apostles forgetful of these things. Peter in speaking to Cornelius says "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh *righteousness* is accepted of him." Acts x: 34, 35. John says, "Every one that doeth *righteousness* is born of God." And again, "whosoever doeth not *righteousness* is not of God." 1 John. And we are told in Rev. xix: 8, that "the fine linen, is the *righteousness* of the saints." We know that "Abraham believed God and it was accounted unto him for righteousness;" but then James tells us that his "faith was made perfect by his works." So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; and that whatever virtue there is in faith, that without works it is dead; even as the body without the spirit is: and that faith is of no use unless it works by love, and purifies the heart." And hence Paul speaks about the saints, in his day, "having on the breastplate of righteousness;" and being "filled with the fruits of righteousness."

The gospel indeed makes us free: but let us be careful how we use our freedom, and not turn the grace of God into lasciviousness; as says Peter, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God"

The Lord has done great things for us, he has revealed unto us "the abundance of peace and truth;" he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortali-

ty and eternal life. Let us then walk worthy of the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for man shall "not live by bread alone, but by every word that proceedeth from the mouth of God." Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself, alone, and not in another."

HISTORY OF JOSEPH SMITH.

Continued.

Revelation to Joseph Smith, jr. Oliver Cowdery, and John Whitmer. Given at Harmony, Penn. July, 1830.

Behold I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the

church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus (and otherwise at intervals) employed in the work appointed me, by my heavenly father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot, of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments: Book of Doctrine and Covenants, Sect. 2d, page 7th—"And truly manifested by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, I command you in the name of God to erase these words, that no priestcraft be amongst us!! I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, where I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However Christian Whitmer at length got convinced that it was reasonable, and according to Scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every word that proceedeth forth from his mouth.

SHAKE THE SINNER.

One of our little boys who is about eight years of age having read one of Mr. Miller's Hymns in which there is such a frequent repetition of

"Shake the sinner, shake the sinner,
Shake the sinner, just now."

commenced singing it; but not being acquainted with spiritualizing, he thought he must make his actions comport with his words, and having obtained the help of his sisters they seized their little brother by the shoulders, and shook him tremendously while they continued singing "shake the sinner just now" &c. It is well for poor sinners that the God of the Millerites does not answer their prayers in the way that our boy understood them, viz: for what they say, or the sinners would be in an awful predicament before the world ends.

THE JEWS.

The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population during the last hundred years, and England having tripled her's within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio.—Yet the Jews seem to stand still in this general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached four millions. The number who entered Palestine from the wilderness were evidently not much more than three; and the census, according to the German statistics, which were generally considered to be exact, is now nearly the same as that of the people under Moses—about three millions. They are thus distributed.

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000, of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000. †

This was the report in 1825—the number, probably, remains the same. This extraordi-

nary fixedness in the midst of almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years.—May we not naturally conceive that a people thus preserved without advance or recession; dispersed, yet combined; broken, yet firm; without a country, yet dwellers in all, every where insulted, yet every where influential, without a nation, yet united as no nation, ever before or since; has not been appointed to offer this extraordinary contradiction to the common laws of society, and even the common progress of nature, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?

APOSTOLIC RELIGION.

From the American Baptist Magazine.

The Rev. William Ward, A. M. fellow of Christ's College, Cambridge, a clergyman of the church of England, and who officiated as curate in the county of Norfolk, received a presentation of a living in the north of England, of considerable importance. At the time when the French revolutionists were following the clergy of the nation with imprisonment and death, which occasioned a great number of them to seek refuge in England, Mr. Ward first visited his living in the north. Stepping into the Edinburgh mail, he observed an elderly gentleman of venerable appearance in the dress of an ecclesiastic. He soon perceived that he was a foreigner, and was explicitly informed that he was a French emigrant Bishop. The conversation turned upon politics, literature, and arts, and sciences, &c. Mr. Ward perceiving he was a man of profound learning, general knowledge, and liberal sentiments, began the following conversation:

Mr. Ward. I am much surprised sir, that a gentleman of your liberality and knowledge can be content to continue in communication with the corrupt church of Rome.

Bishop. I presume sir, you are a clergyman of the church of England.

Mr. W. I am sir.

B. May I not retort?

Mr. W. No. Our church is reformed from corruption.

B. I deny the assertion. Your prayer book is nothing but the Roman Missal translated into English, with a few trifling alterations, and the psalms you read are not from your translation, but from ours, of the corruption of which you are perpetually complaining.

Mr. W. These are trifling things sir, we are

satisfied that we are following the Apostles and primitive church.

B. This is assumption, and assumption is no proof. We must fix upon some point, and abide by it, for instance, pray where do you receive your authority for infant sprinkling?

Mr. W. I am surprised at your question, sir, pray do not your church practice the same as we do upon that point?

B. Yes sir.

Mr. W. Why then ask the question?

B. Because I presume you cannot defend yourself upon your own principles.

Mr. W. If I cannot, as you practice the same, you of course must lie in the same difficulty.

B. That does not follow. But pray, sir, shew me your authority for infant sprinkling.

Mr. W. We refer to the New Testament, (taking one from his pocket,) here is one let us examine it.

Is it the English version, if it is, I shall not abide its decision, for it is not a fair translation.

Mr. W. You surprise me, sir; were not the translators learned men, and men of probity?

B. I grant this in part. But sir, who is not sensible how far party zeal influences views, sentiments and practice. Look for instance at the wild notions of the learned Dr. Lightfoot, that proselyte baptism is as old as the fall of man; and that christian baptism is analagous to it. How many learned men have been duped by the authority of this individual and taken for granted what he asserted and have never examined the point. Yet I challenge the whole world to produce one instance of baptism before John. You must know, sir, that every learned man, who has examined for himself, both in your communion and in every other, has been forced to accede the point to the anabaptists.

Mr. W. I can by no means admit the imperfection of our version, sir, nor can I see the consistency of your reasoning. It appears that you expose your own practice as much as any.

B. I will produce an instance or two where the object of your translators must have been to deceive the public, and to make the evangelist appear to support their sentiments of sprinkling where the opposite is apparent in the original, Matt. 3: 11. Your version says, "I indeed baptise you with water, &c. he shall baptise you with the Holy Ghost and with fire."—Notice this translation sir, now in the 6th verse where they perceive that the same rendering would appear ludicrous, they have translated the preposition *en* by the English preposition "in Jordan." Will you assist me sir, to ac-

count for this conduct upon any principle than that of intentional deception and determination, right or wrong, to support hypothesis. I will not dispute the signification of the word *baptizo* arbitrarily considered, though the learned world have settled that point long ago.—Nor will I dispute about the signification of the preposition *en*. You must allow that we are more honest than protestant writers. We render it "in aqua," "in spiritu sancto." If the whole did not amount to the signification of dipping or plunging in water, I would ask you why the evangelist used in the application to baptise, the verb *anabaino* which cannot admit of any other explanation, but to *arise*, or *emerge* or *ascend*, see verse 16. also Acts 8: 39. It can not be admitted, sir, either that this arose from inadvertance, or from want of knowledge; for your translators knew how to render the word, when the controversy was out of sight: see for instance John 13: 26. "When I have dipped *bapsas* it, and when he had dipped *embapsas*, the sop, &c. Why sir, did they not render this *baptised*? You will not charge me sir, with inconsistency between my sentiments and practice. In our communion we never refer to the scriptures for authority for infant sprinkling, you know sir, that the Greek and Armenian churches which controvert our supremacy, practice dipping to the present period. The church has authority to decree rights and ceremonies and her orders are infallible. Here we depend for this and many other points, of sentiments and practice, which you hold in common with us; but referring to scripture for your authority, cannot support your practice. There is sir, in fact no ground upon which you can stand, or any other protestant with consistency, between the two extremes, you must either return to the bosom of the Holy Church, or join the wicked, heretical anabaptists, who reject the authority of the church.

Mr. W. I have not I confess examined these subjects, but I consider it right to be honest and follow the dictates of truth.

CONFERENCE MINUTES.

The minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at the court house in the city of Utica, N. Y. on the 22th day of January, 1843, at 10 o'clock, A. M.

The conference met agreeably to previous appointment, and was called to order by priest Boice. Elder George Montague was chosen president, and elder Samuel Tibbles clerk.—The conference was opened by singing, and prayer by the president. The president then laid before them the object of the conference.

The president then called for a representation of the different branches.

Priest Boyce represented the Utica branch, consisting of thirty one members, two priests, two teachers, and one deacon, all in good standing. Elder M. Higley represented the West Booneville branch, consisting of twenty four members, three elders, one priest, two teachers, all in good standing. Elder Wilsey represented the East Hamilton Branch, consisting of forty members, three elders, and one teacher. The remaining members of the Delhi branch, and also those of the Elm Flats branch sent a request to the conference by elder M. Higley that they might be attached to some branch.

Motioned and carried, that the remaining members of the Elm Flats branch be united to the West Booneville branch.

Motioned and carried, that priest Boyce be sent to visit the scattering members of the Delhi branch, and ascertain their standing, &c.

Motioned and seconded, that priest Boice be ordained an elder, to preside over the Utica branch.

Motioned and carried, that this conference adjourn till the last Saturday and Sunday in July next.

GEORGE MONTAGUE, Pres't.

SAMUEL TIBBALS, Clerk.

CONFERENCE MINUTES.

Minutes of Conference held at P. W. Governor's, Hancock County Illinois, September the 4th, 1842.

Pursuant to previous appointment, a Conference met, as above, to organize a branch of the Church of Jesus Christ of Latter Day Saints: at Goldens Point.

Present, 8 elders, 2 priests, and one teacher;

At 10 o'clock A. M., the meeting was called to order by elder Alexander Williams; whereupon elder L. W. Brandon was unanimously chosen President, and Brother A. H. Golden Clerk.

After which the following officers were proposed and unanimously chosen.

Br. T. Parsons, to be ordained a teacher, Joseph Hammond Teacher, Jonathan L. Harvey teacher.

The officers chosen, as above, were then ordained by the laying on of hands; by G. W. Brandon, A. Williams, and M. B. Welton.

After which it was resolved that the minutes of this Conference be sent with a request to have them published in the Times and Seasons.

Closed with prayer by elder M. B. Welton.
A. H. GOLDEN, Clerk.

LAPEER, Michigan, Jan 20, 1843.

The Lapeer County Seat Conference, met according to appointment, in the Court-House in presence of 12 elders. M. Serrine called to the chair, and Increase Van Deusen appointed clerk.

Conference opened with singing and prayer by the President; after which he stated the object of the meeting, which was to do the church business, and to get more charity. He then gave a short, but comprehensive explanation of true charity. The several branches were then represented, and are as follows:

Atica branch, represented by elder Jerman Elsworth, 2 elders, 1, priest, 17 members. Lapeer branch, represented by elder Newton Goodale, 2 elders 1 priest, 1 teacher, 1 deacon, 16 members. Redford branch, represented by elder Hulbert, 1 elder, 1 teacher, 1 deacon, 23 members. Levona branch, represented by E. D. Wood, 1 elder, 1 priest, 1 teacher, 1 deacon, 24 members. Brownston branch, represented by elder M. Serrine, 1 priest, 20 members. Seder branch, represented by M. Serrine, 1 priest, 1 teacher, 20 members. Superior branch represented by elder Jefferts, 1 elder, 18 members. Royalok branch, represented by deacon Hoaglerlin, 1 teacher 1 deacon, 18 members: 50 scattered members not represented in the above branches. The branch represented all in peace and good standing.

The President then made some remarks on his early labors in Michigan, which was followed by the church in general, with considerable liberty and interest. An old gentleman, not a member, then sprung up and said that he had been forced upon his feet for the first time in a meeting, being about 60 years old. He made several interesting remarks, and said that he believed the mormon religion to be true, and said he meant to obey the gospel the first opportunity.

Conference adjourned to 10 o'clock next day.

Met according to adjournment, opened with prayer by the president, which was followed with a sermon by Elder Jefferts, then followed with a short, but interesting application by elder M. Serrine; and several other elders. Conference adjourned until 2 o'clock

Met according to adjournment, opened with prayer by elder Jefferts; a discourse by elder Gribble, and followed by elder M. Serrine on the same subject. Conference adjourned until 8 o'clock, next morning.

Met according to adjournment, opened with prayer by elder Jefferts, several prayers with intervals of singing. Order of the meeting changed to speaking. The exercise then closed

with some satisfactory remarks by the president, on the false reports concerning Joseph the Prophet. Conference adjourned until 1 o'clock. During intermission, a discourse was given by a little champion of the M. Episcopal order, who exposed himself very much, strained over back a part of the time with his arms folded, speaking not great, but small swelling words of vanity. He spake of Mahomet's system of religion, and the Roman Catholics, and believed them both to be false. He then spake of the Mormon system, and from what he had heard, condemned them also—warned his brethren against the delusion—said they were like the Locusts coming in swarms, or droves, devouring every green thing. After the performance the president asked the privilege of correcting his mistakes, when the gentleman asked, "What is your name sir?" "My name is Serrine sir." He then answered, "No you can't have the privilege. I have heard of you sir, and I want nothing to do with you." After he dismissed his congregation, they were requested by the president to stop a few minutes; which they did, and heard the mistakes corrected with apparent satisfaction. The president then proceeded moderately to knock off some of the scales, as he expressed it, of the Methodist discipline, and adjourned for half an hour.

The sacrament was administered; 1 elder, and 1 priest ordained; 2 confirmed, which had been baptized during intermission. On the whole we had a very interesting and profitable Conference.

Motioned and carried that the conference be adjourned until the last Friday, Saturday, and Sunday, in April next, at Franklin, 10 miles south of Pontiac O. County, Mich.

Motioned and carried that the minutes of the conference be sent to the Editor of the "Times and Seasons" for publication.

M. SIRRINE Pres'tl.

I. VAN DEUSEM, Clerk.

POETRY.

The following lines were written sometime since, by Gen. Wilson Law and handed to us; but in consequence of a press of matter they have unavoidably been delayed.

All hail to our Chief! who has come back with honor—

With glory's bright halo encircling around;
From the highest tribunal in this great republic,
Where falsehood and slander caused him to be bound:

And his vile persecutors in their base designing,
His life to destroy and to tarnish his fame:
Have fail'd; like the ancients in trials refining,

He's gained to himself a more excellent name.

The baseness of Reynolds, of Boggs and of Carlin,

Were shown forth as clear as the sun at noon-day,

By th' Federal Attorney, in plea the most sterling

In which he portray'd where the villainy lay:
The progress of error he set forth most clearly,
From bloody Missouri to this, our own land;
And with just indignation, exclaimed most sincerely

That Carlin, his dog, would have screen'd that demand.

Thou goddess of Freedom! O, grant thy attendance

On th' brave who 're defending fair liberty's cause;

May such judges as Pope still be found to befriend us—

To administer justice and honor the laws:

Then our country's broad flag will wave on in its glory,

With but one star eclips'd on her ensign of fame,

E'en the foul persecuting—the bloody Missouri!

Our lov'd country's disgrace, and humanity's shame!

Then hail! to the Chief, who has come home in glory,

As free and exulting as angels that fly

O'er the high Rocky Mountains, or plains of Missouri,

Where the bones of our dear murder'd brethren now lie.

Now let us unite with heartfelt exultation,

And with ten thousand voices our accents renew,

For the spirit of Freedom is still in our nation,

And has giv'n our lov'd Gen'ral, safe back to Nauvoo.

The Times and Seasons,

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JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 8.]

CITY OF NAUVOO, ILL. MARCH 1, 1843.

[Whole No. 6th

CORRESPONDENCE.

To the EDITOR of the TIMES & SEASONS.

Sir,—Among the many signs of the times, and other strange things, which are continually agitating the minds of men, I notice a small speculation in the Chicago Express, upon the certificate of one Hiram Redding, of Ogle co. stating that he has seen the sign of the son of man in heaven, as foretold in the 24th of Matt. The slanderous allusion of a "seraglio," like the Grand Turk, which the editor applies to me, he may take to himself, for "out of the abundance of the heart the mouth speaketh." Every honest man, who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites; and abominable creatures, that while vice sinks them down to darkness and wo, virtue exalts me and the saints to light and immortality.

The editor, as well as some others, "thinks that Jo Smith has his match at last," because Mr. Redding certifies that he has seen the sign of the son of man. But I shall use my right, and declare, that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sun-rise, (which is nothing very uncommon in the winter season) he has not seen the sign of the son of man, as foretold by Jesus; neither has any man, nor will any man, till after the sun shall have been darkened and the moon bathed in blood, for the Lord hath not shown me any such sign, and, as the prophet saith, so it must be: *Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.* (See Amos 3: 7). Therefore, hear this, O earth, the Lord will not come to reign over the righteous, in this world, in 1843, nor until every thing for the bridegroom is ready.

Your's respectfully,

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS.

Sir,—Since my arrival in this country I have had an opportunity of visiting my old friends, the Methodists, (do not suppose, sir, for a moment that I am about to rail against that body, for had I not had a good opinion of them I should not have remained with them nearly fourteen years) and I found them as busily engaged in raising means to send out missionaries

to the heathen as in the old country, and found that they not only "spoke the same language," but the same stories passed current in both countries, such as the Missionary Hen, the sugar, the *shaving*, &c. &c. &c. And as it seemed to be the general opinion that the Lord required at the hands of the *religious* part of the community the conversion of the world, I was led to examine the progress that had been made towards this "consummation so devoutly to be wished;" and, from the best information within my reach, on the subject I found it something like the following:—

The inhabitants of Asia are estimated at upwards of 500,000,000, and China alone is said to contain near 400,000,000, all, with a very few exceptions, idolators. Hindoostan is supposed to contain more than 120,000,000, who are principally idolators. Burmah 11,000,000. Siam two or three million; Japan, twenty or twenty-five; Turkey, eleven; Persia, ten; Arabia, ten; and Russia, in Asia, seven or ten millions. Nearly the whole of these are gross idolators. They worship the workmanship of their own hands. They worship rivers, lakes, mountains, birds, beasts, and fishes. Their idols are set up in their temples, in their houses, in their stores; in their streets and highways, on the banks of rivers and canals, in their ships and boats. The Chinese hang spells and charms about their necks, stitch them up in their clothes, or tie them to their bed-posts. In the west of Asia Mohammedanism prevails; in the east the religion of the Lama; and in the south that of Brumha. The Brumese most earnestly desire annihilation, and are counted infidels by the *Christian* world because they believe in the eternal duration of matter—they cannot imagine how the Lord's putting nothing to nothing should make a world. So that, upon the whole, we cannot say much for missionary success in Asia, but when we turn to Africa it presents a still darker aspect. There are supposed to be 110,000,000 inhabitants, nearly all living in the most degraded manner. It is true that Christianity is professed in Abyssinia and Nubia, but in the most debased forms. Mohammedanism has diffused itself over most of the northern and eastern regions, while the most loathsome practices prevail amongst the whole negro nations, demanding, in many cases, from its votaries the sacrifice of human life. The nations and tribes of the negro race are very numerous, and the interior of their country has scarcely, if ever

been penetrated by any of the missionaries. But, sir, I will leave this gloomy and almost hopeless part of the world, and hasten to show you what the missionaries have accomplished. While idolatry spreads her wings over the whole face of Asia and Africa, there is an extensive continent where they are basking in the meridian glory of missionary success, and their labors are now no longer needed; I need not say that I mean Europe. It is said that Europe contains two hundred and twenty five millions of inhabitants, and about one hundred and thirty millions are Roman Catholics, thirty five millions are Protestants, thirty millions are of the Greek Church, and the rest are Mohammedans, Jews, &c. Surely we should have abundant cause to rejoice in such an extensive harvest, but, sad to relate, nearly two-thirds of the whole mass have been converted, we are told by the mother of harlots, thus (it is generally agreed) having become tenfold more the children of hell than they were before. Yet, notwithstanding this sad event there is a goodly number still remaining, although we must, by common consent, deduct from the pure church that of the Greek, as being "full of errors," we have yet thirty five million! though they are divided into about six hundred different sects, and Paul has said there is but one body (church) one Lord, one faith, and one baptism, yet it remains for us to follow on and find the real benefit accruing from the labors of the clergy. But to what body shall we now look, is it the Calvinists? No, no, cries ten thousand voices, they consign the innocent and the virtuous to eternal torment. Is it the Methodist—methinks I hear the famous Whitfield, while journeying in Scotland, exclaim—"the damnable doctrine taught by Wesley!" Where then shall we look? The majority say to the Church of England. Here, then, we are compelled to lay aside the remaining five hundred and ninety nine sects as being corrupt, and not the church of Christ. [A question naturally may arise here—whose church then have they been converted to?] But which portion of the Church of England, the Orthodox, the evangelical, or the Pusey, I must leave with your readers to say. It is pretty clear, I think, sir, that *something* has been accomplished.

We will now take a bird's-eye view of America, which has been a wide field for missionary enterprize for many years back. Humbolt estimates the population to be as follows:

Indians	3,600,000.
Negroes	6,500,000.
Mixed race	6,500,000.
Whites	13,500,000.

The whole amount is more than thirty five millions, some estimate it at forty millions. And few indeed of the Indian or black population have yet been converted by them so there may well be a cry for help, help sounding in our ears. Money, to send out missionaries to the poor perishing heathen. Such a great stir was made about this thing that I asked—are they all going to hell for not believing in him of whom they had not heard? and was answered, No, God could not be just in that—(So you see, sir, they were of opinion that they are going to heaven by millions!) I then asked—when the missionaries reach these nations, with the GLAD TIDINGS, will they all believe? No, not one in twenty. Then, what will become of those who reject *your gospel*? Why God will be just in sending them all to hell!!! Forgive me, sir, but I could not prevent the thought from darting cross my mind—Then they are laboring that a way may be opened to send these multitudes to hell, and therefore must be the servants of * * * and I could not wish them God speed. Do, sir, unravel this mystery, that I may feel more charity towards my old friends.

But, to return, from the best calculations that I could get at, the state of the world, at the present time, is something like—

Pagans, Jews, &c.	620,000,000
Mohammedans	160,000,000
Roman Catholics	132,000,000
Protestants	37,000,000
Greek Church	30,000,000

Total 979,000,000

In looking at the conversion of the world, it is a great work and many obstacles in the way; but let us imagine the work perfect, and all the sects flowing to the mountain of the Lord's house, I am afraid instead of peace, there would be war. For a deadly enmity exists among them, and I doubt the reign of peace would not commence till they were all exterminated. What do you think must be done?

Believe me, your affectionate brother,

JOHN GREENHOW

MILLERISM.

Springfield, Feb. 22, 1843.

House of Representatives—

To the EDITOR of the TIMES & SEASONS.

Sir,—Last evening I attended a meeting, held in the State House, where a Millerite was holding forth. As it was the first time that I ever heard one of this strange deluded sect, I, of course, felt a little interested, and thinking that his discourse might be edifying to the readers of the Times and Seasons, I have forwarded it to you for publication.

The speaker began the services without much ceremony, but with apparent boldness and sobriety. Prayer was had as usual. This prayer consisted of broken, vain, and frequent repetitions, such as—O Lord, have mercy! O Lord, give us wisdom! O Lord! O Lord! O Lord! —a-ham—a-ham—a-hem—bless the senators and representatives of the people. O Lord, give them wisdom! O Lord,—hem—hem: O Lord —ham—lead us to thee. O Lord, lead us to thee. O Lord lead us to salvation! O Lord, bless us all. Give us wisdom! Give us salvation!—a-a-h-a-m—O Lord! After continuing in this strain for some time, the sound of amen afforded me great relief, as I had suffered materially in hearing these agonizing groans.

Here follows a synopsis of his discourse, and you must judge as to its logic or Scriptural truth.

After making some prefatory remarks, by way of exhortation, telling the audience to seek after knowledge, he read from Daniel, chap. viii. concerning the boast, and the other strange phenomena. He had reference to a chart that was prepared for the purpose of explaining his views more fully, which was hanging behind him. This chart was filled up with various pictures, designed to represent the interpretation of Daniel's vision, and which, he said, was to fulfil prophecy, as the prophet said—"make it plain, and write it upon tables;" hence, said he, we have spread it upon this chart, and now, when prophecy is fulfilled, we need no revelation to know it. He says that the stone spoken of by Daniel, "cut out of the mountain without hands," is Christ in his second coming. The stone referring to Christ! I had myself supposed that this stone referred to the church, as it was to become a great mountain, and fill the whole earth. Christ, when he comes, will appear in person, not as a mountain. He further stated that the secret of the Lord is with them that love him, therefore, put your trust not in the god of this world, but in the God of heaven, for he is able to give us true wisdom. I do not know how much it took of the god of this world, or the wisdom of the world, to prepare this chart. He further says that the God of heaven will hear prayer, and give us wisdom if we will ask him, for human wisdom must fail, and the arm of flesh is not sufficient. Then, thought I, what is the chart or map of the Millerites but an emanation of human wisdom, and yet all the mysteries of Daniel's vision are pretended to be explained by it, and not by revelation from God. He states that when prophecy is fulfilled we want no revelation to know it, forgetting, I presume, that Christ said—

There is nothing covered that shall not be revealed, and hid that shall not be known.—Matt. x. 26. And no one will doubt that Daniel's vision was a mystery. The prophet Amos, too, as well as Christ, differs with this Millerite, for he states—surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.—Amos iii. 7. He quotes Luke 24th to prove that Israel is not to be gathered again; yet he says that God's ministers are to be sent out into all the world, as the gospel must be preached in all nations, to fulfil the promise of Christ, in the 24th of Matthew, and their ministers, he informed us, were the angels that gather God's elect people from the four corners of the earth. I will leave you to judge whether or no his last statement be correct; and whether Israel is to be gathered according to the Scriptures. With one breath he blows hot and with another cold. The main drift of his discourse was to prove that Christ was expected to come every day; and his imperfect references to Scripture rendered it difficult for me to understand what he wanted to explain, in fact I believe he did not know himself, half the time, what he was saying, or what he believed. Daniel's beasts, he says, represents kingdoms, horns power and general rule; the whole referring to the anti-Christian world in the days of the Roman Papacy. The Bible chronology of time, according to his rule of interpretation, brings the coming of Christ down to 1843. He speaks of signs preceeding his coming, speaks of the eclipse of the sun in 1789, the falling of the stars in 1833, and quotes Joel in support of his position. He says that the host spoken of by Daniel, are saints, because they are trampled under foot, not being permitted to fight, for said he, God's people do not fight. I suppose then Christ and his apostles were not God's people, for Christ told his disciples to sell their coats and buy themselves swords for their own defence I conclude. Here follows his logic; yet said he one saint shall put a thousand to flight, and two their ten thousands. How this was to be done he did not say, but left his hearers to conjecture (as God's people must not fight). He says, although it is said in the Bible that no man knoweth the hour or the day of the coming of Christ, yet we may know the year. His rule for calculating prophetic time is one day to a thousand years, and vice versa. If this is correct in all cases it may be a thousand years to come before Christ's second advent. Some have said, lo here is Christ and lo there is Christ, but go not after them. That the Quakers believed that Ann Lee was Jesus Christ, and the Mormons

believe that he has come to Nauvoo. He further stated, that he was looking for the day of judgment every moment; for they had counted time down to 1843, and now the reckoning had run out; and as a ship, when her log book is full, is not far from port.* He says the elements of this earth will be burned up, and the wicked destroyed; quoting Malichi, but forgetting to say that Elijah, the Prophet should come, before the great and notable day of the Lord shall come, and turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse. He referred to Noah, the flood, Sodom, Jerusalem, and the present blindness of the Christian world; but forgot to say that Noah had a revelation from God, that an angel was sent to Sodom, or that God revealed to the prophets concerning the destruction of Jerusalem, or that John had said that he saw an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, in order to save the present generation from destruction. This could not be, according to Millerism, as no revelation is needed in these days. Now the query in my mind is this, if we are to have no revelation to make known unto us the day of judgment, and all the mighty revolutions that are to transpire in the coming of Christ, in this day of darkness how shall we know when the trumpet gives an uncertain sound? or is this Millerite's chart sufficient to warn the world of its destruction? or is it an invention of man?

Now as your paper is a vehicle of knowledge, I wish you to answer the following questions:

1 Do the Mormons believe that Jesus Christ has come to Nauvoo?

[If Christ had not come when you were here last, he is not come yet.]

2. If they do, please tell me when he came, and whether he came in the clouds, with ten thousand of his saints?

[We have neither heard of nor seen Christ, nor any saint, coming in the clouds of heaven.]

3. Did every eye see him?

[We have not heard of any body seeing him, either in Asia, Africa, or Europe, and we have had no particular information of the kind in America.]

4. Did all nations wail because of him?

[There has been a good deal of wailing lately among the nations, but not on account of seeing Christ.]

5. Did he consume the wicked, and burn up the earth?

[There are some few wicked left yet. The earth is not burnt in Nauvoo, however you may fare in Springfield.]

*We think that Mr. Miller will have to put a few more leaves into his log book, or he will not be able to land at all.—Ed.

6. Are we living in a new heaven, and on a new earth?

[No.]

7. Or did this Millerite tell a lie when he said the Mormons believed that Jesus Christ had come to Nauvoo? for it is important that men should keep truth on their side when they believe the day of judgment is near at hand, lest that day overtake them as base and wilful impostors, wolves in sheep's clothing, and appoint their portion among hypocrites and unbelievers, in that lake where all liars shall meet their fate.

[Yes.]

Having given you a short sketch of the Millerite sermon, some part of which I have not said was not true; but I leave for your better judgment to conclude whether or not they are consistent with the principles of reason, good logic, or the language of the bible. And if the above interrogatories propounded are answered in the affirmative, it must be they have all taken place since I left, and I shall expect to find that a great revolution has taken place in Nauvoo, when I return home from Springfield. I know that strange things do sometimes happen in these last days, and especially in the land of Ham. And what is still more strange, is, that no one should find it out and proclaim it to the world but J. C. Bennett, and the Millerites.—One thing is certain, Balaam's ass was not a Millerite, for he could speak the truth, and talk plain Hebrew, and this Millerite could not do it.

I have the honor to be, sir, your obedient servant.

WM. SMITH.

Fort Wayne, Allen Co, Ia. Feb. 16, 1843.

REV. MR. TAYLOR,

Sir,—Having on a former occasion addressed a note to the Hon. High Council of your church and not having received any answer to my communication, I have upon reflection concluded through you, to renew my request. Upon a close examination of the *public pulse*, I am induced to believe that there is a large and respectable portion of the citizens of this city, and of the adjacent country, who are not only willing, but deeply anxious that a preacher of your church should pay us a visit, and expound her doctrines.

It is true we have occasionally heard the word dispensed in neighborhoods remote from this city, by young men who have but just commenced their career in turning the gospel crank, but who nevertheless are almost daily making accessions to the church; but by the friends of the cause generally, it is not thought expedient that they should commence active

operations in this place, inasmuch as we have a goodly number of learned, and highly talented men among us, who would gladly avail themselves of an opportunity to break them down, by involving them in discussions. It is for this reason that we need an experienced hand—one who is not only willing but *able to defend* the faith once delivered. &c. By pursuing this course, I have no hesitation in saying that I believe it would be the means of doing much good, by forming a large and respectable branch to the church. There is a great number of influential and respectable men among us, who are inquiring after truth, and whose minds are, I think sufficiently divested of prejudice to receive it.

If it is thought advisable that one of your honorable body should be sent on a mission to this place, please announce it in your paper or inform us by letter in season, that preparation may be made for his reception. Permit me in conclusion, to say that my only apology for troubling you with this note, is, that I feel an interest in the cause of our common master, and like to see it prosper.

Respectfully yours,

DAVID BALL.

We are frequently receiving solicitations similar to the above, for elders to be sent to the different parts of the Union and have published Mr. Ball's letter for the purpose of giving a general answer to the whole.

The public mind has of late become considerably aroused, concerning the principles of eternal truth, which the great Jehovah has revealed for the salvation of the human family; so much so that we find it extremely difficult to supply the many calls that are made upon us for elders. We could indeed wish that all the places were as well supplied as Mr. Ball represents the neighborhood that he resides in to be—with even young preachers; we would say of them (while they are zealously engaged in the cause of truth, and studying to shew themselves approved) as Paul said to Timothy: "Let no man despise thy youth." But we are convinced that there may be circumstances, such as Paul met with in Alexander, the copper-smith, when he says, "at my first answer no man stood by me;" that it may require men of experience to combat their errors; men having a knowledge of human nature, as well as of the gospel; and probably this case is one of those.

A special conference will be held in this place on the sixth of April next, at which time there will, in all probability, be provisions made for many of those calls.—Ed.

HISTORY OF JOSEPH SMITH.

Continued.

Early in the month of August, Newell Knight and his wife paid us a visit, at my place, at Harmony, Penn and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following: *Revelation given at Harmony, Penn. Aug. 1830.*

Listen to the voice of Jesus Christ, your Lord, your God, and your redeemer, whose word is quick and powerful. For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph and Jacob, and Isaac, and Abraham

your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: and also with all those whom my father hath given me out of the world: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment we prepared some wine of our own make, and held our meeting, consisting only of five, viz. Newell Knight and his wife, myself and my wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters into the church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly. About this time a spirit of persecution began again to manifest itself against us in the neighbourhood where I now resided, which was commenced by a man of the methodist persuasion, who professed to be a minister of God, and whose name was ——. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and enquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit my father-in-law, and told him falsehoods concerning me, of the most shameful nature, which turned the old gentleman and this family so much against us, that they would no longer promise us protection, nor believe our

doctrines. Towards the latter end of August I (in company with John and David Whitmer, and my brother Hyrum Smith) visited the church at Coltsville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the church, we had called upon our heavenly father, in mighty prayer, that he would grant us an opportunity of meeting with them; that he would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies. They looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the church, and confirmed them, partook of the sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing Hosannas to his holy name.— Next morning we set out on our return home, & although our enemies had offered a reward of five dollars, to any one who would give them information of our arrival, yet did we get clear out of the neighborhood, without the least annoyance, and arrived at home in safety. Some few days afterwards, however, Newel Knight came to my place, and from him we learnt that very shortly after our departure the mob had come to know of our having been there, when they immediately collected together, and had threatened the brethren, and very much annoyed them during all that day. Mean time brother Knight had come with his waggon, prepared to move my family, &c. &c. to Fayette, N. Y. Mr. Whitmer having heard of the persecutions which had been got up against us at Harmony, Penn., had invited us to go and live with him; and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained to certain revelations, concerning the upbuilding of Zion, the order of the church, &c. &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, (especially the Whitmer family

and Oliver Cowdery) were believing much in the thing set forth by this stone, we thought best to enquire of the Lord, concerning so important a matter, and before conference convened, we received the following:

Revelation to Oliver Cowdery, given at Fayette, N. Y. September, 1830.

Behold I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr. for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom: And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations but write them not by way of commandment. And now behold I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold I say unto you, that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the conference and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that satan deceiveth him: for behold these things have not been appointed unto him: neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.

And thou shalt assist to settle all these things according to the covenants of the church before

thou shalt take thy journey among the Lamanites. And it shall be given thee from the time that thou shalt go, until the time that thou shalt return, what thou shalt do. And thou must open thy mouth at all times declaring my gospel with the sound of rejoicing. Amen.

MISSOURI.

We extract the following from the St. Louis Gazette, from which it would seem that the inhabitants of Missouri are not quite all peaceable, innocent, harmless, and unoffending; but that there are some among them (although the Mormons are gone) that will kill one another; that follow the legal council of the celebrated Judge Lynch, and are governed by the principles of mobocracy. It is a wonder that they have not made out that the Mormons have made some predatory excursions among them, and in their route killed these people; the same for instance, as Joseph Smith killed Ex-Governor Boggs. What would be thought if such circumstances as the following had taken place in any of the eastern states?

(From an occasional correspondent.)

Jefferson City, Feb. 21, 1843.

EXTRAORDINARY DOINGS.—I have just seen a letter dated Warsaw, Benton County, February 14, from the tenure of which it would appear that Benton County generally, and the town of Warsaw in particular, is now a scene of civil war. You must recollect that a violent feud has for some time past existed between two parties in Benton County, the one headed by Andy Jones, and the other by the family of Turks. Col. Turk was some time since waylaid and shot on the public road, by one of the Jones party—his eldest son, James Turk, had been previously killed in an affray, on the road to Benton Court, by a man named Norrell—Norrell was subsequently tried and acquitted, and within a few months he was shot in his own yard. The Turks then undertook to rid the country of Jones and his party, who lived on the Pomme de Terre, and were suspected, and with strong reasons, of being a gang of counterfeiters and horse thieves, &c. Thomas Turk raised a company of *Slickers*, with the ostensible reason of discovering the murderer of his father—many outrages of law followed, and Jones left the country. There were others, however, who had sided with Jones in the feud, and a *predatory* war has existed ever since. The letter I allude to says that there are 150 of these *Slickers* now in Warsaw, and there are 250 of the *Anti-Slickers*, or those espousing the cause of Andy Jones, ready to meet them, both parties well armed, and it was expected a fight would come off that night. This

you will think rather an unusual method of celebrating the nativity of St. Valentine—this meeting of armed forces are queer *bullet doux*.

Some time ago we inserted (from a Missouri paper) an account of one of their public functionaries, who was entrusted with money to pay the militia for their services, in the so-called Mormon war, had taken the "sabine slope," it would seem from the following that some more of these honourable gentlemen do not superabound with honesty. People that could wantonly, and without provocation, destroy the amount of millions in property, butcher in cold blood, men, women, and children, and drive fifteen thousand people from their lawful possessions, will not make many bones either of fighting each other, or robbing the government.

Mr. Miller introduced a resolution that the Committee on the Judiciary be instructed to report a bill authorizing suit to be brought against all disbursing officers in the *Mormon* and other difficulties, who have neglected to make settlement, which was adopted.

AWFUL CALAMITY AT TROY. THIRTY LIVES LOST.

About 4 o'clock, P. M. on last Friday, a great land-slide occurred, from the very high hill called Mount Ida, at Troy, N. Y. Part of the hill gave way and slid down upon the town, as it did in January 1837, crushing houses and killing a number of people.

Some eight or ten dwellings, occupied by poor families, were crushed and buried beneath the mass of earth. In these, it is supposed there were not less than thirty or forty persons, only ten or twelve of whom escaped.

Within an hour, nine bodies had been dug from the ruins—five of which were without life, one partially injured, and three not beyond recovery.

Had this avalanche occurred in the night, the destruction of life would have been still greater, as many occupants of the houses were absent at their labor or elsewhere.

Babes in their cradles, mothers with their children in their arms, and stout, smart men, who but two hours before breathed freely and in health, have been taken from the ruins, mutilated and mangled corpses.

A man from the country, passing at the time with his team, leaped from his sleigh and escaped. The horses and load of wood were buried beneath the earth.

The Budget says:—"We just left the scene of disaster. It is one of horrific desolation.—Thousands were congregated on the spot, and a corps of efficient men engaged in penetrating the earth and clearing away the fragments of buildings."—*Doylestown Democrat*.

We would notify our subscribers that this number closes the volume with all those who commenced at vol. 3, no. 9, which was the commencement of the Book of Abraham. We wish all those who intend to continue the paper to notify us by forwarding their subscription the earliest opportunity.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MARCH 1, 1843.

THE ELIAS.

There are few subjects that have puzzled the children of men more than the solution of this one question, Who is Elias? There has not been so much difficulty in identifying him with Elijah, as there has in relation to the office that he was to sustain, as spoken of prophetically by Malachi. "Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv: 5, 6. The great question that remains to be solved, is, was John the Baptist the Elias, or was he not?—There is indeed something perplexing, since there *seems* to be a clashing of scripture testimony in relation to this subject. I say *seems to be*, because in reality there is not. The angel Gabriel, when he appeared unto Zachariah, the father of John the Baptist made the following statement concerning him: "fear not Zacharias: for thy prayer is heard; and thy wife shall bear thee a son; and thou shalt call his name John, and thou shalt have joy and gladness: and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God.—And he shall go before him in the *spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i: 13—17.

Here then is a clear statement, making out that John the Baptist was the Elias. Now we turn to John, chap. i. beginning at the 20th ver. "And he confessed, and denied not; but confessed I am not the Christ. And they asked him, what then? Art thou Elias? and he saith I AM NOT. Art thou that prophet? and he answered No." Turn we now to Matt. xi. 13, 14. "For all the prophets and the law proph-

sied until John. And if ye will receive it, *this is the ELIAS WHICH WAS TO COME.*" Here, then, is a strange comixture of prophesying and testimony, apparently conflicting and at variance; so palpable, indeed, is the difference that one says that he is the Elias, the other says he is not. What shall be done? is one part of it untrue? verily, no. Shall we try to evade it? no. If the paradox cannot be unriddled on reasonable terms, we will acknowledge the difficulty, leave it irreconcilable to our understanding, and say "let God be true and every man a liar." We will however venture an assertion which strange and anomalous as it may appear, and indeed is, we think we can sustain; which is this that John the Baptist was the Elias, and that he was not the Elias, and in taking this singular course we are only stating what is above stated and we think that we shall be sustained by reason, common sense, and the Scriptures.

The Elias spoken of in the Scriptures, is a restorer, hence our Saviour said, "Elias verily cometh and restores all things." And yet it is evident that John the Baptist was the Elias, for our Saviour says, "but I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him" Mark ix, 13.

Ever since the fall of man the great Jehovah has had it in his mind to restore him to his pristine excellency, to remove the curse from the brute creation and to restore the earth to its primitive glory; nay, while this earth was one dark chaotic mass, before God said "let there be light, and it was so," or ever this world rolled into existence, or the morning stars sung together for joy a plan was formed in the councils of heaven, it was contemplated by the great Author of our existence, Eloheim, Jehovah, to redeem the earth from under the curse. Hence when the Gods deliberated about the formation of man, it was known that he would fall and the Saviour was provided who was to redeem and to restore, who was indeed the "Lamb slain from the foundation of the world." The eternal plan of Jehovah however, was as perfect at that time as it is now the foundation was perfectly laid the outlines were clearly sketched with a master hand, and the interstices have been filling up from that day to this. Satan has gained no more power, than he has been permitted to hold; the universe has been under the direction of the Lord of Hosts and it will be seen by and by that he whose right it is, will possess the earth, Satan will be bound, the earth redeemed, and "the kingdoms of this world become the kingdoms of our God, and of his Christ.

The earth has to be redeemed by the power of God, through the medium of the priesthood: the priesthood in heaven and on earth combined. And ever since the fall of man, in the different ages of the world, men clothed with the priesthood, have had a view of this subject; poets have sung about it, and prophets have prophesied of it; it has engaged the pencil of the artist, the tongue of the learned, and the pen of the scribe; and if ever the souls of the prophets were fired with the spirit of God it was when they prophesied of the mountains dropping down sweet wine, and the wilderness blossoming as the rose, when the lion and the lamb should lay down together, and the earth be filled with the knowledge of God as the waters cover the sea. When Zion should be established in glory, and all nations flock to her standard. When the temple of God should be reared, and the waters of life flow from its threshold; when the tree of life should be planted, and the leaves thereof be for the healing of the nations; when the inhabitants of Zion should dwell in safety, and no more say I am sick, and Jerusalem become the throne of the Lord."

In prospect of these things many prophets and servants of God have united their faith, and energies to bring about the thing so desired, and to act the part of Elias, or restorers. Enoch tried to do it but was not able. He walked with God, he had great faith, he raised up a powerful church, and taught them the principles of righteousness, but could not redeem the earth; the earth was becoming more corrupt and God took Enoch and his church to himself, and hence arose the saying, 'Zion is fled' The salt being thus removed, there was nothing to preserve the earth, and it was overthrown with a flood.

Moses tried, in his day, to accomplish something in relation to this matter; but he did not accomplish it; he drew nigh unto God by faith, and obtained promises from God. The Lord said that he would make of the Children of Israel a kingdom of priests and thus they being taught of God, and being enabled to teach all nations it might necessarily be presumed that intelligence would flow through their instrumentality, and that the kingdom of God would be planted and flourish on the earth; but they sinned against God, they lost the Melchizedec Priesthood; and instead of being a kingdom of priests, they had only one High Priest, who could go into the presence of God, and that only once a year, instead of the whole kingdom being brought into the presence of God, as a "kingdom of priests." Moses failed in his attempt he was taken from

their midst, and they placed under a "school-master until Christ."

The great prototype of John the Baptist, Elijah, was a great prophet, the spirit of God rested upon him in a powerful manner, yet he could not do much; but had to exclaim, "they have killed thy prophets, and digged down thine alters; and I am left *alone* and they seek my life."

John the Baptist came in his day as an Elias; a restorer. The angel Gabriel said that he came in the "spirit and power of Elias," and if the people would have submitted to his teaching and to the teaching of our Savior, the things that are spoken of in the prophets would have been fulfilled; hence says our Savior, 'if ye will receive it,' this is the Elias which was to come; but he goes on to tell them that they would not receive it. He says 'he that hath ears to hear let him hear, but whereunto shall I liken this generation?' it is likened unto children sitting in the markets and calling unto their fellows, saying; 'we have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented. For John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say behold a man gluttonous and a wine bibber, a friend of publicans and sinners.' Matt. XI. 14 and 19. Thus they rejected John the Baptist, and although he was indeed the Elias, he could not be so to them, and hence, when they asked him 'art thou Elias?' he said 'I am not.' They had forfeited the favor of Jehovah, the kingdom of heaven was taken from them, and the blessings of God withdrawn from their midst.

We do not attach blame to any of the ancient prophets, we believe they done their best: but they lived among a corrupt people who would not listen to the word of the Lord, besides, the time appointed by Jehovah had not come and they could not be made perfect without us, and we without them; it requires the priesthood in heaven, and the priesthood on earth combined, to bring about these things, and as the Lord has been pleased to reveal unto us the fulness of the gospel, and he is about to gather his word into one, and his people into one, since we are favored with the faith of all the priesthood that have lived, as well as those that are now living. The faith and assistance of the fathers on the Asiatic continent, as well as the ancients on this continent, inasmuch as we are faithful, we may perhaps unite in singing this new song, saying:

'The Lord hath brought again Zion:

The Lord hath redeemed his people, Israel.

According to the election of grace,

Which was brought to pass by the faith,

And covenant of their fathers.

The Lord hath redeemed his people,

And satan is bound, and time is no longer:

The Lord hath gathered all things in one;

The Lord hath brought down Zion from above:

The Lord hath brought up Zion from beneath;

The earth hath travailed and brought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the glory of God:

For he stands in the midst of his people:

Glory, and honor, and power, and might,

Be ascribed to our God, for he is full of mercy,

Justice, grace and truth, and peace,

For ever and ever; Amen."

As the Prophet observes, "Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even of Aaron: and also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth;"

and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and girdup your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand therefore, having your loins girt about with truth; having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up that where I am, ye shall be also. Amen.

ERUPTION OF MOUNT ÆTNA.

The following account of the recent eruption of Mount Ætna, is from a correspondent of the London Despatch. The eruption took place in the fore part of December last.

We started from Palermo, by the Messina road, at half past 7 o'clock on Monday morning, December 5, and towards sunset on the following day, arrived at Aderno, (114 Sicilian or 115 English miles from the capital,) and thence, while changing horses, we had the first view of the eruption. We could plainly discern the fiery stones rising and falling, but at that distance looking like sparks. A ball of fire seemed to roll up from the crater, swelling as it rose into the form of a vast balloon, from the top of which proceeded a blazing column, which at length, burst at its summit, and fell in soft showers of slowly descending fire. Next morning we arranged for our excursion up the mountain, and started at 12 at night. The lava light grew stronger as we advanced, and on turning a projecting point of the mountain, the crater and the upper part of the stream of lava burst upon our sight in all its magnificence.

We were now 4500 feet up the mountain, and about six miles distant from the crater. I do not think it looked grander at any higher point. The volcano was spouting out fire and red hot stones to a prodigious height (fully twice as great as that of the cone, which is 1100 feet high) in a large column, apparently of the size of a martello tower, at the mouth of the crater, and distending to an enormous bulk. till at its utmost height, it burst into myriads of fiery fragments, those on the left being particularly conspicuous, because there was no lava there, and the red hot stones contrasted with the dark side

of the mountain. As they fell they cast a bright glow on the snow, and each particular fiery fragment lighted up its own portion of the snowy surface, while a column of illumined steam arose wherever the hissing balls of fire sunk upon the ground.

The higher we climbed the longer line we saw of lava; and after another hour and a half's ascent we reached a plain of seeming sand and (being in fact, pulverized scoria,) of about a mile square in extent, and studded with genivra or broom, the only plant that grows at this height, which was above that of the Cassa del Bosco. Here the guides required us to stop, as it would be highly dangerous to proceed further during the night. We were, however, well content to halt in the position we had now attained, as we enjoyed a complete view of the crater, and of the whole stream of lava from its source to the lowest depth it had yet reached. The crater thus seen, resembled an enormous bowl brimming over with molten metal, such as one sees in the carron founderies, which streamed down in cascades of living fire, and it struck against some stupenduous rock upon the mountain side, and separated into various currents, twisting and winding in rivulets of fire, snake-like, along the surface of the mountain; so tortuous in its course that where the stream of lava was full ten miles long, no part of it had yet reached above two miles from its source in the volcano.

Along with the volume of flame incessantly vomited forth by the crater, we now heard at every burst a booming sound like the roaring of the sea against an iron bound coast, gradually swelling louder and louder, as if beginning far down in the bowels of the earth, and belting more fearfully as it approached the outlet, whence it issued ever and anon with fresh explosions like terrific peals of thunder. In the prodigious blaze of light we could not for some time perceive that the lava did not, as we at first supposed, brim over the lip of the cup, but burst a passage through the side of the cone some 300 feet below the top, whence it gushed forth in an impetuous flood, and presently flowed in babbling rannels of liquid fire that ran along the ground, at first in narrow streams sometimes as fine as chains of forked lightning linked together, flashing along the snow, but these as they descended fell into one another, and united in one wide meandering lava flood. Another current swept down the hill side with a stately march, the flood of fire occasionally overflowing, flinging a golden glare upon the surrounding snow, till at a distance of about two miles from its source it struck against a tall

rock overhanging a shelving precipice, many hundred feet deep, and splitting itself on the rock into two divided torrents, like the falls of the Rhine, at Sheffhausen; it leaped in twin cascades of fiery flood clear down into the gulf of desolation that yawned below. Occasionally we could see huge rocks spouted out from this fall of fire, and shoot away in separate masses into the ravine, thundering along the blocks of old lava in the Val del Bove, into which this fresh stream poured, stretching like strings of burning beads along the distant snow.

When the first excitement which this sight, "horribly beautiful," produced, had partially subsided, we began to feel the pinching cold insufferable. Our feet were stony, as if all circulation had departed, and on dismounting from our mules it was with great difficulty that we could stand. Indeed, no wonder, for we were within a few hundred feet of the line of perpetual snow, and the wind, though happily very moderate, cut through us like a razor, bringing water to our eyes, and freezing our ears and noses. But any temporary sufferings, any toil would have been amply repaid by the splendor and magnificence of the majestic sight upon which we were gazing. It is pleasant to know that the eruption has not caused, and is not likely to cause, much damage, by reason of the desolate soil over which the lava has this time directed its course. It is not expected to last much longer.

CONFERENCE MINUTES.

Minutes of a Conference held in Quincy, Ill. Feb. 18th 1843.

Conference convened pursuant to previous appointment. Elder David Hollister was in attendance, from Nauvoo. Elder B. Dustin was unanimously chosen president, and J. Nichols clerk, of the conference. Elders D. S. Hollister and G. M. McKenzie, were chosen council. President Dustin then made some preliminary remarks, setting forth the object of this meeting.

On motion, elder J. Nichols then represented the branch of the church at Quincy, consisting of 77 members, including 2 high priests, 5 elders, 1 priest, 1 teacher, and 1 deacon, mostly in good standing.

On motion, Joseph Pine and wife were admitted into this branch.

On motion, it was resolved, that a few loads of produce be made up, and sent to Nauvoo, for the benefit of the Temple.

On motion, resolved, that we adjourn till 6 o'clock, P. M.

At 6 o'clock conference re-assembled, and was opened with prayer, by elder Hollister. A

lecture was delivered by elder Hollister, upon the duty of the saints. Two members were presented for ordination, and accepted, viz: Silas Maynard, elder, and Simeon Crandie, deacon, who were accordingly ordained.

On motion, resolved, that we adjourn till tomorrow, 10 o'clock, A. M.

Sunday morning, 10 o'clock, conference met according to adjournment. Elder Hollister delivered a lecture from the gospel of John, 21: 22d verse.

After an intermission of one hour, the sacrament was administered by elders Hollister and Pine.

On motion, Elder E. Tufts and wife's request for a letter, was unanimously granted.

The minutes of this conference were then read, and on motion, resolved, that it be adjourned till the 20th day of May next.

B. DUSTIN, Pres't.

J. NICHOLS, Clerk.

(Reported for the Boston Bee.) MORMON CONFERENCE.

The great Mormon Chiefs met in Conference, at Boylston Hall, on Thursday, Feb. 9th, at two p. m. The number of officials was, 16 Elders, 5 Priests, 4 Teachers, and 3 Deacons, together with a large and respectable assembly of all sects and denominations, both Infidel and Christian, who assembled at an early hour, to hear the wonders of the new and everlasting covenant. The Conference was opened by singing and prayer by Elder G. J. Adams, when, on motion, Elder Adams was called to the chair, and Elder E. P. Maginn was chosen Secretary. The Pres. then stated in a brief manner the object of the Conference, which was for the purpose of spreading the fulness of the gospel, throughout New England, and was followed by Elder E. Snow, whose object appeared to be to disabuse the public mind in relation to signs and miracles, showing their real object, which was for the benefit of the Saints. He also showed the inconsistency of their opponents in circulating such foolish reports concerning them, instead of coming out and meeting them with the word of God, upon the broad platform of honorable investigation. Two or three others of the faithful followed on the same subjects. The Conference then adjourned to two p. m. on Friday. In the evening the public were addressed by Elder Derby on the subject of baptism. Friday Conference met pursuant to adjournment, and was opened with singing and prayer, by E. P. Maginn. The Pres. then called upon the presiding Elders to represent the different branches composing this Conference, which was done as follows:—

Churches.	Represented by	Members.	Elders.	Lesser Officers.
Boston	T. Nickerson	114	3	4
Peterboro'	N.H.E.P.Maginn	115	3	4
Gilsum	do. do.	30	1	1
Lowell, Mass.	do. do.	60	1	3
New Salem	do. do.	45	4	4
Wendell	do. do.	50	5	4
Northbridge	do. do.	35	2	3
Leverett	do. do.	35	2	3
Salem	do. E. Snow.	110	4	4
Georgetown	do. do.	32	4	3
N. Bedford	do. Hutchings.	96	3	8
Millbury	do. Benson.	11		
Cape Cod	do. Nickerson	35	1	2
Not organized.		25		
		793	32	43

It will be seen from the above, that in the short space of about fifteen months, a society that was only known among us by report, now actually numbers near one thousand in this immediate vicinity, and their preachers seem imbued with a spirit and determination to carry every thing before them; for, in fact, they all seem to have the Bible at the end of their tongue. After the representation of the Churches, they adjourned to two p.m. on Saturday. On Friday evening the congregation was addressed in a very able and lucid manner by Elder Maginn, on the subject of signs and wonders. On Saturday, agreeable to appointment, the Conference was opened by singing and prayer by E. Snow, after which a number of the faithful were called by the spirit of prophecy and revelation, to the different offices, such as elders, priests, teachers, and deacons. The officers were then addressed by the Pres., on the order of the church, and the object of God in establishing it by revelation in these last days; followed by Elder E. Snow on the same subject. Those that were called, were then ordained with great solemnity, under the hands of Elders Nickerson, Snow, and Adams—after which, on motion, resolved, that licenses be granted to said officers, signed by the Priest. and Secretary.—The Conference then adjourned, sine die. In the evening we had an able discourse on baptism for the dead, from E. Snow. On Sabbath morning, at nine o'clock, the ice was brushed away, and eight of our citizens were very decently buried in the river, after the ancient order, by Elder Adams, who seems a perfect water fowl. The great congregation was addressed in the morning by Elder Maginn, on the subject of the false spirits that was to come forth in the last days, for the overthrow of mystic Babylon; and he proved the impossibility of the religious world being able to discover between true miracles and false ones—and that they were not

given to make men believe, but to edify the Church. In the afternoon, five elders gave their testimony to an immensely large crowd of people, who seemed much pleased; after which the ordinance of confirmation or the laying on of hands for the gift of the Holy Ghost, according to the Scriptures was attended to in a very impressive and solemn manner, by elders Maginn, Adams and Snow. In the evening, Elder Snow gave us a RICH TREAT, on the apostacy of the Church, and the establishing of "the new and everlasting covenant in these last days," for the bringing in of everlasting righteousness, and the salvation of the world. I have given you a true sketch of the movements of this new and curious sect in this vicinity. My motto is, live and let live. If the Mormons can be put down by Scripture and reason, let them go; but let us never attempt to put them down by persecution and religious bigotry: let us prove "all things and hold fast that which is good,"—hear a matter first, and then judge.

TO THE EDITOR OF THE WEEKLY BEE:

Dear Sir,—I wish through the medium of your valuable paper, to make some remarks concerning the Latter day Saints or Mormons, as people in general appear to be entirely ignorant of their doctrine. I had been led, from our door and newspaper reports, to believe they were people of the worst character—a sect who denied the Bible and substituted another book in its stead; and in short, that they were every thing that was bad. Curiosity led me to their meeting at the Boylston Hall and I can truly say I was astonished and most agreeably disappointed. First a beautiful hymn was read and sung. Then a Prayer, apparently sincere, solemn and impressive, was offered up to that God whom Christians profess to worship—the blessing of Heaven was invoked upon all men, of every sect, creed and denomination; after which a text was chosen from the New Testament, from which the speaker descanted at considerable length; and I must say I never heard a more able sermon. His reasoning, was logical, philosophical, and easy to be understood. Passage after passage seemed to flow like a torrent to prove his position. He contended that the Priesthood which was lost when the Church went into the wilderness, has been restored by the ministering of Angels—and that this is Christ's Church *re-organized*; and having Apostles, Prophets, &c. and also the gifts and blessings, such as healing the sick, &c. &c. in ancient times—and that Joe Smith is a Prophet chosen of God to lay the foundation and be instrumental in carrying on the great work. That this Gospel must be preached unto all people

before the second coming of Christ, which from the signs of the times it is expected will be in this generation. They also preach baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, as practiced anciently. The doctrine certainly appears to be plausible, consistent and in accordance with that laid down in the Scriptures. I have been induced to make these remarks from a conviction that this people have been grossly slandered and defamed. If they are imposters, as has been so often represented, or if their doctrine be false, let the public know it before more of the unwary are imposed upon. Let some of our learned Divines come out against them and publicly discuss the subject: it is their duty to do so, that if there be error or falsehood, the public may be disabused. If they are wrong the world ought to know it; and if they are right, it is of vital importance that their doctrine should be widely disseminated.

A SEEKER AFTER TRUTH.

From the Boston Bee.

REVIEW OF THE MORMON LECTURES.

Agreeable to previous appointment, on Thursday evening, Jan. 19th, Elder Adams made his appearance before an immensely crowded house to give a history of his visit to Nauvoo, the Holy City of the Saints. He commenced by quoting the words of Pilate to our Lord, viz: "what is truth?" and said he had taken a good text, and intended to give nothing but plain facts; said he was well aware of the deep rooted prejudice that existed in the minds of many against his people, but he felt extremely happy to have an opportunity of standing before such a crowd of the enlightened citizens of Boston, in defence of the truth. After various preliminary remarks, concerning his journey to Nauvoo and defeating Dr. West in discussion, he drew a line between Joseph Smith the Prophet, and John C. Bennett the apostate, proving the prophet to be one of the most noble hearted patriots on the earth, and John C. Bennett one of the most degraded, polluted, perjured scoundrels that now live. He then spoke of the great Temple at Nauvoo, that is (when finished) to become the glory of the western world, which will probably be accomplished in about two years. Then came a description of the twelve Oxen carved as large as life, to be overlaid with fine gold, on which rests the baptismal fount, that is used especially for baptising those afflicted with various diseases, and also to baptise for the dead. He then gave a powerful, a soul stirring and an eloquent appeal, in behalf of the doctrine of baptism for the dead: his reasoning on that subject was unanswerable: He then

turned to the Bible and proved *the doctrine* to be Scriptural and glorious; he did this with perfect ease. Talk of the Mormons not believing the Bible! they believe all the truths in our Bible and nearly half a dozen others. Next came a description of the Nauvoo house, a splendid edifice now being erected for the accommodation of illustrious visitors that may call at the Holy City from time to time. He then spoke of the industry, temperance, virtue and integrity of the Saints in general, and related two or three witty anecdotes, illustrating the character of the Prophet, and setting him in a very favorable light before the public. He next touched upon the falsehoods, slanders and misrepresentations, under which this infant Church has been compelled to struggle for years; and closed by making a strong appeal on the subject of the persecutions, privations and almost unparalleled sufferings his brethren, and especially the Prophet, had been forced to pass through in the establishing of the glorious dispensation of the fulness of times, that was finally to usher in the great Sabbath of rest. The speaker carried every thing before him; and no man said why say you so—although full opportunity was given at the close. By the by Mr. Bee, I want to sting Elder Adams a little for his own good, for the comfort of his hearers, and, if Mormonism is true, for the benefit of coming ages: I mean in regard to his loud speaking; for the way he uses his lungs, is a caution to Yankee sinners, and unless he reforms, he wont last long, I hope a word to the wise will be sufficient.

P. S. In my next, I will give you a short sketch of his original sermon on the parable of the Prodigal Son. Yours truly,

A LOVER OF TRUTH.

From the Cincinnati Daily Times.

DESTRUCTIVE FIRE—EXPLOSION AND LOSSES OF MANY VALUABLE LIVES!!!

On Saturday last, about 5 o'clock, P. M. the extensive pork packing establishment of Messrs. Pugh & Alford, corner of Walnut and Canal streets, was discovered to be on fire. The firemen repaired to the spot with their usual alacrity, and while engaged in combatting the destructive element, many on the roof of a smaller building connected with the main one, a dreadful explosion took place, occasioned, it is conjectured, by the combustion of gas, generated by the fire inside the building, which was very close.

The roof of the small house was blown off and the walls of the other thrown outward, burying many of the firemen and spectators under the ruins, while some of those on the roof sunk into the house, or were precipitated to the

ground, some few without material injury.—At this moment, the flames for the first time burst out. The concussion of the air was so great, that persons on the opposite side of Walnut street, who were standing on some tiers of barrels of pork, were thrown down, and part of the upper tier of barrels were thrown upon one or two, whose limbs were broken by them.

Such was the consternation created by the shock of the explosion—which was heard and felt in distant parts of the city—that several minutes elapsed before the spectators recovered from the panic. Assistance was then given to the sufferers, some of whom were dead—some so dreadfully mutilated and wounded that they could scarcely be recognized, many of whom died in a short time, and some may possibly recover.

The general appearance of the ruins shows that an immense force operated. The upper part of the building down to the first story was thrown into the street, covering Walnut street and Canal street with bricks and heavy timbers, kegs of lard, &c. About 200,000 lbs. of meat, which was in the smoke house, will be lost. We understand the building and its contents were fully insured. Measures will no doubt be taken to ascertain and lay before the public the cause and extent of the loss.

A deep, appalling, and mournful feeling pervades the city: those rescued from the ruins, are amongst our most respectable, intelligent and enterprising citizens, in the prime of life, with families, and noted for their public spirit and social qualities. So many conflicting statements are afloat in relation to this great calamity that at this time it is impossible to speak with any degree of accuracy either of the extent or effects of this afflicting dispensation.

No such heart rending and tragical event has ever occurred in our city, if we except the explosion on board the steamboat Moselle, some years since.

[Nine persons were killed, and about thirty wounded.]

In the afternoon of Sunday, the City Council met and passed the following preamble and resolution:

“Whereas, by an afflicting dispensation of Divine Providence, a number of our fellow citizens were suddenly deprived of life by the accident which occurred during the fire at the corner of Walnut street and Canal, on Saturday, Feb. 25, 1843—therefore be it

Resolved, by the City Council, That the Mayor be requested to issue his proclamation, inviting our citizens to suspend their several occupations and employments during Monday next and to attend the funerals of the deceased when-

ever they may occur, and thus pay the last tribute of respect to their memory.”

Accordingly, His Honor, the Mayor, issued his Proclamation.

MORE RIOTS IN CANADA.

The Montreal papers of the 6th, received yesterday morning, bring information that the workmen on the Lachine canal had again broken out in riot. The cause appears, to be the old story—the sectional differences of the Corkonians and Connaught men. On the evening of the 4th, a party of 300 Corkonians, armed with guns, scythes, hatchets, &c. marched from Lachine to the village of the tanneries, where they were fortunately met and dispersed by a detachment of the 71st regiment, which had been summoned from Montreal. Twenty seven were arrested and lodged in jail. But for this there would probably have been a desperate conflict, as the Connaught men were mustering in force to receive their assailants.—*N. H. Statesman.*

A list of receipts by mail, for the first quarter of the fourth volume of the Times and Seasons.	
William Henrie, New Trenton, Ia.	\$1.00
Jesse Miller, Charleston, N. H.	1.00
Mrs. R. Monroe, Utica, N. Y.	2.00
Job Parkhurst, West Minster West, Vt.	2.00
Jonathan Courthall, Hope, Me.	2.00
Wm. W. Dyer, Grafton, O.	2.00
T. Watson, Greenville, O.	1.00
R. C. Wetherbee, constantine, Mich.	1.00
M. H. Peck, West Milton, O.	1.00
Caleb Hall, East Hamilton, N. Y.	2.00
E. M. Sanders, Stanton, Del.	2.00
A. Borrough, Hunts Hollow, N. Y.	2.00
Phoebe Foster, Randolph, N. H.	2.00
N. Wane, “	2.00
Z. Parker, Lisbon, “	2.00
D. Richardson, “	2.00
J. C. Cone, Peru, Vt.	2.00
Wm. Bachelder, North Danville, Vt.	2.00
J. Brinkerhoff, West Ni es, N. Y.	2.00
J. Bisbee, East Pharsalia, N. Y.	2.00
T. Burbank, Bradford, Mass.	1.00
A. D. Boynton, “	1.00
J. H. Worthing, West Canaan, O.	1.00
H. Johnson, Pratt, O.	1.00
S. W. Disb ow, East Bethany, N. Y.	2.00
S. Tuttle, Fair Haven, Ct.	2.00
W. G. Rule, Spencersburgh, Mo.	2.00
A. Momfort, Mason, O.	2.00
B. Brmont, Peterbro, N. H.	2.00
Z. Worth, Bedford, Ia.	2.00
J. Fairbank, Mead's Basin, N. Y.	2.00
Israel Whi on, Willington, Ct.	2.00
Tyrell & Greenwood, Fowler, O.	2.00
R. Gager, Friends'hip, Me.	2.00
L. W. Montague, Norfolk, N. Y.	1.00
B. Aber, Plymouth, O.	1.00
W. Tutt e, Palmyra, O.	1.00
C. Haight, West Ni es, N. Y.	1.00
W. Vaorden “	1.00
W. Barditt, South Vinal Haven, Me.	2.00
J. B. Nicholson, Philadelphia, Pa.	2.00
A. Burr, Collinsville, N. Y.	2.00

POETRY.

Lines occasioned by the death of Elder George W. Gee,
late of Ambrosia, Lee County, I. T. who died in the city
of Pittsburg, Penn. on the 20th of Jan. 1842.

BY MISS E. R. SNOW.

THE HERO'S REWARD.

Well may the fire of glory blaze
Upon the warrior's tread ;
And nations twine the wreath of praise
Around the hero's head :
His path is honor, and his name
Is written on the spire of fame.

His deeds are deeds of courage, for
He treads o'er gory ground,
Amid the pride and pomp of war
When carnage sweeps around :
With sword unshenth'd, he stands before
The foe, amid the cannon's roar.

If such the meed the warrior gains--
If such the palm he bears--
If such insignia he obtains--
If such the crown he wears :
If laurels thus his head entwine,
And stars of triumph round him shine :

How noble must be HIS reward
Who, 'midst the crafts of men ;
Clad in the armor of the Lord
Goes forth to battle, when
The powers of darkness warfare wage,
And satan's host around him rage.

Who goes opinion to unbind,
That reason may go free,
And liberate the human mind
From cleric tyranny.
To sever superstition's rod,
And propagate the truth of God.

Who wars with prejudice, to break
Asunder error's chain,
And make the sandy pillars shake
Where human dogmas reign.
Who dares to be a man of God,
And bear the Spirit's sword abroad :

Above all earthly, his shall be
An everlasting fame ;
The archives of eternity
Will register his name
With gems of sacred honor rife--
His crown will be eternal life.

THE MORNING-GLORY.

FOR THE TIMES AND SEASONS.

I saw the fairest flower,
That nature's fields adorn,
Spread forth in all its splendor,
Quite early in the morn.
'Tis call'd the morning-glory,
Thus little Mary said,
As gently she was causing
Its tender vines to spread.

Such splendid tints of beauty,
No pencil could portray,
As this sweet lovely flower
Most richly did display.
It's hues so rarely blended,
And of the brightest dye ;
It far surpass'd the iris
That hung across the sky.

But Sol had hardly mounted
His station at mid day,
Before this morning-glory
Began to fade away.
It's leaves turned pale and quiv'ring,
It's feeble head hung down ;
It's glories all departed
And dropped on the ground.

Alas ! thou charming flower,
Where are thy beauties fled ?
In one short fleeting moment
Sunk down among the dead !
Behold, young blooming Mary,
Thy flowers fade away !
Though rear'd with such attention,
How soon their charms decay !

An emblem of thy beauty,
That soon must droop and die.
As this pale wither'd flower,
Neglected you must lie !
Thus 'tis with human glory,
How soon its day is o'er ;
It spreads abroad its splendor,
And then 'tis seen no more.

"Ah ! true, my dearest father,"
Young Mary quick replied.
"But then to-morrow morning
This vine will be suppli'd
With many a lovely flower,
As sweet and bright as they ;
'Tis called the morning-glory,
That blossoms every day."

O, then rejoice dear Mary,
Though we must sink in pain,
There sure will come a morning
When we shall rise again :
And, cloth'd in living splendor,
That ne'er shall fade away ;
Thou'lt be a morning glory
In that eternal day.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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JOHN TAYLOR & WILFORD WOODRUFF

TERMS.—Two DOLLARS per annum, paya-
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curing five new subscribers, and forwarding us
Ten Dollars current money, shall receive one
volume gratis. All letters must be addressed
to John Taylor, editor, POST PAID, or they
will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

OL. IV. No. 9.] CITY OF NAUVOO, ILL. MARCH 15, 1843. [Whole No. 69

P R O S P E C T U S

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.



We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the Wasp to double its size; as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliahs; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little Wasp has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called THE WASP, but the NEIGHBOR.

The "*Nauvo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting. And as we do now exchange with most of the principal papers in the United States, both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms,

HISTORY OF JOSEPH SMITH.

Continued.

Revelation given in the presence of six elders, in Fayette, New York, September, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive these things: but remember to sin no more, lest perils shall come upon you.

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with the robe of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a tramp shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth:—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forest, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of

Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts: the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But behold, verily I say unto you, before the earth shall pass away, Michael mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now behold I say unto you, never at any time, have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember, that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit, created I them: yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my work: and again, firstly temporal, and secondly spiritual, which is the last of my work: speaking unto you, that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man nor the children of men; neither Adam your father, whom I created: behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.

And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me saying, Give me thine honor, which is my power: and also a third part of the hosts of heaven turned he away from me because of their agency: and they were thrust down, and thus came the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.— Wherefore I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression: wherein he became spiritually dead: which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.

But behold I say unto you, that I the Lord God gave unto Adam and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son: and thus did I the Lord God appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But behold I say unto you, that little children are redeemed from the foundation of the world, through mine Only begotten: Wherefore they cannot sin, for power is not given unto satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written, And now, I declare no more unto you at this time: Amen.

Correspondence of the New England Puritan.
LETTERS FROM EUROPE.

No. 3.

Genoa, November 5, 1842.

Messrs: Editors.—In my last letter, I said I had finished my description of Genoa, and would try to carry you over it with me in detail. I had thought of taking you through the churches; but I find it quite impossible. It is one thing to stand in the Nave of a Church, with the lofty arches above you, resting on massive columns of the richest marble—the long colonnades before you going up to the main altar, and paintings and statues and marble of every description and form, scattered all around you, while far in the distance ascends the solemn chant of priests and the smoke of incense—and quite another thing to say *here* was a *fine painting*, and there another beautiful column, &c., &c. It is impossible for one to stand in one of these churches, filled with “a dim religious gloom,” the prostrate multitude around him, and the universal chant echoing away amid the distant arches, without a feeling of awe. He cannot escape it, except by fixing his attention on some particular part of the great farce, when the imposing reception vanishes away, and the sounds around him become only the senseless mummeries of deluded men. It was so with me yesterday.—It was some festival day for the dead. A large coffin, covered with a pall, was elevated on one side of the church, surrounded by immense wax candles and the kneeling forms of men. In front before the great altar, with his back to the multitude, stood a priest, gorgeously robed—while farther on arose the chant of many priests—I glided on through the throng, my feelings subdued by the solemn pageantry around me, until passing near the main altar, a sort of box, I saw a fat priest sitting within, wrapped in his robe, and apparently asleep. On passing round the other side, however, I observed a female kneeling with her mouth close to a piece of *tin* that was punched full of holes, like a strainer, to give a free passage to the voice, while against the inside lay, close and snug, the ear of the priest. It might have been imaginary, but there seemed to be in his very attitude a quiet scorn of the ridiculous farce in which he was playing a part. In a moment my awe was changed into contempt, and I left the gorgeous church with pity and scorn both in my heart—pity for the ignorant, sincere, yet misguided people, and scorn for the heartless, licentious priesthood. The remark is often made in our country, that the Protestants do not render to the Catholics what charity demands, To the people we may not—to the priests we render too much. The testimony of Scipio de Bicci, Bishop of Prato and

Pistoria in Tuscany, is sufficient to damn the clergy forever. Throughout Tuscany it was proved, by the prioresses of convents themselves, that “the monks were on more intimate terms with the nuns, than if they were married to them”—that universally “the priests are the husbands of the nuns, and lay brothers of the lay sisters” For his faithfulness, the learned bishop was persecuted and imprisoned, and the corruptions left untouched. But the progress of civilization and freedom of thought sends its influence even here. People scan more closely the actions of the clergy, and the Vatican no longer holds kings in such awe of its thunder as formerly. The Austrian Emperor has prohibited convents in his possessions; and the burden that the overstocked and thriftless priesthood imposes, is deeply felt by all. The reverence for signs and symbols is fast passing from the earth. Man begins to assert his individual right and personal worth. But here it is infinitely less so than with us. Men are held by outward forms, and a star or a ribbon is worn with ostentatious pride, to catch the wonder of the gaping multitude. The church, especially, has times of great display, that dazzles and bewilders the ignorant. Yesterday I stepped into a magnificent church, decorated in honor of its patron Saint. Each church has its own Saint, as its peculiar patron. Each Saint has its peculiar day, or festival, in honor of itself, on which services are performed, chimes rung, &c., &c. This was the day of the patron Saint of the church; and if richness and magnificence could propitiate his favor, it was most certainly secured. As I entered through the gloomy portals, I was almost struck blind by the blaze of light that burst upon me. From the marble floor to the high-arched and richly wrought roof, it was one pile of wealth, and splendor. Wax tapers, 8 or 10 feet long, were burning on every side of the building, and before the altars—while chandelier rising above chandelier, made of solid silver, and loaded with lustres hung by silken scarfs between the massive columns, which, in their turn, were wrapped from the plinth to the capital in crimson damask, laced with gold. Silk festoons were stretched between them, sparkling with diamonds; while amid and under all was the dark, dense crowd, bowing in silent worship. Two of the lamps were of solid gold. As I stood dazzled and silent amid this splendor, and heard the slow, deep chant begin and swell out over the throng, I could almost forgive them their credulity. It is by such outward display, and not by its internal worth, that the Catholic Church holds its sway over the people. The churches of Genoa are not so magnificent as some in the South of Italy; but they have less

tinsel work, and are distinguished, above all, for the richness and real value of their ornaments.

There is but one place of Protestant worship in the city, and that is a small room hired by the English; and the services, of course, are those of the Established Church of England. Our squadron has just arrived from Mahon, to winter here, and they have two chaplains aboard, who will have Protestant service in their respective vessels every Sabbath. Mahon has long been our Naval depot in the Mediterranean, and furnishes one of the best harbors in the South of Europe for vessels of war. But the inhabitants are a lawless set; and assassinations of our men have become so frequent, while the police is so remiss, that Commodore Morgan told me he would stay no longer. He had just lost an officer by the knife of an assassin; and he deemed it wrong to expose the lives of his men and officers where the government could neither furnish security, nor grant redress. His lady informed me that this lawlessness was owing to the disbanding of a Spanish regiment on the island, which lived only by crime. Our fleet has never wintered here, on account of the harbor; but it must be perfectly safe. The 74 gun ship Columbus is moored, where, as the captain told me, if she can be driven ashore, she may go.—The purser said he hoped our Government would remove the Naval depot from Mahon, as the society and customs of the place were almost sure to ruin the young officers of the vessels.

The Genoese took it as a great compliment to have one of our largest vessels of the line, bearing the name of their great Navigator, enter their harbor. Genoa has the strictest police regulations; and the allurements to vice are less than in any other city of Italy, or perhaps of Southern Europe. Hence its moral influence on our Navy would be far preferable to that it has hitherto been exposed to in the Mediterranean. It was extremely gratifying to my feelings, as an American, to see so gallant a ship enter the harbor and send her salute (choing amid these old time-worn palaces. The Congress and Fairfield will be here soon, and then we shall have more naval force in the harbor than the whole Sardinian Government can muster.

The United States Consul and myself had visited Italy together, for our health; and finding Genoa too damp and cold, took a palace six miles out of the city, so exposed to the sun, and so sheltered from the tramoutane, that flowers bloom in the garden the winter through. The Vice Consul, on the arrival of our squadron, immediately despatched a messenger to the Consul. We rode to town together, expecting to go aboard that afternoon; but finding it too late, and that the boat which had been waiting

with the officer on shore two hours, had returned, it was deferred till next day. I left the Consul in town, and returned to our palace.—The next day I had fixed to ascend Mount Gazza, on which, it was said, there was a large cavern filled with the most beautiful stalactites, almost equal in beauty, to agate. Our valet was sent to town, and so I took a Genoese guide, with basket and hammer in his hand and started off. At the outset I found I had made a great mistake, for he could talk nothing but Genoese; and for the first two or three miles, I could not make him understand even what '*ca verna*' meant. I soon, however, as the Yankees say, 'got the hang of his lingo,' and could understand him very well. For six weary miles we trudged on over a path where a mule would have broke his neck, till at length we reached a lofty summit, that seemed to overlook creation; when to my astonishment, my guide had called a *grotto* a *cave*, while the grotto was simply a chapel erected to the Madonna on that far up desolote peak, by the people of Sestri, to protect their village. In the front, under an archway, stood the Madonna herself, about 20 feet high, I should judge—at least her little finger was as big as my arm—with her hands spread out over the distant village that lay sleeping quietly in the sunshine below. In the valley it was so warm, that I had sought the shade for shelter; but the ice was round where I stood. Below me was Genoa, Nervi, Sempèr-niraiso, Caneliani, Pegli, Voltri—palaces, orange groves, vineyards, and the broad gulf dotted with white sails, till the eye wearied with expanding prospect. On my right, ridge on ridge, peak above peak, towered away the Mountain of Piedmont, with their snow summits white as piles of silver, against the clear blue sky. Behind me were rolled along the heavens, mountains as black and barren as the top of Horeb, stretching on to Turin, with nothing to relieve the dismal prospect but two fortresses, perched on the very top of two sharp peaks, and the spire of a church, faintly pencilled against the heavens—one erected to protect the road in the interior by cannon, and the other to the Madonna, who, from that immense height, was supposed to protect the passage by *divine* aid. Disappointed in my cavern, I was, however, repaid by the prospect I had enjoyed. The mountain furnishes some of the finest specimens of Asbestos. As I sat mid-way down it, gathering some very beautiful ones, I heard the thunder of cannon as the echo rolled over the bay, and slowly passed up the deep ravines around me, and soon after saw the smoke spreading itself upon the atmosphere. It was the salute of the ship of war to our Consul, as

he boarded her. The Commodore, as a mark of particular respect, ordered a larger salute than is usually granted to officers of Consular rank.

We live in a very beautiful palace, hung with rich paintings; the walls painted in fresco, and the whole building surrounded by delightful grounds: In approaching it you first enter an iron gate and pass up between two rows of trees and two green hedges to another huge gate, that opens into the area in front of the palace. At one side of the gate is a marble lion, standing with one foot on the world. A little farther, on the opposite side, stands one of the ancient Senators of Genoa. At the foot of the first flight of steps is another lion. Ascending these you enter the main court, supported by two immense columns;—and passing up the second flight, come into the main hall, a very large room, hung with ancient pictures. The other rooms correspond with these—all furnished in rich style, with every thing except linen and table service; and yet the whole cost but *145 Francs a month*. The yard in front, which is lined with marble statues, is now yellow with the ripening orange.

Palaces are abundant in Genoa. Some of them are most superb. Built of the richest marble, on their interior is lavished almost exhaustless wealth. The palace of the Marquis of Palaiseino is close beside us; and in *repairing* the grounds alone, the Marquis has spent \$100,000. I have been over the Royal Palace, even to the bed rooms of the ladies, but find it impossible to describe it with any correctness. The Serra Palace has two remarkable rooms, one of which has been called the 'Palace of the Sun.' In the richness of its tapestry, the splendor of its chandeliers, and other furniture, it cannot be surpassed. It cost alone about \$200,000. The marquis di Negro has a most picturesque situation on one of the eminences of the Appenines, with grottoes and cascades, and furnishing an extensive view of the city and bay. In passing by one statue, that stood in a niche of the building, I was struck with surprise by the inscription: 'Alla Memoria del Washington.' Affectionately yours, Y.

TERRIBLE EARTHQUAKE IN THE WEST INDIES—10,000 LIVES LOST.

The Brig Francis Jane, Thompson, arrived this morning from St. Johns, Porto Rico, brings to the Exchange Reading Room, advices of the effects of a severe shock of an earthquake, on the 8th of February.

Extracts of a letter received by the owners of the Francis Jane, dated St. Johns, February 14th and 15th, state:

'We have just received advices from the Windward. The effects of the earthquake on the 8th inst., have been awful, indeed. *Point Petre, in Gaudalope is totally destroyed, and 15 thousand persons supposed to have been killed.*—The loss of property is immense. At Antigua, also, there has been a great loss of property, but only five lives lost. All the mills and sugar works are more or less injured, and the greater part of the crop will be lost. Nevis, Montserrat, Barbadoes, &c., are said to have suffered much, but to what extent is not yet known.

Here, and at St. Thomas, the shock was also severe, and lasted at this place two minutes; but there was no material damage done at either place.'

SINGULAR PHENOMENON.

On Friday morning last week, between the hours of four and five, a most remarkable phenomenon was observed by all carriers approaching Perth by the north and west roads. The phenomenon was that of the whole surrounding country in the districts of Dunkeld, Crieff, Blairgowrie, &c., being suddenly illuminated by a blaze of light, which rendered objects for several miles around more distinctly visible than on the clearest noon-day. Sheep, cattle, trees and bushes, were beheld with an accuracy, at six and seven miles distance, equal to what would be produced by the finest telescope, so vivid and intensely brilliant was the light.—This curious phenomenon lasted nearly a minute, and, as is described by those who witnessed it, had a kind of unsteady motion, resembling in the impression it created on their minds, the roll of the waves of the sea after the subsidence of a storm. The light was dazzling white, and, from what we learn, appeared like the white light, displayed by pyrotechnists, but of course, on a much grander and more extensive scale. Robert McDonald, the Dunkeld carrier, alleges that he felt distinctly a heat produced by it, similar to what would be experienced in passing the door of premises in which there was a powerful furnace blast working.—He was in the neighborhood of Brinam at the time, and distinctly saw the color and plumage of several chiffinsches perched upon a tree at the road side. From his account, compared with the accounts of the other carriers he appears to have been in the very focus of the meteoric phenomenon, as while they felt no heat, they concur in stating that the centre of its brilliancy seemed to be a little below Dankeld. The morning was otherwise very dark, with a thick, raw, rhymy atmosphere.—*Edinburgh Evening Post.*

NOTICE.

We beg leave respectfully to state to our city subscribers, that in consequence of people calling frequently for their neighbors papers, without authority, and then not forwarding them to the owners, that they are often called for a second time, by the owners; which makes it unpleasant both to us and them. To prevent this difficulty, we shall not in future permit any person to take another's papers, without an order from the owner.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MARCH 15, 1843.

PROSPECTUS.

It will be seen by the prospectus on the first page that we are proposing to enlarge the "WASP" to double its present size, which will make it a large and respectable paper, and interesting to our friends abroad as well as at home. As the enlargement of this paper will increase the amount of our expenses, we respectfully solicit the patronage and assistance of our elders, brethren and friends, in our arduous undertaking.

There are scores of neighborhoods abroad, where from five to fifty subscribers might be obtained if exertions were made for that purpose; and we think that a little exertion on the part of our friends would cause our paper to have as extensive a circulation, and raise it to as respectable a standing, as any in the Union.

By using our efforts in spreading our paper, we shall be instrumental in advancing the cause of truth, spreading the principles of intelligence and removing a large amount of prejudice, arising from misrepresentation, and ignorance, of our principles. Both our civil and religious policy, is more rational, more consistent, and more in accordance with the principles of common sense, than others, and needs only to be seen to be admired. Ignorance of our doctrines, principles and policy, is the great evil that we have to cope with, and the more generally we can spread our information, the more will the community appreciate our principles, and be attracted by our doctrines. And as we are commanded, "where we cannot go, to send," if we can make use of the press as a medium, through which to disseminate our principles and doctrines, we shall be forwarding the work of God, and putting the people in possession of the principles of intelligence.

Let not any of our brethren think, that because this is not exclusively a religious paper it will therefore not promote the cause of truth;

it will in part be religious, as will be seen by a perusal of the prospectus; but temporal and spiritual things are one with the saints; they are also one with God. The same God that made our spirits, and gave us intelligence, made our bodies also. Zion will be built up literally; and those who wish to be "hewers of wood, and drawers of water," will have to handle the axe and the pail *literally*.) If brethren would take our papers themselves, send them to their friends, and circulate them in their neighborhoods, they would do incalculable good to community, and remove a vast amount of prejudice.

We hope therefore, that all our brethren will assist us in our laudable undertaking and thus facilitate the advance of truth. We do not often mention these things, on account of delicacy; but we would remind our brethren however, of one of the sayings of old, "for lack of knowledge the people perish." Let the branches of the church unite and send us on their five, ten, twenty-five and one hundred subscribers, and they will assist us in our work, benefit themselves, be a blessing to their neighbors, and advance the cause of truth.

THE RELIGION OF THE ANCIENTS.

It has been supposed, by many of our modern theologians, that the ancients knew very little about religion; that if they possessed any information of a God, it was only in dark similitudes; in forms and ceremonies, in uncertainties and shadows; that the antediluvians lived in a day of darkness, or rather in the gloom of night; that the Patriarchs lived in the dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensation might be compared to the sun's first rising on the world; that the time when our Savior made his appearance among men, and the gospel was preached by the apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when *sol* has reached the meridian of his glory; in "the blaze of gospel day." These views are by no means uncommon, and yet it always has appeared singular to us, that men in this day and age of the world, when sectarianism has torn to pieces the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Savior and his apostles enjoyed, when the church was in its primitive glory; whilst they were under the teaching of our Lord, and inspired apostles; before corruption, or false doctrine had obtained power in the christian church: and we can only ac-

count for it upon the principle, that "ignorance is the mother of superstition;" and that in them the words of the apostle are fulfilled: "professing to be wise, they became fools."

True religion is of divine origin, it emanates from God: it teaches us what is his will—what our privileges are, and what our duty is towards him, and to each other. It teaches us to "love God with all our heart, might, mind, and strength; and our neighbor as ourselves." If we possess any knowledge of God, we must have received it from God; for, according to the words of the Savior, "no man knoweth the Father but the Son, and he to whom the Son does reveal him." Since religion is of divine origin, we can only obtain from God a true knowledge of his mind, his purposes, and designs; and what mode of worship will be acceptable to him. And if we have no means of coming to God ourselves, we can receive no knowledge of God, but what is conveyed either by tradition, or writing; and since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequence, that those who are nearest the fountain, will be the most likely to partake of the purest streams.— And it must be obvious to every understanding mind, that all correct intelligence proceeds from God, and that the more frequent intercourse a man has with the Lord, the more communications he has from the Almighty, and the more frequent God's revelations are to him, the more he will know of the purposes and designs of his Heavenly Father, and consequently of true religion. This being the case, it will not be necessary for us to inquire whether a man lived in the Adamic dispensation, the dispensation of Noah, of the Patriarchs, of Moses, of our Savior, or in the present dispensation, to know who had the most light, possessed the greatest privileges, or had the most religion; but to enquire who drew the nearest to God; who received the most frequent communications from him, and to whom did he most abundantly reveal his will: whether in this generation or any other. If these questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the most knowledge of God, and godliness, and who has the most religion.

If we turn our attention to the present religious world, what do we see? men holding communion with God, and receiving revelations from God, verily nay! the heavens to them have become brass, and God's mouth is closed; nay worse; the idea of revelation is scouted by them, and those who would believe in it are branded as impostors; and they virtu-

ally cut themselves off from all communication with, or from God, and can know nothing of, about God, "but what they know naturally, a brute beasts," as saith the apostle. What sort of a spectacle does the christian church present at the present? Torn, and split up, divided, and disjointed by the fiery zeal of religious bigots, and hypocritical partizans, it presents a picture of ruin and desolation; like a forest torn by a mighty tempest, or uprooted by a furious whirlwind, that once stood in grandeur and majesty, and its beautiful foliage was admired by every observer; but now its withered leaves, its broken boughs, and shattered limbs, are the sad memorials of its overthrow and destruction. Or like some ancient palace that stood proudly aloof from other inferior buildings, magnificently adorned with all the beauty of ancient architecture; its towers, and columns, and statuary, and beauty, was the pride of princes, and its strength and fortresses bid defiance to the hand of the desolator; but the revolutions of ages have despoiled the noble edifice; the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly shew to the enquiring traveller the ruins of its former splendour, and ancient glory. So stood the church, once indeed beautiful, pure and intelligent;—clothed with the power and spirit of God; endowed with the gift of the Holy Ghost; possessed of prophets, apostles, pastors, teachers, helps, governments, tongues, interpretations, gifts, visions, and the ministering of angels; having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light." Basking in the beams of eternal truth, and holding communications with God and angels, it stood proudly erect, in the strength of Israel's God; it was sustained by the mighty hand of Jehovah, and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners;" but ah! alas! a change has come over the dream; the flower has been nipt in the bud; its glory has departed; the deadly influence of heresy has penetrated to its very vitals. The withering power of priestcraft has robbed it of its beauty; and disjointed by sectarian strife, and schismatic influence, it lays in broken fragments scattered, rent, and disjointed; with nothing to point out its original, but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle.

Perhaps some may think that the above is an overstrained picture, but we think not; and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of the christian church, are now to be found: no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gifts of healing, no tongues, or interpretations; no visions, no revelations, or ministering of angels; but all they now possess, as a substitute, is, the dogmas of men, the wild theories of theologians, and the opinion of divines; all doubt, and uncertainty; without the least particle of a knowledge of God, the order of his church, or his will concerning them.

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in morality and in social society; but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of man, and out of the broken chaotic, disordered mass of society that now exists, bring about a social order which shall promote universal peace and happiness; it must fail in its attempts; it has no other religion than that which is above described; it has not the materials to construct such an edifice as it contemplates; and science without God will never make men permanently happy.

What a deplorable aspect the world of mankind presents at the present time, especially on our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm;—the deceptive pretensions of Mesmerism; the poison of Infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty, to the human family, and bid the 'dire commotion cease.'

With this state of things, shall we glory in our religion, and say that we are living in the 'blaze of gospel day?' Vain pretension! Idle boast! Let us rather hide our heads in shame, and 'stand in the ways, and see, and ask for the old paths, where is the good way, and

walk therein;' then should we indeed find rest to our souls. Jer., vi. 17.

If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshipped God, it was because they were instructed by him to do so—if they kept any law, or observed any ordinances, it was because the Lord commanded them to do it; their religion was taught them by the Lord, and if they possessed any knowledge of God, any wisdom or intelligence, if they were made acquainted with his purposes and designs, it was through revelation; and if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah, they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct; and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and following his directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do again. While Enoch, Noah, Abraham, Moses and the prophets, walked with God, had the ministering of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophesied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent; and think that the ancients were in the dark. O consistency, whither hast thou fled!

We must necessarily conclude from the above that 'every good and perfect gift proceeds from the Father of Lights,' through the medium of revelation, and if we cannot obtain revelations from him, we must remain eternally in the dark, in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or any thing connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salva-

tion, groping in mid-night gloom, and when we leave this world, be obliged to 'take a leap in the dark.'

To the EDITOR of the TIMES & SEASONS.

Sir,—As many of our very pious folks of the present day have ridiculed the idea of establishing a church by revelation, and loudly proclaimed against the principle, as being no longer needed, alleging that the canon of Scripture was full, and proving that God can never speak again to man without annihilating all *pure* religion from the face of the earth, but they have merely exposed their own folly, for it must be well known to every man, who has not spent *all* his time in herding his father's hogs, that the church had become corrupt and abominable, that their spurious systems were staggering one against another, and the grossest superstition and confusion prevailed among them. Well did the prophet exclaim—They are drunk, but not with wine! they stagger, but not with strong drink!

I purpose, by your permission, to show the gradual decline of truth and Godliness, and the rise and progress of anti-Christ, in a short sketch of the church, from the time of the apostles to the present time, showing the absolute necessity of the gospel being revealed from heaven again in the last days. It is very difficult, it is true, to come at any thing in the shape of church history, that can be relied on, as it has been mostly handed down to us by religious bigots, who have sacrificed truth for party purposes.—But by comparing all in our reach, we may then cast a line and come at something near the truth.

It would be needless for me to say anything of the church in the days of the Lord, for no one will doubt but he established a perfect order—nothing superfluous, nor lacking ought.—And as soon as this system became changed or modified it was no longer the church of Jesus Christ, else he had not established a perfect order: for if it was perfect it could not be improved, if any thing taken from it it could not be perfect, and therefore could not accomplish the object intended.

Through the instrumentality of the apostles the gospel made rapid strides; till persecutions broke out on every hand. The first general persecution commenced in the year 64, by Nero, in which multitudes suffered the most cruel deaths that men, fitted out as demons, could invent. A second general persecution broke out, about the year 74, under Domitian. Forty thousand christians were put to death, and the church almost extirpated, and John banished to the Isle of Patmos. Even at this early age the most abominable doctrines were propagated, which called forth the threats of the Almighty

upon them, except they repented. And the church, in those days was divided into two parties, viz: the Docetæ and the Ebionites. The former denied the supreme divinity of Christ, and also that the Son of God had any proper humanity, and asserted that he died on the cross in appearance only. The latter asserted that Jesus Christ was a mere man, though of a most excellent character. They both denied atonement by his blood, and expected salvation by their own works. Among the former were the Nicolaitans, whom Christ mentioned to John with utter abhorrence. They had many disgusting peculiarities; allowed a community of wives, and indulged their sensual appetites without restraint. The Ebionites considered that salvation came by observing the law of Moses, and thus called forth Paul's strong appeal, whether salvation was of works, or of grace.

The history of the church from this time to the end of the fourth century, is one of gradual and deep declension, though vast numbers were added to them, and they passed through serious persecutions. In the second century Montanus made his appearance, who pretended that he was the Holy Ghost, the Comforter, whom Jesus promised to send. He had many followers in Asia and Africa, and added new precepts, requiring seclusion from the world. Numbers of rites and ceremonies were introduced into the church: and they began to modify their religion so as to please the Jews and heathens; and adopted forms and ceremonies from their religions, temples, altars, and days of fasting.—Peculiarities of dress, and splendid ceremonies were multiplied in abundance; and military rites and phrases were introduced into the church in this century.

In the third century a wild and monkish superstition spread itself among them, and the clergy became very corrupt, and excessively ambitious, so that at the persecution, raised by Decius, nearly the whole of the church renounced christianity, and sacrificed, and burnt incense to the heathen gods; and useless rites and ceremonies continued to increase.

In the third century Origen introduced a new mode of explaining the scriptures, (now known as the spiritualizing system) the mystical sense which he put on the word of God was wild and enthusiastic. He made a great division in the church, became very popular with philosophers and men of wild and visionary notions, and was honored by the courts. He introduced the practice of selecting a single text as the subject of a discourse. Though he suffered martyrdom, few men brought in more corruptions than Origen.

The church of Christ sustained its high and

holy character but a little period after the age of the apostles. It, however, was comparatively tolerable till after the middle of the third century; from which period scarcely a vestige of christianity could be found. Cyprian says, that even before the Decian persecution, "long peace had corrupted the discipline. Each had been bent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought always to do.— They were brooding over the arts of amassing wealth. The pastors and deacons each forgot their duty. Works of mercy were neglected, and discipline was at its lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in matrimony with unbelievers; could swear, not only without reverence but without veracity. Even bishops deserted their places of residence and their flocks. They travelled through distant provinces in quest of pleasure and gain, gave no assistance to the needy brethren at home, but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such conduct?"— An awful persecution followed by Dioclesian, and his successor Maximin Galerius, inasmuch that during the reign of the former, medals were struck off with this inscription, "Nominis Christianorum Deleto." "The name of Christians being extinguished." When suddenly an unexpected and mighty arm was extended towards them in the person of Constantine, who publicly embraced christianity. He abolished the ancient religion of the Romans, and established the sort of christianity that then existed. The heathen gods were drawn by cords through the streets for public ridicule and contempt. Their priests were cast out, dispersed and banished. Immense and splendid temples were every where erected, and richly endowed, and the greatest honor put on the professors of christianity. But for all this Constantine was a cruel tyrant and a monstrous villain. The most of those who were exalted to places of power and trust were engaged in pompous rites and ceremonies, and knew little of the doctrines taught by Christ and his apostles. Their elevation to wealth and power was followed by an amazing increase of luxury and vice. Bishops contending with bishops run to sad extents of debauchery, and the whole mass of people were exceedingly corrupt. Shoals of profligate men, allured by gain or driven by fear pressed into the church, discipline ceased, and superstition reigned without control. The gentile converts to this christianity introduced a round of pray-

ers and processions, by which they had been accustomed to appease their gods; hastily transferred the virtues which had been supposed to belong to their temples and their ablutions to christian temples and christian ordinances.— These new converts were easily subjected to the most abominable impositions. Prodiges and miracles, therefore, without number were multiplied. The bones and relics of dead saints performed wonders. Dust and earth brought from Palestine was viewed as a certain and powerful remedy against the violence of wicked spirits; and before the close of the century, the great business of the priests was to impose, in ten thousand ways, in the vilest manner, upon the credulity of the ignorant multitude.— Arius now made a great stir, denying the divinity of Christ, and drew vast numbers over to his opinions, and was assisted by Constantine, but suddenly died in the year 336; but his doctrines continued to spread far and wide.

In the sixth century the world was at ease; and superstition had made rapid strides. The ministers were excessively ignorant, and led away themselves by the strangest phantasies, deluded and destroyed the people. Strange rites were performed; miracles without number believed, and the most superstitious services rendered to departed souls; images were worshipped. Tombs and grave yards were places to meet departed spirits in multitudes. The doctrine of purgatory had gained strong hold upon the minds of the people. Some starved themselves with a frantic obstinacy; and others erected high pillars and stood on them for years. Simeon, a Syrian, who was one of their leaders, spent thirty seven years of his life upon five pillars, with the idea of getting as near heaven as he could, attracting the admiration of a superstitious world.

The first monastic order was instituted about the beginning of the fourth century, by a person of the name of Anthony, who sold his possessions and lived a life of the most rigid self-denial, in the wilderness, and such vast numbers followed his example, that if the wilderness was not glad for them, it literally abounded with them. His monastic regulations rapidly spread into Palestine and Syria, and were soon established throughout Europe, Asia, and Africa. Some followed Anthony's instructions, and lived in monasteries, whilst others followed his example, and dwelt alone in the wildest parts of the wilderness.

In the seventh century, two immense powers, the Mohammedan and the Papal, arose, which laid the east and the west in desolation, and finally swallowed up every fragment of the church, if any was yet remaining, for Mona-

chism had prevailed for two centuries in all parts of the known earth. The monks had increased to an almost incredible number, and their whole business was to defraud and cheat the public. We are told that at the death of St. Martin, 2000 monks accompanied his remains to the grave.

In the thirteenth century, Gregory reduced the monks to four societies; but the Mendicants (established by Innocent III) were the most popular, inasmuch, that we are informed it was very common for the laity to request in their last wills, that their bodies might be wrapped in the rags of some monk, and buried among the Mendicants.

Marsh says, in his Ecclesiastical History, "To give a full account of all the operations, corruptions, superstitions, frauds, and enormities of the monks; their bitter animosities and contentions, would require volumes. Their history sickens the heart. To see men under pretence of great devotedness to God, leading the most loathsome, filthy lives, sometimes casting off all clothing, and going on all fours, like beasts * * * Their bodies covered with vermin; eating, of choice, the most nauseous food; wearing heavy chains; fastening grates upon their breasts, and backs; * * * flogging themselves with thorn sticks, and otherwise mutilating themselves, till they frequently expired; and these men commanding reverence and homage as the saints—holy ones. What can be more revolting and distressing to a rational mind? And is this indeed christianity? Is this the church which Christ redeemed to himself, and renewed by his spirit, that he might present it a glorious church, not having spot or wrinkle, or any such thing? Oh no. But we will see worse things than these."

From the seventh century, the whole christian world was divided between the Pope and Mohammed, and vain has been the search to find out any branch of the church which had not fallen into one or the other of those heresies. It is true that ingenious men have endeavored to find a loop-hole, and prove a regular descent from the apostles; but the rent has only been made worse; for the only straw they had to catch at was the Albigenes or Waldenses; and I have never heard that any one could trace them further than the tenth century, when they were founded by Claudius but took the name of Waldenses from Peter Waldo, who joined them and became their leader in the year 1100; and greatly improved their discipline, and introduced a more rational system. But it is the easiest matter in the world to prove that they had become corrupt, for Wall says,

there was a division among them about the year 1150. One sect declared against the baptism of infants, but the main body rejected their opinions, and they were soon silenced.—The prophet has said, if any man thinks that infants need baptism, he is in the gall of bitterness. Besides, sir, I contend that had they been the church of Christ they would have needed no reform by Waldo, for it must have been a perfect system. And now I ask the question, Was there a pure church on the face of the earth, in the twelfth century? I answer, No. Then, sir, shall we begin to mend this old garment? Why, the rent will but be worse. Seeing that the fountain is corrupt, shall we begin to purify the stream? or shall we make good the tree first, before we look for good fruit? Job asks the question, Who can bring a clean thing out of an unclean? and then he gives the answer—No one.

Seeing that the church has been disorganized, and altogether overcome, and the church of Rome (from whence they all sprang,) is acknowledged to be the mother of harlots, we might be able to find out her daughters without much trouble. I was a little amused some months since, by two discussionists, one of the church of Rome, and the other the church of England, when the latter told him that his church (the Roman) was the mother of harlots. It seemed to me something like a female coming home after having played the harlot, and branding her mother with her own infamy: it was too bad.

In the church, as established by Christ and his apostles, men received the Holy Ghost, which caused them to dream dreams, see visions, and prophecy; and the power of Godliness was among them; and they could not be carried about with every wind of doctrine; and the gift of the Holy Ghost was as essential to the church as breath to the body, for that alone was to lead them into all truth; and I contend that this blessing was lost in the very earliest ages; for that iniquity abounded in every branch of the church, I presume no one will have the hardihood to deny; and the Holy Ghost could not abide in the midst of sin and corruption. If this blessing was lost, (as it was) could any man who saw the need of it, take upon himself to restore it? surely not. Can any man, or all men, bring back or restore that which has been taken from the world? As well might they endeavor to cast a cord around Orion and drag him to the earth. Their arms are too feeble, till God himself shall arise, and again confer that power on man, and covenant that the Holy Ghost shall descend on whomsoever they lay their hands; and then, sir, we

hall again have dreams, and visions, and healings, and the blessings of the gospel, and our glad hearts shall dance for joy, though the world may say all manner of evil against us. This part of the subject makes the blood flow quickly through my veins, for I know that God has restored what man could not, namely, the holy priesthood, according to his word.

Your affectionate brother,

JOHN GREENHOW.

From the Boston (Mass.) Bee.

WHAT DO THE MORMONS BELIEVE.

This is a question often asked, and the following sketch from the pen of Elder Adams, the big gun of Mormonism in these parts, will throw some light upon the subject:—

A short sketch of the Rise, Progress and Faith, of the Latter Day Saints, or Mormons.

The church of Jesus Christ of Latter Day Saints was first organized in the state of New York, in the year of our Lord one thousand eight hundred and thirty, on the sixth day of April. At its first organization, it consisted of six members. The first instruments of its organization were Joseph Smith, Jun. and Oliver Cowdery, who received their authority and priesthood, or apostleship, by direct revelation from God—by the voice of God—by the ministering of angels—and by the Holy Ghost.—They claim no authority whatever from antiquity, they never received baptism nor ordination from any religious system which had previously existed; but being commissioned from on high, they first baptized each other, and then commenced to minister its ordinances to others. The first principle of Theology as held by this church, is faith in God the Eternal Father, and in his Son Jesus Christ, who verily was crucified for the sins of the world, and who rose from the dead on the third day, and is now seated on the right hand of God as a mediator, and in the Holy Ghost who bears record of them the same to-day as yesterday, and forever. The second principle is Repentance towards God; that is, all men who believe in the Father, Son and Holy Ghost, are required to turn away from their sins, to cease from their EVIL DEEDS, and to come humble before the throne of grace with a broken heart and a contrite spirit. The third principle is Baptism by immersion in water, in the name of the Father, Son and Holy Ghost, for the remission of sins with the promise of the Holy Ghost, to all who believe and obey the gospel. The fourth principle is the laying on of the hands in the name of Jesus Christ, for the gift of the Holy Ghost. This ordinance is to be administered by the apostles or elders of the church, upon all those who are

baptized into the church. Through these several steps of faith and obedience, man is made partaker of the Holy Ghost, and numbered with the children of God. Through this process man is adopted into the church and kingdom of God, as one of his saints; his name is then enrolled in the book of the names of the righteous, and it then becomes his duty to watch, to pray, to deal justly, and to meet together with the saints as oft as circumstances will admit of it; and with them to partake of bread and wine in remembrance of the broken body, and shed blood of Jesus Christ; and in short, to continue faithful unto the end, in all the duties which are enjoined by the law of Christ. Fifth, it is the duty and privilege of the saints thus organized upon the everlasting gospel, to believe in, and enjoy all the gifts, powers and blessings which flow from the Holy Spirit. Such for instance, as the gifts of revelation, prophesy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and in short all the gifts as mentioned in scripture, or as enjoyed by the ancient saints.

This is a brief outline of the doctrine of this church, and we believe that it is the only system of doctrine which God ever revealed to man in a gospel dispensation, and the only system which can be maintained by the New Testament.

Now as far as all other modern religious systems differ from the foregoing principles, so far we disfellowship them. We neither recognize their priesthood, nor ordinances as divine. But at the same time we wish well to the individuals of all societies; we believe that many of them are sincere, and that they have the right to enjoy their religious opinions in peace. We do not wish to persecute any people for their religion. But we wish to instruct them in those principles which we consider to be right, as far as they are willing to receive instruction, but no farther. We also believe that the scriptures of the Old and New Testament are true; and that they are designed for our profit and learning, and that all mystical and private interpretation of them ought to be done away;—that the prophecies, and doctrine, the covenants and promises contained in them have a literal application, according to the most plain, easy and simple meaning of the language in which they are written. We believe that the scriptures now extant do not contain all the sacred writings which God ever gave to man, for it is easily demonstrated, that they contain but a small portion indeed of the things which God has made known to our race, for it is evident that a communication has been kept open be-

tween God and man from the days of Adam to the present day, among all nations, kindreds, tongues and people; except such communication has been withheld by reason of transgression. Thousands of communications were received during the progress of these writings, besides those which are written in it, and thousands of communications have been received since the Bible was completed. Thousands of communications have also been received among other nations, and in other countries remote from the scenes where the Bible was written. And in short the Holy Ghost is a spirit of revelation and prophecy, and wherever it has been enjoyed by mankind, there communications from God have been received.

We therefore believe in the Book of Mormon, which is an ancient American record lately discovered, containing a sketch of the history, prophecies, and doctrine of the ancient nations who inhabited this country. And we also believe in many communications which God has been pleased to make us in the rise and progress of this church, as he has often revealed his word to us, by visions, by dreams, by angels, by his own voice and by the Holy Spirit of prophecy and revelation; and lastly, we believe that God will continue to reveal himself to us until all things are revealed concerning the past, present, and future; until we have come in possession of all knowledge, intelligence or truth, which is in existence. We believe that the Jews and all the house of Israel will soon be gathered home to their own lands, from all the countries where they have been dispersed, and that they will become one nation in the land upon the mountains of Israel, never more to be divided or overcome, and that they will all be brought to the knowledge of God, and will become a holy nation. We also believe that Jesus Christ will come in person, in the clouds of heaven with power and great glory, and all the saints with him to reign on the earth a thousand years, and that he will destroy the wicked from the earth by terrible judgments at the time of his coming. We also believe that the saints will rise from the dead at his second coming, and that they will live and reign on the earth one thousand years. We do not believe that the wicked will rise from the dead until the thousand years are ended, but that their resurrection is after the millenium and connected with the last judgment. We further believe that the restoration of Israel and Judah, and the second advent of Messiah are near at hand, and that the generation now lives who will witness the fulfilment of these great events, and that the Lord has raised up the Church of Latter Day Saints, and has set the truth in or-

der among them as a commencement of this great restoration. For further particulars as to our doctrine and principles, I refer the reader to a work entitled *The Voice of Warning*, which is particularly designed as an introduction to our faith and doctrine. I must, however, before leaving the subject, contradict certain reports which are in circulation concerning our principles in regard to property. It is a current report, and often credited by those who have no acquaintance with our society, that we hold our property in common. This is a base falsehood without a shadow of truth.—The members of this church have ever held their property individually, the same as other societies, with the exception of that which they freely give for the use of the society, to minister to the wants of the poor, and for the building of houses of worship, &c. The property thus given is managed by proper officers, who render a strict account for all their incomes and expenditures, and who have no right to apply one shilling for any other purpose than that for which it is given.

Having given this brief sketch of our religious principles, we will now proceed to our account of the rise and progress of the church until this present time. After the church was organized as stated in the foregoing, they gradually increased in numbers from that time until June, 1831; the whole church numbered near two thousand. A general conference was then held in Kirtland, Ohio; and was attended by something like sixty of our preachers. From this time until 1835 it rapidly spread throughout all the United States of North America, inasmuch that in 1836 branches of the church and general conferences had been organized throughout this vast republic, and at the present time the number amounts to over 50,000. In the latter part of the same year it was introduced into Toronto, Upper Canada, when it soon spread through that province; and in 1837, several of the elders sailed to England, under the direction of O. Hyde and H. C. Kimball, where they soon baptized between one and two thousand; from that time the work of the Lord has rapidly spread through England, Scotland, Ireland and Wales, and we have now flourishing societies in the principle towns and cities of Great Britain; numbering over twenty thousand*. This glorious message has also spread into Germany, a part of France, and reached even Constantinople, Jerusalem, the East Indies, and the islands of the seas.—It is still spreading in every country where it is known, and we anticipate a time not far distant, when a knowledge of the great work which the Lord has set his hand to do in these

*About ten thousand.—Ed. Times and Seasons.

last days will be enjoyed by all the nations of the earth, for to this end was it sent into the world. The apostles and elders of this church have a special mission to fulfil to every nation, kindred, tongue and people under heaven, and this is the gospel of the kingdom which was to be preached for a testimony unto all nations, and then shall the son of man come. If the people oppose this great mission, it will only injure themselves; it will not hinder the rolling forth of the work of God, or the fulfilment of his purposes, for he has set his had a second time to bring about the restoration of Israel with the fulnes of the Gentiles.

From the Boston (Mass.) Bee.

Mr. Editor, Sir—As you have (in justice) given the Mormons a chance to defend their principles from the attacks of those who are ignorant of its *true* tendency, and some who from self interest, or what is worse, join in the cry of the hounds and huntsmen against the flying and defenceless stag—for no other reason under heaven than because they see others do it. I think if they reflect for an instant on the unmanly, despotic and unjust principle of persecuting the innocent, without knowing the 'why and the wherefore?'—I say if our calumniators reflect, they will say you have done what justice and *honor* requires of man—given us a weapon to defend (what is dearer to us than life) 'the immortal part of man,' our reputation.

I thought myself (three weeks ago) an unchangeable infidel, and lived with a family that some of its members were of the Mormon faith. I had an opportunity of witnessing their private meetings, and every thing connected with them. I have heard General Bennett's lectures, and left not a stone unturned to find its character. I have argued with their elders on the truth of the Bible, and ridiculed their belief with every argument of science, philosophy and convictions of common sense, and accounted for their revelations and miracles as common effect, from a common cause—the works of 'a mind diseased.' Yet I have always given them credit for honesty, from the very fact of their suffering for principle's sake. Show me a christian denomination in existence that are so liberal in their principles as the 'poor deluded Mormons.' They believe that every honest man, who acts up to the principle of reflection, and obeys those dictates of conscience that show him wrong from right, will be saved, no matter what his belief—whether Turk, Jew or Heathen. And surely if God is just, he will not condemn a man for his belief, when he thinks from his heart he acts right.

The Mormons do not want persons to believe all that they do, as is falsely affirmed—they do not want to iam Joe Smith or revelation down people's throats, without their knowing for themselves: all they want is to obey the words of Christ for the remission of sin. They want to terrify no man into belief. They do not say it is sinful to read Shakspeare or Byron or any book that you can get an exalted idea from, as your judgment (if you have any) will point out the good from the bad. Let those who contend that the writings of these giants of genius have an immortal tendency, remember there never yet was a general good without a partial evil.

We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach.

A conversation I had with a friend, soon after joining the Mormons, will strongly illustrate public opinion, and show in what light men ought to be held, who condemn without knowing for what, and have only the same reason to offer as Bardolph had for running away—'faith I ran when I saw others run.'

'Mr. R——, why did you join the Mormons?'

'Because I thought they were right.'

'Well, I never thought you were a fool until now.'

'And why do you think I am a fool now?'

'Because you joined the Mormons.'

'How does that prove me a fool?'

'Because none but fools would join them.'

'Why do you think so?'

'Because every one says so.'

'Do you know any of their principles?'

'No—but I know they cannot be good.'

'How do you know?'

'Because every one says so.'

'Do you think I am dishonest?'

'I know you are not.'

'Well, before I was a Mormon, I did not believe in God or devil; yet I was considered an upright man—and now as I believe as you do, in Christ and the remission of sins, you call me a fool; do you not think I can judge for myself?'

'I know you can.'

'Why then do you blame me for using my judgment?'

'Because every one says they are humbugs, and they are scouted out of every place.'

'Then your reason is this: because you see a dog running down the street, with an open

dage to his tail, and people shouting and pelting him with stones, you pick up a stone also and pelt and shout after the poor animal; and you call me a fool, because I know the master of the ill-treated dog, and strive to remove the appendage, and protect the poor brute from such treatment.'

It is thus we are condemned without a hearing, and persecuted without a cause.

As a parting word, I would suggest a sentence which no sophistry can refute; and let our calumniators remember they are the words of Christ. 'Judge not, lest ye be judged.'

I remain, sir, your obliged servant, H. R.

POETRY.

FOR THE TIMES AND SEASONS.

The views of a lady between the hours of baptism and confirmation, on reading the 66 page of the Book of Mormon, 2d chap. 2d book. The 1st song given her in Zion.

How lustre shone on every line;
How deep the council, how divine
The Spirit testified in me,
Of Joseph's bow, and Judah's tree.

Mine eyes have open'd to behold,
The wonders I have never told;
My nat'ral sight he quickly gave
When rising from the liquid grave.

My useful specks were laid aside
When I became a wedded bride;
For long espoused I have been,
And called Messiah Lord and King,

But O! alas, I little knew
Of the great promise to the Jew;
And less of Joseph's fruitful bough,
Or of Manassah's horns or how

With Ephraim's thousands God could bring
This silly dove to sit and sing—
Full twenty five long trying years
I met the tide with all my fears,

And would not yield to any priest,
In all the regions of the East;
Nor set my name to creed or form,
But stood the fury of their storm

Under a broken Covenant's woe
Long had I grappled with the foe;
Tost like a lonely Autumn leaf
And knew not where to find relief.

Joy to the day—peace to the hour,
When Zion's Herald came with power;

The holy priesthood to unfold,
And lead me forth to Israel's fold.

To worship God's anointed Son
With whom the priesthood first begun;
The "Book of Covenants" to reveal,
The secret of the seven seals.

The "Book of Mormon" greater still,
The Jewish records to fulfill;
Their hidden treasures to unlock,
And lead forth Joseph like a flock.

With Moses' rod, and Aaron's too,
To preach the Covenants old and new;
And in Aaronic grandeur clad
Like Israel's Elders though a lad.

The mighty kingdom to restore
As in the ancient days of yore;
In vain may babel's harlots try
Their doctrines false to magnify.

The prophet and the Spokesman join
To prove the records, both divine;
The "Book of Mormon" every line
With Judah's record doth combine.

The book of Covenants crowns them all
And loudly doth the angels call,
To order all my loyal sons;
My sanctified my chosen ones.

And like a Grecian Phalanx stand
Until they reach the promis'd land,
Who bravely fought and bravely fell
As "old Thermopile's" story tells.

January 21, 1838.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 10.]

CITY OF NAUVOO, ILL. APRIL 1, 1843.

[Whole No. 70

P R O S P E C T U S

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.



We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the *Wasp* to double its size; as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliahs; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little *Wasp* has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called *THE WASP*, but the *NEIGHBOR*.

The "*Nauvo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting. And as we do now exchange with most of the principal papers in the United States, both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

HISTORY OF JOSEPH SMITH.

Continued.

At length our conference assembled; the subject of the stone mentioned in a previous number, was discussed, and after considerable investigation, Brother Page, as well as the whole church, who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst.

Before we separated we received the following.

Revelation to David Whitmer, Peter Whitmer, jr. and John Whitmer, given September, 1830.

Behold I say unto you, David, that you have feared man and have not relied on me for strength, as you ought: but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry wherunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about: Amen.

Behold I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel: therefore, fear not but give heed unto

the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him power to build up my church among the Lamanites: and none have I appointed to be his councillor, over him, in the church, concerning church matters, except it is his brother Joseph Smith, jr. Wherefore give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life: Amen.

Behold I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labor shall be at your brother Philip Barroughs', and in the regions round about:—yea, wherever you can be heard, until I command you to go from hence. And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause not fearing what man can do, for I am with you: Amen.

Revelation to Thomas B. Marsh, given September, 1830.

Thomas, my son, blessed are you because of your faith in my work. Behold you have many afflictions because of your family: nevertheless I will bless you, and your family: yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in the church.

Lift up your heart and rejoice for the hour of your mission has come; and your tongue shall be loosed; and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, jr. You shall begin to preach from this time forth; yea to reap in the field which is white already to be burned: therefore thrust in your sickle with all your soul; and your sins are forgiven you; and you shall be laden with sheaves upon your back, for

the laborer is worthy of his hire. Wherefore your family shall live.

Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand; and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold I say unto you, that you shall be a physician unto the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation, and lose your reward.— Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father: Amen.

ALARMING EARTHQUAKE.

At about half past 8 o'clock on the evening of the 5th inst., says the Memphis, (Tenn.) Eagle, our city was visited by one of those awful throes of nature, so convulsive and terrible, as to spread almost universal alarm over the city. The firmest buildings trembled and cracked, and the earth reeled and rocked under a most terrific excitement. To say that we were not deeply impressed with the awfulness of the moment, under the terrible sensibility of the presence of one of those agonizing and terrific throes of nature that have in a few seconds hurled immense cities, and their hundred thousands smitten and affrightened inhabitants, deep into the bowels of the earth, would be only to acknowledge ourself insensible to the mightiest and most awful of the Almighty's visitations.

We were in our office at the moment, in the second story of a new block of brick buildings. The commencement of the jarring we conceived to proceed from the violent undertaking of some person to shake open a door beneath us. But in a moment afterwards, the agitation seized the brick walls surrounding us, shaking and reeling them, to such an extent, as to knock down particles of brick and plaster, jarring the roof and whole building so as to impress us with the fear of the buildings' falling. Sensible of the appalling cause of the agitation, we hastily fled into the street for safety. The fate of ancient Memphis rose up in memory, and we felt that the name-sake of that ill-fated city might be doomed to similar destruction. In

the street there was still a violent rocking of the earth, and a rattling and rumbling noise.— People fled into the streets, and cries and lamentations of many horror-stricken men and women were heard to fill the air.

The shock lasted about two minutes, and reaching its most agitating period, at the end of the first half minute, when it gradually died away in a dismal rumbling sound, apparently moving to south-east, and proceeded from the north-west.

The day had been one of beautiful sunshine, though cool. Towards sunset the atmosphere became warm, and the thermometer must have fallen at least five degrees during the five hours preceding the shock. It was cloudy at the time, a veil of thin clouds moving low and swiftly, occasionally admitting the light of the stars feebly to shine out. There was scarcely any air stirring, but which, during an hour succeeding the throes, was apparently agitated into a still breeze from the south, which died away about one o'clock.

The tops of several chimneys were shaken down, the bricks falling inside, and with the reeling of the houses and quaking of the earth, frightfully alarming the inhabitants. A great many brick walls are seriously cracked and sunk, windows broken, and a cotton shed, naturally crazy, fell down shortly after the shock. At our auction houses, which were filled with people, so alarming and precipitated was the rush into the street that many people were crushed and trampled upon by the affrighted crowd. There was a great deal of alarm and piercing lamentation among the females, and the agitation was general and the cause terrible and awful. The power of the Almighty was fearfully and sensibly demonstrated, in the shaking of the gigantic earth, as if but a mere leaf of the tremulous aspen. It heaved and quaked and groaned, as if smitten with agony. Our city rocked and reeled as if on the verge of falling to pieces, and the horror-stricken people trembling rushed from their tottering tenements for safety, into the streets, with the awful impression paralyzing their senses that the earth was convulsed with one of those dreadful throes that cause her to open and swallow up cities.

From the Danville (Ky.) Mercury. SINGULAR PHENOMENON.

The citizens of this village were much astonished, on the 1st inst. at the appearance of one of those singular and unusual exhibitions, termed parhelia. It was about 2 o'clock, P. M. that we first observed the singular phenomenon. At this time the heavens presented the

following appearance: Around the sun there was a circle of light, such as is frequently seen around the sun and moon. The diameter of this appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its centre, and whose diameter was about twice that of the former.— This circle was far less distinct than the former; and only the upper portion, perhaps, half, was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two others less brilliant and white images—one each side of the two former, and apparently at equal distances from them, and also of course, from the sun. These two last images were each perhaps about 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow.— About one third of the circle could be seen. It was high above the horizon and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been perhaps 45 degrees. It was, of course, convex towards the sun and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next the sun and the others in order.

At about quarter past two, the appearance was most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circles and images disappearing one at a time, until about 3 P. M., when nothing unusual could be seen.

Similar phenomena, though rare, have been witnessed in various places. One in particular, we find recorded, as having been seen in 1630, which corresponds in almost every particular with this.

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CORRESPONDENCE.

To the EDITOR of the TIMES & SEASONS.  
Alton, April 1, 1843.

DEAR BROTHER—

I take this opportunity to communicate a few items of important news to you and the church in general. Brother Lorenzo Snow arrived in St. Louis last Wednesday, from England, with about 250 emigrants for Nauvoo. They are now laying on a boat bound for Nauvoo as soon

as the river opens. They sailed from England some time in January, and bring a copy of the Millennial Star, and some private letters, under date of January first. From these we learn the painful fact, that our dear brother and fellow labourer, Elder Lorenzo Barnes is gone to be with Christ. He lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th December last, at Bradford; the first messenger of this last dispensation, who for Christ's sake and the gospel's, has laid down his life in a foreign land.

In this dispensation of providence an entire people are called to mourn. Brother Barnes was every where known, and universally beloved, as a meek, humble, and zealous minister of the gospel, who has laboured extensively for many years, with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship, not only of the saints, but of thousands of various sects, and of those who made no profession. In short his was the favoured portion, which falls to the lot of but few men, even among the great and good. He was loved and esteemed by many, and hated by few, in all the wide circle of his acquaintance. But, in the midst of a useful career on earth, he is suddenly, and to us unexpectedly, called away to a higher and more glorious field of action; with the spirits of the just, in the high council of the king of kings. His spirit now justly claims an honored seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times. Whilst his body lies sleeping far away from his native shore, on a distant island of the sea.

No father, or mother, or kindred were near,  
To receive his last blessing, or drop a kind tear.  
With heart-broken anguish to weep o'er his tomb  
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,  
By hearts full of sorrow, by souls as sincere;  
Who in solemn procession repaired to the grave,  
To mourn for the stranger no kindness could save

'Twas a tribute from souls he had won for his Lord.

Yea, brothers and sisters, made nigh by his word,  
Whose love was as strong, and whose friendship  
as pure;

Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations, as one who has devoted his time from early youth in the service of his God, and of his fellow creatures, and has laid down his life for Christ's sake and the gospel's, to find it again, even life eterna!

As to the saints in England, they seem to be still rejoicing in the truth, and increasing in numbers; but I have not time to write much news. I forward a No. of the Star, dated Jan-1st, from which you can extract any item you may deem proper.

As to emigration to Nauvoo, it is gathering as a cloud, yea, they are flocking as doves to their windows, from all parts of England and the States. The ice remaining so late in the river has congregated them in St. Louis in great numbers, some from Ohio and the east, and from various places. I think that thousands will land in Nauvoo in the course of the spring. Yes, as soon as the ice is out they will throng Nauvoo in swarms. The people in Missouri are beginning to be more and more astonished, and are expressing great fears that "Joe Smith" will yet prevail, so as to restore the supremacy of the laws in that dark corner of the earth, where a gang of robbers and murderers have so long controlled a state.

I long to be with you on the 6th of April, but fear that the ice will prevent.

I am in haste, yours in the new covenant.

P. P. PRATT.

Messrs. Taylor and Woodruff.

CLINTON COUNTY, Ia., March, 9, 1843.

Dear Brother—I embrace an opportunity now offered to inform you of the progress of truth in this region.

I left Nauvoo on the twenty-third of September last, to go to the eastern states, to preach the everlasting gospel, in company with another elder. On our journey we preached frequently to large congregations, many of whom, in consequence of false reports, appeared enraged against us as a people; but when the truth penetrated their hearts, they saw that they had been imposed upon by falsehoods and misrepresentations, and entertained very different feelings towards us. Their enmity was turned to respect, and they treated us with the greatest kindness. The Lord has indeed opened out our way, and although we have had much to contend with, both from priests and people, we have lacked no good thing, for the Lord God has been our friend.

When we arrived at Clinton, Boone County, we were fully satisfied that it was our duty to stop and preach. We had, at first, some difficulty to get a place to preach in but after speaking two or three times, there was more calls than we could attend to. We have continued preaching in this and an adjoining county, and combatting with priests, (who seem to be the most determined opposers to the truth,) until now. We have baptized thirty-two, and the

prospect is still good. There are many enquiring after truth, and earnestly desirous to know the way of salvation, while many of the priests are running from place to place, and crying delusion! delusion!! and we have understood by many of the citizens that their great text is 'the Mormons' and 'Joe Smith;' but 'while they have made lies their refuge, and under falsehood hid themselves,' their misrepresentations only have a tendency to drive the honest in heart to enquire into the truth, and to make the saints rejoice while they see satan overshoot himself. They have been endeavoring lately to make their hearers believe that we are more dangerous than their own mother, the Roman Catholic Church; they call her the mother of Harlots, if indeed she is, they are her offsprings and they all have descended from her. It does not speak much for her relationship; we must be in a bad predicament, if we are worse than them, for they are the acknowledged daughters of the old lady, who is described as being the mother of harlots.

In the midst of all their strife and confusion however, the work of the Lord is still progressing; the "little stone cut out of the mountains without hands" is rolling forth, truth is gaining ground and priestcraft is trembling, and my prayer is, that the God of truth may roll forth his mighty work, till the honest in heart shall be gathered out of all nations, and the ends of the earth see the salvation of God.

I remain yours, in the new and everlasting covenant,

E. H. MOWER.

From the Daily Sun.

FULL PARTICULARS OF THE WONDERFUL SIGHTS SEEN BY THE PILOT OF THE WM. PENN IN THE SKY ON TUESDAY NIGHT, MARCH 21.

On Saturday afternoon Mr. Wm. Frances, pilot of the Wm. Penn Steamboat, a packet that runs between this city and Rising Sun, Ia. called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling any thing of this nature but what is strictly true. Mr. F. informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

He states that as the Penn was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 o'clock, P. M. he was

steering the boat along, it being a star bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which so blinded him that it was with difficulty he could see any thing, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for. The Captain of the Penn, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding, ran out to the guard anxious to know the cause—asked Mr. Frances if he saw the light: Mr. Frances said he did. What is it? said Captain Pratzman. Dear only knows answered Mr. Frances, for I don't. From that the Captain disappeared from looking over the hurricane deck and went below.

Mr. Frances now being very anxious to discover whence this strange light came, looked dilligently out at the side of the pilot-house, in rather a south-west course, but nearly over head, when he saw the outlines of a *Serpent* in the sky, in a crooked position, except the tail which was straight, the head toward the east. It turned to a livid bright red, deep and awful, and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the tail part disappeared nearly to the middle, and the remainder in a gradual manner formed into a distinct Roman

**G**

Mr. Frances had time now to mind the channel of the river, and deliberate upon the beauty and grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed, from the accuracy of its formation. After about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct

**O**

as perfect as was ever seen, in which position it remained as before. Mr. Frances stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the Captain to witness the scene. The Captain did not come immediately, but after a moment or two appeared, but ere this, the figure in the heavens had changed to a plain distinct letter

**D**

The Captain said to Mr. Frances, 'What's wanting?'

'Come here quick, said Mr. Frances, 'and look up yonder, did you ever see the like?'

The Captain answered, 'I see it!' and looked at it till it disappeared.

Mr. F. states that when the O turned to a D it formed a kind of oblong shape, and then came straight on one side as a D should be. When it disappeared it turned into the same oblong shape as before, and, gradually the sky returned to its original appearance.

Mr. Frances states that he did not leave the wheel of the boat, but steered it to this city. He declares that let others think or say as they will, what he has related is strictly true. He is no Millerite, neither is he crazy nor frightened, and if gentlemen or ladies will call upon him he will convince them that what he has told is truth. Captain Pratzman remarked at the time, that it was something quite inexplicable, and was sorry he did not come to the deck sooner so as to have had a full view of this grand, wonderful and unaccountable phenomencn.

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From the Palladium.

THE STRANGE LIGHT.

The luminous beam which has recently appeared in the south-western portion of the heavens, has no doubt attracted the attention of many of the readers of this paper. As a brief record of the phenomenon may be of future service, I offer the following particulars for publication.

The light appears to have been seen so early as the 6th inst; its latest appearance here was on the 13th; not being visible on subsequent evenings in consequence, perhaps, of the cloudiness of the atmosphere. It was visible between the hours of 6 and 9, P. M. but not during the whole of this interval.

It was apparantly a straight trail of light 40 deg. in length: about 2 deg. in width; gradually fading in brightness, and diminishing in breadth toward the extremities; and having considerable resemblance to the delineated tail of the comet of 1680.

It seemed to extend from near the sun, upward at an angle of about 26 deg. with the horizon, toward and nearly to a star of the 4th magnitude in the check of the constellation called the Hare; or more technically expressed, to the star *Mu Leporis*.

There appears to be a difference in opinion respecting the character of this luminous beam; some supposing it to be the tail of a comet; while others conceive it to be the *Zodiacal VESPER*.

Light.

VESPER.

[From the American.]

THE COMET.

As the comet has excited considerable attention to-day, the following extract from an article on comets, in Rees' Cyclopædia, published some thirty years ago, may be of interest. 'The elements of the orbits of the comets in 1264 and 1556, were so nearly the same, that it is very probable it was the same comet; if so, it ought to appear again about the year 1848.' The error here of five years, is a very small one when we consider that the period of this comet is about 292 years, or a little more than that.

From its first appearance in	1264
to its second appearance in	1556
	—
was a period of	292 y's.
Adding to this period the time of	
its last appearance, viz:	1556
	—

We have for its third appearance the year 1848

The idea that this was the planet Venus, and that the increased size and brightness of it, and its long tail, were owing to the action of the sun's rays upon it by reflection or otherwise, we consider absurd. It is far more reasonable to suppose that it is the comet of 1264, and 1556 making a third visit to the earth.

By referring to the American Almanac, it will be seen that Venus is now at its aphelion, or greatest distance from the sun. It was stated recently in a French journal, that the French Astronomers were expecting the appearance of a comet to the earth about this time.

Al.

Feb. 28.

[From the New Bedford Mercury.]

Mr. Editor: This day Feb. 28, a comet of great brilliancy has been seen, visible through the day without the aid of a glass, and its brilliancy almost equal to that of Venus. Its situation is very near the eastern limb of the sun; its tail appears about three deg. in length. It may be the comet announced some three months since in Europe; It was then seen traversing the constellation Draco; be it that or another it is of rare brilliancy. There are but three on record of sufficient brilliancy to be seen in the day season. The first was 43 years before Christ, and is called a 'hairy star;' it was seen with the naked eye in the day time. The second was in the year 1402, and it was so brilliant that the light of the sun at the end of March, did not hinder people seeing it at mid-day; both its nucleus and its tail were, to use the language of the day, 'two

fathoms long.' The third appeared in Feb 18, 1744, and nearly equalled Venus in splendor, and many persons saw it at mid-day without glasses. It may yet prove that the comet of to-day is the same as that of 1402. Three observations only are necessary to calculate its orbit, the elements of which, if previously registered, will enable astronomers to decide whether the comet under consideration has appeared or not.

Of 504 comets that have entered the solar system, 24 have passed between Mercury and the Sun, 47 within Venus, 58 between Venus and the Earth, 73 between the Earth and Mars, and 302 between Mars and the orbit of Jupiter, and no casualty has occurred to primary or satellite. The comet of 1770 passed through the system of Jupiter without producing the slightest effect; still many people are alarmed at the appearance of these erratic bodies, these rail cars of the stellar regions, the mystery of whose office and destiny makes their astronomy of intense interest.

With reference to the danger of a comet's striking the earth, we here add that the comet Encke, whose period is only 1,207 days, and nearest the earth of all the comets known, cannot come in collision short of a period of 219,000,000 of years, which calculation is based upon astronomical facts.

The first of the following paragraphs is from the Boston Journal of the 1st inst., and the second from the Portland Advertiser:

"A gentleman from Braintree, of a highly respectable character, inform us that yesterday about noon, the inhabitants of that town were alarmed at the sight of a large heavenly body, resembling a comet, in the south-eastern part of the sky, and having a tail or train of considerable length. It was clearly visible to the naked eye for nearly an hour, until lost in the space! It was also seen yesterday, we understand, from other places."

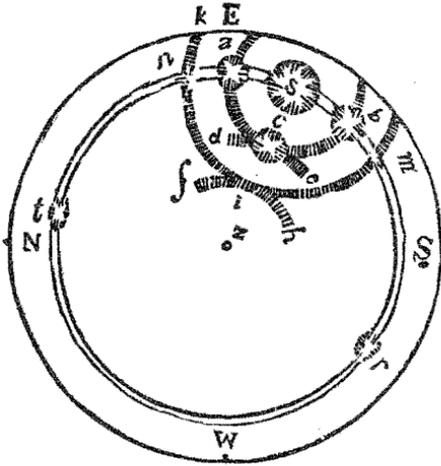
"The beautiful celestial phenomenon of a comet visible at noon day, just without the radical blaze of the sun, and strongly illuminated by its light, attracted many gazers yesterday. We believe it had not before been noticed in this neighborhood. We do not ourselves remember to have seen its approach announced, but others inform us that it has been repeatedly predicted as likely to appear in February, 1843."

FOR THE TIMES AND SEASONS.
HALOS AND PARHELIA.

This morning, between the hours of six and nine o'clock, the heavens exhibited a splendid and delightful appearance, of halos or circles,

accompanied with parhelia or mock suns. Clouds of a white and fleecy appearance were, at the time, floating in the atmosphere, but so thin, as not to entirely obscure the blue sky.—The wind blew very gently from the west by north-west. The cold being intense, especially for the time of year, and small crystals of ice or snow were visible, floating in the air.

The following diagram represents these beautiful phenomena as they appeared about half past seven o'clock, A. M. The magnitudes of the circles given in the following description may not be exact, as I was destitute of the proper instruments for their accurate measurement.



1st. Let *z* be the zenith directly under which the observer is stationed, looking to the east. Let the outer circle represent the horizon, surrounded by a very bright prismatic circle not far from 45 degrees in diameter; the lower limb of which extended below the horizon nearly 4 1-2 degrees. Its breadth and colours were about the same as that of a common rainbow; nearly all the prismatic colours were discernible; the red being on the concave part of the circle next the sun.

On each side of the sun, at *a* and *b* towards the north and south, there were two mock suns of different colours, very splendid and bright in their appearance.

2nd. The sun was encircled by another halo *k n i m*, much larger, than the former, and parallel to it, being nearly 90 degrees in diameter and its lower limb being sunk below the horizon about 27 degrees. It exhibited the same colours as the first, though not so bright.

3d. At the tops of these circles, at *c* and *i*, were two inverted arches whose common centre seemed to lay in the zenith. The upper arch, *f i h*, was exceedingly brilliant and beautifully coloured, and appeared to be about 54 degrees

in diameter, and that of the lower one, *d e* about 99 degrees. Another parheliion or mock sun, appeared in the middle of the lower arch, at *c*, where it coincided with the circle first described, but its colours and brightness were inferior to those of the collateral mock suns at *a* and *b*.

4th. There appeared a circle, *m b s a n t r*, much larger than any I have yet described, being about 144 degrees in diameter, and of a uniform whiteness. It was about 13 degrees above the horizon, and parallel to it passing through the true sun, *s*, and the collateral parhelia, *a* and *b*, and also through two other parhelia, *t* and *r*, something about 90 or 100 degrees from the sun, one towards the north the other towards the south. The parhelia, *t* and *r*, were of a whitish colour, and not very distinctly seen. The intersections, *m* and *n*, of this circle with the circle *k i m*, were rendered more distinctly visible than other portions of the two circles.

These beautiful and curious phenomena, doubtless owe their origin to the refraction of the sun's rays through the minute, though differently shaped prismatic crystals of ice and snow, which float in the atmosphere.

Equilateral and quadrilateral prisms of ice and snow, are formed by the process of crystallization; the former prisma having angles of 60 degrees, the latter, angles of 90 degrees. Rays of light from the sun, passing through the former, would necessarily, according to the established laws of refraction, produce a coloured or prismatic halo of about 45 degrees in diameter; while rays passing through the latter, would, as may be geometrically demonstrated according to the known laws of Dioptrics, produce a coloured halo of about 90 degs. in diameter.

Halos may be artificially produced, by interposing transparent crystals between the eye and a luminous body, the diameters of which will depend on the refractive power and shape of the substance composing the crystals.

O. PRATT, A M,

Professor of Mathematics in the University of the City of Nauvoo.

March 23, 1843.

MOUNT ÆTNA.—An eruption of Ætna commenced in the latter part of last year, and to the latest accounts still continued. The smoke and flame have been clearly discernable at Palmero, distant by an air-line, at least 90 English miles from the mount. This is the first eruption which has been visible at Palmero since 1802. The height of Ætna by Cacamtar, Sir J. Herschell, and Capt. Smyth, is fixed at 10,874 feet, English.

In compliance with the polite request from Fort Wayne, Indiana, an elder has been appointed on a mission to that place, who will be there in a few weeks.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, APRIL 1, 1843.

SIGNS OF THE TIMES.

Our Lord in speaking of the signs of the last days, says that there shall be signs in the sun, in the moon, and in the stars, and upon the earth distress of nations, with perplexity; men's hearts failing them for fear of those things that are coming on the earth; and that there should be 'earthquakes in divers places.'

We scarcely can take up a paper, in these days, but what there is recorded some account of an earthquake, tornado, singular comets, signs in the heavens, or some dreadful calamity, phenomenon, or circumstance, calculated to impress forcibly upon our minds the days in which we live.

Many of these signs can be explained on philosophical principle, and no doubt but all of them could, if we were only sufficiently acquainted with the philosophy of the heavens, as well as of the earth, if we could unravel the mysteries of the universe, and penetrate into the designs of God. But this does not alter the principle that is taught by our Savior, as being a criterion whereby the saints are to judge of the signs of the times. If the earth is convulsed by a continuous succession of earthquakes, whose repeated throes are felt all over the universe; if the earth opens and mountains are swallowed, and cities and villages are engulfed in one general ruin, and consternation is spread throughout the world; however philosophically this may be accounted for, it is one of the signs of the last days; 'there shall be earthquakes in divers places.'

If the winds should be let loose from their bounds, and mighty tornadoes desolate the earth; if forests should be uprooted, villages and cities rased to the ground, and one general scene of desolation ensue, or if terrible gales should sweep the ocean, drive vessels from their moorings, and by its fury cause the sea to lift up itself in majesty, and roll furiously beyond its bounds, spreading desolation wherever it bent its course, bidding defiance to the power and skill of man, stranding navies, and swallowing up in its fury ships and their mariners, and spreading wild dismay and general ruin; however philosophically Mr. Espy and

other scientific gentlemen may account for storms, yet the finger of God is made manifest and in them is fulfilled the saying of the prophets, 'there shall be terrible tempests and whirlwinds, that shall cause the children of men to fear.' 'The sea shall lift up itself beyond its bounds' The sea and the waves roaring, and men's hearts failing them, for fear of those things that are coming on the earth, and the philosophy does not alter the matter of fact spoken of by the prophets, nor remove or invalidate the signs. If again, the stars should be removed from their orbits, or present any singular phenomenon; if there should be strange appearances in the sun, in the moon, or the heavens should show forth their signs; although philosophy may account for these on the principle of reflection and refraction, and other known causes, it does not alter the force of that saying, nor do away with, or weaken the significance of the sign spoken of by our Savior; 'there shall be signs in the sun, in the moon, and in the stars, and the powers of heaven shall be shaken.' Neither if certain comets should in their revolutions, dash with wild fury against the earth, and cause it to 'reel to and fro like a drunken man,' would that circumstance invalidate the testimony of the above mentioned scripture. Or if a fiery comet in its train, at its appointed time, should come in contact with the earth, and the inhabitants thereof should be burned up through that medium, it would not invalidate that scripture which says, 'the earth shall be burned up,' 'the earth that now is, is reserved for fire, against the judgement of the great day.' We believe, however, that the signs spoken of in the scriptures will not be something vague, indefinite and uncertain, but clear, plain and intelligible, and such as will be seen and known by all the inhabitants of the earth, and such as they might take as a warning if they would be advised. The sign referred to in another page, wherein the letters G O D was seen in the heavens, is certainly a very striking one, and has a tendency to remind us of the last days.

We have to apologize to our readers, for this number being issued so much later than the day of publication. We had run short of paper, expecting that the river would have opened long before it did: and as it was impossible with the state of the roads to bring it by land, we had no other alternative but to wait until the river opened. We are sorry for the delay, but assure our friends that it was unavoidable on our part.—Every arrangement, however, is entered into that is necessary to make up the lost time, as we have engaged two sets of hands, to keep the

work progressing night and day, until the time is made up, which we expect will be in about three weeks.

CONFERENCE.

We have had a very interesting conference, perhaps as much so as any that we have had since our settlement in Nauvoo.

The weather that had been so severe for such a length of time lost its violence; and we were favored all the time with beautiful warm weather, which to us proved very propitious, in consequence of our having to hold our conference in the open air.

The foundation of the Temple was crowded to excess, with thousands of saints, whose faces beamed with gladness as they listened to the Prophet, and others who officiated at the conference. The walls were also covered and the ground outside, for some distance around the Temple.

There never was a time perhaps when there was more order, and the most perfect harmony and unity prevailed.

As the minutes of the conference will be given in full, and most of the discourses, it will be unnecessary to make any further remarks.

A SHORT SKETCH OF THE RISE OF THE YOUNG GENTLEMEN AND LADIES RELIEF SOCIETY OF NAUVOO.

One evening in the latter part of January last, a few young people having assembled at the house of elder H. C. Kimball; the follies of youth, and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the loose style of their morals—the frivolous manner in which they spent their time—and their too frequent attendance at balls, parties, &c. &c., when elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them such instruction and advice as the spirit of the Lord might suggest to him; which, if followed, would doubtless lead to a reformation in the conduct of his young friends. This proposition was received with delight, and acted upon with alacrity. An appointment having been given out, a number of the young people assembled at the house of elder Billings, when elder Kimball addressed them for some time upon the duties of children to their parents, to society, and to their God; exhorting them to lay aside their vanity, lightmindedness, pride, and frivolity; and endeavor to show themselves worthy of the religion which they had embraced; advising them to shun evil company, (for by an individu-

al's company is his character estimated,) and to be obedient to their parents, for this was the first commandment with promise.

This address was so well received by the assembled congregation, that it was voted, almost by acclamation, that a similar meeting should be held on the ensuing week. An appointment was accordingly circulated for the next Wednesday evening at Br. Farr's school-room, as elder Billings' house was too small to contain the assemblage.

On the appointed evening, the room was filled to overflowing. Elder Kimball addressed the crowded, but silent and attentive congregation, for the space of an hour; in that plain, simple, and affectionate manner, which goes directly to the heart, and which is so natural to the speaker. He first explained the duty which the youth owed to themselves, and the manner in which they might obtain honor and respect, viz: by applying their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life, and polish them for society; and not to be these, but also to the study of the Scriptures, by the book of Mormon, the book of Doctrine and Covenants, and the theological work of their most talented elders. By pursuing this course, said he, "you will be enabled to give a reason for the hope and the joy which exists within you—you will always be prepared to explain the doctrine in which you believe—you will ever be ready to prove and defend your religion—you will be well received in company, and will be esteemed by all wise and good men. We who have borne the heat and burden of the day, will soon go the way of all the earth, and give place to you, my young brethren. You will soon come upon the stage of action, and be called upon to carry the glad tidings of the new and everlasting covenant to the remotest parts of the earth, and proclaim the news of gospel grace to a lost and ruined world. Strive, therefore, to show yourselves worthy of your calling; be dutiful, be humble, be faithful, be obedient, and quit yourselves like men, and men of God." He concluded his interesting discourse with a general exhortation to keep all of the commandments of God, to associate with none but the wise and virtuous, and lastly to keep themselves pure and unspotted from the world. This discourse like the preceding one, was received with delight by all the hearers. Brother Farr then made a few short but pertinent remarks, when a vote was taken whether the meetings should be continued, which was carried unanimously in the affirmative. This room being also too small, the next appointment was made for the meeting to be held at the house of Pres-

dent Smith. Notwithstanding the inclemency of the weather the house was completely filled at an early hour, and numbers were obliged to depart for want of room. The assembly were as usual addressed by elder Kimball, who, in a solemn and impressive manner, warned the young people against the evils to which they were exposed, and the temptations to which they were peculiarly subject; not only from their youth and inexperience, but also from their sanguine and excitable temperament. He exhorted them to be guided by the voice of reason and judgment, and pay strict attention to the advice and command of their parents, who being of maturer years, and a longer experience, are much better calculated to guide the pathway of youth, than they themselves. He warned them against giving heed to their passions, which he said would lead them into many snares, and difficulties. He advised them never to be too forward in company, for "a wise head keeps a silent tongue;" to be condescending to their inferiors, kind and conciliating to their equals, and deferential but not slavish to their superiors. He warned them against frequenting balls and such places, which, he said, would generally lead to many evil practices, and would draw away the mind from more innocent amusements, and from their duty to their parents. He said "he had not now, nor never had, any objections to having young people meet together in social parties, or indulging in any rational amusement: but, he strongly opposed carrying it to extremes, as it generally was." He concluded this address by exhorting them to give heed to his advice, for it was according to the Holy Scriptures, and "to live by every word that proceedeth out of the mouth of God. The house being still too small, the next meeting was appointed at the lodge-room over President Smith's store. At the appointed time this large room was filled to overflowing, and the great number which assembled, testified to the increasing interest, in which these meetings were held by the youth of the city. Again elder Kimball addressed them and gave them such advice as would be useful to them at the present time and also in their future lives.

At the next meeting President Smith was present and addressed the young gentlemen and ladies for some time. He expressed his gratitude to elder Kimball in the strongest terms, for having commenced and carried on in so masterly a manner the good and glorious work he had undertaken. He said it would be the means of doing a great deal of good, and of benefitting his young friends more than they were aware of: that the gratitude of all good men, and of the young people whom he had so much benefited,

would follow him through life; and "when gray hairs should his temples adorn," he could look back with pleasure upon the winter of 1843, when he was engaged in promoting the cause of benevolence, and preparing his young friends for the glorious career which awaited them.

He said that he stood before them with more embarrassment, than he would before kings, nobles, and great men of the earth, for he knew the crimes of which they were guilty, and knew precisely how to address them; but his young friends before whom he now stood were guilty of none of these crimes, and he hardly knew what to say. He said he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence, and keep such good order, as the assembly now before him. He praised their good conduct, and taught them how to behave in all places, explained to them their duty, and advised them to organize themselves into a society for the relief of the poor. As a commencement to their benevolent efforts, he offered a petition from an English brother by the name of Moesley, who was lame, and who wished them to build him a house, that he might have a home among the saints: he had gathered together a few materials for this purpose, but was unable to use them; and, now, relying upon the active benevolence of the young people of Nauvoo, he sends in this petition that you may act upon it as you deem proper. He advised them to choose a committee to collect funds for this purpose, and perform this charitable work as soon as the weather became suitable.— He gave them much good advice, to guide their conduct through life and prepare them for a glorious eternity. He said he was very much pleased with the course elder Kimball had taken, and hoped he would continue his meetings and that the young people would follow his teachings.

A meeting was appointed for the young men to take these things into consideration: but owing to the appointment not being generally circulated, many of the young gentlemen were not present. The meeting was however called to order; Wm. Cutler was chosen president, and Marcellus L. Bates clerk: Andrew Cahoon, C. V. Spencer and Stephen Perry were appointed as a committee to draft a constitution for the government of the society. After hearing several speeches the meeting adjourned till the evening of the 28th of March.

At the next public meeting we were addressed by elders Kimball and Roundy, and as usual, received much good instruction. Elder Kimball advised us to choose our wisest young men, as officers of the society, and appoint a committee to wait upon the young ladies, as well as

gentlemen, and obtain their subscription; for, said he, 'they are as full of benevolence, and as ready to assist in relieving the poor, as are the young gentlemen.' He also advised that no one be excluded from the society, of whatever sect or denomination he might be; but give every one an opportunity of doing all the good in their power. On this evening the storm was raging tremendously, and the cold north wind was blowing in a most searching manner; yet, contrary to the expectations of every one, the house was almost filled, not only with young men and boys, but with the tender, lovely and beautiful females of our city. They seemed determined to brave every extremity of the weather, rather than be absent from the place where they received such good instructions.— This showed the good effects which had already been produced by these meetings, and cheered on the spirits of him who had first commenced them, and had since been their chief promoter. Instead of the young people spending their evenings at parties, balls, &c., they would now leave all, and attend to their meeting. Instead of hearing about this party and that party, this dance and that dance, in different parts of the city; their name was scarcely mentioned, and the Young People's Meetings became the chief topic of conversation.

Pursuant to adjournment, the young men convened together on the 21st of March. The minutes of the last meeting were read and approved, and the same officers appointed to preside as on the former evening. The report of the committee was then called for, which was as follows:

Whereas, The young gentlemen and ladies, citizens of the city of Nauvoo, are desirous of aiding and ameliorating the condition of the poor and of carrying out the principles of charity and benevolence, as taught in the holy scriptures, therefore, be it

Resolved, That we form ourselves into a society to be styled the "Young Gentlemen and Ladies Relief Society of Nauvoo," and that we be governed by the following articles, to wit:

1st. There shall annually be elected by the society, on the last Tuesday in March, a president, vice president, treasurer and secretary.

2d. It shall be the duty of the president to preside over all meetings of the society.

3d. It shall be the duty of the vice president to preside over all meetings in the absence of the president.

It shall be the duty of the treasurer to receive all funds of the society, and to keep a correct record of all the receipts and disbursements, also from whom received, and to whose benefit appropriated, and make a report of the same, as often as required by the society.

It shall furthermore be the duty of the said treasurer, before entering into office, to give bonds to the amount of one thousand dollars to the society, for the faithful discharge of all duties incumbent upon him, which shall be lodged in the hands of the Trustee in Trust.

5th. It shall be the duty of the secretary to keep a record of all the proceedings of the society.

6th. There shall annually be chosen a committee of vigilance, consisting of five persons, whose duties it shall be to search out the poor of our city, and make known to the society the wants of those whom they, in their judgment, shall consider most deserving of our assistance.

7th. The society shall meet on the last Tuesday in each month, at 6 o'clock, P. M.

8th. A special meeting of the society can be called by a petition of twelve of the members, to the secretary, whose duty it shall be to give notice of the same, by posting up a written notice in at least, three of the most public places in the city, at least, three days previous to said meeting.

9th. This constitution shall be lodged in the hands of the secretary, whose duty it shall be to present it at each meeting of the society, and receive the names of all persons wishing to become members, under thirty years of age, who can sustain a good moral character, and who are willing to support this constitution.

10th. Any person being a member of this society, and being found guilty of any disorderly conduct, or refusing to comply with the rules of the society, can be expelled at any regular meeting of the same, by a vote of the majority of the members present.

11th. In the event of a removal, by death, or prolonged absence of either of the officers, it shall be the prerogative of the society to appoint another in his stead.

12th. This constitution shall be subject to an amendment at any regular meeting of the society, by the voice of two-thirds of the members present.

This report was unanimously adopted, and the meeting then proceeded to choose their officers. William Walker was chosen president, William Cutler, vice president; Lorin Walker, treasurer, and James M. Monroe, secretary.— Stephen Perry, Marcellus L. Bates, R. A. Alread, Wm. H. Kimball, and Garrett Ivans, were appointed as a committee of vigilance.— After some discussion the meeting adjourned until the next Tuesday evening.

At the next public meeting, the large and crowded assembly were addressed at considerable length, by elders Jedediah Grant, Brigham Young, and Heber C. Kimball. The addresses

were very interesting and highly instructive, as the breathless silence and deep attention of the audience attested.

This is in short, a history of the rise of this society, which bids fair to be one of the most useful and benevolent societies in the Union.— Throughout all of the meetings, the most profound silence and the best of order was kept continually. If the youth throughout our land would follow this good example and form themselves into such societies, there would be much less sin, iniquity, misery, and degradation among the young people than there is at the present day; there would not be as many suffering poor, neither would there be as much immorality among the people. But on the contrary, peace, good order, happiness, cheerfulness and plenty, would reign in the land, the Lord would look down from his holy habitation and smile upon us, and bless us all.

J. M. MONROE, Secretary.

ELDER'S CONFERENCE.

The special conference of the 6th of April, was followed by a conference of elders, convened on the 10th inst., at 10 o'clock, A. M., and continued by adjournment from time to time, till the 12th. There were present of the quorum of the Twelve, Brigham Young, President; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and W. Richards.

The object of the conference was to ordain elders, and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices, by the conference; agreeable to requests which were made by individuals who were acquainted with the several places which they represented.

James Munroe and Truman Gillet; Auburn, New York.

Dominicus Carter; Lockport, Indiana.

Joshua Holman and John Pierce; Madison, Indiana.

Wandle Mace and Isaac Hate; Washingtonville, Orange county, New York.

William O. Clark; Richardson Settlement, Iowa.

Benjamin Clapp, John Bear, Wilson Hewitt and L. O. Littlefield; Tuscaloosa, Alabama.

Alonzo Whitney and J. Goodale; Dublin, Ohio.

William Eaton; Westfield, Sullivan county, New York.

Zebedee Coltrin, Graham Coltrin and James Flanigan; Smith and Tazewell counties, Virginia.

Johnathan Dunham; Lawrenceburgh, Indiana.

Lewis Robbins and Jacob Gates; Have a roving commission for Massachusetts, with leave to take their wives, but to keep out of the churches.

Stephen Markham and Truman Waite; Berlin, Huron county, Ohio.

John D. Chase and A. M. Harding; Pittsfield, Vermont.

Amos Fuller and Cyrus H. Wheelock; Newfane, Williamsville, Windham county, Vermont.

John S. Gleason and Henry Jacobs; West part of the state of New York.

Marcellus L. Bates and Norman B. Shearer; Near Sackets Harbor, New York.

Samuel Brown; Brandywine and Woodville, Maryland.

Lemuel Mallory and George Slater; Saline, Washtenau county, Michigan.

Moses Wade; Some county in New York, where there has been no preaching by the saints.

Chillion Daniels and E. Robinson; Pierpont, St. Lawrence county, New York.

William Brown and Daniel Cathcart; Pensacola, Florida.

Elezar Willis; Go where he likes.

John Zundall; Muskootau, St. Clair county, Illinois.

Cradall Dunn; Some where in Michigan.

George Middow; Waterloo, Canada.

Samuel H. Rogers and Harvey Green; Greenwich, Cumberland, New Jersey.

Daniel Spencer; Eardly, Bristol and Clarendon, Lower Canada; March and Fitzroy Harbor, Upper Canada.

Elias Harmar; Green, Chenango county, New York.

Harvey Tate; Fort Wayne, Allen county, Indiana.

Robert D. Fester and Jonathan Allen; Candor, Tioga county, New York.

William Wharton, of Philadelphia; Wilmington, (and vicinity) Delaware.

Leonard Soby; Peru, Miami county, Indiana.

Warner Hoops; York county, Pennsylvania.

F. D. Wilson and G. W. Brandon; Dyer and Montgomery counties, Tennessee.

E. H. Groves and G. P. Dykes; From Terre Haute to Shawneetown and Cairo, on both sides of the Wabash.

P. Sessions; Oxford county, Maine.

John L. Butler and David Lewis; Lexington and Teesburgh, Kentucky.

Charles C. Rich; Ottawa, Illinois.

W. W. Rust; Worcester county, Massachusetts.

Aaron M. York; Maine.

Asaph Rice; Pontiac, Michigan.

Orson Spencer; New Haven, Connecticut.

Lorin Farr; Connecticut, leave to call at Milwaukie.

Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers, Joseph Outhouse and William Bird; state of Connecticut.

Francis Edwards and Charles Ryan; Overton, Jackson county, Tennessee.

Benjamin Kempton; Wheeling to Mount Vernon, Ohio.

Peter Hess, of Philadelphia; Lancaster and vicinity, Pennsylvania.

Noah Curtis and Luman H. Corkins; Wayne county, New York.

Stratton Thornton and Sandford Porter; South East part of Illinois and Indiana.

Benjamin Leland and Eden Smith; Erie county, Pennsylvania.

Samuel Swarner; Orleans county, New York.

Samuel Parker; York county, Maine.

Jacob E. Terry and Err Terry; Niagara District, Upper Canada.

Edward P. Duzette and Elisha Edwards; Lorraine and Huron counties, Ohio.

Edwin Williams; New Germantown, Hunterdon county New Jersey.

Jacob G. Bigler; Weston, Lewis county, Virginia.

Orlando Hovey; New Trenton, Franklin county, Indiana.

William B. Brink; Some place in the interior of Pennsylvania, where the elders have not been.

F. B. Jacaway and Samuel Rowland; Adams county, Ohio.

Moses Tracy; Perry county, Illinois.

Alfred Brown; Maysville, Chatauque county, New York.

Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt and John Brown; State of Vermont.

Samuel C. Brown; To labor on the Temple.

James Carroll; New Castle, Henry county, Indiana.

Levi Stewart and James Pace; Williamson and Gallatin counties, Illinois.

Edwin Clegg; Rock Island, Illinois.

John Carns; Richmond, Indiana.

Edward Bosley and Rodman Clark; Genessee, Livingston county, New York.

James Hutchins and Daniel Tyler; Natchez, Mississippi.

George M. Chase; Auburn, Geauga county, Ohio.

John Royce; Singing, New York.

Lyman Whitney; Franklin county, Vermont.

Twenty-two were ordained elders.

Almon Babbitt was restored to fellowship by unanimous acclamation of the conference.

Elder Curtis Hodges, (who has a wife in this

place) was cut off from the church for his anti-christian conduct, in Warrick county, Indiana.

Elders James Alread, John Snider, and Aaron Johnson, were appointed to administer baptism for the dead, in the river, while the font could not be used.

President Young instructed the elders not to go from church to church, for the purpose of living themselves, or begging for their families, or for preaching; but to go to their places of destination, journeying among the world, and preaching by the way as they have opportunity; and if they get any thing for themselves they must do it in those churches they shall build up, or from the world, and not enter into other men's labors.

Several elders have been represented to us as having travelled extensively the past season, preaching but little, or none, living on the brethren, and begging for their own emolument. Such elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo, and give an account of their stewardship, and report the amount of leg service performed by them; and on their return be sure to *keep out of the churches*.

It is wisdom for the elders to leave their families in this place, when they have any thing to leave with them; and let not the elders go on their mission, until they have provided for their families. No man need say again "I have a call to travel and preach," while he has not a comfortable house for his family—a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission.

The Lord will not condemn any man for following counsel, and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching he will dream about that, and not, when he is laboring on the temple, dream that it is his duty to run off preaching, and leave his family to starve; such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, "I have nothing to eat." Where is your husband?" "He is gone a preaching." Who sent him? said I, *for the Lord never sent him* to leave his family to starve.

When the twelve went to England, they went on a special mission, and by special commandment; and they left their families sick and destitute, God having promised that they should be provided for; but God does not require the same thing of the elders now, neither does he promise to provide for their families when they leave them contrary to counsel. *The elders must provide for their families.*

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known elders who had, by some means, got in debt, but had provided well for their families during their contemplated mission, and after they had taken their departure their creditors would tease their wives for the pay due from their husbands till they would give them the last provision they had left them, and they were obliged to subsist on charity or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-christian, and criminal, and I forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want all the sisters to act on the same principle.

Elder Hyde said, if there is an elder who does not provide for his family in the unrighteous mammon, shall we commit to him the true riches, the priesthood, missions, &c.? No!

Elder Woodruff requested the elders to remember in their travels, that there was a printing press in Nauvoo, and that it is in the hands of the church; and wished the elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor, in cash.

Elder Kimball instructed the elders that when they found a place where the people wanted preaching, they must stay themselves and preach, and not run away somewhere else, and write to Nauvoo to have elders sent to the place they had left.

Elders Woodruff and Taylor requested that when the elders had built up a church, they would write a brief statement of facts, unincumbered with useless matter, and forward their communication to the editor of the "Times and Seasons," post paid.

The elders were reminded that they need not expect any attention would be given to unpaid letters, directed to the Presidency.

The elders were also reminded that although they were not sent out to be taught, but to teach, yet if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fulness of the gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as destitute as they went out; but if they adhered closely to the first principles and taught the "word of wisdom," more by example than by precept, walking before God and the world, in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest;

and as doves return to their windows in flocks, when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion, and he that stakes with them, who shall be seals of their ministry in the day of celestial light and glory.

BRIGHAM YOUNG, Pres't.

W. RICHARDS, C'k.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Augusta, Iowa Territory, April 1st and 2d, A. D. 1843.

Conference convened pursuant to previous appointment. Elder John Smith and others were in attendance from Zarahemla. Elder John Smith was unanimously chosen president, and John M. Neely, clerk of the conference. The president then made some remarks setting forth the object of the meeting.

The first business was to organize the Augusta branch.

Resolved, That elder James Brown, act as presiding elder of said branch, and elders Asher Grisman and John Groesbeck as his associates, and John M. Neely as clerk. Some individual difficulties were then introduced, but not acted upon in consequence of the regular steps of labor not being taken. A representation of the branch was then called for. The teachers presented the branch as consisting of eighty-four members, in good standing; including two high priests, eleven elders, four priests, two teachers, and one deacon.

Resolved, That this meeting adjourn till 2 o'clock, P. M.

Conference convened pursuant to adjournment; prayer and discourse delivered by elder Rufus Fisher, showing forth in an able manner, that in all ages of the world, when God had a church on the earth, that satan would stir up the enemies of God against it; consequently, the saints always had to endure persecution. He was followed by elder John Kellien, setting forth the late persecution of the saints in Missouri, showing clearly that many of the disasters which befel the saints in Missouri was in consequence of their not following the council of the Lord's prophet and seer.

Conference then adjourned till Sabbath morning, 10 o'clock.

(To be continued.)

☞ It will be seen that the date of the paper and that of the minutes of the conference, disagree; owing to the papers being printed later than the publication day.

As we had not room for all the minutes, we have published the elders appointments first, thinking that many might be desirous to know the place of their destination.

POETRY.

ON THE DEATH OF LORENZO D. BARNES.

BY THOMAS WARD.

And art thou dead my brother; my brother!
 Yes, by the strongest ties that bind the heart,
 Thou wert my brother; even by the bond
 Of God's most holy covenant; and, Oh!
 I loved thee well, for who that knew thy truth,
 Thy virtue, and integrity, but must
 Have owned thy power, and lov'd thee. But 'tis well;
 Thou hast nobly fallen. In duty's path
 Thou wert, and zealous for the cause of truth;
 Nor fruitless was thy mission, but again
 In fairer scenes thou shalt behold its fruits
 Arrayed in glory, and to thee a crown
 Of great rejoicing in the day of God.
 Thou sleepest well. Thou standest chronic'd
 (In these last days of mercy unto man,)
 The first that in a distant land has left
 His ashes to repose, of those who went,
 At God's command, to bear the glorious news
 Of his unchanging character, and tell
 A people lost in error, of the work
 The Lord has wrought, and of the high behests
 To proclaim a faithful testimony,
 And warn the nations that the hour will come,

And shortly, when the judgments of the Lord,
 Shall burst upon the people who reject
 The gospel of his Son, and turn away
 Contemptuous from the terms of peace. And thou
 Hast fallen in a land of strangers, where
 Thy kindred dwell not; and their hearts will grieve
 To hear thy fate, but not as without hope;
 They will mourn not for thee as the world mourns,
 But look to meet thee in the glorious hour,
 When he shall come a kingdom to receive,
 Whose right it is to reign! Then, my brother,
 Thou shalt hail thy friends in triumph; no more
 To be the subject of death's fatal dart,
 But clothed in power, and by thy priesthood called
 To reign with Christ a king and priest. The day,
 The great triumphant day shall come, when he,
 Before whose potent arm thou now hast fallen,
 Shall be no more; for Christ must reign until
 The last of enemies shall be destroyed:
 Then amid the pageantry and pomp
 Of myriad hosts in light supernal, and all
 The thousand joys that minister to bliss,
 Still one shall be to meet LORENZO there.

LINES ON THE DEATH OF BROTHER JOHN KENDALL, OF LIVERPOOL, ENGLAND, WHO WAS
 KILLED BY FALLING FROM A SCAFFOLD.

BY THOMAS WARD.

In his grave they have laid him, he slumbers in peace,
 While his spirit in Paradise sweetly shall rest,
 Till the hour when the angel shall sound his release,
 In the first resurrection with Christ to be blest.
 O! then weep not, dear sister, more blessed is he,
 Thy partner in life, though he lie with the dead;
 And the band of affection that bound him to thee,
 Is not severed because that his spirit hath fled.
 Yet a short time shall pass, when, lo! gathered in one,
 All the saints of the Lord both in heav'n and earth,
 With thee and thy young ones, and partner that's gone.
 May rejoice in the hour of a glorious birth.

O! then let us be glad in the light that has come,
 E'en the gospel's bright fulness, its priesthood of power;
 While we look for a city—a glorious home,
 And to meet all the sanctified dead in that hour.
 Then, O, Father above, let thy blessing descend,
 Let thy spirit its sweet consolation impart
 To the widow, the mother, the sister and friend,
 Let the joys of salvation enliven her heart.
 Let her vision be clear of that glorious day,
 When thy Son shall descend with his angels of might,
 When sorrow and pain, and all tears pass away,
 And truth stands revealed in heaven's own light.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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JOHN TAYLOR AND WELFORD WOODRUFF,

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 five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume
 gratis. All letters must be addressed to John Taylor, editor, post paid, or they will not receive
 attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 11.]

CITY OF NAUVOO, ILL. APRIL 15, 1843.

[Whole No. 71

PROSPECTUS

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.



We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the *Wasp* to double its size; as soon as the present volume shall be completed, which will be on the 26th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliath's; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little *Wasp* has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called *THE WASP*, but the *NEIGHBOR*.

The "*Nauvo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinturg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting, And as we do now exchange with most of the principal papers in the United States, both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

Correspondence.

TO THE PUBLISHERS OF THE TIMES AND SEASONS.

ILLINOIS TOWN, March 19th, 1843.

Dear Brethren:—A multiplicity of cares and duties since my arrival from England, have for some time prevented me from making any report for the press; but being now confined for a few days to my boarding-house by the icy chains of our long winter, and by other circumstances, I take this opportunity to communicate a few things, which I hope will prove acceptable to your readers.

I took leave of the place now called "Nauvoo," about the last of August, 1839, on my way to England. There was then no town or village of any note in that place, and with the exception of a few farm houses and a few log cabins, the saints were generally dwelling in tents, or in the open air, with naught but eternity for their covering, being "destitute, afflicted, and tormented." They had "fallen among thieves, had been robbed, plundered, and driven and left by the way side, half dead."

Under these circumstances, having no place to put my family, I took them with me. We journeyed about six hundred miles by land, in a carriage, and arrived at Detroit. We then took water down the lakes, down the canal, and down the Hudson river, and arrived at N. York late in Autumn, where, being kindly received by the saints we determined to winter.

During the winter I visited Philadelphia several times, Boston once, and the city of Washington once; and several other places both in town and country, preaching the gospel to thousands and tens of thousands, many of whom received the word gladly and were baptized. I also published the truth extensively from the "press," a good work was done in New York, and in all the region round. The saints were strengthened, and sinners brought to repentance. Many brethren of the twelve, and others were co-workers in this glorious mission.— On the ninth of March, 1840, myself and a

number of others sailed for England. We had a tedious voyage and suffered much. On our arrival we found the whole church in that country consisted of less than two thousand members. These were mostly firm and zealous and full of love, and good will, but for want of experience, they were ignorant in many points, and needed much instruction. A general conference was called and various regulations were entered into for the furtherance of the work.— Among other things I was appointed to edit and publish a periodical to be called the "Millennial Star," and to superintend the publishing department in general, in connection with others of the twelve. These duties were immediately entered upon with the utmost diligence and perseverance. We soon commenced the periodical to the number of 2500 copies monthly.— We also compiled and published 3000 copies of a hymn book, partly original and partly selected. This work was in the hands of the saints in about three months. In a short period, four or five thousand copies of an English edition of the Book of Mormon were printed, bound, and ready for sale. We also published three thousand copies of Elder Hyde's celebrated "Timely Warning," ten thousand copies of an address to the people of England; most of which were distributed gratis among the people. Numerous other tracts were also published in defence of the truth, and in reply to some few of the numerous attacks of our enemies. This work, together with ministering the word, ordaining elders, and the care of the churches, it will readily be perceived kept us all very busy for many months. In the mean time, the church had increased to many thousands, and the standard of truth had been raised in nearly all the principal towns of England and Scotland. London, Glasgow, Edinburgh, Birmingham, Bristol, Cheltenham, Manchester, Liverpool, and numerous other towns of smaller note together with various parts of the agricultural districts had heard the word, and had given rise to or-

ganized societies of the saints all in the short space of a few months: and the Lord confirmed the word with signs following.

In April 1841, the twelve (myself excepted) were called home to their families and to the bosom of the church in America. On their departure the publishing department was left solely to my management, under somewhat embarrassed circumstances, being indebted between one and two thousand dollars, and but a little prospect of an immediate demand for the works on hand. The presidency of the church, which had now become numerous, devolved also upon me to a much greater extent than before. Although I had still the assistance of elders Richards and Snow of America, who were mighty men of God, and a host of faithful and zealous fellow laborers of the English and Scotch.

By prudent management and diligence in business, and by the blessing of God, I was enabled to pay all their due, and to publish a second edition of the hymn book 1500 copies, an English edition of my Voice of Warning, consisting of 2500 copies; 3000 copies of a large tract entitled "Heaven on Earth;" 3000 copies of a large tract on the mission of elder Hyde to Jerusalem; 10,000 copies of a "letter to the Queen," and some other works, and to continue the monthly periodical. I was also enabled to subscribe near 500 dollars for the temple, and as much more for the Nauvoo House, as well as to support a numerous family, and to feed the hungry and clothe the naked, and aid the poor to emigrate, and the missionaries on their journeys, both by sea and land. In these things I have spent many thousand dollars, some on the worthy, who will thank God for deliverance, and some on the unworthy, who curse me, and lie about the saints as a reward for my kindness to them. In all these duties the cause of Zion and of the suffering poor, at home and abroad, has been near and dear to my heart, with an eye single to this, I have toiled by day, and studied and prayed upon my bed in the silent watches of the night.

In addition to all these duties I have visited most parts of England and Scotland, and fully preached the gospel in person in most of the principle towns. I have also assisted in establishing an emigration agency in Liverpool upon a *new and improved plan*, which in point of expense, comfort, order and convenience, is a matter of astonishment to the oldest business men in the place, and which already commands more trade and business between Liverpool and New Orleans than all the other offices in Liverpool put together; as it reduces the expense of provisions and passage near one half, and rather adding to the comforts of emigrants than diminish-

ing ought from them. By this means some thousands of the saints and others have been enabled to emigrate at a saving of many thousand dollars. The entire expense of a passenger from Liverpool to Illinois, (1500 miles inland, including provisions, will not exceed 25 dollars) heretofore it would cost them fifty at least.

Having labored diligently as God gave me wisdom in all these things, till the autumn of 1842. My soul longed after my native land and my brethren and kindred in Zion to that degree that I could no longer bear the thought of staying away. My heart and soul was there, and oft in the night visions I was there shaking hands with my brethren, looking round on the buildings and improvements, joying in their joy, prospering in their prosperity, and selecting some "*lot of inheritance near*," where I might build and inhabit, and where myself and family and our brother pilgrims might rest our weary heads for a little season before we depart hence. I accordingly committed the presidency of the church, and the duties of publishing to elder Thomas Ward in connection with elders Snow and Clark, till further directions should be sent from Nauvoo; and the emigration agency to brother Clark, assisted for the time being, by brother A. Fielding, my former partner. I then took leave of the church and of the shores of Europe, amid the congratulations of a numerous circle of brethren and friends; many of whom accompanied us to the ship. I embarked on the Emerald with my family and about 250 souls, most of whom belonged to our society.

We sailed on the 20th of October, but were two weeks detained in sight of land, by a terrible gale, and head wind. After a long and tedious voyage of ten weeks, we all arrived safe in New Orleans. We then took the steamer "Goddess of Liberty" and most of the company landed safe in St. Louis, the fore part of January. But having a dislike to the out-laws who govern Missouri, I stopped with my family in Chester, Illinois: where we determined to winter.

The news of my arrival soon spread abroad, and I was warmly pressed to preach. I preached several times in that region, and baptized two young men, one of which had been a Campbellite.

After tarrying a month with my family, I purchased a horse and rode to Nauvoo; a distance of two hundred and forty miles. The people in many places would hardly let me pass without preaching to them, but I tore myself, as it were, from them, in my anxiety to see Nauvoo, and pursued my journey. On arriving at Nauvoo, I was extremely disappointed-

I had been absent about three years and six months, during which, all the improvements had been made, and that by a people almost without means. Judge my feelings then, in riding through a regular town, for some three or four miles, with streets opened, lots fenced out and buildings almost innumerable; many of which were neatly built of frame or brick. I gazed, I wondered, I admired; I could hardly refrain from tears.

Lost in astonishment, I rode onward amid hundreds of people, passing in every direction, and made my way to the heart of the town, as yet unknowing and unknown. I had not as yet recognized a single face, nor had any one recognized me. I had searched out the cottage which my hands had once reared in the wilderness, the spring, the valley, the murmuring stream, where I had often toiled, or reposed in the cooling shade of the grove and quenched my thirst at nature's fountain, in by-gone years, when all was silent loneliness, no streets were opened, no gardens enclosed, no human habitation near, to disturb the quiet, or break upon the solitude of the wilderness. But O! how changed the scene! Even my cottage had been removed, to open one of the principle streets. Hills had been leveled, blocks, streets, houses, shops, gardens and enclosures were now extending in every direction; scarce a vestige remained by which I could realize that I had ever been there before. I could only recognize the place by observing the unchanging fountain, which flowed as free amid the works of art, as it had done in former times, amid the solitude of the wilderness.

After reviewing the city for some time as "*one unknown and yet well known,*" I at length rode near the temple, caught a glimpse of its polished walls, of strength and beauty, in the distance, and then alighted at the door of my brother, William Pratt. I was soon happily encircled with fond friends, among which was my two brothers and their families, and my aged mother, as well as many of my old acquaintances of Europe and America. The joy of this scene I shall not attempt to describe, for none can understand it but those who have been long absent from friends and home, on some errand of mercy, and then returned to greet the former circle, endeared to them by many a tie. These understand it not by words, but by being made partakers thereof.

To make short my story, suffice it to say, that in company with my brothers, I visited from day to day, reviewing the city and its improvements, and seeing my old acquaintances, enjoying myself in a manner which would well reward me for years of toil and suffering.

Among other gratifications I had the plea-

sure of several interviews with our beloved prophet, who had lately been delivered from the rage of the heathen, the vain imagination of the people, and the council of rulers who had taken council together against the Lord, and against his anointed. During my long acquaintance with him, and in all circumstances, he has ever been cheerful, but I think he never has appeared more so than of late. He seems as animated, as happy, as boyant, and cheerful as a child; or as a youth just setting out in the morning of life, without a cloud to obscure the prospect of his brightest hopes. In his person one can hardly recognize a veteran soldier of the cross, who has stood for twenty years as a champion for the truth, like an oak amid the tempest, while storm after storm has beat around him; yet such is the fact. Joseph Smith, that seeming youth, that joyous happy young man, whose countenance seems lit up with the sparkling brilliancy of early manhood, and smooth and unruffled as the child who has never known the bitterness of human strife. That same Joseph Smith has for twenty years, labored, toiled and suffered, as the unflinching champion of eternal truth, at the head of the brave few who have dared to follow, amid contending millions he has stood for the testimony of Jesus, as became a saint and prophet; amid the clash of arms and the din of war, he has stood as a champion of human rights; a patriot in the cause of his country; and when storm after storm of persecution has beat upon him, he has stood as a martyr, often almost overwhelmed with the wrath of man but struggling still, he has at length come off triumphant over all his foes, and now stands erect, in calm and peaceful majesty; and smiles o'er all the past, his mind reaching onward and contemplating the future with increasing courage, and redoubled hope. Such is Joseph Smith, the chosen of the Lord, and such the soul and heart revealed in his every feature.

As to myself I feel well satisfied, both with him and with the leaders of our society in general, in regard to the management of our affairs, both temporal and spiritual. I hope I may always be counted worthy of a place among them, and that my heart may be disposed to hearken to their council.

Nothing gives me more pain than to see some disposed to turn away from the faith, and others hardening their hearts in all manner of iniquity and wicked works; thus bringing a wound upon the cause which they once held dearer than life. O! my brethren, how can you escape the damnation of hell, if you still persist in sining against so great a light? Verily I say unto you, it will be more tolerable in

the day of judgement for sectarians, who die in ignorance, than for you. Repent ye then of your drunkenness, and of your cursing and blasphemy, and of your idleness, and filthiness and sloth, and of your lying, and cheating, and stealing, and extortion, and of all things wherein you take advantage of your neighbor, and cease from all your abominations, and begin to watch and to pray, and to meet with one another, and worship God in the spirit, as in former times, that you may be blessed and preserved, and be permitted to enjoy the kingdom of God.

Another source of grief is to see so many of our young people and others, who profess to gather with the people of God, so soon forget the object of the gathering; forsake the society of the saints, join with the world, and with all manner of rude company, and scatter as sheep without a shepherd, or as wild partridges from their nests. I greatly fear that the Lord will say to such, as he said to the Jews of old:—*“How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not.”*

For my part, I want to see a gathering in earnest. I want to see the saints expend the utmost of their means in employing the poor, and in ‘building up, and polishing the corner stone of Zion.’ To do this with full purpose of heart, and according to the council of his servants, serving God in righteousness, is *salvation*; to do it not, is *destruction*; and that more speedy and awful than many are aware of. If the saints would do this with all their might and means; Nauvoo, in one year would be the largest city in the west—in ten years the largest in America, and in fifteen years the largest in the world.

But to resume the subject of my journal, I would say that I am now here, opposite St. Louis, waiting for the ice to clear out of the river so that I can get my family to Nauvoo. I suppose there must be as many as one thousand emigrants at different points on this river, who will pour into Nauvoo as soon as the river opens. For my part, after a mission of three or four years, I feel as courageous in returning home, (not to rest) but to commence anew, to build and settle my family, as I did when first setting out in life. I feel to say like one of old, ‘as to us, we will arise and build.’ I would advise every one to freely spend their means in building good permanent improvements, such as completing the Temple and the Nauvoo House, and stores, and factories, and mills, and in short, every thing which will make business and employ the poor.

I purpose soon to communicate a piece for your paper on the subject of the gathering, and perhaps may write from time to time, on various

other subjects. At present I must close, by subscribing myself your brother in Christ.

P. P. PRATT.

To the EDITOR of the TIMES & SEASONS.

DEAR SIR.—I would not wish to intrude on your valuable space, but if you can find room for a short letter I would esteem it as a favor. I commenced giving an out-line of the church from the days of the apostles; but it swelled beyond my expectations, and I was obliged to leave it about the twelfth century: from which time to the reformation by Wickliff in 1360, it was one mass of ignorance and superstition.—For while the Waldenses stood aloof from the Church of Rome, they had fallen into the grossest darkness, and they hailed as brethren every one who protested against the pope no matter as to their religious opinions. A Rev. master of arts in Liverpool attempted to prove that the Church of England received their priesthood and authority from the Waldenses; but with all the art he was master of he failed, for it is notorious that the reformation in that church by Henry the Eight was not a reformation in either doctrine or discipline but a transfer of the same power from the pope to the king, and what little reformation the church of England has experienced has been by *peace-meal*, for her ministers have been greedy dogs, and what the pope had instituted where money was to be received they have stuck to it like as many leeches, and sucked the very life’s-blood from the people, and yet they are ashamed of, and cry mightily against purgatory, but are very careful as soon as they hear of a death in any part of England to apply for a *mortuary*. What is that for? *Why, to get the deceased out of purgatory!* This same M. A. of Liverpool is very boisterous against purgatory, but a firm believer in receiving the money. But to return more directly to the subject. We find Luther, and Melancthon busy in the 16th century endeavoring to throw some light around them and reform the morals of the people.—They drew an out-line of their doctrine and called a counsel.

But as it is with mankind that when once their minds are roused to a sense of their privileges, and elated with success, they run to the extremes; thus the absurdities of men laid foundations for churches, such for instance as the Ana-baptists, who took their rise about 1533, in Westphalia on the Netherlands. A furious rabble rose up pretending to have a commission from heaven, whose object was to overturn all civil institutions and establish a republic. They committed the most horrible excess. Their leaders were Mathias, a baker, and Boccold, a tailor. They contended for having all things com-

mon, a plurality of wives, and that magistrates were unnecessary, and for baptism by immersion, and as the subjects had been previously sprinkled they received the name of Anabaptists. Boccold pretended to be a prophet, and marched through the streets naked, crying with a loud voice, That the kingdom of Zion was at hand. He had fourteen wives at one time, one of whom he beheaded with his own hands, because she was "getting weak in the faith."—He arrived at great power, but was finally taken prisoner, and after being exhibited through the cities of Germany, was conveyed to Munster and put to death in the most cruel manner; but his principles respecting baptism are still extant. These excesses caused much trouble to the mind of Luther, for all these were pointed out as his followers, but he and the Waldenses differed from them both as to the mode of baptism, and many other points of doctrine. But the grand link had been broken by which the church was connected, and they rapidly began to fill up the mystical number of 666.

The Antinomians, the Sacramentarians, Calvinists, &c. &c., soon sprung up and were equally persecuted in their turns by their elder sisters till they got some foot-hold. After the first reformers had fought the battle for private judgment and been successful, others arose amongst themselves who *thought* they saw some error; but, say they, no! it was not for you to think and sent them off to prison, thus poor Bucyan spent about twelve years in a prison because he thought for himself, but finally the dissenters from the reformed church, became so numerous that they succeeded in establishing private judgment when there immediately sprang up men making division after division or in other words men began business for themselves on every hand till the *one church* had become a thousand: and infidelity has spread throughout the land, and the body is nowhere to be found. For the church of God was overcome and scattered to the four winds like the wreck of a vessel in a mighty storm. And now there is a great commotion going on in the religious world as to the best means of getting back again into the arms of the old mother. It would have been very glaring to have gone back all at once, after so much abuse being heaped on the old lady, and therefore Mr. Pusey is sent forth as a pioneer to prepare the way, and as things were looking desperate, he takes a desperate stride of one half the distance to begin with, and so we have again nearly all the gaudy ceremonies and splendid exhibitions of idolatrous Rome, in full force in the Church of England, with penance, purgatory, extreme unction, ransubstantiation, image worship, &c. &c. &c.

The greatest anxiety is displayed to get all safely back again as soon as possible,

There is a general move in the sectarian world and they all seem to be looking for something; and like those of old to a man, almost, fighting against the truth: crying the Mormons ought to be exterminated because they believe in revelation. Now, which of these wise-acres can tell us without revelation which of all the sects are right—or the church of Christ? for we are informed that there are upwards of 540, and no man can surely be found foolish enough to say that they are all right; for their doctrines are diverse one from another, and none of them agree with the bible. I will venture to say (if the bible be true,) that they are all wrong. For I think I have shown in a previous letter, that before the twelfth century the whole christian world had either embraced Popery or Mahometanism, and the bible says no one can bring a clean thing out of an unclean.

But, sir, let them rage; they love darkness rather than light, because their deeds are evil; for they are not so foolish but they know that if the Lord should speak, he would disapprove of their doings, for there is no variableness nor shadow of turning with him—I, the Lord, change not,—and he tells us that Jerusalem was destroyed of old BECAUSE THEIR PRIESTS PREACHED FOR HIRE!!! And now they are so far sunk in infidelity as to hire themselves to preach for their hundreds and their thousands, and such is their heaven-daring assumption as to lean upon the Lord and say, is not God with us? My God! how long are these things to continue, and the people satisfied to have them so?

In hopes, sir, that the time is not far distant when the truth shall go forth, as the morning, to the ends of the earth and cause every honest heart to rejoice, I subscribe myself your affectionate brother in the new covenant,

JOHN GREENHOW.

To the EDITOR of the TIMES & SEASONS.
Nauvoo, April 17th, 1843.

DEAR SIR,—Believing that a knowledge of the spread of truth will be interesting to you, as we'll as the numerous readers of your valuable periodical, I thought I would give you a short history of my labors and success the last six months.

I left Nauvoo Oct. 3, in company with Elder H. B. Owens. We travelled preaching by the way, shaping our course for the state of Michigan. We preached five times and baptized one in Kendall county Ill.; from thence we came to the village of Niles, state of Michigan. Here we separated taking different directions for Al-

bion, Calhoun county, where there is a small branch of the church.

I labored in Niles and the regions round about for two weeks to crowded congregations. Much prejudice gave way, and many appeared to receive the word with gladness. I then left for Albion where I labored three weeks. I then started back intending to go to Niles, but came as far as Comstock (a small town four miles east of Kalamazoo, the shire town of Kalamazoo co.) where I learned that the notorious J. C. Bennett was lecturing in Kalamazoo. Some of the citizens of Comstock went to him and told him that a Mormon preacher was in Comstock. Oh, says he, he is one of Joe Smith's "destroying angels;" my life is not safe here, he has got five hundred out to kill me. And in his hurry to get away from the "destroying angel," he forgot to pay his tavern bill, and the poor Presbyterians for lighting and warming their house, as might be expected. They called him a notorious rascal and knave, not only for this circumstance, but from his own statements which were of such a nature that none could believe them but such as had an uncommon degree of credulity. The next day (being Sabbath) I preached in Comstock. They requested me to preach again, I did so. By this time I had invitations to preach in several places. I continued laboring in that section of country till March 7th, and baptized 24, and organized them into a branch of the Church of Jesus Christ of Latter Day Saints, which we called the Kalamazoo branch. The work is but just begun in that place. I left scores believing, and I never saw such calls for preaching as there is in all the western part of Michigan. I had more invitations than I could possibly fill, although the Priests used their utmost endeavors to stop the progress of the work yet it rolled forward with a steady pace being propelled by the mighty hand of the Great God, and the truth found its way home to the hearts of the honest, some of whom walked forward in obedience to its divine requirements.

I regret that circumstances were such that I had to leave so soon. I hope that some faithful elder will call on them, and continue the work. They will find the brethren hospitable and kind. Should the twelve remember them while on their mission to the east, they can enquire for Ezekiel Lee, or Lemuel Willard, Esq. or Jesse Earl, Comstock, Kalamazoo co. Mich.

I will now close by subscribing myself your friend and brother in the new and everlasting covenant.

E. M. WEBB.

Elder Amasa Bonney writes and says: I have

been laboring this winter with brother Samuel Phelps, and have baptized seven and organized a branch of ten members in Carolin Tomkins county N. Y., and ordained one elder by the name of David Haskins, and request the Times and Seasons, which have been forwarded.

We have seen a letter written by brother E. Ward Pell, from which we glean the following:

"We have just commenced in New Haven Conn. to preach the gospel in its fulness.— The branch now numbers twenty members in that city. I shall be absent a few days but shall return soon. New Haven is the emporium of Literature for the New England States, and therefore there ought to be some able elder sent out from Nauvoo to that place."

I am happy to learn that the work has commenced in New Haven Conn., I have felt anxious for a length of time that some faithful elder should assist both New Haven and Hartford.— What has increased my anxiety upon this subject is, that it has been visited the least of any state in New England by the traveling elders, and I feel desirous that those of my own native State as well as others, should be benefitted by the fulness of the gospel. Brother Pell will learn from the minutes of the elders conference in Nauvoo, printed in the 10th No. of the Times and Seasons, that Orson Spencer, Esq., is appointed to go to New Haven. Brother Spencer is fully competent to set forth the work before any people, and we trust and believe that he will be blessed in his labors there. W.

SECOND EARTHQUAKE IN THE WEST INDIES.

We learn from Capt. Smith, of the schr. Franc's Cannady, arrived this morning, that a second shock of an earthquake was experienced at the north part of Guadaloupe, on the 3d inst. At the time, the Captain of a vessel off the north point of the island stated that it shook his vessel with such severity, that it was with difficulty the crew could keep their feet. A dense cloud of smoke ascended from the vicinity of Bassaterre, and serious fears were entertained for the safety of that place. It was quite sickly at Point Petre, caused from the offensiveness of the ruins of the town.

The Comet, recently seen at this place, was seen at St. Thomas on the 2d of the present month; it was so brilliant as to cause considerable alarm to the inhabitants. A shock of an earthquake was also felt at St. Thomas on the 5th inst., about half past 9 o'clock at night.— No material damage was done.—*Charleston Patriot.*

NOTICE.

Elder Murray Seaman, is instructed by the quorum of the twelve, to come to Nauvoo immediately.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, APRIL 15, 1843.

MILLERISM.

We do not make the following remarks with any intention of persecuting Mr. Miller, but for the sake of exposing error. We consider that Mr. Miller's folly will soon be made manifest unto all men, and the merited odium and reproach of propagating a false system will shortly be poured with sufficient virulence upon his head, without us interfering with him: but as he professes to be a wise man, and many are excited by his foolish dogmas, there can be no harm in honestly and impartially investigating the principles that he advocates.

The following lecture which he delivers as his, is an old tale notion that has been entertained by many of our ancient divines years ago, soon after, and during the French revolution, and we have often been surprised that men otherwise intelligent, should entertain notions so wild and visionary.

We extract the following from the "Midnight Cry," published in New York, November, 1842.

MR. MILLER'S LECTURE, ON FRIDAY AFTERNOON.

"Mr. Miller's last lecture in this city was on Friday P. M. His text was Rev. xi. 3, 'And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.'"

He took up his subject under four heads:

I. THE OBJECT and CHARACTER of a witness.

The OBJECT. It is to tell the truth on the subject on which he testifies. 'The truth, the whole truth, and nothing but the truth.' A witness must testify only to what he *knows*.

His CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* 'My two witnesses.' Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is a multitude in her individual capacity—one, in her united character. "She does not know the whole truth on each point relative to Christ. Nor do a succession of christian ministers. Beside, Christ declares,

John v: 34, 'I receive not testimony from man.'

The Old and New Testament are two. They are claimed by Christ as his witnesses, Matt. xxiv: 14. 'This gospel of the kingdom must be preached in all the world for a witness unto all nations.' The Old Testament, John, v: 37-39. 'The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape—so the witness is not oral.' 'Search the scriptures'—'they are they that testify of me.' These two witnesses do testify the truth, the whole truth, and nothing but the truth respecting Christ. They testify all that can be known of him until he comes again."

Without making any remarks on the nature and character of a witness, or dissenting with Mr. Miller, as to whose witnesses those are, that are thus spoken of; we will proceed to his third head, where he makes the inquiry, '*what are these witnesses?* some say the church,' &c. Now although these two witnesses will be Christ's witnesses, and will speak the truth when they do appear, we are very far from believing that they are what Mr. Miller represents them to be, for reasons which will hereafter be mentioned; but that there will be two men who will prophesy in Jerusalem. three years and a half; and that the things spoken of in relation to their prophesying, power, death, life, translation, &c., will be literally fulfilled without such great research and profound mystery; and that when it takes place, it will be understood by all connected with it. The Reverend Mr. Irving, of London; who stood at the head of a society that now bears his name—who created such excitement in Britain a few years ago, entertained the same notion that Mr. Miller does for several years, concerning the Old and New Testament being the two witnesses, for some time however before his death, he abandoned those opinions, and believed and propagated extensively throughout christendom, the opinions which Mr. Miller partially refers to, in regard to the church; but the difficulty which Mr. Miller combats was obviated by Mr. Irving, for he believed that the *spirit* and the *church*, were the two witnesses. That the society which he founded was the true church; that London was the especial place for these witnesses to prophesy in; but that clothed in power, they were to go forth to all nations for three years and a half, to prophesy, to make a speedy work; that at the end of this time the earthquake was to happen; Jesus was to come; the witnesses be caught up, and many other events take place. They had about sixty preachers going through the streets in London, proclaiming these and other things of a similar nature, but Christ did not come at the expiration of that period, and although it is many years since that event was spoken of, some of them have not yet finished their testimony, and

the church and spirit have not been caught up unto God and to his throne. We do not mention this as any argument against Mr. Miller's theory, but are perfectly willing it should stand upon its own merits. Mr. Irving's views being wrong, is no reason that Mr. Miller's is; but these were introduced to show that opinions had been formed which would meet those arguments of Mr. Miller's, pertaining to the church being one.

Mr. Miller introduces several quotations to show that it is not man, but the book that will prophesy; John v: 34; 'I receive not testimony from man.' Because Christ says to the unbelieving Jews, 'I receive not testimony from man! are we to say that God does not make use of man to testify of him; of his purposes, and designs, as these prophets will do! How did we get in possession of the Old and New Testament? The scriptures say that 'holy men of old spake as they were moved by the Holy Ghost!' The testimony did not come from man; it came from God, through man, the same as it will do when those prophets prophesy. But again, Matt. xxiv: 14; 'This gospel of the kingdom must be preached as a witness unto all nations.' We might here say something in relation to what the gospel is, and what it is not, but have not room. We will state, however, that it is a living principle, and not a dead letter. Our Savior told his disciples to go and preach the gospel, he did not tell them to go and preach the Old and New Testament. Who was to preach the gospel? The apostles. What were they? Our Savior says, 'YE are my witnesses, as also is the Holy Ghost, which bears witness of me.' Mr. M. says the witnesses were not oral. What sort of witnesses were the apostles? for they were witnesses.

Mr. M. says that the Old and New Testament testify all that can be known of him until he comes again. We think that when God restores to Israel 'their judges as at the first, and their councillors as at the beginning,' that something more will be known of God, and of his purposes. If their judges and councillors are like Moses, and if these two prophets prophesy, we certainly shall know more of God; and God says to Israel, in speaking of the future, 'I will reveal unto them the abundance of peace and truth.'

IV. 'The history of these witnesses.' 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretold his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy one thousand two hundred and sixty days, or years of that time, 'clothed in sackcloth.'

Sackcloth is the emblem of obscurity. Rev.

vi: 12. 'The sun became black as sackcloth of hair'—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpation of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome and set up the papal hierarchy. The scriptures were soon suppressed; the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language they did not understand. The Catholic church have prohibited the reading of scriptures by the people without the permission of the priests."

We need not to have this thus obscured, we should think that sackcloth meant sackcloth, and not 'partial obscuration.' Job says, 'I have sewed sackcloth upon my skin;' Mr. Miller would have it, 'I have sewed partial obscuration upon my skin;' and in Kings, 27th verse, 'and it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly;' it ought to read according to Mr. Miller's theory, 'he rent his clothes, and put partial obscuration upon his flesh, and fasted, and lay in partial obscuration, and went softly.' Numbers of other instances might be cited to show the folly of such interpretations.

3. 'These have power to shut heaven that it rain not in the days of their prophesy.' Rain is the emblem of Grace, or the outpouring of the spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates when the Bible began again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the scriptures restrained or hindered the work of God."

Power to shut heaven in the days of their prophesy—we have here as strange a distortion as can possibly be conceived of. How was it that Elijah stopped the heavens? spiritually or literally? We read that it did not rain, that the cattle died, and that the rivers were dried up, and that when he prayed again, the heavens gathered blackness, the rain descended, and the ground was saturated therewith. We suppose that Mr. Miller thinks although God has power to burn the earth instantaneously, that he has no power to give this power to these two prophets as he did to Elijah; or why make such strange contortions to suit his theory? He speaks of the suppression of the scriptures restraining, or hindering the work of God, whereas these witnesses are not to be suppressed un-

til they are killed; but to have power to shut the heavens, that it rain not in the days of their prophesy: men suppress the scriptures, these are not to be suppressed by men.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will." All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible.—They have the power to pronounce these judgements."

What if the plagues are in accordance with the scriptures; do the scriptures pronounce these judgements? Certainly not. Noah pronounced the judgement on the Antideluvians; the angel and Lot, that of Sodom and Gomorrah; our Savior, the destruction of Jerusalem, and Mr. Miller, (not the scriptures) the burning of the world in 1843 or 1844. Did the scriptures ever smite the earth with plagues; or turn the waters to blood? Folly! nonsense! They never did, nor they never will.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed." The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. "I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii: 18, 19."

When did fire ever proceed from the scriptures and kill any body? Fire descended from heaven in Elijah's day and killed many men; but we no where read of the scriptures doing it, and we are only surprised at the ignorance of men for teaching such stuff, and the gullibility of men for receiving it. Relative to the above quotation, we think that if any persons are likely to receive the fire or the plagues, Mr. Miller, and his authors will stand a good chance, for we scarcely know an instance of men making so many additions to that book, as the ones here referred to.

6. "When they have finished their testimony, (or as Mr. Faber renders it, when they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit, shall make war on them, and kill them."

"A 'beast,' in the symbolical language of Revelation, signifies a government. "The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an impostor, death an eter-

nal sleep, and, finally, that there is no God.—They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September 1793; and in 1797, in the month of March, (after just three and a half years) the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. "Thus, during the three days and a half, their dead bodies were not permitted to be put in their graves, although they lay dead in the streets of the great Roman city, which is spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also, our Lord was crucified," in the person of his members and disciples.—From thirty thousand to fifty thousand Heugunots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

"Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them."

"The resurrection of the witnesses and their exultation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and its spread over the earth. The great voice from heaven saying to them, "come up hither," is the universal demand of the moral world for the Bible. So that since 1793, it has been translated either in whole or in part, into more than 150 different languages, and spread in nearly all nations."

Unfortunately for Mr. Miller's theory, the dead bodies of these prophets were to lay in the streets of Jerusalem; and not in the streets of Lyons, in France; in the streets of that city which *spiritually* (when the Lord means us to spiritualize he tells us of it,) was called Sodom and Egypt, where also our Lord was crucified. The place is here already designated. Where was our Lord crucified? The answer is in Jerusalem. We might again ask, where will these prophets prophecy, be killed, and raised? The answer is in Jerusalem, and not in Lyons, nor in any other place, for it was where our Lord was crucified, that they were to prophecy. But to say that the scriptures were destroyed at that time is too far fetched even for a spiritualizer;

it is preposterous. Were the bibles destroyed in Italy, England, Scotland, Ireland, Germany, Poland, Switzerland, Russia, Norway, Sweden, Denmark, America, Prussia, Austria, Spain, Portugal, Turkey; if not how do we make it out that the bible was destroyed, that the witnesses even according to Mr. Miller's theory, were killed?

Again, did those nations rejoice over this ungodly step of the French in Lyons, and not suffer their dead bodies to be put in their graves. We will here quote the scripture a little more full than Mr. Miller has done, for we presume that with all his ingenuity he could not make this part fit with even his wildest and most slighty calculations. And their bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in their graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Rev. xi: 3, 9, 10, 11.

We again ask from this description, was it in France or in Jerusalem that these prophet were killed? and again state if we can find out where our Lord was crucified, we shall know the place.

Did the *people, and kindreds, and tongues, and nations* see their dead bodies laying in the streets of Lyons, and not suffer them to be buried?—or did the French burn the old and new testament and the other nations have nothing to do directly or indirectly in the affair? Did they that dwell on the earth rejoice and make merry, and send gifts one to another, when the bibles were burned, and christianity trampled under foot in France? or were the nations tormented with the old and new testaments.—And again, did the spirit of life from God enter into the bibles that were burned in Lyons, or did their ashes remain there? Did the bibles stand upon their feet. (Query, where were their feet?) Did they ascend up to heaven in a cloud? if they did we have not got the old and new testament, for we live on the earth. Again we ask did any of the above things take place in Lyons or in France? No! says every man of common sense. No! echoes the word of God and history. No! re-echoes all those nations above named. No! says France, these things did not take place in me.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city the Roman Empire.

Thus Rev. 17: 18. "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city fell," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10. "Were slain of men," or as in margin, *names of men seven thousand.*" To slay the names of men, is to abolish their titles and dignities. This was done in the French Revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the perfect nulling of all titles.

A tenth part of the city fell. Of what city? Mr. Miller has now taken us from France, and planted us in Rome; before he had it that Lyons, in France, was the place where the prophets (the old and new testaments) were killed, buried, and resurrected. Now we are told that Rome is the city; (for mark it was the city that the two witnesses prophesied in, that a tenth part of it fell,) and not content with Rome, he drags in the whole of the Roman Empire. Thus according to this, in the Roman Empire the prophets prophesied, were killed, and resurrected. Before we had it that it was infidelity that destroyed those things; now it must be laid at the doors of Catholicism.

We have now waded through this *great sermon* of the *great* Mr. Miller, and turn away from it with disgust, for such a bundle of balderdash, folly and nonsense, we never before witnessed. Some of Mr. Miller's followers have said that the Mormons were the beast spoken of by John; if, indeed, they are, they have not got so many eyes, ears, horns and hoofs, as he has manifested; and if we are to judge of beings by their intelligence, we must think, from the above, that his intellectual powers range far below that of the human species. Besides his standing in society compares so well with the description given by John in Rev. "and all the world wondered after the beast." Mr. Miller has published the following:

Why is it, if our arguments and premises are as vulnerable and fragile as they would seem to affect, that they do not, by the bible, and fair arguments, meet and refute us?

If it had not been for that, and their interference with us, perhaps we might have left them to their folly; for we are not afraid that these notions could in the least obtain among the Latter Day Saints.

We have read with deep interest the account of the journeying and labors of Elder P. P. PRATT, and perhaps we have felt more interest

ted on account of his being the first elder that ever sounded to us the words of eternal truth. We claim him as our father in the gospel, and when we contemplate his many labors, his perseverance in the cause of truth; the bold unwavering course that he has taken, and the great work that he has accomplished, we feel proud of our parentage. Great indeed are the labors that he has performed, and now that he has returned, (after his many labors and perils) to the land of Zion, and to the bosom of his friends, we bid him God speed, we hope that he may be enabled to enjoy himself in peace among the saints, and that the blessings of Israel's God may rest upon him and his family.

IMMERSION.—The Mormons had another baptismal ceremony at the Railway on Monday evening, when twenty-five new members were added to their fold. This sect is increasing very rapidly in this vicinity, under the zealous activity and enthusiastic preaching of their 'great gun,' Elder Adams.—*Boston Daily Bee.*

HISTORY OF JOSEPH SMITH.

Continued.

During the conference which continued three days, the utmost harmony prevailed, and all things were settled satisfactory to all present, and a desire was manifested by all the saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation.

Revelation to Parley P. Pratt and Ziba Peterson, given October, 1830.

And now concerning my servant Parley P. Pratt, behold I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jr. into the wilderness, among the Lamanites; and Ziba Peterson, also,

shall go with them, and I myself will go with them and be in their midst: and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them to their understanding; and they shall give heed unto these words and trifle not: and I will bless them: Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trumpet in the different villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumor, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connection with the Church of Christ.

From the Courier de la Martinique, of Feb. 14, 1843.

MORE PARTICULARS OF THE EARTH-QUAKE AT GAUDALOPE.

My pen trembles—my thoughts are confounded—I am thunderstruck!—I know not where to commence the recital of this overwhelming calamity. Eighth of February!—O day forever celebrated in the annals of humanity!—Day forever execrated!—Day that will live in the memory of man as one of those that witnessed the accomplishment of one of the most dreadful decrees of Providence!

It was on the 8th of February, at 35 minutes past 10 o'clock in the morning, that a violent and protracted shock of an earthquake was felt at St. Pierre. I cannot tell you the terror that seized on the inhabitants. When recovered from this fear, the thought immediately turned on the fate of Fort Royal. With what anxiety they were expecting the boat that would bring to us the news of the destruction of our capital.

At last, towards three in the afternoon, we were relieved. Fort Royal had been spared. The hand of God had abandoned this spot to all the heavier in other places. The danger over, life had returned its wonted course, except an involuntary terror which reigned every where.—The shock had been so long that they feared to see it renewed, and the sad remembrance of the 11th of January established but too much such fears. The next day, about two in the afternoon, a boat that had arrived almost unperceived, brought a letter, one single letter, from Besseterre, which announced that Point a Petre was no more!

I forbear to describe the awful impression of this terrible information. The catastrophe appeared so appalling, that they doubted it. Yet, the letter was there; every body could read the facts. We entertained the most lively fears for the fate of Point a Petre, when a schooner arrived this evening, confirming the total destruction of that city. Nothing official, however, had arrived as yet, and the captain, in consequence of orders received, gave no details; he knew nothing, had heard nothing. The boat had been sent on a speculation! Can you understand that a man in such a moment, in presence of such an event, could employ the faculties of his mind in the combinations of a commercial operation, whose success is based on the total destruction of a city! This is too awful; no word exists that can qualify such baseness.

Let the report be true or false, we did not wait for its confirmation to prepare the succors. By a spontaneous movement a subscription list is opened at the Exchange, and is in a moment covered with names, and M. Dulieu, mayor of the city, whose conduct deserves the greatest praise, can hardly receive all the donations that crowd on him from all sides. Immediately the place Bertin is crowded by the population; the whole city, old and young, rich and poor, every one brings his mite. A sublime and spontaneous feeling that a unanimous sentiment had brought forth! Generous devotion of a people that forgets its own misfortunes in order only to succor those whose misfortunes are greater still!

Yet it was a most beautiful spectacle to see in this multitude some noble hearts who, in this solemn moment, forgetting their own wretchedness, wished also to contribute to relieve a misery deeper than their own! If we wish to relate here all we have seen of sublime devotion, this article would not suffice. Find anything more touching than the gift of a poor black fellow who brings his 25 cent piece, and begs they should return him two cents to buy him some

flour; and of that poor negress who brings two bundles of sugar canes, for she has no money to give; and the old woman who offers two shifts to make lint, she says, for the wounded! Are you not moved in seeing such sights? What, compared with this modest offering, is the splendid gift of that man who brings handfuls of gold, which he does not need? Find in the whole world a population that will furnish the example of such generosity.

It was necessary, however, to provide for the most urgent wants of the unfortunates which the scourge had spread. Provisions are bought and given, boats are offered to carry them. The news had been known at three only, and at five a first convoy of four boats was setting sail for Point a Petre, loaded with provisions of all kinds, linen and medicine. A young doctor, as distinguished for his learning as his philanthropy, listening only to the voice of his heart, abandons his patients, his family, his friends, and embarks for Point a Petre, where he thinks his aid will be as useful as the provisions. Mr. Boulin, who has already received a baptism of fire, and whose arm bears the mark of a noble wound, goes also again to expose himself to the horrors of a city that breeds pestilence. He fears nothing—he starts instantly. A sublime self abnegation, whose reward is in its own satisfaction.

However, nothing appeared; our eyes continually turned to the Point of the Preacher, were anxious to pierce through the expanse of the horizon. Impatience was at its height. This silence presaged nothing good. The sea showed nothing afar off but the vast mirror of its dazzling azure. All was calm; our hearts alone were agitated with a sinister presentiment.—The whole of Friday passed in a frightful doubt. Nothing had been seen. The offerings still poured in. The same eagerness, the same generosity. Zeal redoubled as uneasiness increased! The government had received no official report. All had been active after the letter received at Basse Terre. At last, on Saturday morning, the telegraph reported the *Mouche*, the colors at half mast. No more doubt. * * * The disaster must have been tremendous!—The whole population rushed to the Place Bertin. They were numbering the strokes of the canoes that were returning from the vessel.—The people, on disembarking, were surrounded and almost suffocated in relating the details. The catastrophe was awful. The city of Point a Petre was nothing more than a heap of ruins! and to increase the calamity, the fire, as if jealous to see the work of destruction accomplished without its intervention, was raging among the crumbling houses, the stones that smashed

the wounded. The Point is nothing now but a cemetery, whence exhale groans issuing from under the rubbish. Every thing is overturned—all are destroyed, annihilated.

(To be continued.)

Extract from the minutes of a conference held in the city of New York, October 19th, 1842.

The conference was organized by electing elder Moses Martin, chairman, and L. R. Foster, clerk; and after prayer by elder Wandell, reports from the different branches were heard.

The branch in New York was represented by elder Foster. The whole number of persons who have been admitted into this branch, both by baptism and by certificate from other branches, is three hundred and forty-seven.—Many of these have removed, so that the number at present residing in the city is about one hundred and sixty. There are five high priests, nine elders, two priests, and two teachers.—Eighteen have been added since the conference in May last.

The branch at Hempstead, Long Island, represented by elder Samuel J. Raymond, consists of forty-one members, including one elder, one priest, and one teacher, nearly all in good standing.

The branch at Norwalk, Connecticut, represented by elder Wandell, consists of forty-one members, including two elders, and two priests, all in good standing. Nineteen have been added since last conference by baptism, and two by letter. Eight have removed to Nauvoo, two to other places, and one has been expelled.

The branch at Paterson, New Jersey, represented by priest E. R. Young, numbers ten, including one priest, one teacher, and one deacon.

The branch at Lodi Print Works, New Jersey, represented by elder Windley, consists of eight members; one elder, one priest, and one teacher.

The branch at Seatauket, Long Island, represented by elder R. P. Wilson, numbers thirty-one members, including one elder, two priests, one teacher, and one deacon. Eight have been baptized since last conference.

The branch at New Rochelle, New York, represented by elder Wolf, numbers twenty-six, including one high priest, three elders, two priests, one teacher, and one deacon. Five have been baptized since last conference.

The branch at Wacake, New Jersey, represented by elder McClain, numbers eighteen, including two elders, and one priest.

The branch at Newark, New Jersey, also represented by elder McClain, consists of six members, including one elder and one priest.

The branch at Mead's Basin, New Jersey, represented by elder John Leach, numbers ten, including one priest, two teachers, and one deacon.

Elder E. Ward Pell, stated that he, with others, had been preaching in New Haven, Connecticut, where there were twelve unorganized.

Elder Quartus S. Sparks, stated that in the counties of Warren, Sussex, and Morris, New Jersey, where he has been laboring lately, there were about twenty members unorganized.

Elder Jesse C. Bracey stated that he had lately baptized one man at the village of Fordham, and there were two members at West Farms, New York.

Elder Martin, the chairman, said that at Windham, Green county, New York, there were eight or ten members, and one elder. He had preached there some time last summer, and on his return to this city had been sent to Hudson, by elder Richards, one of the Twelve.

Priest George Clare, stated that in Hudson, there were eight members, including two priests, all in good standing.

A letter from Jacob Boice, of Utica, stated the number there, to be thirty-one, including two priests, two teachers and one deacon.

Almost all the members in the above branches were said to be in good standing, and the work advancing in each place.

Elder Martin preferred the following charges against Elder Stephen W. Crandall, of Hudson, viz: "with slandering elders of the church in good standing, and with finding fault with the heads of the church, and with offering to give up his license." Whereupon, after discussion, it was, with one or two dissenting votes,

Resolved, That the hand of christian fellowship be withdrawn from Elder Stephen W. Crandall, until he makes satisfaction, and that the clerk be directed to furnish him with a copy of the minutes in relation to this matter.

In the evening, Elder Charles Thomson of Batavia, delivered a discourse from the 21st verse of the prophecy of Obadiah, "And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."

Much instruction was given, and the conference continued in session until a late hour.—The conference assembled at an early hour next morning, and after the discussion of various matters the following resolutions were passed:

Resolved, That all the elders in this region of country, who are not within the jurisdiction of the Philadelphia, Boston, or Utica conferences,

and that their names be enrolled, and they be instructed to make report of their doings to this, the New York conference.

Resolved, That in the judgment of this conference, the publication of a paper called the 'Mormon Expositor,' published at Baltimore, by elder Samuel C. Brown, is detrimental to the cause of the church of Christ, and that the clerk be instructed to transmit to the quorum of the Twelve, at Nauvoo, stating our disapprobation with the reason, and a file of the paper.

Resolved, That the clerk of this conference be authorized to call a special conference at any time previous to the next regular session, upon the requisition of six elders in good standing.

Resolved, That any elder belonging to this conference, intending to remove beyond the jurisdiction of this conference, shall give notice of his intention to the clerk.

Resolved, That a petition be sent to the quorum of the Twelve, requesting them to send elder Martin to labor in this region as soon after his return to Nauvoo as may be convenient.

Resolved, That our next conference be held in this city on the third Tuesday of May next, at 10 o'clock, A. M.

The following persons signified their readiness to go out into the world to preach the gospel, viz: Elder John Leach, J. C. Braley, C. W. Wandell, Quartus S. Sparks, Edward M'Clain, and E. Ward Pell. Priests Albert Merrill and Francis Hewitt.

Ebenezar R. Young was ordained an elder to preside over the church at Patterson, he being recommended by the church, and Joseph Bouton of Norwalk, Connecticut, was ordained a priest.

The names of the members of the conference are as follows:

High Priests—L. R. Foster, Addison Everett, John M. Bernhisel, Richard Bodge and William Acker.

Quorum of Seventy—Moses Martin and Charles Thompson.

Elders—James Canney, Joseph Beebee, Edward M'Clain, J. C. Braley, A. E. Wright, John Leach, C. W. Wandell, Quartus S. Sparks, E. Ward Pell, John Wolf, Robert Windley, R. P. Wilson, Samuel J. Raymond, Stephen F. Qua, George F. Leech, and J. B. Weydell.

Priests—Albert Merrill, Francis Hewett, E. R. Young, James Wheat, Robert Moncur, Geo. Glass, Geo. Clare, and W. Ross.

Teachers—S. H. Wadsworth, George Norvell, and Michael Bostwick.

Deacon—Alexander S. Rosland—all the foregoing were present.

The following are considered as being within the jurisdiction of this conference, but were

not present, viz: Curtis E. Bolton, John Kip, Charles Polin, Richard Polin, John W. Latson, N. T. James, Peter Snyder, J. G. Divine, Edward Dougherty, Selah Lane, George Dexter, Berchart Smith, Aaron Blake, E. R. Swackhamer, John M. Baker, Jacob W. Jenks, Enoch P. Rollins, George J. Adams, David Rogers, Carl W. Bredou, Alexander Clough, Elijah Fuller, Francis Benedict, Joshua Benedict, Stephen W. Crandall.

The utmost unanimity of feeling pervaded the conference the whole time, and much instruction was gained upon many points from the remarks made by the chairman and others; and a strong desire was manifested by all the members, to do what they could to help forward the cause in which they are engaged.

It was clearly evident that there was a growing desire in all parts of the country, where elders had been, to hear the everlasting gospel, as proclaimed by the Latter Day Saints, and that doors would be opened in many places where it has heretofore been difficult to obtain a hearing, and on the whole, there was much to encourage elders to persevere.

After passing a vote of thanks to the chairman, and to brother and sister M'Clain, for the use of the room, the conference adjourned, to meet again according to the resolution; on the third Tuesday of May next, at 10 o'clock, A. M.

MOSES MARTIN, Chrmn.

L. R. FOSTER, Clk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Augusta, Iowa Territory, April 1st and 2d, A. D. 1843.

Continued.

Conference met agreeable to adjournment.

Prayer by the president; elder John Killien then addressed the meeting, showing the importance of teaching the late revelations, in preference to the old, they being given directly to us. He was followed by the president, who gave some instructions to the elders, relative to their duty in teaching the late revelations, showing clearly, that the old scriptures only served as a testimony to prove the new; and by so doing, they might expect to enjoy more of the spirit of God. The congregation being large, the president informed them that at 2 o'clock, there would be a discourse delivered, showing them clearly, the ancient manner instituted in the church to save the children of men, and as God never changes, it is the same now as it was anciently.

Adjourned till 2 o'clock, P. M.

Met pursuant to adjournment. Prayer by elder F. B. Jacaway, who delivered a discourse

on the order of the kingdom, from Matt. 6, 33; showing clearly how God anciently initiated subjects into his church, which drew forth remarks from several others, by way of testimony.

The president then made some remarks on the folly of sign seeking, and said he had redeemed his pledge, and set forth the order of the gospel before them, and presumed that they were all convinced that it was true.

After finishing his discourse, twelve persons came forward and united with the branch, and several persons requested baptism, but the weather being bad, and the candidates not prepared, it was deferred till the next Sabbath, by their request.

There was then presented for ordination, seven elders, two priests one teacher, and one deacon; who were unanimously received, and ordained; among the elders one was a Lamanite

of the Delaware tribe. Elder James Brown called the attention of the conference to the subject of building the Nauvoo House, and said the attention of the brethren had hitherto been too much engaged in building the Temple to the neglect of the Nauvoo House, which was of equal importance with the Temple, both being given by revelation, after which the branch voted unanimously, that they would use their utmost endeavors to forward the Nauvoo House, as well as the Temple.

The conference then voted unanimously, that they would uphold the First Presidency, and follow their councils.

Resolved, That the minutes of this conference be published in the Times and Seasons.
Adjourned *sine die*.

JOHN SMITH, Prest.

JOHN M. NEELY, Clk.

POETRY.

My Epitaph,

BY MISS ELIZA R. SNOW.

'Tis not the tribute of a sigh
From sorrow's bleeding bosom drawn;
Nor tears that flow from pity's eye,
To weep for me when I am gone;

No costly balm, no rich perfume,
No vain sepulchral rite I claim:
No mournful knell, no marble tomb,
Nor sculptur'd stone to tell my name.

It is a holier title I crave
Than time-proof, monumental piers,
Than roses planted on my grave,
Or willows drip'd in dewy tears.

The garlands of hypocrisy
May be equip'd with many a gem;
I prize the heart's sincerity
Before a princely diadem.

In friendship's memory let me live,
I know no earthly wish beside;
I ask no more; yet, oh, forgive
This impulse of instinctive pride.

The silent pulse of memory,
That beats to the amatter'd tone
Of tenderness, is more to me
Than the insignia of a stone:

For friendship holds a secret cord,
That with the fibres of my heart,
Entwines so deep, so close, 'tis hard
For death's dissecting hand to part!

I feel the low responses roll,
Like the far echo of the night,
And whisper, softly through my soul,
"I would not be forgotten quite."

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

“Truth will prevail.”

Vol. IV. No. 12.]

CITY OF NAUVOO, ILL. MAY 1, 1843.

[Whole No. 72

HISTORY OF JOSEPH SMITH

Continued.

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A. D. 1743, and died May 26th A. D. 1810, in the 62d year of his age. William Rigdon was the son of Thomas Baker, and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon, was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey, was born March 16th, 1759, and died October 3d, 1839, and was the eldest daughter of Bryant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, Elder Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word *Rig-Jan*, which signifies a *dance*, which language was spoken by the Normans, and that his ancestors came over to England with William the Conqueror. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage; to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State; where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The eldest, sons, were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of Elder Rigdon, suffice it to say, that he continued at home with his parents, following the occupation of a farmer until he was seventeen years of age, when his father

died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society which in that country was called Regular Baptists. The Church he united with, was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a license to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumbull county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of same year. While there, he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumbull county, Ohio.— After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastoral charge of said Church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumbull county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that Church with considerable success. At the time he commenced his labors in that Church, and for some time before, the Church was in a very low state and much confusion existed in consequence of the conduct of their former pastor.— However, soon after Elder Rigdon commenced his labors, there was a pleasing change effected, for by his incessant labors and his peculiar style of preaching, the Church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable Churches in that city.— He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed, with the idea that the doctrines maintained by that society were not altogether in accordance with the

scriptures. This thing continued to agitate his mind, more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently, if he was to disavow the doctrine of the Church with whom he was then associated, he knew of no other way of obtaining a livelihood except by mental labor, and at that time had a wife and three children to support.

From the *Courier de la Martinique*, of Feb. 14, 1843.
**MORE PARTICULARS OF THE EARTH-
 QUAKE AT GAULAUPE.**

(Continued.)

There was in Saint Pierre but one cry of desolation. Terror and consternation were depicted on all faces. All those who had an acquaintance, a friend, a relation, in the unhappy city, inquired after him. Such a one? Dead! Such a one? Dead! Such a one wounded, and such a one wounded also. Oh, God! oh, God! what great crimes had there been committed by this unfortunate city to be so cruelly visited!—When Jerusalem sold our Divine Lord and shed his blood, your anger did not fall so heavily upon that devoted city. The voice of your Prophet had announced her last hour, and she could not save herself from her impending fate. Your vengeance, though slow, was tremendous. You had charged men with the execution of your unalterable justice, and the city who had disavowed her God, and had caused the blood of the just man to flow, could redeem herself by her submission; but here, oh God! neither submission nor repentance could save her; her hour was marked on the clock of eternity, and her doom must be accomplished.

Immediately zeal redoubles; persons run from door to door to ask for clothing; the daily labors are abandoned; the chest of the rich, the trunks of the poor, are emptied; and each one hurries to give all the linen he can spare. This is not all; in every house you may see the women and the children occupied in preparing lint. The exchange soon presents the same spectacle. Every where activity and labor prevails. They fear to lose time. They would say that for each moment lost it is a wounded man that utters his last groan,

However, the *Mouche* had only confirmed the news; the principal details were wanted. Her mission called her to Fort Royal. But some vessels arrived to-day from those places of desolation have told us all! We know but too much!! Our pen refuses to trace the picture of that destruction of a city, in which not a house is standing, not one! * * * and which the fire

continues to consume. The few wooden houses which the scourge had spared are a prey to the flames, which have made as many or more victims than the earthquake itself. Unfortunately people, who found themselves buried under the ruins, not being able to extricate themselves from the vast heaps of rubbish, reached by the fire, saw every chance of rescue vanished. The young girls, old men, women, half bruised between blocks of walls, demanded succors which were impossible; for the fire, advancing like a raging sea, rapidly engulfed them. The violence of the elements frightened those whose courage and devotedness prompted them to brave all to snatch these unfortunates from their horrible death.

Saturday evening the city was still but a burning furnace!!! Finally, to terminate their sad recitals, here is a letter written upon the ruins of Point a Petre, to Mr. Bassin, a merchant of our city. It says more than we can express, all possible narrations.

"I have received your letter. Thanks for this remembrance. I am well. All ruined or lost; all! all!!! This evening we employ the artillery to finish throwing down the walls in order to save the laborers from their probable crumbling.—Since last night we can no longer take the dead bodies away. There are too many.

Yours,

BERTHELET.

February 11th, 1843.

P. S. Writes to my wife."

Three things alone are peering over this vast necropolis. The front of the crumbling church is there standing, with the face of its clock still uninjured, the hands of which point out thirty-five minutes past ten, the hour in which was accomplished the ruin of a city, the annihilation of a whole population. The hour of eternity had struck, and in a shorter time than had been necessary perhaps for the hammer to rise and fall, the work of destruction was accomplished. The silence of death had succeeded the tumultuous noise of life. The poor and the rich, the free and the slave, were lying in the same shroud of stone, and the reddish glare of the fire was lighting the funeral pyre of that annihilated people. As a pendant to this sad spectacle, upon a part of a wall of a house half fallen, a picture was preserved, as by a miracle a picture of the ruins of Babylon. A singular coincidence—the traditions of the past, with the reality of the present; the picture of human devastation, in presence of the divine destruction. And farther along, looking on this scene of desolation, the portrait of the king alone, preserved by a strange fatality, seemed to promise protection and succor to those who

have had the good fortune to escape the disaster. Yes, sire! you will come to the aid of that population without an asylum—rich yesterday, and to-day ruined, without bread, without clothing. Sire, God has preserved your image here, as he has preserved your days elsewhere, so that you may send succor to a whole people, as you have brought a remedy to the evils of our country; for God, in his terrible justice, has wished to leave to you the noble mission to relieve so great a misfortune, and your picture, preserved in the midst of this frightful catastrophe, was there to warn the unfortunates that they had not lost their all—that they still had a father.

Here I stop. It is still under the deep impression of all those dreadful recitals of calcined bodies, drawn from under the ruins, still smoking, three days after the event; of unfortunate people whose voices are begging for succor that no human power could bring to them, that I write these lines. Pressed to give these details, I do not know how my pen runs. Here is no pretensions to the elegance of style; there are still so many things to be said. Must we speak of the admirable conduct of Mr. Barmont, in the midst of this population, without an asylum, and dying with starvation; must we show you some wretch sucking a piece of sugar cane to allay his thirst! Shall I retrace the picture of that deputation of Point a Petre, coming to meet that of St. Pierre, the Mayor covered with a sailor's jacket, and in the middle of all this, the Governor in tears, trying to impart to every body a resignation which he himself probably had not; so much he felt the enormity of the evil, and the impossibility of repairing so great a disaster. I shall say nothing either of Rear-Admiral De Moges, whose destiny seems to be to carry help to great misfortunes. A singular casualty! This same man, who, four years ago, was present at the destruction of the capital of the island of which he was the governor, annihilated by an earthquake, is called on to-day to bring help to another city, overthrown likewise by the same scourge! I cannot describe such scenes. These are only the principal facts that I give you here. Time presses. Another may write a longer article. L. B.

PROCLAMATION OF THE GOVERNOR OF MARTINIQUE.

Citizens of Martinique,—

The earthquake of the 8th of February has laid Point a Petre in ruins, and such as remain of her unfortunate inhabitants, are without bread and without shelter. We thank Providence that we are permitted to send them help in this awful calamity. On the receipt of the

news of this distressing event, the inhabitants of Port Royal and other villages, repaired to the spot with food and clothing. The nights of the 9th and 10th were passed in loading the steam frigate Gomer with provisions and other necessaries belonging to the government, and she was immediately dispatched in aid of the distressed. A subscription is now opened for the sufferers, and all receipts will be placed in the hands of M. Liot, Treasurer.

DU VALDAILLY,
Governor of Martinique,

(Correspondent of the Richmond Palladium.)

Eight miles below this place, on the other side of the river, is Nauvoo, the city of the Prophet. It is beautifully situated, on a point formed by a broad and sweeping bend of the river. The ground rises in successive benches of several feet in height, each bench extending back some distance, forming a level piece of table land to the next bench. On the last and highest bench, which is level with the surrounding country, stands the Temple, which is to be a magnificent building. The basement only is raised. The town site is six miles long and two or three wide, being a circular strip following the curve of the river. Nothing can be more beautiful than the situation of the *city of saints*. It contains at least 10,000 inhabitants, and as motley a crowd as you can imagine.

There is but little of the prophet or saint in Joe's exterior. He is a large, powerfully built man, and I believe is reckoned to be a social, good natured, good hearted, clever fellow, with a nerve of iron, an eye of fire, a heart of stone, and a head full of all sorts of things. Let him alone and he is your friend, but it is dangerous to trifle with him. Much has been said about the Mormons, but after all they are like other men, and their prophet is a man like unto us all. There is nothing in their belief that is incredible, except it be the inspiration of their prophet, and that I must be permitted to doubt. The greatest difference between them and the Methodists is, that they have more of the *spirit* than the followers of Wesley. When a Methodist would shout, a Mormon would prophesy, when the former would cry "glory," the latter would speak in unknown tongues. When one would pray over a sick brother, the other would lay on his hands and heal him—if he could. [When the Methodist faith fails him respecting some parts of the Bible, and he has recourse to the spiritualizing system to get along, the Mormon swallows all down, just as it stands, like the whale swallowed Jonah, hat and shoes; the former worships a God without body, parts or passions, while the latter worships the same be

ing that Moses speaks of seeing his back parts, beholding his face, and being *angry* with the wicked every day. The Mormon is always prepared to give you some reason for every thing connected with his religion, whilst the other worships he knows not what.] You have doubtless heard of the thievish propensities of the Mormons. They are not such great rascals as they are represented. Much stealing is done on their credit, of which they are not guilty. They have been charged in this world with much of which there will be no record against them in the next. My sheet is drawing to a close, and I must pull in my horns. I could discourse of many matters to you had I room. You have heard of the late treaty, by which a new purchase has been made of the Indians;—that is all the rage here now, and all the world is bound for the "New Purchase." Thousands, I verily believe, are ready to start for that untried region, as soon as the gates are opened which will be on the 12th of May next. The river has been frozen over solid for more than three months, so that teams have crossed on it constantly. We have had good sleighing most of that time. We have cold dry winters here, but no changes from wet to dry.

Yours, &c. D.

To the Editor of the Boston Weekly Bee:
MORMONISM.

SIR—The progress of Mormonism or the doctrine of the Latter Day Saints in Boston; the closing of Elder Adam's official labors in the east; preparations making for his immediate departure for the west; the great Mormon tea party at Boylston Hall, that came off in high glee; and your liberality in giving to the readers of your 'busy Bee' the latest news on every subject;—has induced me to give you a short sketch of the closing up of the labors of this great apostle of Mormonism in Boston. On Thursday evening, March 23d, agreeable to appointment, he addressed an immensely large concourse of people, on the character and mission of Joseph Smith, the prophet. In speaking of him, he bears a positive and direct testimony to the divinity of his mission. He does this without hesitation; just as if he meant what he said, and said what he meant. He does not say he hopes Joseph Smith is a true prophet, but says he is positive that such is the fact.—On Sabbath, March 26th, during the day, he introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fulness of the gospel, who is to take his place in Boston for the present. He also spoke of Elder Orson Hyde, one of the twelve apostles, that would probably visit them this spring—and

according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. As usual, the Boylston Hall was a perfect *jam* during the day and evening. On Tuesday evening, he gave his farewell lecture. That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter Day Saints.—But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There was present on that occasion over 500 people: 350 sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye—plainly indicating that they deeply regretted that Elder Adams was about to leave them. During his remarks, he spoke very beautifully of 'the marriage supper of the Lamb,' that was to wind up this last dispensation—cause creation to cease to groan—and usher in the long looked for period, when universal religion, liberty and toleration shall be proclaimed from 'mountain top to mountain top, and every man in every place, shall meet a brother and a friend.' It seems strange to many that Elder Adams should be called away at this time, as his very name is a tower of strength to the Mormon cause in the east. Thousands are looking for the day when he shall return; petitions are getting up here and elsewhere for his return. This is as it should be, and we sincerely hope that the authorities of the Church at the west, will see it their duty to send him to us again as soon as possible. He left with the prayers and blessings of the saints and friends, and I have no hesitation in saying, that thousands will hail with joy the day of his return.

Yours truly, (not a Mormon, but) one of the many friends to that much abused people.

D. W. R.

Boston, April 1, 1843.

SPECIAL CONFERENCE.

Thursday Morning, April 6, 1843.

11 o'clock, A. M.

A Special Conference of the Church of Jesus Christ of Latter Day Saints, was convened on the platform of the Temple. There were present, Hyrum Smith, Patriarch; Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, and W. Richards, of the Quorum of the Twelve; and a very large assembly of the elders and saints.

Elder Brigham Young announced that President Joseph Smith was detained on business,

but would be present soon. He called upon the choir to sing an Hymn. Elder Amasa Lyman opened by prayer, and another Hymn was sung. Elder Orson Pratt then read the 3d chapter of the 2d epistle of Peter, and spoke upon the subject of the resurrection. At ten minutes before 12 o'clock President Joseph Smith, Elder Sidney Rigdon, and Elder Orson Hyde arrived.

At 12 o'clock Elder Pratt gave way for the business of the Conference.

President Joseph Smith commenced by saying, We all ought to be thankful for the privilege we enjoy this day, of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads,—and it truly makes the countenances of this great multitude to look cheerily, and gladdens the hearts of all present.

He next stated the object of the meeting, which was,

First, to ascertain the standing of the first presidency, which he should do by presenting himself before the conference for trial.

Second, to take into consideration the expediency of sending out the Twelve, or some of them, or somebody else, amongst the branches of the church, to obtain stock to build the Nauvoo House, for the time has come to build it.

Third, the elders will have the privilege of appeals from the different conferences, to this, if any such cases exist. These, said the president, are the principle items of business which I have at present to lay before you. This is not a general, but an annual conference.

It is necessary that this conference give importance to the Nauvoo House. A prejudice exists against building the Nauvoo House, in favor of the Lord's House, and the conference are required to give stress to the building of the Nauvoo House. This is the most important matter for the time being, for there is no place in this city, where men of wealth, and character, and influence, from abroad, can go to repose themselves, and it is necessary we should have such a place. The church must build it or abide the result of not fulfilling the commandment.

President Joseph then asked the conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual, to preside over the whole church; or would they have another? If, said he, I have done any thing that ought to injure my character, reputation, or standing; or have dishonored our religion by any means in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. *I do not know that I have done any thing*

of the kind; but if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly, and tell of it; and if not, ever after hold your peace.

Motion was made and seconded that President Joseph Smith continue president of the whole church. After a few minutes silence, the motion was put by President Young, when one vast sea of hands was presented, and the motion was carried *unanimously*.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

The first presidency being disposed of, President Joseph said he did not know any thing against the Twelve if he did he would present them for trial. It is not right that all the burden of the Nauvoo House, should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for the Nauvoo House. There has been too great a solicitude, in individuals, for the building of the temple, to the exclusion of the Nauvoo House. The agents have had too great latitude to practice fraud, by receiving donations and never making report. The church has suffered loss, and I am opposed to that system of collecting funds when any elder may receive moneys.

I am opposed to any man's handling the public funds of the church who is not duly authorized.

I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business; and I want the conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them.

It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duty—they have always gone where they were sent, and have labored with their hands for their support, when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve, solid, putting them under bonds; and let this conference institute an order to this end, and that the *travelling expenses of the agents shall not be borne out of the funds collected for building these houses*, and let no man pay money or stock into the hands of the Twelve, except he transmits

an account of the same immediately to the Trustee in Trust; and let no man but the Twelve have authority to act as agent for the temple and Nauvoo House.

I would suggest the propriety of your saying that no money should ever be sent by any man except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for *any elder* to receive moneys for the Temple when he is travelling, but this system of things opens a wide field for every kind of imposition, as any man can assume the name of a Mormon elder, and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received. I will mention one case. He is a good man; his name is Russell, from Akron, New York. His brother had been east on business for him, and there received twenty or twenty-five dollars, as a donation to the Temple, which he put in Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the church; but Russell thought his brother had paid out too much of his money, and he would keep the church's money to make good his own. I called to see Russell about the money, and he treated me very politely, but did not give me to understand he ever meant to pay it. He said he did not know at the time, that there was any church money in the bag; that he had paid it out, and he had none now.

[The brother who brought the money from the east, stated to the conference, that he did not think it was because his brother was short of funds, that he kept it, for he had money enough. He had told him that he should not be out of funds again; that his brother had twenty dollars of the church funds, and some dried fruit for the president.]

President Joseph resumed I give this as a sample of a thousand instances. We cannot give an account to satisfy the people, on the church books, unless something is done. I propose that you send your moneys for the Temple by the Twelve, some one, or all; or some agent of your own choosing, and if you send by others, and the money is lost, 'tis lost to yourselves; I cannot be responsible for it.— Every thing that falls into my hands shall be appropriated to the very thing it was designed for.

Next, it is wrong for the church to make a bridge of my nose, in appropriating church funds. The incorporation required of me securities, which were lodged in the proper hands

as the law directs; and I am responsible for all that comes into my hands.

Next, the Temple Committee are bound to me in the sum of \$2000, with good securities. If they appropriate any property where they ought not, they are liable to me for it; and the church are running to them, with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, I, nor my clerk, know nothing of it.

So long as you consider me worthy to hold this office, it is your duty to attend to the legal forms belonging to the business; and if not, put some other one in my place. My desire is that the conference minutes may go forth in such form, as those abroad may learn the order of doing business; and that the Twelve be appointed to this special mission, of collecting funds for the Nauvoo House; so that all may know how to send their funds safe, or bring them themselves, and deliver them to the Trustee in Trust, or my clerk, who can always be found in my office. Who are the Temple Committee that they should receive the funds? They are nobody.

When I went to the White House, at Washington, and presented letters of introduction, from Thomas Carlin, Governor of Illinois, to Martin Van Buren, he looked at it very insignificantly and said, 'Governor Carlin! Governor Carlin!! who's Governor Carlin? Governor Carlin's nobody.' I erred in spirit, I confess my mistake; and I here make my apology to all the world, and let it be recorded on earth and in heaven, that I am clear of the sin of being angry with Martin Van Buren for saying that "*Governor Carlin's nobody.*" I have been sorry for it ever since. All property ought to go through the hands of the Trustee in Trust.

There have been complaints against the Temple Committee for appropriating church funds more freely for the benefit of their own children, than to others, who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed a committee to collect funds to build the Nauvoo House, and receive moneys for the Temple, with this proviso:

That the Twelve give bonds for the safe delivery of all funds, coming into their hands, belonging to the Nauvoo House and Temple, to the Trustee in Trust, and that the payor, also, make immediate report to the Trustee in Trust, of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith, to the conference, be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts, for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket, for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business; and more safe for the parties concerned; and he wished this speculation to stop, and would do all in his power to put it down: To which the Twelve responded, *amen*. Elder Young asked if any one knew any thing against any one of the Twelve, any dishonesty; if they did, he wanted it exposed; he said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, &c.

President Joseph said, I will answer Brother Brigham. The Twelve need not spend all their time abroad, they can spend the time belonging to the Temple, for to collect funds; and the remainder of the time they may labor for their support; and they may call on the public to supply their wants. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox, is a good old Quaker song, but we will make the ox tread out the corn first and then feed him. I am bold to declare that I have never taken the first farthing of church funds for my own use, till I have first consulted the proper authorities. When there was no quorum of the Twelve or high priests for me to consult, I have asked the Temple Committee, who had no particular business with it, but I did it for the sake of peace. [Elder Cutler said it was so.] Let the conference stop all agents from collecting funds, except the Twelve.— When a man is sent to preach the first principles of the gospel, he should preach *that and let the rest alone*.

The choir sung a hymn, and elder O. Hyde prayed, and Twelve minutes before 2 o'clock P. M., conference adjourned for one hour.

3 o'clock, P. M.

Patriarch, Hyrum Smith, commenced by saying that he had some communications to make to the conference, on stealing, and he would do it while waiting for Joseph; and referred to the article in the last number of the 'Wasp.' Said he, I have had an interview with a man who formerly belonged to the church, and he revealed to me that there is a band of men, and some who pretend to be strong in the faith of the doctrine of the Latter Day Saints, but they are hypocrites, and some who do not belong to the church, who are bound together by secret oaths, and obligations and penalties, to keep the

secret; and they hold that it is right to steal from any one who does not belong to the church provided they consecrate two-thirds of it to the building of the Temple. They are also making bogus money.

This man says he has become convinced of the error of his ways, and has come away from them to escape their fury. I wish to warn you all not to be duped by such men, for they are the Gadianters of the last days.

He then read from the Wasp as re-published from the Times and Seasons, his own affidavit, and the proceedings of the authorities of the church generally, dated Nov. 26, 1841. The man who told me said, "this secret band refer to the bible, book of Doctrine and Covenants, and book of Mormon to substantiate their doctrine:" but no such doctrines are taught there.

They say it has been taught from this stand, that they are the little foxes that spoil the vines, and the first Presidency are the big foxes: and the big foxes wanted the little foxes to get out of the city and spread abroad, so that the big foxes might have a chance; which everybody knows is false: all these things are used to decoy the foolish and unwary.

I will mention two names, David Holman and James Dunn, they were living in my house I went to them and asked them if they were stealing for a livelihood? Holman confessed that he had stolen from the world, not from the brethren. I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore if I would forgive him he would never do so again. Soon after he went to Montrose, where he was found stealing salt, as is currently reported; he then stole a skiff and came across the river, stole a barrel of flour that had just been landed from a steamer, rowed down the river to Keokuk and sold the flour for \$2 00, saying he had picked it up in the river, and was likely a little damaged, got his pay, and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you to-day, the man that steal's shall not long after be brought to the Penitentiary. They will soon be brought to condign punishment. I demand in the presence of God that you will exert your wit and your power to bring such characters to justice, if you do not the curse of God will rest upon you, such things would ruin any people. Should I catch a latter day saint stealing, he is the last man to whom I would shew mercy.

President Joseph Smith said, I think it best to continue this subject. I want the elders to make honorable proclamation abroad concerning what the feelings of the first presidency is, for stealing has never been tolerated by them. I

despise a thief above ground. He would betray me if he could get the opportunity. I would know that he would be a detriment to my cause, and if I were the biggest rogue in the world, he would steal my horse when I wanted to run away.

It has been said that some were afraid to disclose what they know of these secret combinations, consequently I issued a proclamation which you may read in the *Wasp*, No. 48, which the president read

PROCLAMTION,

To the Citizens of Nauvoo.

Whereas it appears by the re-publication of the foregoing proceedings and delaration, that I have not altered my views on the subject of stealing: And whereas it is reported that there now exists a band of desperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station, up and down the Mississippi and other routes: And whereas it is reported that the fear of the execution of the pains and penalties of their secret oaths, on their persons, prevents some of the members of said secret association, (who have, through falsehood and deceit, been drawn into their snares,) from divulging the same to the legally Constituted authorities of the land:

Know ye, therefore, That I, Joseph Smith, Mayor of the city of Nauvoo, will grant and ensure protection against all personal mob violence, to each and every citizen of this city, who will freely and voluntarily come before me, and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessory thereto in any manner; and I would respectfully solicit the co-operation of all ministers of Justice, in this and the neighboring states, to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A. D. 1843.

JOSEPH SMITH,

Mayor of said City.

If any man is afraid to disclose what he knows about this gang of thieves let him come to me, and tell me the truth, and I will protect him from violence. *Thieving must be stopped.*

Opportunity was then offered to the elders to bring forward their appeals from other conferences, but no case was presented.

President Joseph continued his remarks and said; it is necessary that I make a proclamation, concerning Keokuk; and also in relation to the economy of the church on that side of the river.

It has been supposed that I made a great bargain with a certain great man at Keokuk. He came to my house about the 1st of August 1842, a stranger, and put on a long face, and said he was "a stranger in the place, and he was in distress; and having understood that I was very benevolent, he had come to me for help. He said that he was about to loose \$1400 at Sheriff's sale for \$300 cash. I have money in St. Louis, which I expect in two or three days; but the sale takes place to-morrow, and I want to hire money for two or three days." I thought of this subject over night. I did not like the looks of the man, but thought I, he is a stranger. I have been a stranger in a strange land, and whenever I have asked for assistance I have obtained it. It may be he is an honest man, and if I turn him away I shall be guilty of the sin of ingratitude, and I had better loose \$200 in good faith, than be guilty of ingratitude. So I let him have the money and he gave me his note payable on demand, saying "whenever you call on me you shall have the money."

When I was taken with Carlin's writ, I asked him for the money. "You ought to have it," said he, "but I have not got my money from St. Louis, I shall have it in a few days." He then stated, "I have a curious plan in my mind which I think may be profitable both for you and me. It is this, "I will give you a quit claim deed of all the land you bought of Galland; which is 20,000 acres: you paid Galland the notes, and ought to have them; they are in my hands as his agent, and I will give them up." I also propose deeding to you one half of my right to all my land in the Iowa Territory; and all I ask in return, is for you to give your influence to help to build up Keokuk."

I replied I have not asked for your property, and do not want it. I would not give a snap of my finger for it; but I will receive the papers, and if I find things as you say I will use my influence to build up Keokuk; but I will give you nothing for the land, and I want the \$200 which is due me. He made out the deeds and gave them to me, and I got them recorded. He also gave up the most of the notes. I then said to Uncle John, if you will go there, with the brethren, I will give you the property; but he would not accept it.

This man called for some more favors, and I let him have some cloth, &c. to the amount of six or seven hundred dollars. I have offered this land to many if they would go and settle there; but nobody will go. He began soon after to say to the brethren what obligations I was under to him. I wrote him a letter on the subject, but I have since found he is swindling,

and there is no prospect of getting any thing from him.

He is owing me about \$1100, and I thought it my duty to publish his rascality, that the elders might do the same in that Territory, and prevent the brethren from being imposed upon.—He has got a writing to this effect, that if he owned as much as he pretended, and would do as he said, I would give my influence to build up Keokuk, and on other terms.

His name is J. G. Remick, he took this plan to swindle me out of money, cloth, boards, &c. I want all the congregation to know it. I was not going to use any influence to have the brethren to go to be swindled. My advice is, if they choose, that they come away from Keokuk and not go there more; it is not a good location.

I am not so much a christian as many suppose I am, when a man undertakes to ride me for a horse, I feel disposed to kick up and throw him off, and ride him. David did so, and so did Joshua. My only weapon is my tongue. I would not buy property in the Iowa Territory: I considered it stooping to accept it as a gift.

(To be continued.)

NOTICE.

Elder Joseph Mecham is requested to return home, as the wants of his family require his immediate assistance. Elder Appleton Harmon to continue his labors in the vineyard.

Nauvoo, May 8, 1843.

The hand of fellowship is withdrawn from elder Wm. Hewit, by the quorum of the seventies, until he make satisfaction before said quorum.

JOSIAH BUTTERFIELD, pres't.

A. P. ROCKWOOD, clerk.

Nauvoo, March 26, 1843.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MAY 1, 1843.

ANCIENT RECORDS.

Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited, and laid his project before. The literati looked upon his expedition as wild and visionary, they suspected very

much the integrity of his pretensions, and looked upon him—to say the least—as a fool, for entertaining such wild and visionary views. The Royal courts, aided by geographers, thought it was impossible that another continent should, or could exist; and they were assisted in their views by the learned clergy, who, to put the matter beyond all doubt, stated that it was contrary to Scripture; that the apostles preached to all the world, and that as they did not come to America, it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail, and actually came to America; it was no dream, no fiction; but a solid reality; and however unphilosophical, and infidel the notion might be, men had to believe it; and it was soon found out, that it would agree both with religion and philosophy.

So when the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world; but when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside, as being untenable. We were then told that the inhabitants of this continent were, and always had been, a rude barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence and learning; when they were told of the wealth, architecture and splendor of ancient Mexico; when recent developments proved beyond a doubt, that there was ancient ruins in Central America, which, in point of magnificence, beauty, strength and architectural design, would vie with any of the most splendid ruins on the Asiatic continent; when they could trace the fine delineations of the sculptor's chisel, on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent and scientific race had inhabited this continent; but still it was improbable, nay, almost impossible—notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently; particularly among this people. The following letter and certificate, will, perhaps have a tendency to convince the sceptical, that such things have been used, and that even the obnoxious Book of Mormon, may be true; and as the people in Columbus' day were obliged to believe that there was such a place as America; so will the people in this day be obliged to believe, however reluctantly, that there may have

been such plates as those from which the Book of Mormon was translated.

Mr. Smith has had those plates, what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a fac simile of the plates and characters in this number. We are informed however, that he purposes returning with them for translation; if so, we may be able yet to furnish our readers with it.

It will be seen by the annexed statement of the Quincy Whig, that there are more dreamers and money diggers, than Joseph Smith, in the world, and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that, "if Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living." We think that he has done that already, in translating and publishing the Book of Mormon, and would advise the gentleman and all interested, to read for themselves, and understand. We have no doubt however, but Mr. Smith will be able to translate them.

To the EDITOR of the TIMES & SEASONS.

On the 16th of April last a respectable merchant by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of 10 feet and came to rock; about that time the rain began to fall, and he abandoned the work. On the 23d he and quite a number of the citizens with myself, repaired to the mound, and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the cephalon a bundle was found that consisted of six plates of brass, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps, the ring and clasps appeared to be of iron very much oxidated, the plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates: accordingly I took them to my house, washed them with soap and water, and a woolen cloth; but finding them not yet cleansed I treated them with dilute sulphuric acid which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read. Wishing that the world might

know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent, paper for we all feel anxious to know the true meaning of the plates, and publishing, the facts might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am most respectfully a citizen of Kinderhook,
W. P. HARRIS, M. D.

The following certificate was forwarded for publication, at the same time.

We the citizens of Kinderhook, whose names are annexed do certify and declare that on the 23d April, 1843, while excavating a large mound, in this vicinity, Mr. R. Wiley took from said mound, *six brass plates* of a bell shape, covered with ancient characters. Said plates were very much oxidated—the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp for the purpose of taking them to Nauvoo.

ROBT WILEY, W. P. HARRIS,
G. W. F. WARD, W. LONGNECKER,
FAYETTE GRUBB, IRA S. CURTIS,
GEO. DECKENSON, W. FUGATE,
J. R. SHARP.

(From the Quincy Whig.)

SINGULAR DISCOVERY—MATERIAL FOR ANOTHER MORMON BOOK.

A Mr. J. ROBERTS, from Pike county, called upon us last Monday, with a written description of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession, that in a certain mound in the vicinity, there was treasures concealed.—Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion, to satisfy his mind by digging into the mound. For fear of being laughed at, if he made others acquainted with his design, he went by himself, and labored diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborous, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound, and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about 11 feet, they came to a bed of limestone, that had apparently been subjected to the action of fire, they

removed the stone, which were small and easy to handle, to the depth of two feet more, when they found *SIX BRASS PLATES*, secured and fastened together by two iron wires, but which were so decayed, that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates—four inches in length, one inch and three quarters wide at the top, and two inches and three quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each; on one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet—for instance, the capital B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle; from this head proceeds marks or rays, resembling those which usually surround the head of Christ, in the pictorial representations of his person. There is also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates, has on it the figure of a large head by itself, with two  pointing directly to it.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics, may be found to unravel the mystery. Some pretend to say, that Smith the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found, who it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

In the place where these plates were deposited, were also found human bones in the last stage of decomposition; also some braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited there; this was also in the last stage of decay. There were but few bones found in the mound; and it is believed, that it was but the burial place of a small number, perhaps of a person, or a family of distinction, in ages long gone by, and that these plates contain the history of the times, or of a people, that existed far—far beyond the memory of the present race. But we will not conjecture any thing about this wonderful discovery, as it is one which the plates alone can reveal.

On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground. Showing the great antiquity of the mounds, and of course, all that is buried within them. These mounds like others, that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.

The plates above alluded to, were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent, than any man now living.

TO THE PRESIDENCY, AND LADIES OF THE FEMALE RELIEF SOCIETY OF NAUVOO.

Beloved sisters and friends—As I shall necessarily be absent from your pleasant society, for a season, my husband not having succeeded in business in Nauvoo as he anticipated, I could not take my leave without soliciting your kind wishes and prayers for the time being, that we find it necessary to locate ourselves elsewhere, until a more favorable door is opened, for our residence with the church.

I wish also to acknowledge my grateful sense, of the much kindness, and good feelings, which has been manifested toward me, during my visit amongst you; and in return you have my sincere prayers, that the best of heaven's blessings may rest upon you: and may the cause of *humanity, benevolence, and mercy*, flourish in your midst, under the benign auspices of an approving heaven, and the smiles of the Holy one of Israel. And may the heart of the widow, the fatherless, the poor, and the destitute, for whose benefit the society was organized, be made to rejoice through the means of your benevolent exertions. And feel assured, that while this is made the grand rallying point, for the active energies of your minds, no power, however desirous it may be to vilify, and call in question your good name, will be able to tarnish the lustre of your good deeds, or pluck from your standard, the laurels which will be woven by the hand of gratitude as a shining trophy to your name, to all eternity.

With respect and affection, I am yours in the bands of the gospel,

SARAH M. CLEVELAND.

Correspondence.

To the EDITOR of the TIMES & SEASONS.
DEAR SIR:—I am requested by Sister Burn-

ham to inform you, that her husband, Elder James Burnham, is dead; and as you are acquainted with his history, she desires you would notice his death in your paper. I have this moment returned from a visit to see her, and found that deep affliction is her present lot. She gave me a letter from Brother Phineas Richards, (I think he is a brother to Dr. Richards of Nauvoo) which states, that Elder Burnham after leaving Illinois, visited his mother in the east part of the State of New York; thence travelling east, he visited some branches of the church, and built up now ones in Massachusetts, where his labors were very abundant which brought on indisposition that terminated in a quick consumption. He died after being confined six weeks and five days, without a struggle or a groan, at Richmond Massachusetts, 22nd of last March, in the 46th year of his age. The next day, he was removed to West Stockbridge in the same state, where he was interred. The letter goes on to state, that Brother Burnham had his right mind to the moment of his death, excepting a short time, about four days before, he was a little wandering; in which time, he clearly manifested what was foremost in his mind, for he was constantly preaching, and praying, or in some kind of devotion. He was perfectly resigned, during his illness, and longed for the time, (as he knew it must shortly be) when he should be present with the Lord.

Yours, BENJAMIN ANDREWS.

Macedonia, April, 23d 1843.

The above painful intelligence will be read with sorrow by a large circle of the deceased's friends. We have been personally acquainted with Brother Burnham upwards of three years. He went over to England about three years ago, and started from thence on a mission to Wales, where he was very successful in bringing many to the knowledge of the glorious principles of eternal truth. About twelve months ago he returned to this land rejoicing, bringing many of "his sheaves with him." We were not aware until we received this letter that after having been gone from his friends and home so long, that he had again forsook the bosom of his friends, entered the field, and performed so great a work as we are here informed of. We know that he shrunk not from toil, but hardly expected that he would have renewed his labors so soon; his form however could not sustain so great labor, and he has sunk under the burthen; he has died in the cause of God; and dying proclaimed the truth of the gospel, which he preached while living. He has left a faithful wife, and several amiable children to mourn his loss with whom

we deeply sympathise. In this afflictive dispensation we must submit to the wise behest of Jehovah, and in taking leave of him until the resurrection morn, as a tribute of respect we must say, he slumbers with the dead: "peace be to his ashes."—En.

March 27th, 1843.

TO THE EDITOR OF THE TIMES AND SEASONS.

Beloved Brother Taylor:—I write to inform you that we held a conference at Johnson's Creek, Hartland, Niagara county, New York yesterday, the 26th inst., at the house of Brother Brown, according to previous notice.

After the conference convened, Elder A Montgomery arose and stated the object of the meeting. On motion, Elder Montgomery was chosen to preside over the meeting, and John Bell chosen clerk.

Conference was opened by singing and prayer, by Elder Montgomery, and the fifteenth chapter of John was read by the president.

After proper instructions had been given by the president, relative to the different ordinances, viz: confirmation, ordination, the sacrament of the Lord's supper, the blessing of children, the gathering, &c.; the president proceeded to confirm five members, which had previously been baptized.

Motioned by A. Montgomery, and seconded by Brother Brecken, that Brother Bell, Brother Stars, and Brother Brown, be ordained elders.

Motioned by A. Montgomery, and seconded by Brother Bell, that Brother Brecken be ordained priest.

Elder Montgomery then proceeded to ordain the above named persons.

Motioned by Elder Montgomery and seconded by Brother Bell, that this branch of the Church be called the 'Johnson Creek Branch,' of the Church of Jesus Christ of Latter Day Saints.

On a motion made by Elder Montgomery and seconded by Brother Bell, it was

Resolved, That minutes and proceedings of this conference be sent to Nauvoo, with a request that it be published in the Times and Seasons.

It gives me joy and pleasure to be able to inform you through the medium of this sheet, that there is a great door open in this section of country. The majority of the people are very anxious to hear. Most part of the time that Elder Montgomery has been laboring here, he has spoken every night, to crowded audiences, and we believe that a great work will be done in this place. We earnestly solicit travelling elders to visit us.

A. MONTGOMERY, Prest.

J. W. BELL, Clk.

CONFERENCE.

VENICE, Butler county, Ohio, }
 January 18th, 1843. }

Conference convened agreeable to previous appointment at the school-house, and proceeded to appoint brother Geo. Mory president, and Willard Snow clerk. Opened by singing and prayer by the president.

Elder Lamoreaux represented the Newtrenton branch, as numbering 25 in good standing. Invitations for preaching on all sides, as well as at Lawrenceburg Miami town, and the prospect flattering in other places.

Brother Mory represented the present prospect as good in the region where he had been laboring for a few weeks in opening a field of labor in the regions north.

Elder Mautindale represented the branch at Washington, Wayne county, called the Greenfork branch, in good standing, consisting of 15 members—doors open for preaching in the north.

Elder Pettegrew gave an account of his and W. Snow's labors, which had been principally confined to Fayette county, when the Alquina branch was organized, as also Franklin county, in the region of the Newtrenton branch, and Derbon county, among his old neighbors and friends. In all these places there were doors open for preaching.

Elder Lumoreaux then requested a letter of recommendation from the conference to the church at Nauvoo, as he was under the necessity of returning home. Voted that as he is in good standing and fellowship, that his request be granted.

Voted also that we suggest the propriety of sending three or four efficient elders to this region to take the place of those who are under necessity of returning home in the spring.

Moved that we adjourn this conference to Newtrenton, until the first day of April next.

GEO. MORY, Pres't.

WILLARD SNOW, Clerk.

(From the Millennial Star.)

THE INFLUENCE OF THE PRINCIPLES OF TRUTH.

In the third number of the second volume of the STAR, we find the following extract taken from the *Baptist Register* (an American paper) in reference to the influence of the principles taught by the Church of Christ in the last days:—"We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome."—We also extract from Mr. Alexander Campbell's

recommendation of "Mormonism Unveiled," published by E. D. Howe, the following:—"The waters of Lethe, in their fabled powers of stupefaction, were not half so efficient as the infatuations of Mormonism, for once the delusion is tasted, there is little or no hope."

We like the opposers of the principles of truth to make such acknowledgments, illustrating the sentiment conveyed by Tertullian of old, when he said, "who ever looked well into our holy religion that did not embrace it?" So will it be, for who can approach the contemplation of the principles of eternal truth, calmly and rationally, without being interested? who can investigate the scheme of salvation—the manifestation of the benevolence of Deity, without being entranced with divine goodness?

What, then, are the principles which are so influential, even according to the testimony of our enemies? We go forth amongst the multitude, who instead of being one "harmonious whole" through the influence of religion, are torn asunder and distracted by the multitude of conflicting opinions that obtain amongst them. We bear testimony that angels have again ministered unto the sons of men, that the curtain which hides from our view the eternal world has been withdrawn, and that mortals have held converse with the resurrected dead, in order to learn the will of God, and to enable them to become instruments in his hands for the accomplishment of his great purposes in terminating the present condition of men, and bringing to pass the millennial reign of his glorified and exalted Son.

And through what instrumentality do we profess that this great work has begun? We answer through the coming forth of a record of a branch of the house of Israel, of the seed of Joseph, upon the western continent, in answer to the prayer of faith in the righteous dead, and in fulfilment of the prophecies of the ancient fathers, in reference to the house of Joseph being the instrument in the hands of God, in bringing to pass his great purposes, and pushing the nations together from the ends of the earth.

The Book comes forth through the instrumentality of one ordained to stand as a prophet unto the people of the Lord, and inspired to translate its contents and usher them forth to the world. But what is its reception? It is handled and glanced at by the learned and the wise of this generation, for a glance is generally sufficient to satisfy such with regard to its contents, and is cast aside and condemned as a puerile and absurd production—as bearing the stamp of imposture, because it violates the grammatical rules of the English language, and is not sent forth garnished and adorned with learned tropes

and rounded periods, like the divinity of the schools, which is so well calculated to charm a people most faithfully described as having itching ears.

But where does the absurdity lie? Surely not in supposing that if the Lord gave revelation through the mouth of one brought up to agricultural pursuits, and as our enemies testify, "not much given to study," it would be given in the language of the individual, such as he was in the habit of using to communicate his ideas, and certainly not in the diction of the schools. But a ridiculous notion is frequently expressed, that the dictates of the spirit, through whatsoever channel they may flow, must necessarily be correctly constructed and perfectly grammatical. We grant at once, that if the Lord had chosen for his instrument the learned and the wise, we might expect what they gave forth as the teachings of the spirit, to be sufficiently correct to please the most fastidious.—But, certainly, we should have felt ourselves justified in being sceptical as to the truth of the Book of Mormon, had we found it written in the style of modern divinity, knowing at the same time, that the individual who sent it forth had not had the advantage requisite to give a polished education. But we perceive by the word of God, that our beloved brother, Joseph Smith, is not the only agent who has been employed as a servant of the Lord from amongst (comparative speaking) the uneducated class. In the 4th chapter of Acts and the 13th verse, we read thus: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." We ask, by what did they perceive that the apostles were unlearned and ignorant? Was it by their speaking the Hebrew language in its purity and perfection? We trow not; for had the apostles been speaking a purely grammatical language, where could the evidence have been that they were unlearned? But the truth is this, and we repeat what we have before said, every instrument which the Lord employs will be at any rate gifted with simplicity and sincerity, and whatever the Lord shall be pleased to give unto his people, by them shall be given naturally and without hypocrisy.

But what are these strange and influential principles which have come forth with the Book of Mormon? Truly, our enemies have for once borne testimony to what is true, when they have written as before quoted on the influence of these things. Yes; we have often looked around us with admiration and wonder to see the effect of the teachings of the Lord: we have beheld

the aged tottering on the brink of the grave as it were awakened by the principles of truth to the liveliness and vivacity of youth, their hearts overflowing with gratitude like Simeon of old—when his eyes had seen the Lord's Christ; and again, we have seen youth humbling itself to the requirements of truth, and exercising a power of faith in the unsophisticated spring of life, that has given unto them the wisdom of years, and enabled many of them to arise and gather with the people, and the youngest and most feeble, perhaps, of the family, have become the pioneers of their tribe. In many cases we have seen, as it were, natural and constitutional fear annihilated by obedience to the principles of truth, and the reception of that spirit which is imparted to them that from the heart obey.

Let us, then, now briefly state what the principles are which the enemies of truth, as well as the servants of the Lord acknowledge to be so powerful. We say at once, that the doctrine of the Church of Christ opens to man, in the first place, a fountain for sin and uncleanness, proposes to him means by which he may be forgiven, and not forgiven only, but restored into the favor of God, to become an heir of God and a joint heir with Jesus Christ; yes, even as it is written,—"he came unto his own but his own received him not, but as many as received him, to them gave he power to become the sons of God, even to those who believe in his name." And again, as Paul writes in the 2nd Thessalonians, 2nd chapter and 14th verse, "whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." And is this the portion of them that receive the testimony of Jesus, and endure to the end? Is it, indeed, true that redeemed man is destined for so high a glory? Let us examine this subject a little. We find in the prayer of the Saviour this declaration, "and the glory which thou gavest me, I have given them, that they may be one, even as we are one."

And again, 'from the declarations of the Savior to his servant John in his apocalyptic vision, we learn that to him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule with a rod of iron; as the vessels of the potter shall they be broken to shivers; even as I received of my Father, and I will give unto him the morning star.' Again, to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and sat down with my Father on his throne.' And, 'he that overcometh shall inherit all things, and I will be his God, and he shall be my son.' And these are the glories of the redeemed, and this is the distinction to which he that is faithful

shall be exalted. Shall we wonder, then, at the influence of the principles of truth? can we any longer be surprised at the fortitude with which the ancient saints endured tribulation and braved death in its most terrific forms? or can we be surprised that the influence of the same glorious principles should produce the same effect in the present age of the world?—No wonder, then, as Mr. Campbell says, 'if the delusion be once tasted, there is little or no hope.' Here is the secret spring of action in those who have entered into covenant with God; here is the hope that elevates the saints above the things that surround them; here is the source of their energy which enables them to calmly bear the finger of scorn—the contempt of one devoted friendship—the loss of friends, of kindred, of natural affection, and to press onward in the service of God, with an eye single to his glory, and a heart prepared to serve him with all diligence in the rolling onward of the gospel of the kingdom as a witness unto all nations that the end may come. Yes the people of God are looking forward to the recompense of reward; their minds are expanding, and their hearts are enlarging through the glorious truths that are opened unto them by the revelations of the Spirit. What, then, is the faith and the obedience necessary to give us claim to these high honors, to these glorious distinctions? We answer they are the same to-day as yesterday—the same at this hour in the Island of Britain, as they were on the day of Pentecost; even faith in the Lord Jesus Christ as the anointed of the Father, the Messiah, the Savior of the world; and baptism in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost, by which witness they shall know of a surety what is truth, and realize to a certainty whether the doctrines they have embraced be of God or not. And if it was necessary on the day of Pentecost to recognize him whom the Father had sent, it is necessary now; and if there was a power in his name on that memorable day to cancel the sins of the transgressor, it has the same power to-day as then, and is as necessary to be invoked upon us as upon them. And was the promise faithful in that day, that they should receive the gift of the Holy Ghost, it is faithful still, it is needed still; and, let the heart of every Saint respond with gratitude, it is realized still; and it has been our inestimable privilege to prove for ourselves the God of truth, and to know by a happy experience that his promises fail not.

Then, let the Saints rejoice to hear such exclamations as the foregoing with regard to the principles of truth, when we see our enemies acknowledging that, in connexion with the

work of the Lord, 'there is an invisible spirit by which the learned and the unlearned are strangely overcome.' It was said in our hearing the other day, that there was nothing in the work of the Lord to attract a superior mind. Be it allowed for a moment, and what is the reason? Did the world by wisdom ever find out God, or will they ever do so? We answer, no. The purposes of the Almighty were ever ordained so as to bring to nought the wisdom of the wise, and to cause the understanding of the prudent to be hid; and shall the great work of the latter days be conducted on a system at variance with all his former proceedings? nay, verily, he will not give his glory to another.

But what is the reason that multitudes of the wise and the learned turn away with scorn from the work of the Lord, as almost beneath their contempt; we say at once it is because the plan of salvation is so God-like; and by being so simple, recognizing all men as involved in one like calamity, as equally helpless and undone, and as requiring alike the same means to deliver them from the consequences of sin, and introduce them to the favor of God. The human mind finds itself much more flattered by laboring among the mists and the clouds of human wisdom; it is then conscious of its strength and energy, and rejoices in its own might; but the gospel which he that runs may read, is by far too simple and is comprehended by the honest hearted without calling forth the energy which the human mind is so proud of exercising.—But though we allow that there is not that in the gospel which attracts the self-opinionated and the proud, yet it is not true that superior minds do not become subject to the principles of truth; but rather is the quotation at the head of this article more correct, when it is said that it is accompanied by an invisible spirit by which the learned and the unlearned are strangely overcome. Yes, my hearers, the servants of the Lord are sent forth to preach the 'gospel of the kingdom,' the gathering together in the dispensation of the fullness of times of a people and a nation to meet the Lord at his coming, that his will may be done on the earth even as it is in heaven. Let us, then, rejoice and be glad, knowing that we are called by a holy calling, and that we have not followed a cunningly devised fable, but the truth as it is in Jesus; and let us be desirous to live by every word that proceedeth out of the mouth of God. With such sublime prospects before us, we can allow the world to cry delusion, and can take the scoffs and the sneers of it with patience, looking upon the recompense of reward, and heasting unto the coming of the Lord Jesus Christ, when he shall be revealed from heaven, taking vengeance on them that know not God and obey not the gospel of his Son.

May the Lord preserve the saints in righteousness and in all faithfulness until that day; and when called to pass through the deep waters of tribulation, may they be sustained by his spirit, that they may come forth purified, having their garments washed and made white in the blood of the Lamb.

POETRY.

For the Times and Seasons.

RESPONSE TO "MY EPITAPH," BY MISS ELIZA R. SNOW.

BY OMER.

"I feel the low responses roll,
Like the far echo of the night,
And whisper, softly through my soul,
"I would not be forgotten quite."

* * * *

Forgotten!—No; thy pen for thee
Hath carv'd a name destined to be
A monument, in future years;
And tho' no stone thy signet bears,
Or tells thy name; 'twill matter not—
Thy fame will never be forgot.
More lasting than a sculptur'd tomb
Of "cold grey stone," or swelling dome,
Will be the name thy pen hath wou
For thee, to bloom when thou art gone.
Thy poudrous pile of learned lore
On us its flood of beauties pour;
It lifts the darken'd drapery
Of years, with musty panoply,
From off our minds; and brightly, then,
All gladness springs to life again.
The woes and sorrows of the saints—
Begirt around with men's constraints—
Are often chronicled by thee,
With promptness and fidelity.
Oh, then thy loss will be deplor'd—

Thy talents ne'er will be restor'd!
That loss to us will leave a blank;
The flood from which thy genius drank,
Will ever move unruffled on,
In brightness sparkling 'neath the sun
And, Oh, when others vainly think
To near the limpid water's brink,
And quaff its wave, with skill, like thee,
'Twill stop its course—'twill backward flee,—
Or if they dip in it the QUILL,
'Twill shrink its tide into a rill.
Thy friends need but to speak thy name
To tell the stranger of thy fame;
And at the sound will leap to life,
Mid worldly din, with business rife—
Like spectres from a fun'ral pile,
Or pilgrims from a long exile—
Thy sentiments of purity,
Found in thy matchless poetry.
Those friends with whom thou daily art
Thy deeds are written on each heart,
Within whose faithful, silent urn,
Deep gratitude, for thee, shall burn
When thou art gone, far from our shore,
To be distress'd, on earth, no more.
Unnumber'd voices now unite:—
Thou shalt not be "forgotten quite!"

THE THREE WITNESSES.

The glorious plan which God has given,
To bring a ruined world to heaven,
Was framed in Christ by the new birth,
Was seal'd in heaven, was seal'd on earth.

As in the heavens they all agree,
The record's given there by Three,
On earth three witnesses are given,
To lead the sons of earth to heaven.

Jehovah, God the Father, 'sone;
Another, God's eternal Son;
The Spirit does with them agree—
The witnesses in heaven are three.

Nor are we, in the second birth,
Left without witnesses on earth,
To grope, as in eternal night,
About the way to endless light.

Buried beneath the liquid grave,
To know the Spirit's power to save,
And feel the virtue of his blood,
Are witnesses ordained of God.

In heaven they all agree in one,
The Father, Spirit, and the Son.
On earth these witnesses agree,
The water, blood, and Spirit, three.

One great connecting link is given
Between the sons of earth and heaven,
The Spirit seals us here on earth,
In heaven records our second birth.

If we, on earth, possess those three,
Mysterious saving unity,
The Book of Life will record bear,
Our names are surely written there. T.

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CITY OF NAUVOO, ILL. MAY 15, 1843.

[Whole No. 73

HISTORY OF JOSEPH SMITH

Continued.

On the one hand was wealth, popularity and honor, on the other, appeared nothing but poverty and hard labor. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church,) yet, his mind rose superior to all these considerations.—Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his Heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after laboring among that people two years and six months, he made known his determination, to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian Church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the “Christian Baptist.” After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connex-

ion sprung up a new church in the world, known by the name of “Campbellites,” they call themselves “Disciples.” The reason why they were called Campbellites, was, in consequence of Mr. Campbell’s publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than Elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family, besides his own industry, he was necessitated to find other employment in order to provide for his maintenance, and for this purpose he engaged in the humble capacity of a journeyman tanner, in that city, and followed his new employment, without murmuring, for two years—during which time he both saw and experienced, that, by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous—while at the same time it cannot but cause feelings of a peculiar nature, in those who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect his mind, so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience sake, and in the fear of the Lord.

After laboring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker, and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no

creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his, and Mr. Campbell's investigations, viz: Repentance and baptism, for the remission of sins.

He continued to labor in that vicinity one year, and during that time, his former success attended his labors. Large numbers invariably attended his meetings. While he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement pervaded throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiassed by bigotry and prejudice had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenious. Those by whom he was opposed, well knew that an honorable and public investigation, would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavored, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of Peter, on the day of Pentecost, exhorting his hearers in the mean time, to throw away their creeds of faith—to take the Bible as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures holds out to them.

Correspondence.

To the EDITOR of the TIMES & SEASONS.

SIR:—Through the medium of your paper, I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully, because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth, than be led astray by the vain pretensions of the self-wise. The error I speak of, is the definition of the word "MORMON." It has been stated that this word was derived from the Greek word *mormo*. This

is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 523d page, of the fourth edition, it reads: "And now behold we have written this record according to our knowledge in the characters, which are called among us the *Reformed Egyptian*, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew: but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, behold ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "none other people knoweth our language," therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, "the world by wisdom know not God," so the world by speculation are destitute of revelation; and as God in his superior wisdom, has always given his saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophesy, which is the testimony of Jesus, I may safely say that the word Mormon stands independent of the learning and wisdom of this generation.— Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good*; for the Savior says according to the gospel of John, "I am the *good* shepherd;" and it will not be beyond the common use of terms, to say that *good* is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *to*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word *MORMON*; which means, literally, *more good*.

Yours,

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS.

Peradventure a short sketch of our travels and labors will be interesting to the readers of your paper, if you think so, they are at your disposal. Agreeable to counsel, we started on a mission the 12th day of September last, and travelled directly to Gilead Branch, county, Michigan; where we made a stand, and lifted

our voices in the cause of truth, to those who were willing to hear. But few came out at first, being cautioned by their priests, to beware of us, as we were impostors, &c. But we confined ourselves to a small section of country of about thirty miles, travelling back and forth, improving every opportunity where we thought we could bring the engines of truth to bear, until mountains of prejudice began to fall, and the people began to come out and investigate the subject for themselves, and we had as many calls for preaching as we could attend to. A few presented themselves for baptism, others acknowledged we preached the truth, and it we would work a miracle they would believe it was of God. We baptised fourteen, organized a branch and ordained two elders, and left the work in a very prosperous condition, and returned home the 20th day of February.

Yours in the bonds of the new and everlasting covenant.

RUFUS FISHER.
THOS. R. KING.

To the EDITOR of the TIMES & SEASONS.
CITY OF NAUVOO. May 19th, 1843.

Dear Sir:—With feelings of high consideration and due respect, do I this evening take my pen in hand to address a letter to you, containing a short sketch of my travels in one year past. One year since, I visited a settlement of Norwegians, in La Salle county, Illinois; where, after laboring some time among them, I succeeded in baptising five, and ordained one elder, when I left them for about one month; and then returned and organized the branch, and called it the La Salle branch of the Church of Jesus Christ of Latter Day Saints; and ordained Brother Goodman Hougus, Elder, a man of a strong mind, and well skilled in the scriptures; he can preach in Norway, Sweden, and Denmark, having an understanding of their languages. From thence I returned to Nauvoo, where I found the whole country deluged with falsehood, from the pen of J. C. Bennet, and I immediately returned to La Salle, but the people there, looked upon him as a wicked designing man; his lies continued but a short time, when eternal disgrace fell upon his own head. I soon returned to Nauvoo, and in a few days I was appointed by the special conference, in August, to travel through Illinois, to correct the misstatements of Bennet, in which journey I travelled through eighteen different counties. I was generally successful in convincing the people that Bennet maliciously slandered the innocent. I baptized six in Perry county, Illinois; and returned home in December. In January I left again, and went into St. Clair county, where I was joined by a worthy

brother, by the name of Henry B. Jacobs, who baptized twelve, and I baptized a German after he left. I preached in Chester, Sparta and Beville; from thence, I returned home, and again visited Ottawa, La Salle county; spent two weeks, and baptized seven. I found the church there, in good spirits, and in the enjoyment of the spiritual gifts. The La Salle branch now numbers fifty-eight, in good standing. Elder Oley Hayer, was chosen to preside over them, who is well worthy the office. Elder Goodman Hougus, and Brother J. R. Anderson, visited the Norwegian settlement, in Lee county, Iowa, in January last; spent three weeks; baptized ten, ordained one priest, and left them and went home to La Salle county. From thence Brothers Hougus and Hayer visited a large body from Norway, in Wisconsin territory, and have laid the foundation of a great work, to all appearance. There is now fifty-seven members of the Church of Jesus Christ of Latter Day Saints from Norway, and the time is not far distant, when the saying of Micah, 4: ii, will be fulfilled.

In haste I subscribe myself your fellow laborer, in the new and everlasting covenant.
GEO. P. DYKES.

To the EDITOR of the TIMES & SEASONS.

DEAR SIR:—As time softly passes along, without respect to place or person, depriving the monarch of his diadem, and liberating the slave from his chains; events occur which bring to our mind joys departed, but the remembrance is still dear, and thus we have pleasure in the thought of past joys. It is now three years since I requested the ordinance of baptism at your hands, in a far distant land, the land of my early days, the land that I was then calculating to live and die in, for I had then no idea of crossing the Atlantic, and from that time I consider a new era was formed in my life; for previous to that, it seems as though I had no knowledge of anything, but just as though it had been a dream, and every thing unnatural. Not that there were no men of parts, but a sort of lunacy seemed to be engendered with the brain. Though perhaps the vapor might be thicker in the atmosphere I was breathing, than that of many of my neighbors, being a member of the Methodist society from my early youth, but it seems to me that it was a sort of Egyptian darkness that could be felt. After being baptised it appeared as though the thick fog had passed away, and I could use my reason and I did so, and declare that some of my old friends appeared—not like trees walking, but—like sleep-walkers, and it would try the patience of a saint to have any thing to say to them. I would not attempt to describe the malady, for

all those who have been afflicted with it, understand, and those who are its victims fancy themselves the most free. Oh! Sir, that is the most awful of all calamities, and ought to be evaded like hell itself; for the man who is laboring under its influence has not got as much rationality as Balaam's charger. An ancient poet endeavors to explain it, and says,

"All men are mad, in spite of all *finesse*,
Madness differs but in more or less."

Indeed, Sir, I think there is no way of shaking off the complaint but by being *buried*, for the whole frame is affected. That it is a species of lunacy, none can doubt, for I would ask if any man of a sane mind could make use of the following, and fancy he is addressing Deity. "Oh Lord save the Mormons, save the Mormons, shake the Moroons; awaken the Mormons! Oh Lord, draw up the flood-gates of hell and let the Mormons see their future habitations! Oh Lord, let the Mormons be cut off, and never come into thy kingdom;" and so on, too absurd to mention. He first begins by asking the Lord to save us, and then to cut us off. I suppose they never expect their prayers to be answered, but, however if the Lord had gone and raised the flood-gates at his request, I did not know where to find the flood-gates, so I should have been as much in the dark as ever. The Rev. Mr. Martindale afterwards sent me a polite request, to spend an hour with him, and told the messenger that he would make me ashamed of myself. I complied and paid his reverence a visit. I saw that he had the above named malady, to more than an ordinary degree, and he was fully equipped for the fight; and his friends ready to take me out when he had made me so ashamed that I could not go myself. He had got Elder Pratt's "Voice of Warning," and the "Book of Mormon," respecting which he had wrote down eleven questions and had a table full of books with the leaves ready doubled down, and all was in good order. The first question brought on the *tapis* was—"Do you believe the Voice of Warning to be inspiration?" To which I replied that I was of opinion that it contained as much truth as most books of its size. He then wished to know positively, if we believed that the angel spoken of by John, had come in these modern times to reveal the gospel? I answered in the affirmative, at which he pitied me very much, and really thought I had been better informed. I told him that I was altogether unlettered, and admitted his superior talent, he coming from Oxford college, or some other emporium of learning. I told him that none of my brethren were very much skilled in literary lore, and therefore I would thank him to enlighten me

on this subject, to which he agreed, provided I would acknowledge before that august assembly, that I knew no better; which I frankly did. He then gravely opened a large family Bible, and there read to me, that this event took place a long time before the creation, for which I thanked him, though I told him that I could not exactly see how it could be, for John lived after the creation, and he said that he was shown things that must shortly come to pass. This, his reverence said was figuratively. I then told him I had but one difficulty more, and then we could proceed to the next question, which was, that God made the heavens and the earth, and *all things* in them, in six days; how did the angel fly (before he was created) through the midst of heaven, (when there was no heaven) crying to the inhabitants of the earth, (when there was no earth) that the hour of God's judgement had come, when man was not yet made? Mr. Martindale then acknowledged that none could understand the passage, and observed that I was calculated to deceive the very elect. He then remarked, he did not wish to have much to say to me, and therefore would only ask me one more question, which was, if the Book of Mormon was the stick of Joseph? After I had given him my opinion on the subject; I then asked him to enlighten me, which he did, by telling me that the stick of Joseph was a nation or tribe. Here again we got into difficulty, for I could not see how the prophet could write on a nation. He then brought a charge against me of anointing the sick with oil; this he said was Popery. That was the first time I had ever heard James charged with Popery. We soon got into close quarters, and he wished to tell me what he thought of me, and did so, by saying that he really believed that I was one of the false prophets that Paul said should come in the last days. I then asked leave to express my opinion of his reverence, and on obtaining permission, I told him that I believed him to be one of those hireling teachers that Paul said there should be heaps of, to lead the people from the truth to fables, and he had succeeded in a great measure. He seemed a good deal surprised at this, and told me his religion was Luther's; this I believed, and left him, after telling him that mine was Christ's.

Almost endless are the instances that might be adduced to prove that a great portion of the world of mankind is tinctured with lunacy, but I have no doubt but you know all about it, and have no need that I should tell you. I will therefore come to the subject I first intended, as a number of people desired to hear from me respecting Nauvoo, and I have not as yet fulfilled my promise to them. It is now three

years since I obeyed the requirements of the gospel, and since that time, I have often had to bear my testimony to the truth of it; I do so still, and declare, that to this time, I have seen nothing to shake my confidence. Whether on water or on land, in a storm or in calm, in England or America, in the world or in Nauvoo, I have neither seen nor heard, any thing to cause me to have a doubt, respecting the doctrines taught by the Latter Day Saints. The elders, in general, I have found to be men who fear God and work righteousness. Nauvoo must, in every respect, exceed the expectations of any man who has any knowledge of things at all. Joseph Smith is the wisest, and most charitably disposed man I ever heard of, and I believe, that God ever made; and that he is a prophet of God, I have no manner of doubt on my mind. And I solemnly declare before God, that I believe in my heart, that all the tales derogatory to his character, or the saints in general, are as false as those invented in the days of the Savior, "his disciples came and stole him away while we slept." Therefore, let all my friends look on this as my solemn testimony.—I rejoice in the gospel being revealed—I rejoice in the work of the Lord, and pray that the truth may go forth as the morning; the honest in heart be gathered out, and a people prepared to meet the Lord at his coming.

I subscribe myself your affectionate brother,
JOHN GREENHOW.

For the Times & Seasons.

A VISIT TO NAUVOO.

BY SAMUEL A. PRIOR, A METHODIST MINISTER.

Mr. Editor:—I feel somewhat unwilling to go from this city, until I have returned my sincere thanks for the kind treatment I have received from all with whom I have had any intercourse, since I first came into this place. I must confess that I left home with no very favorable opinions of the Latter Day Saints.—I have had the misfortune to live always among that class of people who look upon a *Mormon* as a being of quite another race, from the rest of mankind, and holding no affinity to the human family. My ears had been so often assailed by the tales of their vice and immorality, that I could not but reflect, in spite of my determination to remain unprejudiced, that I should witness many scenes detrimental to the christian character, if not offensive to society. My friends crowded around me, giving me many cautions against the art and duplicity of that deluded sect, as they called them, and intreated me to observe them closely, and learn the true state of their community. I set out on foot, making my arrangements to continue there until I was

satisfied what kind of beings the *Mormons* were. It was something over sixty miles, and on the road I often had time to reflect upon the errand of my journey, and fancy to myself the condition in which I expected to find them.

On my arriving at Carthage, I accidentally met an old, and much beloved friend, who was himself, a member of the church. Having been apprised of my design in visiting the church of Latter Day Saints, he very kindly offered to accompany me to Nauvoo, the city of the prophet, but stated that he would be compelled to visit a little town called Macedonia, before he could go up, and wanted me to go with him, as it was only eight miles distant. I kept up a lively discourse upon the subject of Mormonism, and the ready and appropriate answers he gave to the numerous questions I put to him, convinced me that their doctrine was not as bad as I had anticipated. At Macedonia I was kindly received by Mr. Andrews, who, being informed by my friend, who, and what I was, cordially received me, bidding me welcome to his humble abode, with all the feelings of a long absent, though respected brother. This reception, so vastly different from what I had expected, totally enamoured me, and put to blush all my former anticipations of cold, harsh, and morose expressions, which I expected to meet from all who became acquainted with my calling and station in life. I found Mr. Andrews a man of general intelligence, of good moral notions, and correct religious ideas. Although I could not agree with him in all points, yet I found him liberal and open hearted, far beyond my fondest expectations. The next day at 11 o'clock, I had the honor for the first time in my life, to hear the prophet preach; a notice of which had been circulated the evening before. I will not attempt to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind, the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation—I supposed that I should be enabled to discover in him some of those thoughtful and reserve features, those mystic and sarcastic glances which I had fancied the ancient sages to possess. I expected to see that fearful faltering look of conscious shame, which, from what I had heard of him, he might be expected to evince. He appeared at last—but how was I disappointed, when, instead of the heads and horns of the beast, and false prophet, I beheld

only the appearance of a common man, of tolerable large proportions. I was sadly disappointed, and thought, that although his appearance could not be wrested to indicate any thing against him, yet he would manifest all I had heard of him, when he began to preach. I sat uneasy and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter, was his text. He commenced calmly and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersions of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain—I listened with surprise—I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account; that I might not be able to find fault with it, for instead of a jumbled jargon of half connected sentences, and a volley of imprecations, and diabolical and malignant denunciations heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the scriptures, to suit his own peculiar views, and attempt to weave a web of dark and mystic sophistry around the gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse, with all the care and happy facility of one who was well aware of his important station, and his duty to God and man, and evidencing to me, that he was well worthy to be styled "*a workman rightly dividing the word of truth,*" and giving without reserve, "*saint and sinner his portion in due season*"—and I was compelled to go away with a very different opinion from what I had entertained when I first took my seat to hear him preach. In the evening I was invited to preach, and did so.—The congregation was large and respectable—they paid the utmost attention. This surprised me a little, as I did not expect to find any such thing as a religious toleration among them.—After I had closed, Elder Smith, who had attended, arose and begged leave to differ from me in some few points of doctrine, and this he did mildly, politely, and affectingly; like one who was more desirous to disseminate truth and expose error, than to love the malicious triumph of debate over me. I was truly edified with his remarks, and felt less prejudiced against the Mormons than ever. He invited me to call upon him, and I promised to do so. The next morning I started for Nauvoo; but my feelings were beginning strangely to alter. I found one stay after another, fast giving away, and a sol-

emn and awful reflection was awakened in my mind.

But there was one thing yet remaining.—I had not yet seen Nauvoo, and so often having heard that it was the most degraded place in the world, the very sink of iniquity, and that all who lived there were liars, thieves, and villains, who were the refuse of society, and the filth of the world, that in spite of my better judgment, I expected to see some traces at least, of that low prostitution which I had so often heard charged upon them.

At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the bottom of the hill was dotted over with the habitations of men with such majestic profusion, that I was almost willing to believe myself mistaken; and instead of being in Nauvoo of Illinois, among *Mormons*, that I was in Italy at the city of Leghorn, (which the location of Nauvoo resembles very much,) and among the eccentric Italians. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities in the west.

The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the Temple, which is now raised fifteen or twenty feet above the ground. The few trees that were permitted to stand, are now in full foliage, and are scattered with a sort of fantastic irregularity over the slope of the hill.

But there was one object which was far more noble to behold, and far more majestic than any other yet presented to my sight—and that was the wide-spread and unrivalled father of waters, the Mississippi river, whose miro-bedded waters lay in majestic extension before the city, and in one general curve, seemed to sweep gallantly by the devoted place. On the farther side was seen the dark green woodland, bending under its deep foliage, with here and there an interstice bearing the marks of cultivation. A few houses could be seen through the trees

on the other side of the river directly opposite of which is spread a fairy isle, covered with beautiful timber. The isle and the romantic swell of the river soon brought my mind back to days of yore, and to the bright emerald isles of the far famed fairy land. The bold and prominent rise of the hill, sitting to the plain with an exact regularity, and the plain pushing itself into the river, forcing it to bend around its obstacle with becoming grandeur, and fondly to cling around it to add to the heightened and refined lustre to this sequestered land.

I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for any thing that bore the marks of immorality; but was both astonished and highly pleased at my ill success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred or impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite and industrious.

I conversed with many leading men—found them social and well informed, hospitable and generous. I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon the citizens of it; and what dreadful outbreaking crimes have given men the licence to deprecate this place so much as they do? Where is the gang of marauders, horse thieves and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and maddened ire? Where are the dark diabolical superstitions? Where are those specimens of credulity and ignorance? Where are those damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or wilfully lied about it. I could but blush with disappointed shame for my friends who had so misinformed me, and very soon made up my mind, like the Queen of Sheba, not to believe any reports of enemies, but to always, like her, go and see for myself. Reader, go thou and do likewise; and if you have heard the place praised, go up and see, and lo and behold, you will find the half has not been told you.

TO THE EDITOR OF THE TIMES AND REASONS.

Nauvoo, Illinois, May 22. 1843.

Dear Brother,—In answer to your's of May 4th concerning the Latter Day Saints forming a Temperance Society, we would say as Paul said:—Be not unequally yoked with unbelievers," but contend for the faith once delivered to the saints, and, as Peter advises, so say we:—add to your knowledge temperance. As Paul said he had to become all things to all men, that he might thereby save some, so must the elders of the last days do, and, being sent out to preach the gospel, and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth, and prosper, without complaint. Thus we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W. RICHARDS Clerk.

[From the Boston Eee.]

MORMONISM.

Nauvoo, Ill., March 24th, 1843.

To the Editor: SIR,—In gone-by years, and long before I had heard of the prophet "Joseph Smith," and, indeed, before he had existence, I had formed some very curious ideas about the ancient prophets. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished at sight. As a matter of course, I thought they must have had grey hairs for a covering to make them appear very dignified, and beard as long as a Jew; for if they shaved, it would shew that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear or wolf skin, wandering about on the mountains, like the beasts he had robbed of their garments; lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forests. A being too holy, too sanctified, too exalted, by his high calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from Heaven; some revelation or commandment to promulge to his fellows, and then he would just come forth, and cry out, like the beasts in the wilderness, with so much sacred sanctity that every body would know he was a prophet; and if, by nothing else, when they saw his nails like bird's claws, and his hairs like eagles feathers, and his face and

hands as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the Scripture, meant any thing more than a good conscience, and I had never supposed but that a man could worship God just as acceptably, all covered with dirt, and filth and slime, as though he had bathed in Siloam every hour, until I heard the Mormon prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in Heaven, and that Jesus was going to make the place of his feet glorious, and if the Mormons did not keep their feet out of the ashes, they could not stand with him on Mount Zion.

I had no thought before but that dirty people could get to Heaven, as well as clean ones; and that if the priests offered sacrifice with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in Scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine, for I never belonged to any of them, but have rather been called an infidel. As to that I have not altered much. I like consistency, find it where I may.

With all these curious notions, I fell into the Mormon settlement, and saw the prophet, but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage, but I will give it as I find it, hit or miss the faith or feelings of any one.

I have had an interview since my last, and found any thing but the truth of current reports. "The prophet Joseph," (as he is called among his people,) said in a conversation with a gentleman present, that he no more professed to be a prophet, than every man must, who professes to be a preacher of righteousness, or a minister of the New Testament. To be a minister of Jesus, a man must testify of Jesus; and to testify of Jesus, a man must have the spirit of prophecy; for, according to John, the testimony of Jesus is the spirit of prophecy.—If a man professes to be a minister of Jesus, and has not the spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for his office; and the difference between himself and the clergy of this generation is, he claims to be in possession of that spirit of prophecy which qualifies him to testify of Jesus and the gospel of salvation; while the clergy deny that spirit, even the spirit of prophecy, which alone could constitute them true witnesses or testators of the

Lord Jesus, and yet claim to be the true ministers of salvation.

In this, said he, I am honest, and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of him, and that is the spirit of prophecy, and every man who possesses that spirit is a prophet. I, said he, claim no more than what every servant of Christ must possess, to qualify him for his office; while the clergy of the 19th century deny that which alone could constitute them what they profess to be. He said he did not profess to be a *very good man*, but acknowledged himself a sinner like other men, or as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the gospel.

I could not help noticing that he dressed, talked, and acted like other men, and in every respect the perfect counterpart of what I had conjured up in my imagination for a prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship, but the apostles and elders preach in private houses on the Sabbath, and at other times, though I seldom attend these latter meetings; but when the weather will admit, they meet in the grove, or on the rough floor of the basement of the Temple, and then the prophet frequently preaches. On one of these occasions I heard him preach concerning the prodigal son.

After naming his text, the prophet remarked, that some one had asked him the meaning of the expression of Jesus, "among those born of woman there has not arisen a greater than John," and said he had promised to answer it in public, and he would do it then. "It could not have been on account of the miracles John performed, for he did no miracles; but it was,

First, Because he was trusted with a divine mission, of preparing the way before the face of the Lord. Who was trusted with such a mission, before or since? *No man.*

Second, He was trusted, and it was required at his hand, to baptise the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Holy Ghost* descend upon him in the *sign* of the Dove? *No man.*

Third, John, at that time, was the only legal administrator, holding the keys of power there was on earth. The keys, the kingdom, the power, the glory, had departed from the Jews; and John, the son of Zachariah, by the holy anointing, and decree of heaven, held the keys of power at that time."

TO THE PUBLIC.

I am informed that Henry Jackson is palming himself on some of the branches of the church, in Iowa, and soliciting donations as an elder of said church, whereas he has been excluded from the church and is not a member.

JOHN SMITH, Elder.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MAY 15, 1843.

TO THE SAINTS AMONG ALL NATIONS

According to a Revelation, received not long since, it appears to be the duty of the members of the Church of Jesus Christ of Latter Day Saints, to bring to Nauvoo, their precious things, such as antiquities, and we may say, curiosities, whether animal, vegetable or metallic: yea, petrifications as well as inscriptions and hieroglyphics, for the purpose of establishing a *Museum* of the great things of God, and the inventions of men, at Nauvoo. We have just received the first donation at the office of President Joseph Smith. Who will come and do likewise?

We have just had the above handed to us, by one of President Smith's clerks, and feel very much interested in the establishment of a *Museum*, which should be a receptacle of every thing new and old, ancient and modern, antique, fanciful and substantial—indeed any thing and every thing that has a tendency to throw light upon ancient nations, their manners, customs, implements of husbandry and of war, their costume, ancient records, manuscripts, paintings, hieroglyphics, models of any new invention in the arts and sciences, any thing that has a tendency to throw light upon Geology, Mineralogy, Anatomy, Philosophy, Mechanics or any thing that is calculated to enlighten the mind, enlarge the understanding, gratify the curiosity, and give general information.

Situated as we are, as a people, sending men of intelligence to every nation under Heaven, and to every clime, and having a society that will be composed of all nations, that will gather here from all parts of the world, there is no people that possess such facilities as the Latter Day Saints, for gathering together a collection of this kind.

We would recommend to the Elders that are travelling, either on this continent or any other, to pay especial attention to this subject. We have not conferred with President Smith on

this subject, but would respectfully recommend to the Elders to forward every thing of that kind to Mr. Smith, that he may have the disposal of it.

For the purpose of throwing some light on this subject, we here append a very imperfect description of a collection of this kind which we saw when last in England, during an exhibition of the Mechanics Institute in Liverpool.

The following are some notes that we took at the time, July 19th, 1840:

I visited the Mechanics Institute in Liverpool, and such a display of objects illustrative of the Fine Arts, Natural History, Philosophy, Machinery, Manufactures, Antiquities, and of every thing that is grand, noble, interesting, instructing and beautiful, I never before witnessed.

The building, which is large and commodious, and built at an enormous expense, is in the form of the letter L, and has a stone front. Its size I have not ascertained, and can only give a description by saying that, there are seventeen rooms in all, five of which are seventy feet long. It is built on sloping ground, and is three stories high—owing to its location, however, you go in at the second story, up a few steps. There is a large portico at the entrance, supported by large stone columns. There are six rooms in each story, beside a large lecture room that is on the second and third stories, with a gallery on three sides. This room is as large as a common sized church. On the top of most of the uppermost rooms in the Picture and Sculpture galleries are placed lantern lights, for a better display of the numerous pictures and sculpture, with which these rooms are studded.

As soon as you enter the door, you come into a spacious Hall, in which are stuffed animals, such as a Lioness and her Cubs, Paintings, specimens of Sculpture, and the Costume of Ancient Warriors, clad in armor; one in a suit of chain armor, another in plate, another armed cap-a-pie, and another in a suit of scale armor. Landscapes, Historical pieces, &c., &c. Two staircases present them, both of which, as well as the corridor, are studded with sculpture, paintings, statuary, &c., which present a beautiful appearance. You ascend the left hand staircase and descend on the right; when you reach the top you turn to the left, on a lobby that extends the whole length of the building, with the exception of the rooms at each end; after going some distance you then turn to the left, on another lobby, which takes you into a large oblong room, at the back part of the building, in the picture gallery. There are above 250 pictures in these rooms, varying in size from 14 or 15 feet square to one foot, the works

of both ancient and modern artists; specimens of scripture pieces, natural history, buildings, views of cities, moonlight scenes, wars, misers' philanthropists, kings, angels with wings, dead and dying men, youth and buoyancy, and decrepit old age; views of water spouts, castles, heathen gods, and other things too numerous to mention. On many of these pictures there are groups of full grown people, all as natural as life: others of horses, dogs, and men; one of this kind is beautiful beyond description, and as natural as life. There are also many beautiful specimens of pictorial needlework—one of which, a large ancient piece, about 8 or 9 feet square, is a representation of Belshazzar's feast, with the several personages present, full grown, a table of viands and fruits before them, the hand and writing seen upon the wall, and consternation upon the face of the king and others. The letters in which it is written are Hebrew, but instead of going from right to left they go from the top to the bottom—every part but this is very natural. You then go into a Sculpture gallery which is filled with statues of every form, grade, shape, and age. There are upwards of one hundred and fifty figures, containing grace, beauty, symmetry, all but the life; by ancient and modern artists; in Parian, Pentelicum, and other marbles; alabaster, ivory, china, plaster of paris, wax, terra-cotta, bronze, bisque, and other compositions. Here are statues of warriors, heroes, poets, historians, farmers, kings, queens, lords, gentlemen, ladies, brigands, saints, contending parties, dying gladiators, Brahmin priests, in their costume, heathen gods, and a great variety of beasts, of various descriptions.

You next are shown every variety of antiquities and curiosities—Indian dresses, from India, as well as North America, and New Zealand. There is also, Chinese tress boxes, tables, turned work, painting, carving, books, &c. &c.—I must say that these specimens show the greatest ingenuity, and represent anything but ignorance, awkwardness, and barbarism, with which they are generally charged. Coins, both ancient and modern, of all nations; American *shin-plasters*, gold and silver ore, antique carvings, deities, from Hindoostan and other places, ancient armour of all kinds, and missiles of every description, and from all parts: specimens of ancient newspapers, boxes, watches, match-lock, and other ancient guns—pistols, swords, scimeters, bows and arrows of different kinds, shoes, slippers, Gods and Goddesses, tables, chairs, needlework, petrefaction of fishes, snakes, shells, &c., some of them divided and polished with the bones, and inside as natural as life. Skins, feathers, caps, &c. &c., manu-

cripts of different kinds, and ancient books of every description—two MSS, in Hebrew, one rolled after the form of Jeremiah's or Ezekiel's roll, or two sticks—MSS of the Koran in Arabic. Egyptian, with hieroglyphics that resembles very much the "Egyptian record," they were taken from a stone engraving—records and books, in Sanerit, Hindoo; Samaritan, Persian, Chinese, Gavanese, Taetician, Burmese, Telenga, written on the talipot polmina leaf, in India; an old Bible written in Latin, on parchment, specimens of ancient Bibles, and other MSS; and every thing that is curious, beautiful, antique, and interesting.

You are next shown all kinds of birds of every species, beasts and fishes of every kind and size, and of every tint and hue, stuffed as natural as life, from all parts of the earth; there are thousands of the feathered tribe, of all kinds, from the eagle and ostrich, down to the smallest humming bird. Snakes from the great boa, to the least of the reptile kind, crocodiles, alligators, &c. &c. Some thousands of shells, of every shape, shade, and tint, one I should think would weigh two hundred pounds—then there is every genus of the butterfly, caterpillar, beetle, and every kind of insect; you are shown every variety of minerals, from every mine in the earth, and from every cave of the sea; you are then shown every kind of anatomy, bones and fossils, two skeletons of the human system, and representations of the different parts of the human body, laid open, as natural as life: with the bones, ligaments, arteries, veins, muscles, nerves, brain, &c., laid open; the hands, the head, the neck, the legs, the ear and eye unfolded, and their mysteries and secret operations made manifest; and all their connecting parts developed. There is a specimen of a mummie, but not so perfect as those that we have; it has the linen around it, and is enclosed in a box which is covered with hieroglyphics, and Egyptian characters; another standing up, not to be opened, enclosed in a case which rudely represents a human being, there is also a great many hieroglyphics on this. There are busts, and heads of every shape, which would be very interesting no doubt to phrenologists; there are bones and fossils, part of the head bone of the mammoth, two feet wide, I should think or upwards; two and a half feet high, solid where it seems to be broken; the teeth that are in it, are grinders, and are about eight inches apart, and will measure two inches through. I think it must have had outer teeth, besides those, as these are so close to each other and so differently situated in the head, to any that I have seen before. I should think that with those, it would have power to bite iron in

two. There are also bones of elephants, and other animals, from different places. Another room is full of specimens of autography of all kinds, and of every date; the writings of princes, potentates, statesmen, sages, the ambitious, and powerful philanthropist, tyrants, historians, kings, queens, concubines, poets, divines, of wise men and fools. You go into a room again, where different specimens of work are going on, such as paper staining, glass blowing, &c. Many philosophical experiments were exhibited in the last named science. Common printing, lithograph and other printing presses were at work.

You then see every kind of Philosophical Apparatus; all sorts of models, complete, of steam engines, of every description, some of them at work; mills, and machines, of all kinds; railway carriages, going, and others still; cabinet ware, from Germany, Spain, China, France, Italy, &c.; screws, levers, pulleys; ox-hydrogen and compound microscopes, kallaiedescopes, magic lanterns, camera obscura, clocks, watches, quadrants, circumferentors, zinc reflectors, thermometers, barometers, magnetic interrupters, electrical batteries, telescopes, windmill, pedomatic chondrometer, models of water wheels, lathes, electrifying machines, of all kinds, galvanic batteries, air pumps, and a thousand other things. I think if Solomon had been here he would have thought there was something new under the sun.

You are then introduced into a room where a man is cutting likenesses with scissors. He does them very quick and perfect. You are next shewn a Medal Press, with which they strike Medals of every kind. It is a large machine from Birmingham, and the Medals are neatly executed. You see Fringe and Tassel making, and every kind of Carpets exhibited, different kinds of Tapestry, and Lace weaving, Pot making, and in short, you have the privilege of hearing a Lecture on some department of Science by gentlemen of talent, in the Lecture Room.—In fact, such a collection of every thing rare, ancient, useful instructive, beautiful and interesting, I never before saw. I cannot describe the whole, but shall have to say, as the Queen of Sheba, the half has not been told. I would observe that those things are not all owned by the Institution, but that many of them have been deposited there during the mid-summer holidays, (for there are schools taught in many of the rooms at other times,) by noblemen and gentlemen, captains, antiquarians, connoisseurs, linguists, philosophers, anatomists, ladies, mechanics, tradesmen, &c. They admit visitors from ten o'clock in the forenoon to four in the afternoon, and from four in the afternoon til ten

at night. In the morning the charge is 1s, and in the evening 6d. I am told they have taken upwards of £700 a day during the exhibition.

When I saw some of those heroes, and specimens of antiquity, it reminded me of the rise and fall of nations. I was led to reflect on the glory of Babylon, the Medo-Persian, the Greek, the Roman and other mighty powers, who in their turn have risen to glory, and mouldered to decay—whose fame was once known to the ends of the earth—who laid desolate kingdoms, and caused nations to tremble—whose cities and walls, and towers, and fortifications, and armies defied the powers of earth; but who in turn have mouldered to decay, have died, and nothing is now left of them but a name and a few broken pillars, and scattered fragments of ancient greatness, to tell to this and other generations, the folly of human wisdom, and the imbecility and weakness of human power; and to point us to the fulfilment of those prophecies where nations shall again crumble, and empires again be shaken; when thrones shall be cast down, and kingdoms again be destroyed; when that which has visited ancient nations, shall sweep like a torrent over all nations; when there shall be a crash of nations and a wreck of matter; when God's work shall be accomplished, the wicked be burned up, and nothing left to represent their former dignity or ancient glory.

We have mentioned these things for the purpose of shewing what it is our privilege to aspire to; and as we expect that ere long Nauvoo will be the great emporium of the west, and take the lead in the arts, sciences, and literature, as well as in religion, it would be well for us to keep our eye upon this in our various journeyings, and our intercourse with mankind; and possessing the facilities that we do, it only requires a little exertion on our part, to make a museum or repository of this kind, to exceed any thing on the western continent, and in the world: and while nations are tottering, and kingdoms crumbling to pieces, it is for the Saints to snatch from the ruins of ancient greatness every thing that is interesting, great, valuable and good—whether in religion, morality, arts and sciences, and bring them to the city of the Saints, that intelligence may dwell in our midst, that we may have a knowledge of the policy, the strength and weakness of empires and nations, of their wisdom and folly, their virtues and vices—that we may have a knowledge of the world, and all things in it, comely, great and good. That our old men may be honored and revered for their wisdom, and our young men sit at their feet and learn knowledge—that intelligence may flow from our lips, and “all nations call us blessed;”—that we may indeed be the “blessed of the Lord;”—“the Zion of the Holy one of Israel.”

The following is part of a discourse, delivered by Elder Orson Pratt, at the conference:—

THE ANCIENT OF DAYS.

Who is the Ancient of Days? This is a question frequently asked by the biblical student, especially those who have studied the prophecies of Daniel with any degree of attention. The most careless reader will have observed that the Ancient of Days is one of the most prominent personages introduced before Daniel, while he was wrapped in his prophetic visions. Daniel had previously become extensively acquainted with the future history of the world. He had seen the rise, progress, and downfall of nations and kingdoms. Four great and powerful monarchies, which should bear rule over all the earth, and hold universal empire, had successively passed before him. In a former vision he had seen the last of these monarchies divided and subdivided into smaller kingdoms; and finally, after having viewed earthly governments in their various forms from his own day down for many generations, and having seen their corruptions and great wickedness, his mind was carried onward to a time when another or fifth kingdom should be established, bearing rule in righteousness over all the earth. He saw that this last kingdom, instead of originating from those which had formerly held dominion, through the vain aspiring ambition of man, was established by the God of heaven, before which all other kingdoms wasted away till no place was found for them.—These grand events of future time which opened to his astonished vision, were calculated, no doubt, to excite an intense desire to become more extensively informed in relation to futurity, especially concerning the organization and establishment of the kingdom of God, which he saw was eventually to sway a universal sceptre over all the earth. The great God who is ever willing to satisfy the desires of those who honestly serve him, was pleased to unfold to him more of the particulars concerning the introduction of that glorious era when the saints were to bear rule. The prophet was again enrapt in a vision of the Almighty, and saw the same things which he had formerly seen, and being more prepared by experience, and more enlightened by the spirit of truth, his views were greatly enlarged. In this wonderful vision he saw the ANCIENT OF DAYS SIT, clothed in great power and majesty; he was attended by unnumbered millions from the heavenly worlds—a grand council was organized upon the earth, over which he presided—the books were opened, and among the most important business which came before them, was the condemnation and judgment of some of the cor-

rupt powers of the earth, and also the confirming of more power upon the saints, that they might be prepared for the reception of their Great King—the Son of Man, who was to come and take the kingdom, and reign in the greatness of his splendor, in the midst of his people forever. The Great King, having sent forth the Ancient of Days, with the grand council of heaven, as messengers to set all things in their most perfect order, at length, appears in the clouds of heaven. He comes in royal splendor, and in the greatness of his strength, to the Ancient of Days who delivers up the kingdom into his hands, and henceforth all people, nations, and languages serve and obey him. O glorious period! O happy time!! How these glorious visions must have cheered the heart of Daniel in his long captivity! And how blessed, and how inexpressibly happy will that people be who inherit the earth in that day!

But who is this Ancient of Days, that is to act this glorious and conspicuous part in the grand councils of the last days, and finally deliver up the kingdom organized and prepared, into the hands of the Great King? It cannot be the Son of God, for he afterwards comes to the Ancient of Days. It cannot be the Father, for if the Saints were prepared to meet the Father and set in council with him, they would also be prepared to meet the Son, for the glory of the Father is equal to that of the Son. Who then can it be? Let us reflect for a moment.—THE ANCIENT OF DAYS!—It must be some very ancient personage, and probably the most ancient personage that ever lived in days, and hence is called by that name, in distinction from all others that lived after. But thanks be given to the Most High God, for he has not left his saints in uncertainty about this matter, but has raised up a prophet, through whom he has revealed this mystery; thus the saints will not be left in the dark in regard to the great purposes and events of the last days. The Ancient of Days then, is ADAM—the great progenitor of the human race. He has a mission to perform for the benefit of his children, in the last times. As he performed the *first mission* on the earth in the beginning of the *first dispensation*, so he will perform a mission in the ending of the *last dispensation*. In the *first* he presided over a few; in the *last* he will preside over unnumbered millions.

From the National Intelligencer.
A BEAUTIFUL SPEECH.

The Natchez Free Trader contains a report of the speech of Col. Cobb, the celebrated half-breed chief of the Choctaws, made in reply to J. J. McRae, Esq., the agent for enrolling and emigrating the Indians to the West of the Mississippi, who had made a speech to the Indi

ans, about one thousand in number, assembled at Hopahka, informing them that "their council fire scould no more be kindled there;" that "their warriors can have no field for their glory, and that their spirits will decay within them;" and that if they should "take the hand of their great father, the President, which is now offered to them to lead them to their western homes, then will their hopes be higher, their destinies higher."

The Natchez Courier appropriately says of this bit of eloquence that, for comprehensiveness and brevity, for beauty of diction and force, for affecting sublimity and propriety of sentiment, we have never seen any production to exceed it. We publish it as a composition worthy to be preserved.

SPEECH OF COL. COBB,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the U. S.

BROTHER: We have heard you talk as from the lips of our Father, the great White Chief at Washington, and my people have called upon me to speak to you. The red man has no books, and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of *writing*.—When he *speaks*, he knows what he says; the Great Spirit hears him. *Writing* is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit *talks*—we hear him in the thunder—in the rushing winds and the mighty waters—but he never *writes*.

BROTHER: When you were young we were strong; we fought by your side; but our arms are now broken. You have grown large. My people have become small.

BROTHER: My voice is weak; you can scarcely hear me; it is not the shout of a warrior, but the bewail of an infant. I have lost it in mourning for the misfortunes of my people.—These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country West; but *here* are our dead. Shall we go too, and give their bones to the wolves?

BROTHER: Two sleeps have passed since we heard you talk. We have thought upon it.—You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you his child. But the Choctaw always thinks.—We want *time* to answer.

BROTHER: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alas! tho'

they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind, but the pale faces knew it not, and our land was taken away.

BROTHER: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist.—But the pale face worships the Great Spirit.—So does the red man. The Great Spirit loves truth. When you took our country you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain and you would give us land.

BROTHER: Is this *truth*? But we believe, now our Great Father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled we shall be men again, and talk to our Great Father about what he has promised.

BROTHER: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout, I hear my voice in the depths of the woods, but no answering shouts come back.—My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother* stands by your side.

* William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners.

To the Editor of the Boston Weekly Bee.

MORMONISM.

DEAR SIR—I have for some time past, been a regular attendant at the meeting of the Latter Day Saints, or Mormons, held at the Boylston Hall—and have thought I would give you some account of how those people are getting along. When Elder Adams left here, some weeks since, for the *City of the Saints*, where he had been called by the heads of the church, it was supposed that no one could be found competent to fill his place—that the meetings would decline—Mormonism die away, and finally sink into its original nothingness. Not so, however—no sooner had this *lion*, as he was called, left

the field, than his place was supplied in the person of Elder Maginn. Before proceeding, let me give you a description of this man. He is 24 years of age, though his appearance is that of a man farther advanced in years, caused probably by the many hardships, privations, persecutions and mobbings, which he has passed through for the gospel's sake. He is six feet in height, and of rather a commanding appearance; an honest, happy smile plays over his countenance, which, (if I am any judge of the "human face divine") indicates that all is right within; and if a thorough knowledge of the scriptures, talent, tact, sound reasoning, and powerful argument, are qualifications, then Elder Maginn is fully qualified for the duties of his office, and must pass as truly a master workman. He seems perfectly intimate with all the old apostles and prophets, and it is truly astonishing with what facility he quotes the scriptures from memory, giving chapter and verse, with the greatest ease and correctness. On Sunday last, he delivered a most able discourse on the subject of prophecies already fulfilled, from 2d Peter, 1st chapter, 20th and 21st verses: "Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And went on to prove that from the days of the first prediction to the present time, every prophecy has had a *literal* fulfilment. He commenced with the days of Noah, Genesis vi: 17, and showed that had Noah understood this spiritualizing system, and supposed the flood of water was to have been a *spiritual* one, the ark a *spiritual* ark, &c. &c., Noah and his family must have perished with the rest of the inhabitants of the world. But no—he believed—when God said "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under Heaven, and every thing that is in the earth shall die." He meant to do just what he said he would do, and nothing else; and the sequel proved that Noah was right in thus believing. He next referred to Genesis, xv: 13 to 16th verses—and also to Lot's leaving Sodom, Genesis xix: 12th verse. He next quoted the prophecy of Joseph, Genesis 41st chapter, 29th verse, and showed that misery, sorrow, suffering, death and mourning, would have followed had they believed there was to have been seven years of *spiritual* plenty and seven years of *spiritual* famine, only. He then carried us forward to the history of the principal nations, vide Jeremiah 25th chapter, 2th verse. It is out of my power to follow him through, or give even a faint outline of this

most noble address. Passage after passage, plain and positive, from Holy writ, were brought forward in rapid succession to prove that all prophecies that have been fulfilled were fulfilled literally, and that those yet in the future must also have a literal fulfilment. His reasoning was plain, logical and conclusive to the mind of every candid hearer; and I much regret that I am not better able to portray his most convincing and able lecture. He remarked that the days of those prophets, are by the sectarian world called the "Dark Age;" whereas men were in fact far more enlightened than even the great divines of the present day, with all their boasted wisdom, knowledge, and pretended piety. Those men were as familiar with the designs of God, and the future destiny of nations, as we are with the history of past events. Instead of darkness, God revealed himself to man, conversed with him, told him what should come to pass in future ages—whereas, we are now told that God has ceased to give revelation to man—that prophecy is done away—that the only guide necessary is a brief history of certain events which transpired centuries ago, and certain prophecies which they contend mean any thing but what they profess. Enlightened indeed! when the church is cut up into some hundreds of sects and parties, each differing from the other; the blind leading the blind, and all under the dominion of bigotry, superstition and priestcraft; the mind of man shrouded in worse than Egyptian darkness. Could we look down through the dark vista of time and foresee future events as did the prophets of old, then could we boast of living in an enlightened age; but whilst we deny revelation, we are, and must continue to remain in darkness and error.

In the evening, he took up the subject of God's promise to Abraham, that he would give to him and his seed the land of Canaan for an everlasting possession—see Genesis, 13th chap. 15th v.; 15th chap. 18th v.; 17th chap. 8th v.—Exodus, 6th chap. 4th v. He then showed that Abraham had long since died, and that God's promise to him had never been fulfilled, as he proved by Acts, 7th chap. 5th v.; as well as by an abundance of other testimony. He then showed that according to most of the doctrines of the present day *God's promise never could be fulfilled*, inasmuch as they denied a literal resurrection of the body, and a reign of rest during the millenium, but professed to believe that when the spirit left the body, it soared away to some fairy region "beyond the bounds of time and space," or, (as he ingeniously transposed it) beyond the bounds of *common sense*; and could never return to possess the earth;—

that he had never given Abraham any inheritance in that land, no, not so much as to set his foot on, although he had promised it to him and to his seed. That he was long since dead, and that consequently God's promise must fail. He then on the other hand proceeded to show that Abraham (although long since dead) and his seed would yet possess the land of Canaan according to God's promise. He then produced a flood of scriptures to prove the literal resurrection of the righteous at Christ's second coming, and that they should possess the earth, and live and reign with Christ during the millennium. He quoted Ezekiel's prophecy in the valley of dry bones, 37th chapter, and contended that this prophecy meant just what it said—vide 11, 12, 13 and 14th verses, and fully and plainly proved, that notwithstanding the opinions of the learned and wise revelation deniers of the present generation, God would keep his promise to Abraham, and that he and his seed should possess the land of Canaan for an everlasting inheritance. He concluded, by giving notice that on Sunday next he would be again with them, "in the power and demonstration of the spirit," and preach on the subject of the great army of Gog and Magog, which shall gather together against the saints in the last days. I shall not fail to be present, and would respectfully ask you, Mr. Bee, knowing you to be a man of a candid and unprejudiced mind, to go and hear him. Prove all things and hold fast that which is good.

Yours, &c.,

A SEEKER AFTER TRUTH.

REMARKABLE PHENOMENON.

A letter from an officer in the U. S. Army, dated at Fort Leavenworth, Missouri, March 20th, states, that on the 14th of February, at 3 o'clock, A. M. the moon, which had been obscured by a cloud for some hours, burst forth in a deep blood-red color, with a black cross of equal proportions over the face, extending beyond the rim; while on the two sides small pieces of rainbow were visible. After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows. It continued so for half an hour and heavy clouds then intervening, obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour, some of them very intelligent men, by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning the sun rose, accompanied by two sun dogs, as they are commonly called, nearly equal in brilliancy to the

sun, and resembling two other suns. This latter scene was witnessed by numbers. In addition, for about two weeks past, every night at seven o'clock, a bright streak of light has appeared in the heavens, coming from the west, and bearing about E. S. E., and resembling very much what is believed to be the tail of a comet. I have thought it my duty to state these things, even at the expense of being discredited, in the hope of eliciting a comparison of observations elsewhere.'

Although the phenomenon of the apparent cross on the moon can no doubt be explained from natural causes, yet it will probably be seized upon by some persons as confirmatory of the prophesy of father Miller; and be viewed by others with superstitious dread.

Minutes of the Genesee conference of the church of Jesus Christ of Latter Day Saints.

Convened pursuant to adjournment in Batavia, April 6th, 1843.

Brother J. P. Greene was chosen president, and brothers Ezra Thayer and Charles Thompson his councillors, and R. J. Coats Secretary.

Prayer by brother C. Thompson. The president then arose and addressed the conference as follows:

Brethren—when I take into consideration the memorable events that have transpired in this church since it was first organized, on the 6th of April 1830, I am thrilled with admiration when I contemplate the glorious scenes that have transpired even upon this day of the year since that time, when the Saints have assembled together in order to celebrate the anniversary of the rise of the church in this last dispensation, it gives me joy and consolation. Brethren—this conference is convened for the purpose of deliberating upon the things which pertain to the building up of Zion, and the spread of the gospel. Brother Joseph Smith stated on the stand at Nauvoo but a short time since, that the salvation of the Saints depended upon the speedy gathering of the saints, and their united efforts in building the temple—that unless the saints put forth their strength and finish the temple speedily, the Lord would cast them off with their dead. The president then set forth the necessity of the union of the brethren, and their co-operation, as laborers in the Lord's vineyard, being necessary in order to bring about these glorious events; the building up of Zion, &c.

Official members present; there were two high priests, five of the seventies and eighteen elders.

To be Continued.

POETRY.

For the Times and Seasons.

Ode to Spring.

BY MISS ELIZA R. SNOW.

Joyous spring! with joy I greet thee—
 In thy smiles, I smile to meet thee,
 Now stern winters' frown is gone:
 Nature welcomes thy retiring—
 Laying off her garb of mourning,
 Puts her bridal tresses on.

Insects round my feet are humming—
 Music on each gale is coming
 With a soft, melodious sound:
 Beauty wakens from its slumbers,
 And in countless, flowing numbers
 Pleasure's streams are eddying round.

Mingled flowrets gaily blooming,
 With the twilight breeze perfuming,
 Glade and glen: the woodland grow;

With unnumber'd speeches ringing—
 There the sportive tribes are singing
 Tender sonnets to their loves.

There the city's heart rejoices—
 Business with her thousand voices,
 With improvement steps apace:
 Architecture is unfolding,
 Specimens of richest moulding,
 Rising up with lofty grace.

Welcome spring! estranged from sadness—
 Paragon of nature's gladness!
 Welcome to a heart like mine:
 Other seasons have their pleasures—
 Autumn has its dropping treasures—
 Hope's fair prospect, spring is thine.

(For the Times and Seasons.)

THE WHIRLWIND.

BY S. A. PRIOR.

There was a furious whirlwind felt in the town of Newbury, Schuyler county Illinois, on the 21st of April 1843, which tore up the trees by the roots, blew down several houses, and killed some cattle.

Deep sable curtains veil the sky,
 Dead stillness reigns in air,
 A dreadful gloom shrouds all on high,
 And rides triumphant there.

The winds are hushed, and silent rest,
 Nature has sunk to sleep,
 The zephyr breathes not o'er the breast
 Of the unconscious deep.

The leaf scarce trembles in the grove,
 Nor flagon yonder tower;
 And loosing stands the loving dove,
 Aw'd by the threat'ning hour.

Yet still 'mid natures' calm profound,
 Which darkness fain would keep,
 We hear a burst of awful sound
 Fall on creations sleep.

Now hurled amid the darken'd air,
 The whirlwind in the sky
 Plunges the lofty trees afar,
 In grandeur borne on high.

The yielding thickets groan and bend,
 Their boughs are toss'd and twirl'd;
 The wind, the sturdy oaks do rend,
 Which to the earth are hurl'd.

The winds now hurry on amain,
 The house its cover yields;
 Dire desolation strews the plain,
 And fragments strew the fields.

The bleeding cattle groan and die
 Beneath this awful stroke;
 Their horrid, mangled bodies lie
 Beneath the prostrate oak.

The winds have spent their awful force,
 Their dreadful conquest won;
 And devastation marks their course,
 And now their work is done.

A house or two by it destroyed—
 The men with terror filled;
 And many animals annoyed,
 And two or three were killed.

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"Truth will prevail."

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CITY OF NAUVOO, ILL. JUNE 1, 1843.

[Whole No. 74

HISTORY OF JOSEPH SMITH.

Continued.

After laboring in that neighborhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place, were the remnants of a Baptist Church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveller, and gives evidence of enterprize and wealth.—In that beautiful location he took up his residence, and immediately commenced his labors, with that zeal and assiduity which had formerly characterized him.

But being a stranger, and many reports being put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavored to stir up persecution against him; consequently many of the citizens were jealous, and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavorable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after laboring in that neighborhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man

whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends,

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced, were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true, and in accordance with the scriptures. Nor were his labors and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labors became very extensive, and spread over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was every where received with kindness, and welcomed by persons of all classes. Prejudice after prejudice, gave way on every hand—opposition after opposition, was broken down, and bigotry was rooted from its strong holds. The truths he advanced, were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages—might be seen crowding the roads.

The churches in the different places, where he preached, were now no longer large enough to contain the vast assemblies which congre-

gated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves, he addressed the multitudes which flocked to hear him—Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophesies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new, and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds; called in question the opinions of uninspired men; shewed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophesies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world—cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things “new and old”—proved to a demonstration the literal fulfilment of prophecy, the gathering of Israel in the last days, to their ancient inheritances, with their ultimate splendor and glory; the situation of the world at the coming of the Son of Man—the judgments which Almighty God would pour out upon the ungodly, prior to that event, and the reign of Christ with his saints on the earth, in the millenium.

These important subjects could not fail to have their weight on the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them; so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about—persons of all ranks and standings in society—the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals, or families, but whole societies threw away their creeds and articles of faith, and became obedient to the

faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He now was a welcome visitor wherever he travelled—his society was courted by the learned, and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention, he felt deeply for the salvation of his fellow man, and for the attainment of which, he labored with unceasing diligence.

From the Millennial Star.

MORMONISM, A HERESY.

A Sermon preached in the parish church of Hillsborough, on Sunday, the 30th of October, 1842, with an appendix of illustrations and proofs, by the venerable Walter B. Mant, M. A., Architect of Down.

We have been led to notice this publication, not from any intrinsic merit which it has, nor in order to prevent any evil effects to the cause of truth that might arise from its circulation, but simply because of the authority from which it springs. Indeed, we rejoice to see such an effort made to put down the principles we advocate; it argues little for the party from whom it proceeds, and we assure the reverend writer that we consider it so innoxious, so harmless in its effects upon us, that we would rather be engaged in its diffusion than in the suppression of it.

The author sets out with a eulogy on the principle of union of religion—the necessity of it—and of the existence of an acknowledged authority to teach the principles of truth; he then laments the introduction of the principles of dissent in the following manner:—

The evil is as old as the very early days of Christ's own apostles: lamented by St. Paul, in his epistles to the Corinthians, to the Galatians, to the Thessalonians, and to bishops, Timothy and Titus; by St. John, in the cases of those who denied that Jesus Christ had come in the flesh, and of Diotrefes, “who prated against” the apostles “with malicious words;” and by St. Jude. It was evidenced in the cases of the various heretics, who, in the four first centuries, were allowed to vex the church by errors concerning the Son of God and the Holy Ghost—the Arians, Sabellians, and the like—and called forth the energies of the holy bishops and ministers of the time, St. Athanasius and others, to confute their false doctrines: in the superstitions which for centuries overspread the truth under the dominion of Rome: and in the varieties of dissent, heresy, and schism which have distracted us since the reformation

in the rejection of episcopal government by the followers of Calvin and Knox, and of the sacraments and other outward ordinances by the Quakers; in the unscriptural dogmas and practices of the Anabaptists, and the God-denying heresy of Socinius; and more lately in the schism originated in the very bosom of the church by the disciples of Wesley; wherever the mischievous principle has been acted upon, that every man is competent to form his own creed, and that every man has a right to do so; a principle avowed by some, and acted on more or less by all denominations of dissent, and tending at once to subvert the unity of the church and corrupt the purity of the faith.

Now we perfectly agree with the venerable Archdeacon in the necessity of there being a legitimate and acknowledged priesthood in the church of Christ, in order that we may have "one Lord, one faith, and one baptism." It is peculiarly in this principle that the Saints of the last days rejoice, that when all men were bewildered and in darkness—when the vision of all was covered and had become as the words of a book that was sealed, that then the Lord again sent his holy messengers from on high to renew the covenant which man had broken, and gave them authority to administer his holy ordinances as in the beginning. Therefore, on the necessity of the existence and authority of the holy priesthood we fully agree with the reverend gentleman, but with regard to believing that his church possesses that authority, we beg leave politely to disagree; yet with regard to his remarks upon the authors of dissent, as quoted above, we have no feeling that harmonizes with his censure. However we might condemn dissenters from the principles of truth when dispensed by legal authority, yet we cannot unite with him in the condemnation of those characters whose names he has quoted, because in the day in which they lived, we recognize no people having the authority of God as connected with the priesthood. On the other hand we admire such characters, and say they were *men* in their respective days, that rose up to call in question an assumed authority, and that they did right to dispute the claims of a hierarchy which, we make bold to say, the Lord recognized not as a priesthood after the order of his glorified Son.

"A heresy, springing from such a source, and of the most pernicious tendency, has, within a few months, appeared among us; and, by the insidious manner in which its errors have been propagated, has, I lament to say, led away several from the truth, and has staggered, at least, if it has not shaken, the faith of others.—Having its origin in the United States of Amer-

ica, a land which the Almighty in His wisdom, perhaps also in His wrath, has permitted to present the sole example of a country in which the godless sentiment is avowed and acted on, that a state has nothing to do with religion, and that all forms of faith are equally right, or equally wrong; having for its founders two miserable men, who at the time they commenced their wicked project, could be looked on as no other than unbaptised heathens, having by their own confession, up to that time, been members of no religious sect, and having never been baptised, and whose first proceeding was a sacrilegious mockery of God's ordinances, by plunging one another in water; producing in support of its pretended claims, a book, which is to be put upon a level with the word of God in the Old and New Testaments, and of which it is doubtful whether the clumsiness of the forgery or the awfulness of the blasphemy it contains, is most remarkable; having such an origin, such founders, and such support, this sect of Latter Day heretics (for I will not prostitute the holy name they have assumed by applying it to them,) hath spread from the hot bed of errors and schisms where it arose, and hath begun to pollute the members of the catholic and apostolic Church of England and Ireland with its pestilential doctrines."

In a word, we deny his first assertion that the heresy of Mormonism has sprung from such a source. We disclaim it with our strongest feelings, as having sprung from a spirit of dissent; but we assert that those "two miserable men" were, through the teachings of heavenly messengers, made the instruments, in the hands of God, of commencing this glorious work of the last days; and that America, instead of being under the wrath of heaven in this respect, has been favored as the second birth-place of those glorious principles which shall renovate the world, and effectuate by their power the salvation or destruction of the present generation of men. And these principles having thus sprung from this hot bed of errors and schisms, have begun to pollute the members of the catholic and apostolic Church of England and Ireland with their pestilential doctrines. How lamentable! We should have almost supposed that a church so "apostolical" would have been impregnable to the attacks of American schism; we should have thought that the members of so pure a church would have enjoyed the privilege of knowing whether the doctrines were of men or of God. We would, if we deemed it at all necessary, enter into the subject of examining the claims of the reverend gentleman's church to the title of apostolic, but we think it would really be a work of supererogation; for taking

the New Testament accounts as the model of an Apostolical church, and then turning to contemplate the sect to which the writer belongs, we feel certain it will be sufficient to

“Look on this picture and on that.”

“The leaders of this sect,” says the archdeacon, “profess to believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost; and so far as this is expressed it is the truth, but it may not be discovered by many who read or hear it, that it is not the *whole truth*.”

With regard to our views of the Godhead they are before the public, being lately published in the *STAR*, in the fifth lecture on faith; and those views are not the results of human ingenuity or fanciful theory, but what the Lord has been pleased to reveal. And in this matter we rejoice that we have not been left to speculate with the unholy zeal of modern religionists on this important subject.

“They have blasphemed,” continues the writer, “the holy name of Jesus, by recording of him things which he never did, and words which he never spoke, and making the belief of these lies necessary to man’s salvation.” “They have arrogantly pronounced, that for sixteen or seventeen hundred years there has been no true church of Christ extant upon the earth; that all the doctrines of the gospel have been corrupted, and the ordinances of our holy religion all polluted; and they have assumed to themselves to be sent by the power of the Most High, thus taking the name of the Lord in vain, by running when he hath not sent them.”

The last quotations we have made are as miserable a piece of mere assertion as we ever read; we trust we have recorded nothing of the sayings of Jesus contrary to the principles of eternal truth, and we believe we are a little more jealous of the honor and authority of Jesus than the reverend gentleman, and are more willing to teach, and more ready to obey those precepts of the Redeemer, recorded in that book which he acknowledges, than either his reverence or any members of his “church apostolic.”

What we make necessary to man’s salvation is what the Lord Jesus Christ has taught us and declared necessary and we would warn the writer himself to give heed to his teachings, and receiving them in humility, obey them, or his present dignified standing in Babylon will not avail him in the day of trial.

That the doctrines of the gospel have been corrupted, and the ordinances of the house of the Lord have been changed, we not only assert but confidently maintain, and feel no hesitation in stating that the protestant church has

not been far behind her ancient mother in committing this great sin for which “the curse shall devour the earth, and the inhabitants thereof shall be burnt up and few men left.”—

We would faithfully warn the reverend gentleman to bring his own church to the standard of the New Testament, and let him take heed that he be not one of those priests that shall be overwhelmed in the general destruction, when it shall be “as with priest so with the people.”

“We have assumed to ourselves,” says he, “to be sent by the power of God, thus taking the name of the Lord in vain, by running when he hath not sent them.” This is a mere begging of the question. We assume nothing; but if the work with which we are connected have a divine origin, we cannot cease to know it, we dare not deny it. Who could have persuaded the apostle Paul that the work of the Lord was not true; could any one have made him believe that on his road to Damascus, he had not seen a light and heard a voice? So we rejoice to say it is with the Saints of God in the last days, manifold are his mercies, numerous are his blessings, and no power of man or satan can compel us to cease to know and confess the truths of the work of the Lord.

“They have erred from the ‘one faith,’ once for all delivered unto the saints, and caused to err those who follow them. Thus they profess a belief that ‘men will be punished for their own sins only, not for Adam’s transgression,’ which is the old heresy of Pelagius, condemned by the Church Catholic as soon as it arose, and by our church in the ninth article of religion; being contrary to the doctrine of the scriptures, that ‘by one man sin entered into the world, and death by sin,’ and that ‘death,’ the ‘wages of sin,’ ‘reigned even over them that had not sinned after the similitude of Adam’s transgression; that is to say, over infants, who having done no actual sin, are yet subject to the inborn taint which they inherit.’ And therefore, the church, according to scripture, has ever held, what these heretics deny, that infants equally need purification and remission of this original sin, as grown persons need remission of actual offences.”

Of all doctrines that ever were ushered into the world or suggested by satan, surely that of the liability of infants who die, to go into punishment to suffer the vengeance of eternal fire, is certainly the most horrible that can possibly be conceived, and it is the greatest outrage upon the principles of truth that ever was propounded unto man; and yet such is the doctrine advocated by this reverend divine. The gentleman quotes the passage that ‘by one man sin entered into the world, and death by sin,’

and that 'death,' the 'wages of sin,' reigned over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants." We grant this, that in consequence of the fall, that death has reigned over all, but not the second death; no; 'for as in Adam all die, so in Christ shall all be made alive.' Thus the atoning sacrifice of our glorious Redeemer removed the curse of original sin from all the posterity of Adam, and man only becomes accountable unto God for what, as a rational intelligence he can be held responsible for. And we would remind the rev gentleman, that whether infants have undergone the ordinance of his church or not, which we repeat is a solemn mockery before God, that of such is the kingdom of heaven.—By the fall of Adam his whole race were brought under condemnation, but through the fall of man obtained a knowledge of good and evil.—The atonement of Jesus has been amply sufficient to remove from a fallen world this original condemnation, and leaving us in the possession of the knowledge we have obtained of good and evil, we now according to our condition stand or fall before him.

But to assert that infants, who are not responsible agents, required an ordinance of baptism to obtain remission, is to slight the atonement of Jesus and tacitly declare that it is not sufficiently efficacious to cancel the misfortune of being borne of sinful parents. Were we to suppose for a moment that his absurd doctrine were true, then let us suppose again that one of his order was unable to arrive in time to administer this ordinance, and the little infant expires before the performance of this rite, what are the consequences according to his doctrine? The child is gone to hell, to never-ending punishment. We will quote his words and say, 'hear this ye parents! Your lovely babe, over whose dying throes you hung with such anxiety, according to the horrible doctrine of this divine, is lost forever, because it has not undergone the 'solemn mockery' of infant sprinkling!!!

"The heresies in doctrine and errors in practice into which these teachers would lead their deluded followers, are supported, however, by a claim to the possession of supernatural powers; to a very brief consideration of which pretence I request your attention. The powers claimed are three-fold,—the gift of tongues and their interpretation; of prophecy, visions, and the like; of miracles: and all these pretences are borrowed from other sects, which, even within our own memory, have been permitted to try our steadfastness in the faith."

We can afford the rev. gentleman to speak

slightly of the gifts of the spirit of God, for we know that his reiterated opinions can never alter truth, and that they who have been raised from beds of sickness by the ordinances of God's house, will be no less grateful to the Lord for his mercies, because Archdeacon Mant is pleased to deny them. The ear that has been closed for a quarter of a century, and that is now open to listen to the word of life, will not close again in silence, because the fact may be questioned, neither will the eyes that were once veiled in

"Such black night as saw not with the day

All round it,"

but which have since been opened by the power of God, cease to sparkle with a grateful lustre as they drink in the radiant beams of heaven. Let the learned divine close his eyes to the word of God, or shut his ears to the testimony of the Saints of God, he cannot mar their bliss, he cannot make one joy the less. We have extended our remarks already too much, but we cannot close without another quotation from the sermon.

"In the next place: avoid all arguments with those who have embraced any of these strange notions. Be assured, the devil will be ready enough to make them seem plausible and fair to you, and you have no right to expect God will support you in a contest or argument into which you needlessly throw yourselves. Avoid these false teachers, and their disciples, and be satisfied to 'hold fast the form of sound words' delivered by the Church of Christ through the agency of rightly ordained ministers.

Lastly: beware of that curious disposition, that itchingness of the ears, which leads men in these days to run after *preaching* wherever it is to be found—which is still seeking some new thing; and that false liberality, or rather irregular freedom which leads men, for the sake of hearing this or that preacher, to run as indifferently to the dissenting meeting, or to the Methodist preaching house, or to any other denomination of sectaries, as they would go to church' to be edified by the prayers, instructed by the doctrine, and nourished by the sacraments administered there by the duly ordained ministers of Christ."

We think our last extract needs no comment and we will venture, notwithstanding the gentleman's counter advice, to conclude with the words of Paul, "Prove all things, and hold fast that which is good."

DREAM OF SISTER ROBINSON, OF THE ISLE OF MAN.

At the time this dream was given (May 10, 1842) there was a great religious excitement

amongst the different sects in the island. She and her husband returning home from a meeting, had to pass a Primitive Methodist preaching held in the Wellington Hall. The sermon was finished, and the after-prayer or revival meeting was at its height, when sister Robinson felt an anxious desire to go in and see the meeting. The people appeared to be very ardent and zealous, and our sister after her return home, was very wishful to know if there was no reward for them hereafter, as their sincerity and labor seemed to be great, according to the light they had. She retired to rest and dreamt the following dream:—

She thought that Elder Reid came from a journey, to her house, fatigued and wanting supper, but would have nothing but eggs, and having none in the house, she went to market to purchase some. There she saw many crowds of people collected together. She first went to a young woman that had eggs to sell, who had them covered with a clean white cloth; but after taking off the cloth and looking at the eggs, she perceived that they were all spotted and speckled, and apparently had rings round them. She asked if they were the only eggs she had, and the woman said, yes. She then went to six or seven other persons who had eggs to sell, and remarked each lot covered with a clean cloth, the same as the first, but found them all spotted and speckled like the first. She then saw a person dressed in the habit of the Society of Friends who attracted her attention: he, also, was an egg seller. She accosted him as she had the others; he stated he had eggs to dispose of, the best in the fair, but when she lifted up the cloth and discovered them to be like the others, she was angry with him, and told him she thought they were wild bird eggs, and that he must be selling them to deceive the people. She then asked him if there were no white eggs in the market; he told her there were, at the same time pointing to a man on the opposite side of the fair, but telling her that he who sold them was not considered altogether right in his mind, and those who purchased of him were considered the same. She replied she did not care what was said, for she would have white eggs if she could get them. She then went to this man and asked if he had got white eggs, he said yes, and he had them under clean straw, and not a clean cloth as the others; she enquired how he sold them; he replied he did not sell them, but gave them, and she might take as many as she wanted. She stated that she wanted a dozen, which he directed her to count out; she did so as she thought, but he perceiving that she had only taken eleven, pointed out the error, and told

her to take another; she did take up another, and underneath was a pamphlet entitled "Mormon Delusion," and he told her that if she would take the pamphlet and read it, it would give her a correct description of all the religious sects and parties, and that it was written by the Rev. Robert Aitken, formerly of the Isle of Man, but then at St. John the Evangelist's church at Liverpool. He told her that the speckled eggs were representations of the different churches of christendom, none of which were recognized as the pure church by the Father as his church and kingdom, and that the small white eggs were representatives of the church of Jesus Christ of Latter Day Saints. She returned home with the eggs, and rejoiced to reflect that amongst the many eggs sold in the market, only one person had white eggs, and she had got some of them without money and without price.

We would remark that Mr. Aitken never did write a pamphlet entitled "Mormon Delusion," but he preached a sermon at the opening of Zion Chapel, Waterloo Road, London, on Sunday Dec. 2nd, 1838, from which we make the following extract, illustrative of the instruction she received from the person who gave her the eggs.

There has been the revelation of the man of sin; and there has been, as foretold, the mystery of iniquity in full operation; but a temple of God, or church of Christ, there has not been, and there is not at this present moment; else the glory of the Lord would be there, and the gathering of the nations would be there, and the riches of the princes of the earth would be there, and the gifts of the Spirit would be there. God hath not a dwelling place on Zion; there is no treasury-house to deposit his riches; there is no banqueting-room, to manifest his glory.

My beloved hearers, can I have any interest in making matters worse than they really are? Is there any sorrow, and I have not my part in it? Is there any grief which I do not share? Do you ask me if these things are so? Is God then left without a witness? No, blessed be God, he has many individual witnesses to his truth, as well as to his saving power. The very churches that are now in existence, and that most certainly are not built upon the foundation stone, which is Christ, are witnesses for the truth of God. Every one of them appears to have fastened upon a single, though an important truth; and each sect and party has held up the individual truth which it has separately chosen for its real foundation stone, to the churches and to the world. Thus the very wickedness and folly of the existing churches have been overruled by the providence of God,

and have become outstanding witnesses to many of the great truths of God. Thus, although none of them is God's temple, or the depository of God's gifts, or the resting place of his glory—because none of them is erected upon the foundation stone, and according to God's pattern—yet all of them put together, manifest the excellency of many important truths which the church of Christ will exhibit in their fulness when it is established upon the earth.

After enumerating the peculiarities of the various leading sects of the day, which he considers as consistent with the principles of eternal truth, he thus continues:

O, my God, my God! I have, according to the light which thou hast given me, glanced at every would-be christian church of the day, and I see all is of man's building; and although each of them is, to some extent, promoting thy glory, by exhibiting one or more of thy blessed truths, yet each of them is marring thy glory, and is only rubbish, which must be removed before thou canst lay thy foundation stone in Zion. Every living stone, in each of the churches, is so bedaubed with filth, and so broken as to its jointing, that methinks thou must go to the quarry of nature, hard though it be, rather than to the old, battered, and defiled materials that are scattered throughout the churches.

My beloved hearers, my soul is in heaviness, and what am I to do—to build? I am willing, but where am I to build? I see what ought to be, but how to forward the purpose of God in temple-work, I know not—I know how to go about the conversion of a sinner; and success has proved that, in this, I am not mistaken; but where is the foundation of the temple to be laid? When shall the Lord my God discover his little hill of Zion? Do any of you ask me, in what condition is your own little sect and party, my friends? I am ashamed of the terms, sect and party; but since things must have names, names they must have. My reply is a short but painful one. Some few who are connected with me are weeping and groaning, like myself, day and night, because there is no resting place for the ark of the Lord: because there is no living temple for the manifestation of the glory of our God. Many hundreds of others are mere babes in Christ, newly begotten of the Lord; like little children they are joyful in their God, rejoicing in their first love; and they are not yet ripe for bearing the burden of the Lord; and the remainder are neither more nor less than the Methodists, and I have taught them to be so. O my God, help me, for man cannot. Man has not brought me into this dilemma, and man cannot take me out of it. This much I have reason to be thankful for. I am

not in a humor to be led away by any foolish fantasy of man, or of satan's devising. I will, by God's help, have clear direction from God, and solid gospel ground, for every step; but stand still I will not—stand still I dare not, unless it be to wait the direction of my God; and if the road lead to the stake, by the help of my God, I will take it. I will have temple-building work, and temple-building blessings, else I will fail in the attempt. This morning I was blessed by the application of this truth to my mind—"God has chosen the little hill of Zion." The mountains and the hills around leaped with rage, because the Lord made choice of the little hill; and I have felt convinced ever since, that if some score or two of devoted christians, filled with the spirit, were to come together, and be of one accord, and cry unto God day and night, God would come to Zion; God would lay the foundation stone, or rather, build them upon the apostles and prophets, Jesus Christ being the head of the corner. God would restore temple-building gifts, and temple-building blessings. God would raise a church that would become a praise in the earth; and through that church, the earth would soon be filled with the glory of the Lord.

That all of you may have a clear apprehension of what is wanted—yea, of what is promised; of what a christian church must be, before Christ can be said to reign in Zion, I shall give you a very slight sketch of the promised Bible church. And, oh, what a picture presents itself to my mind! The blessed Jesus is the first stone, and the alone foundation. The apostles and prophets, the second row of this building, were like the foundation, and had their purity, their wisdom and power, by virtue of their union with him! and the remaining stones must be like unto these, else, built upon the same foundation they never can be. The whole power of the church must be from Christ—and it must be nothing less than the power of Christ. Every member of the church must be like Christ; and the life, and purpose, and policy of the church, must be that of the precious foundation. Such a Zion the Lord will build, such a church the Lord must have; and he will bring his treasures into it; and his gifts as well as his graces shall be there; and he will gloriously manifest his presence and his power there. Yea, he will glorify the house of his glory; and by such a church he will subjugate the kingdoms of the earth; and through the instrumentality of its members, the whole earth shall be filled with the glory of God. O! ye that sigh for the temple-building blessings, begin the work of repentance. Repent! repent! because ye have usurped the preroga-

lives of God! Ye have had ministers of your own choosing, instead of those of God's sending; ye have had forms of government of your own devising, instead of bringing the lawgiver to Zion by your prayers; ye have had your own way in every thing, and ye have sought your own glory and not the glory of God. "Repent, for the kingdom of God is at hand!"

We have been much astonished at the sentiments contained in the foregoing extracts, at the light which the individual has had of what is truth; and we cannot but lament that his own course has led him, not to the fulness of the gospel and the kingdom of God, but to become associated with one of the very churches he condemns as having no claim upon the title of the Church of Christ; but so it is, let the light of truth break in upon the human mind, and let the individual after rejoicing in that light for a season reject it, and who shall describe the darkness in which he is involved! but while such is the course of many, let the saints rejoice in the truth of God, knowing that it is their privilege to be associated with the kingdom of the Redeemer, to have their minds illuminated by his spirit, to judge all things, and to be instrumental in raising a temple for his glory, and in the building up of his people, in order that they may receive the dominion, and reign with him at his coming.—When we read the pointed facts stated by the Rev. gentleman whose words we have quoted, and read his lamentations and mournings because the Lord has no house upon the earth and kingdom of his his own organization which he can acknowledge and bless as such, our own feelings are those of gratitude and thanksgiving to our heavenly Father; in the first place for an existence in the flesh at the time when he has commenced his glorious work; and secondly that we have been favoured with hearing the *gospel of the kingdom*, and especially that we have been led to the obedience of faith, so as to realize for ourselves that assurance and that spirit which can be enjoyed only by obeying the precepts and keeping the commandments of the King of Zion. Does the Lord need a temple in which to manifest his glory and bestow his blessings upon his people? we know such an object shall be speedily consummated.—Must the nations of the earth be gathering to Zion? it is ours to behold the hand of the Lord manifested in this also—to behold the little stone cut out of the mountain without hands, rolling onward in majesty; and while the nations of the earth are perplexed, and a general and almost universal paralysis seems to affect the sources of prosperity, it is our privilege to be connected with a growing kingdom, des-

tinued never to be destroyed, but, like a phoenix, rise from the ashes of a world, to become irradiated and adorned with the splendours of heaven, and to repose in the light of the presence of God.

* * Elders James Higbee, jur. and Z. H. Brewster, of Springfield, Sangamo county, have been cut off from membership, by the authorities of the church of Jesus Christ of Latter Day Saints.

JAMES ADAMS, President.

* * Should any elders be passing through, or near, Fredericksburgh, Virginia, they are particularly requested, by Elder Francis H. Bell, to call and visit the small branch of the church in that place.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 1, 1843.

The Editor of a small paper, published in St. Louis, that has lately sprung into existence, called "The Ariel," has been pleased to animadvert rather uncerimoniously, and surely not very courteously, upon the Times and Seasons. Scarcely having broken the shell, and certainly not fully fledged; not being able to stand alone, and laboring severely under the hallucinations of a disordered brain, he has seen fit to stagger forth unfledged, and make a wanton, uncalled for, unprovoked "reek" at us—and as it is the nature of *geese* to fly, no doubt, but that while staggering on the brink of the nest, gaping like a young *goslin* for what might be crammed down his throat, he fancied in the wild flight of his imagination, that he was soaring on high, and making his nest in the clouds—that the earth was under his control—that he was king of the feathered tribe and lord of the skies. Poor thing, he knew not that he was wallowing in his own nest, subject to the control of others, and besmeared with the filth of his own making, every time he flapped his featherless wings, exposing his own nakedness, discommoding others, even of the same brood, and stirring up the foul effluvia with which he was enveloped. We should not have noticed the creature at all, had he not, with the flapping of his wings, cast some of his dirt at us; as it is, we shall give him a gentle admonition to keep out of our path—and let him go.

We think of all people in the world, the inhabitants of the state of Missouri, ought to be the last to say any thing about the Mormons

whether we refer to their judges or officers, military or civil; their governors, legislators, priests, people or editors. Holding fraudulently, hundreds of thousands of dollars worth of property, the plunder of a legalized banditti, and their garments yet dripping with the blood of the innocent, with administrators too corrupt to award justice, and a legislature too dishonest to refund their ill gotten gain; we repeat it again—of all people in the world, they ought to be the last to say any thing about Mormonism.

We have observed, that for some time, the editors and legislators have been silent on this subject; and we presume if this featherless goshawk had waited till he had been better informed, he would also have been dumb; but now to the point. Be it known unto all nations, kindreds, peoples, and tongues, and let it penetrate the ears of all mankind, that a young spright, having only bustled a few weeks in an editorial atmosphere, an *editor* (?) of Missouri, has in the bright hallucinations of his editorial manomani, pronounced the Times and Seasons to be a "semi monthly issue of trash;" but why is it so? Wherein is there any thing that is foolish, weak, ludicrous, evil, or injurious?—Our worthy editor has not told us. But is it not enough that he has said it! Bow therefore, O ye nations with respectful deference, to his *ip-si-dixit*, for he is a worthy scion, of a famous stock. He further states, without adducing one solitary testimony, "if any sober enquirer, who really can look through the veil that hides hypocrisy, will examine that journal, he will probably come to the same conclusion that we have." We are at a loss to know whether the worthy editor knows the meaning of hypocrisy or not; as he has not assigned any reason why the Times and Seasons are hypocritical. To stir up his 'pure mind, by way of remembrance,' we will refer him to an instance or two. When an organized Missouri mob, under the direction of the governor of that state, went to Far West, ostensibly for the purpose of restoring order, and sustaining the law; but in reality for the purpose of robbing, plundering, and murdering, we should call it an act of 'hypocrisy.' When Judge King called a court, professedly for the purpose of trying according to law and evidence, a number of persons, who had been taken under mob law, and thrust into prison; but for the real purpose of condemning them without evidence, and not allowing them to bring any of their witnesses into court; the whole of the examination being *ex parte*, under pretence of law; we should call it an act of 'hypocrisy.' When the legislature, knowing these facts, having been memorialized on the

subject, yet to screen their iniquity, published a book from the record of those *ex parte* documents, and called it a true record of facts, published by authority, we should call it an act of 'hypocrisy.' When the legislature of Missouri, after knowing that the Mormons had been robbed of hundreds of thousands of dollars, voted two thousand dollars "for the relief of the suffering poor," merely for the sake of hiding their corruption, we should call it an act of 'hypocrisy.' When the state of Missouri drove fifteen thousand men women and children, from their homes, for the ostensible purpose of preserving order, and restoring quiet to the state; but for the real purpose of dispossessing them of their rights, plundering them of their property, and inheriting their land; we should call it an act of 'hypocrisy.' We wonder whether our immaculate editor, who can see so clearly through the "veil of hypocrisy," ever discerned these things? And lastly, when an editor undertakes to call things "trash," and applies the epithet of "hypocrisy" to things of which he can give no account, nor render any reason why they are so, we think that he means to deceive the public, and call it an act of 'hypocrisy.'

We next have given to us a communication, signed "A Mormon," as a specimen of Mormon literature. If our space would admit, we should be glad to compare it with some of the official documents of the dignitaries of Missouri. We could indeed produce some precious specimens of Missouri literature. The following, one example out of many, written by a justice of the peace, we give "*verbatim, et literalim, et punctuatum; et spelatim.*"

"I Adam Black a justice of the peace of Davis County do hereby by certify to the People called mormin that he is bound to support the constitution of this State & the united State & he is not attached to any mob nor willnt attach his self to any such peope and so long as they will not molest me I will not molest them."

ADAM BLACK, J. P.

This the 8 day of august 1838"

Our worthy editor next advises a Mormon to read his Bible. We will give him a quotation. Perhaps he can "see through the veil." Isa. 29: 1, "Woe to Ariel—to—"Ariel." But he tells us that he is to be aided by some judicious commentary. Perhaps the Rev. Isaac McCoy, a missionary of the Baptist order, who was one of the foremost of the mob in Jackson county, and held a tar-bucket while some men were being tarred and feathered, would be able to write a very able commentary. Or the redoubtable Bogart, a Methodist minister, of mobocratic memory, who, after killing numbers of the Saints, killed a Missourian, and preached his way to Texas, might write a good commentary. Or if they failed, the Rev. Sessiel Wood, or Jabbot

Hancock, of the Presbyterian order, who headed a mob in Carrol county, might be able; and if they should fail, we flatter ourselves that we could write a commentary, both for the worthy editor of the *Arial* and his excellent coadjutors, the priests.

RECOMMENDATORY.

To all whom it may concern!—

Be it known that Brother G. J. ADAMS, the bearer of these presents, has been designated by the Holy Spirit, appointed and set apart by the voice of the First Presidency of the Church of Jesus Christ of Latter Day Saints, in Nauvoo, to accompany Elder Orson Hyde, who has just returned from Jerusalem, on a mission to Saint Petersburg, in Russia; to be one of the messengers to introduce the fulness of the glorious gospel of the Son of God, to the people of that vast empire.

Brother Adams, after several years of successful labors in the Eastern States, and also in England, has now returned to this place and rendered an account of his ministry and course of life, and is found worthy of the confidence of the saints and of being associated with Elder Hyde in the performance of this highly important mission to a foreign land. He is therefore authorized and required to raise all the funds he possibly can to defray the expenses of said mission, by donations from the saints and from all other persons who may be friendly disposed towards a good cause. Let not the people suffer the petitions of this man to reach their ears in vain, but let them remember that all they have belongeth to the Lord, and that it is the Lord's good pleasure to add to the stewardship of such as freely and liberally open their hearts, and their purses, at the call of his servants, to send forth the word of life to the nations of the earth. Will you suffer these men to go forth among strangers empty? Shall they blow the trumpet all the day long, encounter the obstacles and persecutions at home, the tribulations and hardships of foreign countries, with none to administer the oil of gladness, or aid with the unrighteous mammon?

In conclusion, I would say, if you regard the word of the Lord, through your friend and Brother, Joseph Smith, withhold not your substance from Brothers Hyde and Adams, but as you bestow upon them, so some hand shall bestow upon you.

I remain, as ever, your brother and servant, in the kingdom of our Lord and Savior, Jesus Christ: Amen. JOSEPH SMITH,

Presiding Elder, of the Church of Jesus Christ of Latter Day Saints, &c.

A DISCOURSE,

Delivered by Elder Amasa Lyman, at the Conference.

It is with a degree of satisfaction that I address you, after the variety that has graced the feast during the last few days, in which the beasts, spoken of by Daniel and John have been served up in good style, and rendered quite palatable.

On reflecting upon the subjects that have been agitated and discussed since the sitting of our conference, it has occurred to my mind that nothing has been said in direct reference to the Book of Mormon, a belief in the truth of which, constitutes one of the peculiar characteristics by which we as Latter Day Saints are distinguished from those who do not believe in any revelations but those contained in the Bible. My reasons for offering such reflections on this subject as shall be suggested to my mind, are, that they may chance to fall upon the ear of some one enquiring after the truth: being aware that I also address a number who are called with me to take a part in bearing the truth before the world, to rend assunder the veil of darkness that has obscured the light of truth, and let it shine in the face of men. In making my remarks I shall not dwell upon the scripture, but offer some plain reasons that may be deduced from certain plain statements in the scriptures, thus learning who, according to the Bible, reason and good logic, are deceived in believing, and impostors for teaching, as do the Latter Day Saints; and believing that God ever did and ever will give revelations for the salvation of mankind; and others for teaching as they do, and professing to believe that all revelation is contained in the Bible. To carry out the investigation proposed we shall be led to inquire after the facts upon which is predicated the necessity of revelation to any of the numerous progeny of Adam, in any portion of the habitable earth. To commence, then, we ask the question, had Jehovah an object in the creation of the human race? if so, the nature of that object? that we may be prepared to judge whether it could be accomplished without revelation or not. That we may learn that he had an object, and something of its nature, we will hear the words of the apostle Paul to the Hebrews, ii: 10. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Here we have a statement by inspiration, in relation to the purpose of God, in the creation of man, which was to make them sons of God. That we may be satisfied whether there exists a possibility that he

should be foiled in his purpose or change his mind, we will hear the testimony of James i: 17, Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning. If the apostle has told the truth in this matter we cannot expect a change to suit the caprice of the creature man; we have already learned that the purpose of God was to bring many sons unto glory; that it was impossible to accomplish this without revelation, we infer from the scriptural testimony; for, says the evangelist, "he, the Lord came to his own but his own received him not, but unto as many as received him gave he power to become the sons of God, even as many as believed on his name." By this scripture we learn that men had power to become the sons of God by believing on the name of Jesus. The question here arises, could they have had it without? if so, then we must charge the omnipotent God with an incompetency of judgment that would disgrace beings of less capacity than himself by calling into requisition means that the accomplishment of his work did not require. Inasmuch then as it was his purpose to make sons of the human race, there was left no alternative but to reveal himself or not accomplish his object in the creation of men. From our examination of this subject thus far, we learn that the accomplishment of the object for which men were created demanded that God should reveal himself—for says the Apostle Paul, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" Again: the justice of God requires that he should give to his creatures a manifestation of his law, that he might, in justice, bring them into judgment before him, that every creature might receive according to their works. Having reasoned thus far in relation to the principles that govern revelation, we learn that, just as sure as God did purpose from before the foundation of the world to save men, so sure it is that he purposed to reveal himself for its accomplishment. We will conclude our reasoning on this point with a reference to the declaration of Jesus, recorded by John: "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent;" and 'no man,' says the apostle, 'can say that Jesus is the Lord, but by the Holy Ghost.'" For the history of the facts from which we have made the preceding deductions, we are indebted to the Bible—and for the Bible, we are indebted to the Jews. The next thing to be examined, is the extent to which the Bible record may be applicable to the human family, as a rule

to fix their future destinies in the day of retribution according to their works. To set this matter in order, and upon principles not to be mistaken, we shall commence and apportion the scriptures as they were given, and as they must appear in that day when the books are opened, and the dead judged out of the things written in them. What portion, then, will it be by which the people anterior to the flood can be justified or condemned, but that which was revealed to them, so that the judgment of that people makes use of that portion of the Bible given to them—the people from Noah to Moses, that portion revealed to them—from Moses to Christ, that portion given to them—which takes us through the Old Testament, and when the people to whom the apostles preached the gospel shall come into judgment, it will require the word spoken to them. Thus we have used all revelations of God in both Old and New Testaments, and but a small portion of the family of man yet received their doom. Thus far our investigation has been confined to the dealings of God with that portion of the human race located on the continent of Asia, and have made that portion of the earth the principal theatre of all His wondrous works; but we will now enlarge our view of the subject, and cast a look across the wide waste of waters, where the great western continent stretches itself between the two extremities, North and South, with its unnumbered millions of inhabitants, and inquire if they bear the same relation to God as the people of Asia. If we contemplate their physical organization and mental endowments, we find them the same. If the fact that the Greek, the Jew, or the Roman were not able to "believe on him of whom they had not heard," it was equally so with the American—so that, reasoning from analogy, we conclude them to be a part of the same great family, blessed with the same endowments, subjected to the ills of mortality, and the same inability to save themselves from the ruinous effects of the fall.

But to show to every reflecting mind that if the Bible is true, our conclusions are correct, we will now advert to some statements in the scriptures. We commence with Acts, 17: 26, "And hath made of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." We would here remark that if there is any truth or good sense in the word of the Apostle, that wherever there are nations of men that dwell on the face of the earth they are of the same blood—made by the same God and Father of all, consequently bearing the same relation to God, by creation. But have they, we would now enquire, been

equal sharers in the rich promises made for the salvation of men, and revealed in Asia? Admitting the truth of the religious dogmas which say that the Bible contains all revelations of the age, we answer they have not, for it was not until about the end of the fifteenth and beginning of the sixteenth century that the vast continent on which we dwell became known to modern geographers, thus opening the way that the Canonical law might visit the western continent, whereas the Scriptures inform us that as early as the founding of Babel, a few years subsequent to the flood, men were scattered into all the earth, according to Genesis 11: 8. So the Lord scattered them abroad from thence upon the face of ALL the EARTH, and they left off building the city. America, therefore, must have received her portion. But, says the grave objector to the faith of the Saints, how came they here, as the art of ship building was not known? At the same time, however, he will tell us, with all the apparent sanctity that religion can inspire, that he believes the Bible with its account, that God took dust and made a man, and him a living soul—but still can have no conception how he could, not make men, but merely transport them to this part of the earth; for the moment we leave the objector to wonder at the deep mystery of his own ignorance, while we examine a little farther the tendency of that anti-biblical doctrine which tells us that the Bible contains all the words of God, which word, says the Savior, is to judge all men at the last day; to which also agrees the declaration of John, who says, Revelations 20: 12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The revelator here speaks of a plurality of books, which the advocates of many of the religious dogmas of the age tell us is the Old and the New Testaments—a flimsy evasion of the truth, but in perfect keeping with the bigotry and holy ignorance of the age. For present convenience we suppose ourselves having an existence in the time when all the numerous progeny of Adam are called into judgment before God, in whom there is no injustice whatever, to be judged out of the things written in the books according to their works, the men of Asia, Africa, or Europe, might be required to pass under the ordeal of the word there written from the fact that he might have been one of the favored few to whom God had had respect in the day of revelation in the east, but in the vast assemblage we find a multitude whose lot has not been cast in the great theatre of revelation in Asia, who, if

the popular theories of the age are correct, must have lived in ignorance of those sublime truths which are found in the Bible, so that we not only find them brought to be judged and condemned for not having kept a law they never knew, but for the first time to have the idea suggested to their minds of its existence, or the existence of a God, to whom they were amenable. I speak this of those who dwell here anterior to the discovery of this continent by the Europeans. Humanity shudders at the thought. Justice outraged, retires from the scene, while a shade, blacker than midnight, is cast on the character of that God in whom all perfection dwells. Angels unnumbered weep over the scene. Millions of human beings consigned to eternal fire, because they have not obeyed a law they never heard. Shame—shame to the intelligent man or woman that would believe it; and condemnation and perdition to them that teach it. But John heard individuals around the throne of God saying that they had been redeemed out of every kindred, tongue, people and nation, and were made unto God kings and priests. Revelations, 5: 9. And as men were not made kings and priests in Asia without revelations, we conclude that, as in God there is "no shadow of turning," it required the same cause to produce the same effect in America.—This principle carried out, would extend the benefits of revelation to all people; that when they are brought into judgment, and the books opened, out of which they are to be judged, it will be the law they have known—consequently by it they are either justified or condemned.—Thus God is just, and the protecting ægis of the plan of salvation is universally thrown around suffering humanity. Thus the justice, mercy, and immutability of God, together with the necessities of the creature man, form the considerations that influence the counsels of omnipotence in preparing the means of salvation.

THE JEWS.

The following very singular notions of the Jews, with regard to their resurrection, will, no doubt, be read with interest by many of the curious, especially the lovers of Jewish literature. We do not give publicity to it to establish the idea that the Jews believe in the resurrection.—This every intelligent man must concede. The Jews, as a body—those that were considered orthodox, at least—always believed in the resurrection, as the scriptures abundantly testify.—There was a sect in our Savior's day, that did not believe in the resurrection, nor in angels or spirits; but they were very inconsiderable. Their doctrines were considered unpopular and false,

and Paul in his day had nothing to do but to proclaim himself a believer in the resurrection, to obtain a temporary protection from the Pharisees, at least in the time of his difficulty.—ED.

To the EDITOR of the TIMES & SEASONS.

SIR: If you should judge the following remarks interesting to your readers, they are at your disposal.

The gospel says "Blindness in part has happened unto Israel," &c. The reader of this will perceive how far the apostle was correct in his assertion, *The resurrection* is one of the important subjects of faith amongst them. The most of them believe it. Every Jew is commanded to rehearse the thirteen articles of faith daily. The last of the thirteen is: "I believe, with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator, blessed and exalted be his name forever." The following is the opinion of the Rabbies on the subject:

Rabbi Manasse Ben Israel says in *Nishmath Cajim*: "we find many proofs of the resurrection in the five Books of Moses and the Prophets. Faith in it is essential and godly. Those who say the resurrection cannot be proven from the law, bar themselves out from the communion of the saints, and deny a particular point of the law. All such are hereticks and infidels, and will have no part in the world to come, and be deprived of eternal life."

R. Isaac Aberhaph in his *Menorat Hamoor*, says: "Who denies the resurrection, or one miracle contained in the law, denies the whole law, and will have no part in the world to come, in *Talm Tract Sanhedrim*. Those that deny the resurrection, can have no part in it, because it is one of the great properties of God to pay with the same measure wherewith we have measured, and according to every sin we shall be punished." Why is the resurrection not named in the law of Moses? R. Baccay answers: "It is one of the mightiest matters of the law to be very short and brief." Mysterious things, the shorter and more mysterious, the more difficult is the explanation; and you find, generally, short accounts of mysterious things—for instance: in the creation of the world, you find but a short account upon the light, while the third day has a full description. Even so with the waters above to the waters beneath. Furthermore, all promises wherewith Moses encourages the seed of Adam diligently to keep the commandments, are bodily, that man might more easily believe his words, and press forward on their own account to reach a higher state of felicity. This makes him to be so short on the subject. Would he have attempted at that time to impress this truth on their dark minds, they would not have believed him; be-

cause it was a future and distant subject, and what proofs could he have given them? A wise and diligent searcher of the Bible will find out the sacred hints of it by degrees, and then he will search more diligently, which he would not have done if he had seen it all at once. At the time when the dead shall rise, the Rabbies give the following: R. Isaac Abarbanel says, on Isaiah 18: 3: "The prophet would gather the dispersed Jews at the last day, and at the same time performing the wonderful work of the resurrection from the dead, then all those dwelling upon the earth will acknowledge the high and lofty one." R. D. Kimchi is of the same opinion. He says, on Isaiah 66: 5: "You that are in trouble about the word of the Lord, when it will come at last, your God in whom you trust, will fulfil unto you his promises." Rabbi Naphtali in *Emakhamelek* puts the resurrection forty years after the gathering together of the Jews. The proofs he takes from Psalms 147: 2, 3. The *Jalkut Kodosh* and *Medrash Neelam* agrees with him, from which the Abarbanel concludes that the redemption of the Jews must undoubtedly be in the year of the world 5294—A. D., 1534, and the resurrection 5335—A. D., 1575. R. Bacay takes a different view. From *Deuteronomy* 30: 15, he says: "If one compares this place, which begins with the first verse and ends with the tenth, and which, undoubtedly, speaks on the redemption, it will appear from this that the resurrection will be 206 years after the redemption—because the Hebrew has 206 in number. In the Song of Solomon it is said: "Unto thee, Solomon, are due one thousand;" but unto the keepers of his fruit two hundred. Understand 206—he would shew thee with it that the resurrection from the dead would be 206 years after Spiritual Solomon, viz: Messiah which would spring from him: you must understand this verse, then, in the following manner: When Solomon and the Messiah, which is the Prince of Peace, will make their appearance (after their allowed time, 1,000 years,) then shall the keepers of his fruits, (those that kept his commandments,) 206 years afterwards, be raised from the dead. Who shall perform the resurrection? In *Aphkat Rackel* it is said: "All Israel, young and old, must believe that in future the most holy God will quicken the dead, call them forth out of the dust, and unite their souls to their bodies." R. Joseph Albo says: "Because this is so supernatural, the men of the large congregation, Ezra and his collego, attribute it only to the power of God, and for this reason, in compiling the prayer, have said this blessing: 'Thou art powerful to raise the dead.'

R. Jacanan counts three keys the Lord kept wherewith he would trust no messenger, viz:

- 1st. The key of the Womb—Genesis 30: 22.
 2d. The key of the Rain—Deut. 28: 12.
 3d. The key of Raising the Dead—Ezekiel 37: 13.

Talmuh Tract Sanhedrim and Bereshith Raba agree with Rabbi Jocanan. Others attribute the resurrection to the Messiah. The Medrash Mihle R. Levi ber Gerohonon, Deuteronomy 34: 10, literally then, should not be a prophet like Moses; but Messiah would be a greater prophet: he would be the prophet of all nations—and this his general power he would prove by the resurrection from the dead.

Some Rabbies attribute the power of raising the dead to the righteous and godly, and they also bring their proofs from the Bible. R. Jonathan finds a proof in Zechariah 8: 4, and Second Kings 4: 29—even as Elijah and Elisha raised the dead, even so in future all righteous, old men and women with their sticks, will raise the dead. See Talmud Tract Resokim.

In the book Emek Hameleck it is said that those only which have embraced the Jewish religion will have power to raise the dead. The proofs are taken from Isaiah 65: 20, saying those who did not embrace the Jewish religion before the coming of Messiah, he will not acknowledge them: then they will be ashamed at their obstinacy—repent and die—afterward the righteous will raise them. The same is said in Jalkut Kadash.

The Sohar speaks differently on the subject.—Those who died in the promised land will rise 40 years before those who died without its boundary. Now every one that dies without and has but one relative there to mourn for him, can rest most assuredly to profit by the resurrection, because his relative in the promised land has power to raise all his kinsmen who died out of it. But this quickening is connected with a painful sensation, called by them Gilgool Meholus, the rolling in the caves beneath. R. Elias means the corps rolls itself, under the earth, to the Romish land. That this is possible, says Rabbi Akiba, at the time when the dead shall rise, God Almighty will come down from the highest Heaven, set himself upon his Throne at Jerusalem. Jeremiah 3: 17. Then he will call his ministering spirits and angels and say: My sons, I have had no other motive in your creation than that you should do me a favor at this hour. Lord of the Universe, will they say, we are ready to fulfil all thy commands. Well, says the praiseworthy, walk through the whole earth; go in the four parts, lift up the surface of the earth, so that there might be a cave, but in such a manner that every righteous person will have his own cave, and bring unto me, every one separately, the righteous N., son of N. the good

N * * * Bring me all those who have labored for my namesake, that they may not torment themselves long. I will quicken them in the land of Israel. At this all the angels go forth in the four parts to take hold of the four corners to lift her up, according to Job 38: 13. Draw out the ungodly, and in that manner make the caves so that they might roll themselves into the promised land. Then God himself will quicken them, to the comfort of those who are afraid of this troublesome journey. The book Avodath Hakodash promises that the righteous out of the promised land will stand upright in their caves, and go there. The Rabbies all agree that this journey will be painful. Talmut Tract Ketuboth and Sohar show the occasion, viz: The passengers will be plagued by the powers of Darkness. The Jews believe the world is parted among the seventy nations, and they call the rulers of them Chipa Devils when they pass through their dominion, and this is the reason that they are so much afraid of it, and many in their old age go to Jerusalem to die. They believe a fear of it is discovered by the patriarchs Jacob and Joseph, who were, most assuredly, good; and yet they commanded to be taken to the promised land, so that they might not robe themselves there. See Talkut Kadash, R. Solomon Jarkian and Genesis 39: 20. The place where those who roll themselves, will come-out is Mount Olivet, according to the Chaldaic translation 8: 5, Song of Solomon. Solomon prophesies there that at the resurrection, Mount Olivet will open itself so that the righteous may come out of it, but the wicked will be drawn out of their graves like a stone out of a sling.—Zechariah 14: 4. In Abodah Hakadash Rabbi Simeon, son of Jacay and Pesikta Raba, are of the same opinion. The reason of this painful and troublesome journey, is that the Almighty might swear unto them that they never should be carried from their land. He will do it in the following manner: The Holy One, blessed be his name, will let down the Heavenly Jerusalem with the already finished Temple, which never will be destroyed, and because in future the souls of the Jews will always remain with God, they (body and soul,) could not be united together in any other place but such as will remain forever, according to Isaiah 4: 3. Now in like manner as the body of Zebaeth is holy and lives forever, even so shall the righteous be called holy and live forever. There are some Rabbies who deny the rolling altogether. R. Abarbane denies the rolling. He says, on Isaiah 18: Because the resurrection will take place in all the world, then the nations of the earth will be afraid and tremble: yea, even those of the Euphrates, and will send messengers upon the Sea

unto the land of the children of Israel, acknowledging that the law comes out of Zion and the word of the Lord from Jerusalem. Most assuredly when they shall see their dead come out of the graves and hear them call upon the name of Jehovah, and openly acknowledge their faith in Messiah, then will they (the heathen,) also call upon the name of Jehovah, and worship him with one mind and one spirit.

[TO BE CONTINUED.]

(Published by request.)

PHILADELPHIA, APRIL 5TH, 1843.

Elder Whipple:

Dear Brother,—Time, as it rolls along, developing in its progress the true characters of men and things, occasionally brings to our remembrance our friends, our brethren and our promises. Actuated by these feelings of unalloy and pleasure, I sit down this afternoon to while away an hour or two, to write to you, in order that I may tell you a few things past, present, and to come.

I would then inform you first, that I am not at present in good health, having a most violent cold, and indeed I have not been well this winter past, and I have been home but a very little all winter, for the Lord has mightily inspired me with zeal to proclaim the gospel, and for the last three months, the work of God has shone more brilliant, glorious and sublime, than it ever did before; so much so, that I would not cease to declare the whole counsel of God, so far as I knew it—and I have baptised, since the beginning of the new year, upwards of sixty in the following places: First I baptised 19 at the Navy Yard; then I went up to Northumberland county with brother Clements; here we baptised about 30. After I returned I was warned by the spirit to go up to Mount Holly, Burlington county, New Jersey, and I was obedient to the call. There I have labored for these 8 or 10 weeks, although when I went I knew not a single individual; yet I rented a large church for \$2,50 a night, which was crowded to excess every evening. Here I lifted up my voice with the sound of rejoicing, being greatly blessed with the spirit of my master. I was permitted to preach with great liberty. I soon branched out to other villages in the vicinity, and have baptised there 25, and if we are to judge by appearances, there will be hundreds brought into the kingdom the coming season in that vicinity. On next Sunday I expect 10 or 12 to be baptised—thus you see that God has been with me, and I have not been idle.

And now what shall I say concerning my going to Nauvoo this spring; for you doubtless

are aware that I fully intended to go up, but to leave my field of labor at the present time, under such favorable auspices, would, to my mind, not be wisdom. I therefore, after mature reflection, have concluded not to go this spring; and I would here take the occasion to return my grateful acknowledgments to my brethren for their kind regard to me, in wishing me to move out this spring.

And now, dear brother, be assured that my best wishes will ever attend you; and though lands and seas may separate us, yet I shall never forget you. Yours is a name I shall ever remember, even while time and eternity shall last. Remember me to all the saints, and especially to your beloved family, and receive for yourself the affectionate regard of your brother in the covenant of our Lord Jesus Christ.

J. H. NEWTON.

Minutes of the Genesee conference of the church of Jesus Christ of Latter Day Saints.

(Concluded from our last.)

On motion, Resolved, That the different branches be represented.

Attica branch represented by Charles Thompson, consists of 12 members; 3 elders.

Akron branch represented by C. Thompson, consists of 11 members; 8 elders.

Alabama branch, represented by C. Thompson, consists of 7 members; 1 teacher.

Alexander branch, represented by Samuel Mott, 21 members, (six added since the last conference,) 13 elders; 1 teacher.

Batavia branch, represented by elder J. L. Burtolf, consists of 12 members; nine elders.

Bennington branch, represented by Charles Thompson, consists of twenty-five members, (two added since last conference) including two elders and one high priest.

Johnson Creek branch, represented by Elder John Bell, consists of sixteen members, including four elders, one priest.

Salem branch, represented by letter, from Brother E. Williams, consists of nineteen members, including three elders, one priest and one teacher.

Weight Settlement branch, represented by Elder George Thompson, consists of five members, including one elder.

Elder Charles Thompson represented five members, in Weathersfield, not organized.

Elders S. Mulliner, James Houston and Henry Jacob, travelling elders, reported twenty one scattering members in Niagara county, not attached to any branch. They also stated that the prospects in that vicinity were good, many were earnestly inquiring after the truth.

Buffalo branch, represented by Elder J. P. Green, consists of twenty-three members, including five elders.

Ten scattering members in Victor, Bloomfield and vicinity, represented by Elder Thompson.

On motion, adjourned for one hour.

Thursday, conference assembled and was opened by prayer, by Elder J. P. Green.—Elder Green then made some general remarks to the conference.

Resolved, That Elder Green write a letter to the branch east of the Genessee River, that were formerly within the bounds of this conference.

On motion adjourned till 4 o'clock P. M.

At 1 o'clock conference assembled, and was opened by prayer, by Elder R. J. Coats. Elder Henry Jacob said he considered himself under this conference and was willing to labor where the conference saw fit.

Resolved, That Elder Green give him advice where to labor.

Resolved, That Brothers Austin Cravat, Wm. E. Murray, Orson Beach, Sanford Cooper, Norman Fillmore, David H. Crocker and Luther Crocker be ordained elders.

Resolved, That Elder Green occupy the rest of the afternoon in addressing the young elders.

On motion, adjourned till to-morrow, 9 o'clock, A. M.

Conference assembled and was opened by prayer, by Elder Youngs. Elder Greene, then addressed the conference on the subject of signs and miracles; for what they were given, &c.

Resolved, That Brother William Carey, go and labor in Mumphreysville and vicinity.

Resolved, That this conference adjourn to meet in Buffalo on the first day of September, 1843, at 10 o'clock A. M., where the brethren moving west, are requested to meet and make preparations for their journey.

JOHN P. GREEN, Pres.

RALPH J. COATS, Sec'y.

POETRY.

For the Times and Seasons.

=====

LINES WRITTEN IN THE ALBUM OF MISS M. L.
BY MISS E. R. SNOW.

=====

Friendship's tones are sweet and thrilling,
Like the zephyr's soothing sound—
Like the beautiful rainbow filling,
Friendship's halo gathers round.
Sweet sounding harp! I prize it more
Than both the India's boasted store;
I know its worth—its charm I feel
This moment o'er my bosom steal.

Yet with chasten'd thought I cherish
Fairest gems of earthly mould;
In the grave our "memories perish"—
Friendship there forgets its hold.

Then, Mary, friendship's wreath entwine,
But never worship at its shrine;
For death will sever every tie
That is not based above the sky.

Heav'nly hopes death cannot sever,
Nor time's bold torrent sweep away.
The "Word of God" will stand forever,
Though empires waste and crowns decay;
Then let its precepts be your care,
And mould your mind and practice there;
And calmly while life's tempests beat,
Like Mary, sit at Jesus' feet.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 15.]

CITY OF NAUVOO, ILL. JUNE 15, 1843.

[Whole No. 76

Correspondence.

To the Editor of the Times and Seasons.

WESTFIELD, HAMDEN COUNTY, MASS., }
March 22d, 1843. }

Beloved Brother:—Through the mercy of the Lord, by the power of an unseen arm, and the protection of an allwise God, I have been brought hither, and have arrived at the place of my destination, as directed by the Lord through the mouth of his Prophet. Notwithstanding the distance, and the many other obstacles that presented themselves to view at the time, as well as after the appointment of my mission to this eastern land, it has been abundantly successful; and be assured by me, that the unbounded confidence which I had at the time of my departure, in the Prophet of *immortal* memory, has not grown less by time or experience in his prophetic powers. I felt then, and still feel, that I shall, by the help and grace of my Divine Master, accomplish the task allotted me. I have, with pleasure, beheld the fulfilment of the predictions made by him at the time that I, with a number more, were called to labor in the vineyard of the Lord. I have realized the accomplishment of that which was foretold, that no human eye could have foreseen, nor any human sagacity have penetrated.

Although it fell to my lot, and seemingly unavoidably, to travel alone, yet I have not, at any time, been without friends; nor have I at all been left to the council of my own will, but have endeavored to be governed by the wisdom from above—even by that same spirit which actuated my call. As I passed along, taking for the most part entirely new ground, (and as the Apostle Paul writes, "where Christ had not been named,") I gave strict attention to the movements of the world—both to professor and to non-professor, in order to discover, if possible, the great moving cause of the present concern and excitement that appears in the world of mankind. It appears to be evident to all men, and particularly to those who have the enlightening influence of the spirit of God, that an eventful crisis is at hand, the near approach of which, with troublesome times in the world, does not seem at all to be doubted. The watchmen upon the highest towers, the shepherds of the largest flocks, and the pastors of the tallest steeples, all agree in this one position. The most learned of the day, the greatest philosopher of the age, or the most eminent Doctor of Divinity of the enlightened nineteenth century, in their hours of sober reflection and medi-

tations, seem to be lost, and sink into despair when they look to the past, by perusing the volumes of history, both sacred and profane, as it unfolds to the mind scenes that have transpired, and gives place for deep and serious meditation. Also to trace the great events that have followed in succession through the eventful periods that have rolled into forgetfulness by many that have slept beneath its ruins, as it came upon the great mass of mankind, unnoticed and unawares. But never has there been a day when time has been so plentifully supplied, and that with so prominent events—with events so clearly illustrative of miraculous meaning, as appears to be the case in the age and generation in which we live. The land from west to east, seems to be in one general consternation, a fearful looking-for of that which is coming on the earth.

Yet the world are not able to discern the why or the wherefore, neither to tell the cause or to imagine the result. Politicians of all parties are looking for some great and marvelous overturns in the affairs of government, and seem to be aware that nations and kingdoms are upon the eve of ruin. Merchants, and the great men of the commercial cities, are beginning to weep and lament. Distress on all sides is making its appearance. Mourning and lamentation is heard. Truly there is a distress of nations—no one to buy their merchandise. The rich distress the poor, while many are crying for bread, till the lamentations of the widow and the fatherless have reached unto Heaven—yea, the Lord of Sabaoth has heard, and he will answer their prayers with vengeance. The cries of misery are wafted on every gale, while confusion, distress and mourning, pervades every class, from the king, seated upon his throne, or the nobleman, sallying forth in his coach and six, to the humble peasant that bows the knee, or the sweep that is crying in the street.

The last, yet not least, for greater and greater is the mystery of surrounding events, from the pulpit we hear the sound of alarm: one sitting upon a topless throne, as he sees the affrighted, mourning sinners begin to approach the anxious seat, in the midst of phrensied madness, about to sink into despair, surrounded with the groans and sighs of an agonizing multitude of pretended christians, in the most excruciating agony of both body and mind, while from the throne, or high exalted pulpit, we hear this exclamation: This year is the end of God's

grace, this is the last day of revivals! From another equally as high, and whose towering steeple seems to be lost in the azure blue; another sound is heard; a cry of peace, peace, all is well in Zion, the Lord is converting the heathen, and soon the reign of universal peace and righteousness will be brought in. It is true this is a day of wonders, and many new things make their appearance; and events strange and marvelous, are daily taking place, and we confess the cause or end thereof no one knows.— While all classes and denominations agree in this one sentiment, that great and important events are at the door; even from the priest in the pulpit to the idle loungee in the public alehouse, all are equally aroused, and as equally ignorant of the cause, or the effect. But let us inquire, what is the cause of all this ado; why the world is so aroused, and what the cause of this universal excitement? Let the wise answer. "The wicked shall do wickedly, but the wise shall understand." Daniel xii: 10.— "The Lion has come up from his thicket," the Lord has spoken from Mount Zion; the God of Israel has again began to work; a mighty kingdom is now set up in the earth, and the enemies' camp is in danger; Babylon is beginning to totter; her walls are about to crumble into ruins, and the great Goddess of this generation (priestcraft,) is in danger. The Lord God has spoken from the Heavens to a young man, saying "Jerusalem shall be inhabited," "and in wrath remembered mercy in the midst of the years made known," that the great work of the last days has already began—even the dispensation of the fullness of times, in the which God will bring to pass the greatest events ever witnessed by man, the signs of which have already appeared—therefore the wise begin to account for all the wonder and surprise in the world, and are willing to go forth and warn the wicked of the approaching events that they so greatly fear. The kingdom of God is rolling on with unparalleled rapidity through the world. The great arm of Heaven is extended again to the earth; the God of Moses has spoken, and the world stands afar off; with fear they quake exceedingly. In many places where the servants of God make their appearance and begin to raise their voices like the horns around Jericho, as messengers of truth, thousands of interested subjects flock to hear the new messengers that God has sent to an apostate world.— In every state through which I have passed in my journey from Nauvoo to this place, I have found fields white already to harvest, and room for many laborers to do much in gathering the wheat into garners; and had not my mission been appointed to this state, I should have ter-

ried far west of this. The spread of truth is fast making its progress in all the land. I have come to this state obedient to council, and rejoice that I have been directed by the Lord, through the mouth of his Prophet, whom he has raised up in these last days to direct the affairs of his kingdom. I have now been in the vineyard on this mission about six months; have travelled in eight states, and have preached to all that came in my way, and have allayed the prejudice of the people to a considerable extent in all places where I have had the opportunity of preaching, by correcting the errors, and setting forth the truth before them.

Since my arrival here, which is a little over two months, my labors have been principally confined to this county. I have labored in Westfield, Springfield, Cabotville and Chieapee. I have preached to large assemblies in all these places, and very good attention has been paid. I have baptised several in Westfield and Cabotville, and many more are believing in the great work of God, both professor and non-professor. The prospect for a great work is now apparent in this region. Some of the most prominent members in the Baptist church have been baptised in these places.

The priests are much enraged, while from the pulpit to the private circle the members are warned to beware of the delusion; and the most base calumny, falsehoods, and misrepresentations are heralded forth by them in every shape and from every quarter. The Press also is used to dissuade some, to sour the minds of others, and if possible, to retard the work of God, if not to put an entire stop to it in this section of the country.

I have been here now until a general excitement prevails amongst both priest and people, but mostly with the priests, who excite and encourage the common people, for I have not seen a people so completely priest-ridden in any place as in these eastern states. Superstition and bigotry seem to have attained their highest pinnacle, while the minds of many are bound down by the shackles and chains of modern priestcraft. Error, confusion, anarchy and misrule, are the only spirits that govern. Nothing but the power of God can in any way, beneath the heavens, break the league of the iron grasp of the Devil, that appears to be rivited upon the minds of almost all the people. Yet notwithstanding all the powers of earth and hell combined, they cannot stop the work of God in these last days, for the word of God is quick and powerful, and sharper than a two-edged sword, even to the pulling down of error, and the final triumph of truth.

In these eastern lands, amid all the errors, the

wisdom, learning and affluence of the land of steady habits, the Church of Jesus Christ of Latter Day Saints is fast gaining in numbers and influence. Branches are being raised up in various places. A number are now growing up under the preaching of the elders sent out by the general conference last summer, and thanks be to God, the truth is spreading in this country like a green bay tree; the kingdom of God will go on, and nothing can hinder, until the sound of redeemed sinners, and the songs of enraptured multitudes shall be heard from mountain top to mountain top, the vallies be glad for them, and the Saints shall rejoice together.

I have baptised some twenty on this mission, and have organized a branch in Little River, consisting of one elder, one priest and one teacher, with fifteen members, all in good faith and standing, who are rejoicing in the kingdom of God in these last days, while many more are believing the work, and will, to all appearance, soon show their faith by their works, and much good will be done in this region.

Such is the prospect of the work here, and a brief account of my mission, and if you deem it worthy of a place in the Times and Seasons, it is at your disposal. My best wishes for you, and the Church at Nauvoo and throughout the world, with my prayer to God continually for the advancement of His cause, I subscribe myself your brother and fellow laborer in the gospel of Jesus Christ, Amen.

EDWIN D. WOOLLEY.

(To the Editor of the Times and Seasons.)

DEAR SIR—In this age of superstition and infidelity, we find vast numbers who not only deny revelation, but even the existence of deity, which has in a great measure arisen from the inconsistencies and perplexities of the professors of Christianity; indeed we cannot much blame a man for denying in toto what appears altogether a mass of contradictions and absurdities. For, let us suppose for example, that an individual from China, or any other part, who had had an opportunity of listening to the preaching of some of our modern Missionaries, and had given full credence to all that had been advanced, had a Bible placed in his hands and told that it was the word of an immutable God, it seems to me that one desire alone would pervade his whole soul, viz: to get to that land of religion, that nation of demi-gods, where they had such a superabundance of piety, as to send a little over the great waters and let the heathen participate in their blessedness. Well, there are few things on which man is fully bent but he is able to attain to it, so with this

young Christian; at length he is enabled to start for this paradise, and leave his native land, and, oh, joy! lands safely on Columbia's happy shores, with his Bible in his hand, just as the people are repairing to their different places of worship. Judge his surprise on finding their worship as diverse as possible, yet all professing to teach from the same unchangeable book. He inquires in vain for the church of Christ; the cry is lo here, and lo there, and he finds but one thing in which they all agree, viz: in contending that the unchangeable word has become altogether changed. That though the great author of it has asserted that certain signs shall follow those that believe, they fearlessly tell us they shall not; that the great apostle to the Gentiles tells us that God placed apostles and prophets in the church, and they boldly tell us they are not wanted; and there is no need for tongues and prophecies. In the days of Paul, they saw through a glass darkly, yet it was needful for Paul to have a thorn in the flesh, lest he should be exalted above measure, through the abundance of revelations that were given unto him, that, he was caught up into the third heaven, and heard things that it was not lawful to utter; that the church then had visions, angels, tongues, healings, interpretations, &c. &c., but now there is no need of these, as perfection is come. Would not our traveller be at a loss to account for this strange state of things? And could we be surprised if he began to think he had been deceived, and to question the authenticity of the book?

Although infidelity may abound, and many may live and die, not having the fear of God before their eyes, I am of opinion that the existence of Deity, and the truth of revelation can be established beyond the power of successful controversy.

First, then, the laws of nature by which vegetation is produced, the globe kept in regular motion, and the planets governed and arranged. How wonderful the chance that caused the earth to take its place just at such a distance from the sun, and to hold on in its course, and still as fortunate that the moon should be situated as to give its light in the night instead of the day, so that it *happens* to be a blessing to the inhabitants of *all the earth*. And, if we may rely on astronomers, it was a lucky chance that gave Jupiter four moons, seeing that his distance from the sun is near 500,000,000 of miles, and therefore, his nights must have been very dark but for that chance. We are also informed that Saturn is removed 900,000,000 of miles from Sol, and therefore his nights must have been dismal, had not chance given him seven moons; Georgium Sidus, of vast magnitude, 1,

300,000,000 of miles from the sun, though no knowledge of his diurnal motion has been ascertained; six moons at least have been discovered. All the planets and fixed stars are governed by a law, and if they be governed by law, there must be order, and there can be no order without design, and if by design, there must be a framer. No matter whether it be the law of nature, or any other law, it could not have been produced by chance, for chance begets confusion. Law and order cannot spring into existence of their own accord, but must have been framed in wisdom and intelligence, and intelligence does not exist in nature, nor wisdom in chance. If then, intelligence exists, that framed not only this earth, so well adapted for the dwelling of man, but all the countless numbers of worlds, with all their regularity and beauty, continually revolving in the immensity of space, without a jar, in perfect harmony, shall we consider it strange that when man is created, a law should be given, or shall he be left in darkness and confusion? I am persuaded that we may bring forth such an abundance of evidence as to satisfy even the sceptic on this point, and if we could once get man to place implicit confidence in the Bible, he has nothing to do but read it, to believe in the Book of Mormon, and the doctrines taught by the Latter Day Saints.

The prophecies contained in the scriptures are so numerous, and the proofs of their fulfilment so abundant, that, instead of any deficiency of evidence, the only difficulty lies in selecting or condensing them. A few of the prophecies that have a definite and distinct meaning, and that have received an express and literal accomplishment, shall be selected, Moses, being the first inspired writer we have an account of in the Bible, we will examine his words first, respecting the Jews and their city. He says, Leviticus 26, if they would not obey the commandments of God, ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, and I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you; and I will make your cities waste, and bring your sanctuaries into desolation; I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it; I will scatter you among the heathen, and your land shall be desolate, and your cities waste, and ye shall be in your enemy's land, and ye shall have no power to stand before your enemies; and ye shall perish among the heathen, and they that are left among you shall pine away in their iniquity in their enemy's land; and yet, for all that,

when they be in their enemy's land, I will not cast them away, neither will I abhor them, to destroy them utterly." Also, Deut. 26: "It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, and observe to do all his commandments, that all these curses shall come upon thee; [which may be read at leisure, therefore, for the sake of brevity, I only extract a few;] thou shalt be removed into all the kingdoms of the earth; the Lord shall smite thee with blindness, and thou shalt grope at noon-day as the blind gropeth in darkness, and shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given to another people, and thine eyes shall fail with looking for them all the day long; and there shall be no might in thy hand; the Lord shall bring thee into a nation which neither thou nor thy fathers have known; and thou shalt become an astonishment, a proverb and a bye-word among all nations, whither the Lord shall lead thee. These curses shall be upon thee for a sign and a wonder, and upon thy seed after thee. The Lord shall bring a nation upon thee of fierce countenance, from afar, swift as the eagle's flight, who shall not regard the person of the old, nor show favor to the young. He shall besiege thee in all thy gates, until thy high and fenced walls come down; and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, in the siege and in the straightness wherewith thine enemy shall distress thee. So sore will be the distress, that he will not give to any the flesh of his children, whom he shall eat, &c. &c. The Lord will make thy plagues wonderful, and the plagues of thy seed, and of long continuance. And the Lord shall scatter thee among all people, from the one end of the earth unto the other; and among these nations thou shalt find no ease, neither shall the soles of thy feet have rest, but the Lord shall give thee there, a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and have no assurance of thy life. In the morning thou shalt say, would God it were evening! and at evening, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and the sight of thine eyes which thou shalt see; the Lord shall bring thee into Egypt again, in ships, and there thou shalt be sold unto your enemies for bondmen, and bond-women, till no man shall buy you; death should be chosen by them rather than life," &c. &c.

These, and a vast number of other passages might be quoted, but I am afraid of trespassing too much on your valuable columns, and there-

fore shall proceed to give the manner; the strange and wonderful manner the prophecies have been fulfilled, with other remarks I may feel disposed to make.

False Christs and false prophets arose after our Lord was crucified, as he himself had warned his disciples, which occasioned great commotions among the Jews, and soon every city in Syria became the seat of a civil war. The Roman procurator, Florus, heaped indignities and oppressions upon the Jews, till at length, they were goaded on to open rebellion against Rome, which soon brought the Roman ensign around the beloved city, and Jerusalem was compassed about with armies, as described by the Saviour, and on their withdrawing for a time, the Christians made their escape to Pella, having been forewarned of the calamity. Multitudes crowded within the walls of Jerusalem, some to the Passover, and others for a temporary security of their lives and property. But, alas, the day of God's wrath was come upon Jerusalem. The robbers who had banded together, amidst the preceding commotions, and resorted to the mountains of Judea, not able to protect themselves from the Roman power, flocked into Jerusalem, and joining the lawless mob, ruled over the devoted city. Destruction and murder was carried on by them to an awful extent, and the provisions for the siege were pillaged and burnt. The blood of thousands was shed within the walls by their brethren, while the work of destruction was proceeding with awful rapidity by the Romans without. The bones of the priests were scattered around the altar, but the famine soon began to prey on all; and so severe were the pains of gnawing hunger, that the sewers were opened in search of food.—Shoes, and the leather from off their shields were eat, and the most loathsome refuse devoured as a sweet morsel; the bodies of the famished fell dead in the streets. They then began to eat the dead bodies, and one lady, once rich and noble, had slain, and was roasting and eating her own sucking child. The Romans built a wall and hemmed them in on every side. It is said, of fugitives from the famine, five hundred were taken prisoners, and crucified daily, without the walls, till they could not find room for the crosses, nor crosses for the bodies. The purposed object of such cruelty failed, for even so sad a spectacle did not intimidate the desperadoes, who ruled over the wretched city, into submission. In the entrails of some of the slaughtered captives, gold was discovered, which, loving it as their lives, they had swallowed in the hope of escape. The bodies of 2,000 deserters were dissected in one night, in search of hidden treasures, and so great was

the work of death, that one hundred and fifteen thousand dead bodies, were carried out at one gate during the siege; in all, six hundred thousand, having no other burial than being cast without the walls. Houses were filled with dead bodies, and heaps of them piled together in every open space, and every place in the city covered with dead bodies. About six thousand perished amid the burning cloisters of the temple, or precipitated themselves down, and were killed; ten thousand others were killed about the temple, and all the sewers were completely stopped with human bodies. Eleven hundred thousand perished during the siege; and when Jerusalem was given to the flames, the streets literally flowed with blood, and finally the Romans passed the plough-share over the city, signifying that the work of destruction was complete. Josephus specifies the number that were slain at each place, exclusive of those who were slaughtered in the seditions and siege. Two hundred and forty thousand were slain throughout the cities of Judea and neighboring countries. Vast numbers were taken to Egypt and sold for slaves, till their marts were glutted with them, and, in the words of Moses, no man would buy them, and eleven hundred of them were put in prison, and suffered to die for want of bread and water. How far Moses, Isaiah, Ezekiel, Jeremiah, Micah, and Jesus have described this event, it is for your readers to determine, while we proceed further to investigate the sufferings of the Jews, in the different nations of the earth, down to the present time.

For prophecy concerning the Jews, I would refer to Moses, Ezekiel, Isaiah, Jeremiah and Amos, all of which predictions are delivered with the clearness of history, and the confidence of truth. After the Jews had been destroyed, as above described, when their numbers had again increased, they combined together to make a desperate attempt to regain Jerusalem, when they fell by the edge of the sword, in such numbers that few escaped.—They were then banished from Judea, and by an imperial edict, it was death for a Jew to set his foot in Jerusalem, and from that time they have been scattered among the nations, among the heathen, among the people, even from one end of the earth unto the other. They have been removed into all the kingdoms of the earth; they have been scattered unto all the winds, and dispersed throughout all countries, among nations which neither they nor their fathers had known.

I suppose at the present time, there is not a kingdom on the face of the earth, where they are not to be found. There are great numbers

in Holland, Turkey, Germany, and Poland.— In America, Britain, France, Spain, Italy, and Russia, they are not so numerous. In Persia, China and India, on the east and west of the Ganges, they are few in number among the heathen. The cold region of Siberia, and the burning deserts of Arabia, bear record of their misery; and we have every reason to believe, that they are to be found in the very interior of Africa. From one end of the earth unto the other, the Jews have been scattered among all nations.

They were to find no ease nor rest among the nations, whither they were to be driven.— Their plagues and the plagues of their race, were to be great, and of long continuance.— They were to be oppressed and crushed, and spoiled evermore. In the first century, Jerusalem was laid even with the ground, and they led captive, or driven as homeless vagabonds throughout the world. In the second, five hundred thousand of them were slain, under one emperor alone. They suffered serious persecutions in the third. In the fourth, their ears were cut off, and they banished from Rome.— In the fifth, they were driven from Alexandria, and grievously oppressed throughout Persia, and could find no rest for the soles of their feet; they made another attempt to regain Judea, being allured by a false Messiah, and a slaughter, like that by which their forefathers had fallen, was again renewed in Palestine, in the sixth century. In Africa, they were prohibited from any exercise of their religion, even in caverns. In the seventh century, they were grievously persecuted and expelled from Jerusalem, from Antioch, and from Spain. Numbers fled to France, where the only alternative was to renounce their religion, or be despoiled of all they possessed. Mahomet also, exacted a heavy tribute from the Jews in Arabia, and finally expelled them. In the succeeding century, a law was passed throughout the Mahometan dominions, authorizing any child that would renounce Judaism, and embrace Mahometanism, to take possession of the whole property of its father, and turning the whole family out of doors. In the ninth and tenth centuries, they suffered grievously through the caliphs, or successors of Mahomet, whose power extended from Spain to India; their academies were closed, themselves taxed; and marks and badges of infamy placed on them, till they were compelled to flee for refuge, to the deserts of Arabia. And if the murdering hand of oppression was stayed for a short time, through their excessive covetousness, they soon began to heap up treasures in abundance, which merely prepared the way for further speilations.

The scenes through which this stricken people had to pass, is calculated to rouse the sympathies of the most obdurate heart. Sir Walter Scott says that no part of God's creation, except the flying fish, suffered as this once peculiar people. Surely they had trembling of heart, and sorrow of mind! What madness for the sight of their eyes that they did see! What choosing of death, rather than life, was their portion. They were massacred in multitudes throughout Europe. All the Jews were slain at Ulm; at Frankfort one hundred and thirty were burned, and numbers butchered. Twelve thousand were killed at one time in Franconia, and Bavaria. In other places they barricaded their houses, and threw their treasures, their families, and themselves into the rivers or the flames.

At Norwich, in England, the Jews were massacred, and many were slain at Stamford and other places in that kingdom; but at York their sufferings were worse than death. Fifteen hundred Jews, including men, women and children, shut themselves up in the castle, and their silver and gold could not save them from the murderous sword of those demons, and in their desperation, each father was the murderer of his wife and children, and afterwards cut their own throats. At Massada, a similar scene was transacted; and several other places, death was chosen by them rather than life.

The Mahometans bribed their children to forsake their parents; the Roman Catholics took them from them by force, according to law, and brought them up in monasteries, and when the Jews were banished from Lisbon, none of the children under fourteen years of age, were suffered to depart. Their sons and their daughters were given to another people,

They found no rest for the soles of their feet. They were seven times banished from France, and at one time six hundred thousand of them were driven from Spain, and scarcely a kingdom in existence, but what have publicly banished them. They have been a proverb, a byword, an astonishment, and a hissing among all nations.

This letter has, in spite of all my endeavors, run out too far, and yet I am afraid the few subjects I have touched upon will not be explicit enough to be of much service to your readers, for I thought I could have put twice as much in half the space, and so I must conclude after giving a short statement of the present condition of the Jews, and one more proof of the truth of the Bible, namely the much talked of numbers of Daniel and John, and I think I can set this in a light that all can understand it. Many good men have been endeavoring to fix the

time of calculation, but few agree as to the exact year. Numbers are a few years over and under the period that I calculate from. The reason that I adopt it is because the excellent Wesley had fixed upon it, viz: 567, adding 1260, it brings us to the year 1827, which Mr. Wesley expected would be the beginning of a new era in the Christian world, and probably, about 1830 the millennial light would go forth!!! How exact. In the identical year, 1827, the fulness of the gospel burst forth on the world, contained in the Book of Mormon, it in a measure laid dead three days and a half (three years and a half,) but in 1830, life came into it, it was printed and circulated, and thus the light of the millenium went forth. You see, sir, poor father Miller has got hold of the beast by the wrong horn.

It would seem that the long night of Jewish persecution is drawing to a close, and the dawning of a brighter day is fast breaking over their horizon. Their condition is meliorating in all parts of the world; the word of the Lord is sure; the natural branches of the olive tree will be grafted in again, and the time is not far distant, when the Jews will bow to the name of Jesus, and enjoy the liberty and blessings of the children of God.

The Jews believe that they shall yet be restored to the holy land, where, under the dominions of Messiah, they shall become an independent and glorious nation. But an unsurmountable barrier to the fulfilment of prophesy, is the uncertainty of the existence of the ten tribes, which has caused a great deal of search and enquiry to be made in all parts of the world. What an expence and trouble it would have saved the Christian world if their God had given revelation in these last days, but they have been obliged to go the warfare at their own expence, and I suppose have about made up their minds that the ten tribes are not in existence! For, say they, if they are, where are they to be found? Many boldly assert that they have been lost among the nations. But if the ten tribes be extinct, how will prophesy be fulfilled, and the promise of God realized? But where are they to be found? Why, say some, in China, that their ancestors settled that country one thousand years before Christ. Sir William Jones thinks that they were the nations of the Affghans, in Persia; who had generally mingled with the Mahometans. Dr. Buchanan said he had found them among the black Jews, near Cochin; who had copies of the books of the Old Testament, written before the captivity, but none after. Manassas Ben Jorden, in a work styled the "Hope of Israel," proves that the American Indians are the decendants of

the ten tribes. To this, the apostle of the Indians, Mr. Eliot, agreed. Mr. Adair, a trader among the Indians for many years, was a warm advocate of this opinion. These writers say that they have found among the Indians, something like the Hebrew festivals, fasts and religious rites; the Jewish prophets, priests and cities of refuge. The bases of the Hebrew language, many Hebrew words, something of the theocracy, or divine government of Israel; the doctrine of the divine unity, the Jewish divisions into tribes; phylacteries, or ancient Hebrew writings, and various traditions, unaccountable on any supposition but this, that they descended from Israel. Paul said in his day, that the ten tribes were alive, and serving God day and night, in expectation of the promise made to their fathers, and Joseph says they still live, and are yet expecting the promise to be fulfilled.

At the present time the employment of the Jews is generally that of merchants, brokers, bankers, jewelers, dealers in clothes, watches, gold and silver, ornaments, pedling, &c. &c.—They are not known in Great Britain, in law, but are connived at, and valued for their enterprise. They have the free exercise of their worship, and the opportunity to acquire and hold property to any amount.

In Holland, the Jews are numerous, wealthy and respectable.

In Spain they are not known as Jews; but are numerous in every class of society, even among priests and inquisitors, as good Catholics.

In Portugal, they are in the same manner, obliged to dissemble. The Spanish and Portuguese Jews do not mingle with the German Jews. They have separate synagogues wherever they reside.

In Germany and Prussia, most of the vexatious statutes of former ages have been repealed, and the Jews are living in quiet. At Frankfurt, however, they are subject to many humiliating restrictions.

In Russia, favorable edicts have been passed by the emperor, and in Poland there are about 300,000 enjoying great privileges.

In Sweden and Denmark, they have a good degree of liberty.

In France, their situation since Napoleon has been highly gratifying. In 1791, all who would take the civic oath were admitted to the rank of citizens. This was the first act that gave the Jews a country in Europe.

In the Ottoman empire, they have to pay a heavy tax to the Porte, before they are allowed the liberty of their own worship.

In South America and the West Indies, the Jews are favorably situated for accumulating wealth and practicing their religion.

In the United States they enjoy perfect freedom.

I have endeavored to give a few particulars respecting this ancient and peculiar family, hoping that they may prove interesting to your readers, and so conclude for the present, intending, by your permission, to take another view at some future time, of the prophecies of the Old Testament.

I remain as ever, your affectionate brother,
JOHN GREENHOW.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 15, 1843.

SPECIAL MESSAGE.

To the Church in Philadelphia;—

All the members of that branch of the Church of Jesus Christ of Latter Day Saints, which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of Heaven, and of working out their own salvation, by keeping the laws of the Celestial kingdom, are hereby instructed and counselled to remove from thence without delay, and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo, this 29th day of May, 1843; agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve,
BRIGHAM YOUNG,
President of the Quorum.

W. RICHARDS, Clerk.

APPOINTMENTS BY THE QUORUM OF THE TWELVE.

Elder Reuben Hadlock, to England, to preside over the English mission.

Elder John Cairns, to Scotland.

“ James Sloan, to Ireland.

“ Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the Province of Nova Scotia.

Elder Edwin W. Webb, to the vicinity of Galena.

Elder Isaac Chase, to the Eastern States.

“ Stephen Abbot, and Charles E. Spencer, to Wisconsin Territory; Elder Isaac Thompson to accompany them.

W. RICHARDS, Clerk.

DEATH OF ELIAS HIGBEE.

It becomes our painful duty again to bear record of the death of an honorable man, and a

brother beloved. He has long been an ornament to his profession as a Christian, and recognized as a man of God. In the hour of his dissolution, he was a striking monument of the influence of religion.

Brother Higbee's life was such that he could look back on it with pleasure, while on his death-bed. Full of faith, and buoyant with hope, he longed to depart and be with Christ. He is gone, like a flower, by the stream swept away, Which no more spreads its sweets, o'er the banks where it lay;

He has crossed the dark Jordan, and flood of the grave,
But his spirit still shines like a beam on the wave.

The body, safely deposited in the tomb, rests in hopes of a glorious resurrection, nor shall it hope in vain; for the time is near, when loud defusive sound, from brazen trump, of strong lunged sherrub, shall awake him to life and youth. The same almighty power that first reared the piece, and took it down, can re-assemble the loose scattered parts, and put them as they were, and then shall the victor's cry be heard: “ O grave where is thy victory? ” He has left us for a little season, to act in a more noble sphere. Upright through all his life—just in every transaction—hospitable to strangers—magnanimous in his intercourse with friends—he won a reputation which death cannot wipe away, or dimm its lustre—a reputation that will live upon the tabliture of noble hearts through the lapse of many coming years, and the conflicting changes of human life. He was warm-hearted, benevolent, bland, sociable and confiding; faithful to every trust, and honorable in all his intercourse with man. In relation to his religious sentiments, his heart beat in unison with the true believers in the doctrines of the Latter-Day Saints. Laying aside the fabulous and sofisticated dogmas of clashing creeds and warring sectaries, he has, for the last ten or eleven years, been a firm advocate of the legitimate principles of the Gospel of Christ, as they have been revealed, in the last days, to man. To promulge these doctrines, and promote the welfare of the church, he encountered many hardships and deprivations. With his brethren, he felt the grievous hand of the Missouri persecution—with them he was plundered of every comfort and robbed of every blessing that is calculated to meliorate and happily the temporal condition of man, and driven from the limits of that mocratic State. Then, departed brother, if the harmony we now enjoy should be ultimately broken, if the tranquillity that reigns in our midst should again be invaded, by the fiery fiend of fanaticism, the part you have once taken, the activity and zeal you have once exhibited—when our society was convulsed and disorganised, by the handiwork of designing and unprincipled

bigots and lawless knaves—your loss will be but too deeply felt. For many years he has been a member of the High Council, the duties of which station he discharged with credit to himself and honor to the church. When the revelation for the building of the Temple was received, the unanimous voice of the church elected him a member of the Committee which was incorporated to supervise its erection. His untiring perseverance in prosecuting this important work, and the strict fidelity that characterizes his stewardship, are too well known, in this community; to require any comment from us.

He has raised a large family—all to respectability—all to ultimate usefulness. But he has left them, and has gone to try the realities of another world. Alas! when we come to speak of his domestic relations—to enter the penetralia of that now desolate home, and witness the feelings of that bereaved family—how incompetent is the force of language to sketch the scene, or paint the desolation that his decease has created there! Have you contemplated the pungent pangs—the up-gushing swells of the emotionate bosom, as the circle of mourning bereaved ones drew around the lifeless form of a departed husband or parent? Have you ever known the heart-felt agony, the deep emotions of sorrow that agitate the internal empire of the bosom, when gazing upon the marble brow—the solemn visage—and compressed lips of some respected relative, whose clayey tenement is about to be consigned to the tomb?—If so, then can you form some conception or enter into the feelings of this comfortless family! These are feelings—these emotions—that can only be understood by experience,—language cannot describe them.

He died perfectly resigned—perfectly calm and tranquil—to the last moment. He stated that he was “prepared to die,” that he was “hastening to that bourn from whence no traveler returns,” and felt the highest assurance of a happy rest in the celestial world. Relative to his religion, he expressed the most sanguine knowledge of its truth, and died attesting its divine authenticity. Thus has another good and honorable man fallen asleep, testifying to the doctrines of the Latter-Day Saints. Farewell, dear brother!—we miss your society—you have left forever this “vale of tears”—secure from the “evils to come;” but you will ever retain a high seat of respect in our memory!

THE JEWS.

(Concluded from our last.)

R. D. Kimchi's commend. on Ez. 37: 18, says: “our Rabbis dispute about the dead, out

of the promised land; some say that the dead out of the promised land shall also be raised; others believe they shall have to roll themselves there and rise, but the prophet speaks very clear: See, I will open your graves and call my people out of them, and bring them into the land of Israel. These words are proof enough that the dead out of the promised land will rise and come to the promised land. Some of the more pious Jews, at the approach of age, go to the promised land to die there, so that they might not have to roll themselves, and to rise many years sooner than those that die out of it. Rabbi Jehuda says, 103 R: 214 years before the general resurrection, the righteous will rise. Rabbi Joshua ben Menaser teaches that the holy and praiseworthy will raise, those first that sleep in Hebron, viz: Adam, Abraham, Isaac, and Jacob, with their wives. (The Jews believe that the cave mentioned in Gen. 23: 19, not only the three patriarchs, but Adam and Eve are interred, yet some give a place to the head of Esau in it.) Afterwards he would purify the land of the unclean ones, viz. the heathen, and then quicken the dead. See the book Ophkat Rochel. 4th part.

Some believe that God will first raise all the dead, then those in Hebron, that they might be joyfully surprised to behold so many righteous and godly that have come from their loins; then they will break forth in loud praises. God will act here in like manner as at the creation of the world; he did not create man until he had prepared every thing for his reception.

The most disputed point is about who shall be partakers at the resurrection; some extend it only to the Jews, others to the Godly of all nations. Rabbi Bachay holds the first; in his comment. on the five books of Moses, he says, “it is well known there are four things in which no nation has part but Israel: 1st, prophecy; 2d, receiving of the law; 3d, the promised land; 4th, the resurrection.” As proofs he gives the following verses, in which only the name of Jacob appears: 1st, prophecy, it is written, Deuteronomy, 18: 15, A prophet like unto me, I that am from the seed of Jacob, that you might not reckon the seed of Esau or Ishmael. It is said out of thy brethren. But we find Bileam, who was a Midianite, had the spirit of prophecy; it was only perchance, which you will find, 4 B. M. 24: 4-16, God met perchance Bileam; it was for two reasons, 1st, for the honor of Israel: 2d, that the heathen might have no excuse on the day of judgment, by saying Israel has had prophets to reveal unto them the will of God, but we have had none. 2d. The law is given to none but Jacob. 5 B. M. 33: 4, Moses has commanded us

to the law, for an inheritance the congregation of Jacob. 3d. the promised land belongs by inheritance to Jacob, as you may see from 5 B. M. 33: 28, the eye of Jacob is upon the land. 4th. the seed of Jacob may only comfort themselves with the resurrection, because it is said at the conclusion of the forementioned verses, "his heaven will drop dew." The word 'his,' refer to Jacob, namely: over Jacob's heaven, or over the land of Israel shall drop the dew, with which dew the Almighty, at the resurrection will quicken the dead. Furthermore, Dan. 12: 2, Many that sleep in the dust shall wake. But that the word *many* only means the Jews, our Rabbies have fully proven in the Book Siphri, from Esther, 8: 17, Many of the people became Jews. Compare with this Psalms, 50: 4, he calls the heaven from above, and the earth to judge his people; and Isaiah, 26: 14-19, The dead shall not live, and they will not rise; thy dead will be quickened, and my corpse will rise. Wake and be joyful you that lay in the earth. Even the same meaning is in the Book Rad Hakemah, where it is said, when the jeter horah,—evil desire, or original sin will be no more; then all mourning shall be at an end; every tear shall be wiped away from our eyes, and all Israel shall be worthy of the resurrection because this glorious privilege belongs only to Israel.

MR. EDITOR:—Having commenced this sometime since—and having had the privilege, a few Sundays back, to hear our worthy Prophet on the same subject, I was determined to go on with it, and hand it over to you. If you think it will be of any interest to your readers I shall take another time to continue the subject, and tell you the *meats*, as held by my brethren the Jews, whereby the Lord will bring to pass this glorious work.

Yours, Respectfully,

A. NEIBAUR.

The following extract from the "Salem (Mass.) Advertiser and Argus," being an extract from a lecture delivered in Salem, by Mr. J. B. Newhall, will be read with interest by many of our friends. It shows very clearly what the views of enlightened, unprejudiced men are, in relation to Joseph Smith, Nauvoo, the Temple, the Legion, and the Mormons. The following presents a very different specimen of the Prophet, Nauvoo, the Temple, &c., than that given by many of our political demagogues. Mr. Newhall may think that a prophet ought to be morose, abstemious, distant, clothed either in pontifical robes or a leathern girdle, dwelling in caves, or living in the wilderness, unassociable, illiberal, and distant; something

sepulchral, or unearthly; he has a perfect right to his opinions. But we think that a prophet ought to be what he has described Joseph Smith to be, "*sociable, easy, cheerful, kind and obliging, and VERY HOSPITABLE.*"

"The Nauvoo Temple is a very *singular and unique* structure. It is 150 feet in length, 98 feet wide, and when finished will be 150 feet high. It is different from any thing in ancient or modern history. Every thing about it is on a magnificent scale, and when finished and seen from the opposite side of the river, it will present one, if not the most beautiful, chaste, and noble specimens of architecture to be found in the world. We should like to be in possession of a model of this building, both on account of its great notoriety, as being connected with the Mormon or Latter Day Saints' religion, and also a work of art. Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not, on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo; the place which for some time past has created more intense interest perhaps, than any other city, town or village in the country, if not in the world. But on inquiring for it we found it had been rolled up and packed away. He gave a very glowing and interesting account of this city. The location is one of the most beautiful on earth. Situated on the Mississippi river, rising in an inclined plane, till it reaches the height where it overlooks an extensive tract of territory, unrivalled in rich and varying scenery. His account of the military displays in Nauvoo, where the regiment, or Geo Smith's legion as it is called, turns out, is very interesting and *exciting*. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the regiment. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word; he is a *jolly fellow*: and according to his view, he is one of the last persons on earth whom God would have raised up as a prophet or priest, he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others, he is very *sociable, easy, cheerful, kind and obliging, and very hospitable.*

We have seen Hiram Smith, a brother of Joseph's and heard him preach, and conversed

with him about his religion, its origin and progress; and we heard him declare, in this city in public, that what is recorded about the plates, &c. &c., is God's *solemn truth*. We have seen and conversed also with Mr. Wm. Law, one of the apostles. He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the prophet come and make us a visit. We very much doubt whether there is a man on earth, who would create so much excitement and deep interest, at least, for the time being, as the prophet.

After Mr. N. had drawn the Temple, Joseph was exceedingly pleased, pronounced it very correct, complimented him very highly, and told him he believed he would be the means in the hands of God, of doing a great deal of good.

Joseph's sermon, given verbatim as heard by Mr. N., is very interesting; but we cannot give it here."

To the Editor of the Boston Weekly Bee.
MORMONISM.

MR. EDITOR:—On visiting Boylston Hall, as usual, on Sunday last, I missed Elder Maginn's honest countenance, and in his stead was a stranger, who, I was informed, is called Elder Willey. I was somewhat disappointed, but as I am "seeking after truth," I care not from whom or from what quarter it comes. I determined to pay every attention to what was said, and seated myself with pencil and memorandum book in hand, for, Mr. Editor, I always take notes of chapter and verse, and when I go home, take down my Bible and examine whether they have told me truth; and if I ever do catch them misquoting, or trying to deceive the people by preaching any other doctrine but that contained in the Bible, I'll expose them—the way I'll serve them up will be a caution—General Bennet's expose will be no touch to it.—But to return to Elder Willey. He commenced by saying that he meant to take the Bible for his text, and the contents for his sermon; and I was much pleased to hear the manner in which he quoted from that good book. He took up the subject of the restoration of Israel and certainly handled it in a masterly manner. He spoke with much energy and appeared to feel and mean just what he said. He contended that Israel would be restored, and as I have not time, and do not wish to trespass too much on "Every body's Corner," I will briefly quote some few of the many passages he cited to prove his position, so that any of your readers

who feel an interest in these things may examine for themselves. But first, he quoted John, chap. 5, v. 39; "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me;" and then enquired, "How are we to search them? and found an answer in Romans, 15, 4, 2d Peter, 1, 19, to 21; John, 17, 17; Amos 3, 7,—and that taking "thus saith the Lord" for a definite assertion—a figure for a figure and a parable for a parable, a rule was laid down by which to work. He then, to show that Israel would be restored, proceeded to quote and briefly comment on the following texts: Jeremiah, 12, 14 to 17; Isaiah, 11, 11; Deut., 30, 1 to 9; Jeremiah, 16, 21; Isaiah, 40, 1 to 5; 43, 1 to 7 49, 10 to 23; Jeremiah, 30, 3 7 and 11; 31, 3 to 13; Ezekiel, 34, 22 to 31; 29, 21 to 29; 37, 21 to 28; 36 3 4 and 35, Hosea, 14, 4 to 7; Amos, 11, 15; Psalms, 144, 5 to 15; Joel, 3; Zachariah, 2, 4 to 13; 10, 6 to 12; 12, 8 to 11; 14 ch.; and several other passages, but perhaps when the reader has attentively examined the ones above mentioned, he will be convinced of the fact that the Jews will be gathered back to Jerusalem, that that city will be built up and that they shall again possess the land from which they were driven.

Elder Willey, I understand, has been in the church almost ever since its formation. He has labored much and suffered much: he was in the midst of the Missouri persecution; he has been buffeted, ill treated and imprisoned; robbed of property to a considerable amount—his all. The cold earth has often been his bed, while his weather-worn valise served for a pillow and the canopy of heaven for a covering.—Cold and hunger are not unknown to him. Yet, he has braved all for the gospel's sake, and is now rejoicing that he was considered worthy to suffer. Can all this be delusion or imposition? or is it the work of God that these men come to proclaim? I can only say that if it is the work of God, all the combined powers of earth and hell, hireling priests and devils, cannot stop it; and if it be the work of man—if it be delusion or imposition, it will come to nought and must soon be numbered with the things that were. Let us then, as we value the salvation of our immortal souls, let us diligently enquire whether these things are so—let us search the scriptures, and if we find these people preach the doctrine there laid down, and practice what they preach, then we are bound to believe them: and if they do not, it is our duty to reject them. As long as there is any thing to be learnt, I trust I shall continue to be—

A SEEKER AFTER TRUTH.

A discourse delivered by Elder Joshua Grant, jun. at the Conference.

My Friends:—As an opportunity presents itself, and I am requested, by my brethren to speak to you, I cheerfully embrace the present opportunity, and address you for the first time from this stand.

You have been entertained during the conference, with many interesting, instructive, and edifying discourses, and it would seem superfluous in me, to attempt to add very much to the remarks already made by many of my senior brethren, who are much more competent than myself, to lay before you the principles of eternal truth; but having been called upon to address you, I embrace the present opportunity with cheerfulness, and feel happy for the privilege that I now enjoy of communicating, as well as being communicated unto, after so long an absence from your midst.

Since I last stood among the saints of the most high God, in this place, I have journeyed in different parts of the United States, to proclaim the gospel of our Lord Jesus Christ, my voice has been heard in many towns and villages, far from here, who had not before been made acquainted with the principles of salvation, as made known in these last days, and my labors have not been futile; for the Lord has blest my humble endeavors to propagate the gospel of truth, and I have been an instrument in his hands, in bringing some few to a "knowledge of the truth, as it is in Jesus;" who are now rejoicing in the "liberty wherewith Christ has made them free." Although I have travelled in different parts, my labors however, have been principally confined to the southern, where, for the last three years, in company with my brother, Elder J. M. Grant, I have travelled and raised up a church, consisting of upwards of two hundred members.

In looking at the large concourse of people that now present themselves before me, in this conference, my mind is carried involuntary to other scenes, and I am reminded of the situation of this church, when in its weakness and infancy, which, contrasted with its present numbers, respectability and influence, was "but a drop in the bucket," and brings with renewed force to my mind, the great work in which we are engaged, and that, as God has hitherto put forth his hand to defend his people, in the day of adversity, that, as they have, in their weakness, baffled all the attempts of wicked and designing men, aided by the powers of darkness, to overturn and destroy them; that, as they have hitherto been aided by the arm of omnipotence, and sustained by the power of Israel's King; that,

if they still continue humble and faithful, the same power, the same intelligence, the same arm, will yet sustain his own people, bring to pass all the things spoken of by the prophets, gather his elect from the four winds, and crown the saints with glory, honor, immortality, and eternal life.

Without any further remarks, by way of preliminaries, allow me a short time to call your attention to the following text, which you will find contained in Matt. xxiv: 14; "And this gospel, of the kingdom, shall be preached in all the world, as a witness unto all nations; and then shall the end come."

These are the words of our blessed Lord, that he spake to his disciples in answer to certain questions which were propounded by them; in relation to his coming, and the end of the world. After entering into many particulars pertaining to the events that should transpire in and about Jerusalem, speaking of the calamities that should destroy that city, and bring destruction upon the Jews, he goes on to describe the signs that should precede the coming of the Son of Man, and the end of the world. Among other signs that are referred to by him, is that contained in the words of our text, which is one of the greatest and most important, "and this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

In all the dispensations of the Lord, and in all his dealings with the children of men, he has pursued one uniform, undeviating course, though the earth by revolutions may have changed, and man has been wavering and fluctuating, God has declared concerning himself; "I am the Lord, and I change not;" and wherever we can trace the dealings of God with man, we shall find that they have been unchangeable, he has always taught man by revelation. In regard to the gospel, it is a principle that has always existed, in all ages where God has had a pure church; and if the children of Israel were placed under a school master, and the law was added, it "was because of transgression," and not because of the changeableness of God, for he has always pursued one uniform course, to edify, instruct, and give the world a knowledge of his law; and in unfolding the principles of truth to the human family, he never instructed them at random, nor suffered them to go according to their notions, or at the bidding of men; they never wage "a warfare at their own charge;" but they were endued with power from on high; wisdom and intelligence was given through the great source of the priesthood, which God has given to regulate the affairs of his kingdom, and thus being endowed

and qualified by the wisdom and intelligence that God had imparted, they were prepared to unfold the gospel of Jesus Christ to a fallen world. If this has been God's way of dealing with the children of men, it naturally follows that it will continue to be, and if the preachers of the gospel in primitive days, were thus called and empowered, it follows as a natural consequence, that it will continue to be, and that as God is immutable, and unchangeable, whenever he calls men in any age of the world, he will qualify, and inspire them, in the same manner. And if they are thus taught, whether in this age, in ages that are past, or that are yet to come, there will be a uniformity in doctrine, and ordinances, they will teach the same things. There have been many who have professed to be called of God; but their doctrines have been diverse, and their ordinances conflicting. The reason of this difference is, that they have not been taught of God, nor inspired from on high; but their learning has been merely scholastic, and their wisdom the science of men. Thus situated, it is impossible that they should teach correct principles; for man is finite and fallable, and God is infinite and infallible, and it is impossible for the people of this, or of any other age, to comprehend the Creator without being taught of him.

The disjointed manner in which sectarianism has placed the gospel, renders it extremely ludicrous; one having taken one part, and another another part. Now the ordinances, gifts and powers of the gospel are not one, but many; yet being many, they are not divided, but the one gospel, proceeding from the same spirit. One, two, nor three items do not compose the gospel any more than if we were to take two or three leaves out of a book, and call it a book. As it takes all the leaves to make a book perfect, so it requires all the ordinances, gifts, blessings, powers and priesthood, of the gospel to make it complete. It may, with propriety, be compared to a chain, which, if any link is broken, it destroys the force of the whole. So, in like manner, if one principle of the gospel is destroyed, it renders the whole imperfect. The Savior told his disciples to "teach ALL things whatsoever he had commanded them." Hence this gospel, in all its parts, must be preached to every nation, before the Messiah will come; and men must be inspired, to prepare them for the accomplishment of so great a work.

According to the statement of the "Universal Geography," there are three thousand and twenty-six different languages. It must be obvious to every reflecting mind, that it is absolutely necessary for the gifts and powers of the gospel to be restored before the gospel can

be preached to all of those nations and tongues; and if it is not, the Messiah cannot come, for the preaching of the gospel to all nations is one of the great signs that must take place, preparatory to the coming of the Son of Man.

This brings to our minds forcibly the necessity of the gift of tongues in order that the gospel may be preached unto all nations, in their own tongue; for the best linguist in the world cannot understand more than twenty different languages, or tongues: and if they do not and cannot learn them, it is absolutely necessary that ministers of the gospel should be inspired with the gift of tongues, as the Apostles were on the day of Pentecost, to prepare them for this arduous undertaking. Many, because they possess not those gifts, and not having the honesty to acknowledge the reason of this deficiency, tell us that we have no more need of them; but if they can accomplish this work without the power of God, the fullness of the gospel, and the gift of tongues, they will accomplish more than has been done by the so-called preachers of the gospel for the last seventeen hundred years.

Mr. John Wesley informs us, in his fourteenth sermon, that the reason why these blessings were lost, was because the christians had turned heathens again, and had nothing left but the dead form, without the power—and we presume that if others would open their eyes, they would see the like discrepancies.

I would remark, in regard to the gospel being a witness unto all nations, that there is a striking concidence between this and the testimony of our Savior, concerning his disciples: "Ye are my witnesses, as also is the Holy Ghost, that bears witness of me." They were the acknowledged, authorised heralds of salvation; to them was given the keys, that they might unlock the kingdom unto others, preach salvation themselves, and ordain others to this authority. They were the only persons who could properly be called witnesses of the Savior, in that day; they had been with our Savior and seen his miracles; they had witnessed his life, death, resurrection, and ascension; they had felt the prints of the nails in his hands, and in his feet; they had seen him transfigured on the mount and ascend into heaven, and after his death and resurrection they saw and conversed with him forty days, and afterwards saw him ascend into heaven, in a cloud. He afterwards appeared unto them, and became their benefactor, instructor, and friend: thus situated and endowed with this power, they were certainly, of all men upon the face of the earth, most competent to be his witnesses.

The Holy Ghost was also another witness of

him, and wherever the gospel was preached and believed, that Holy Spirit bore witness, enlightened and comforted; and wherever the pure gospel of Jesus Christ is preached, by proper authority, and believed in and obeyed by the world, it will be productive of the same results.

If this was the kind of testimony that existed in those days, it is absolutely necessary that a principle of the same kind should now exist; that men should be endowed with the same power, possess the same priesthood, administer in the same ordinances, and preach the same things; then the spirit of God will bear testimony to the word preached; it will not come "in word only, but in power, in demonstration of the spirit; and in much assurance."

VINALHAVEN, WALDO CO., }
MAINE, April 24, 1843. }

The members of the Church of Jesus Christ, of Latter Day Saints, in the counties of Lincoln and Waldo, met in conference on the 15th and 16th inst. Meeting was called to order on the 15th, at 1 o'clock, P. M., by C. C. Pendleton, when Elder Otis Shaw was called to preside, and C. C. Pendleton chosen clerk.

Singing, and prayer by the president.

The following branches, composing the conference, were then represented. President Shaw represented the Vinalhaven branch, consisting of fifty-six members, including two elders, one priest, one teacher and one deacon.

Several have moved away since last conference, and three excluded, viz: Wm. Merchant, Polly Merchant, and Margaret Pease.

The St. George branch, including members in Cushing and Friendship, Long Island, were represented by President Shaw, numbering twenty-seven members, including one priest, one teacher, and one deacon; seven added by baptism since the last conference. C. C. Pendleton then represented the East Thomaston branch, numbering twenty-five members, including one elder, one priest, one teacher, and one deacon; twelve of the above mentioned were recently baptised by Elder Thomas Crockett, and the remainder were formerly members of the Vinalhaven branch. Abijah Pease, priest, represented the Waldo branch, numbering thirty-eight members, including one elder, two priests, and three teachers; a number have moved to Illinois since last conference, two excluded, viz: Wesley and Vincent Richards, and seven added by baptism. Several present bore testimony to the certainty of the renewal of the covenant.

Singing and prayer by Elder J. Pierce.

Adjourned till 6 o'clock.

Conference met pursuant to adjournment, but owing to the severity of the weather, but few assembled. C. C. Pendleton, opened the meeting by prayer, and after addressing the meeting upon the subject of salvation, the time was occupied in mutual prayer and singing.

Adjourned till to-morrow morning, 9 o'clock.

Sunday morning, convened at the appointed hour. After singing, prayer by C. C. Pendleton, who proceeded to address the assembly upon the Millennium, and the necessary preparation for that day. Additional remarks by Elder J. Pierce and President Shaw.

Adjourned for one hour and a half.

Afternoon, met according to adjournment.— Singing and prayer, by President Shaw. Scripture testimony in proof of the Book of Mormon, by C. C. Pendleton, who urged the necessity of a compliance with the precepts of that book.— Subject continued by Elder Pierce, after which Bread and Wine was administered by Elders Shaw and Pierce.

Adjourned till 7 o'clock.

Met pursuant to adjournment. Singing and prayer by the president. Time devoted to exhortation and prayer.

Resolved, That the minutes of this conference be forwarded to Nauvoo for publication, in the "Times and Seasons." Conference then adjourned, to meet in East Thomaston, on the first Saturday in July, at 10 o'clock, A. M.,

O. SHAW, Prest.

C. C. PENDLETON, Clk.

MESSES. TAYLOR & WOODRUFF:—

Presuming that further information respecting the Lord's work, and other matters, in this region, would not be unwelcome to you, I have thought proper to fill the remainder of this sheet for your disposal, as may be deemed proper. For more than a year and a half, I have endeavored to preach the gospel of Christ, in Waldo and the adjoining counties, as my circumstances have admitted: sometimes blessed with the society of fellow laborers, but mostly alone, and notwithstanding there has not been (through the concerted efforts of the few in these parts,) a general turning unto the Lord, as in many parts of our land, yet the work of the Lord has been steadily onward in the midst of oppositton, so that in several counties, there are some found rejoicing in the new and everlasting covenant.

There has been, and now is, a very great stir among the people, on the subject of religion, and it is said of the proceedings as was anciently said of Simon, the Samaritan: "The great power of God." But amongst the great confusion and party strife, the saints have mostly

stood firm and unshaken upon that foundation which wind and rain cannot remove. The doctrines of Calvin, Luther, Wesley, Miller, &c. &c., have been contested with equal warmth, and all have made great acquisitions to their numbers. Fear has seized upon the people and they are gliding down the current of men's opinions, to the destruction awaiting such.—Comparatively, few are willing to leave the paths of popularity and walk in the humble narrow way.

The disciples of Miller are particularly loud against our principles, and some of them stoop to the lowest and most foul slanders, and the prophet whom God has raised up for his glorious work, is surely "taken up in the lips of talkers." The foul and nefarious statements of the vile and perjured Benner, together with the various falsehoods in circulation, are poured in from all quarters upon the advocates of truth, with untiring diligence, and I have thought as the mighty avalanche increases in magnitude and velocity, as it descends the steep declivity, so falsehood and calumny increase in bulk and momentum, as they recede from their place of coinage.

The unfavorable situations of the few who have been called to the ministry in this region, are such as will deprive them of the privilege of preaching extensively, and a number of experienced elders are much needed here. Will some venture on a mission from the home of the saints, to this state, as formerly? A number of the saints removed west last fall, and many more are making great exertions to procure means for their removal to Nauvoo next fall.

Notwithstanding I gain much useful and comforting instruction from your very valuable paper, (Times and Seasons,) I feel very desirous of being in your midst, and of receiving oral instruction from those whom God has appointed to lead and instruct his people, Israel.

With respect, I am as ever, yours, &c.,

CALVIN C. PENDLETON.

GREAT HAIL STORM.

An extraordinary hail storm occurred in Adams county Pennsylvania, on Monday last, which did much damage. The hail stones were from six to eight inches in circumference. In the town of Gettysburgh upwards of ten thousand five hundred panes of glass were broken. The Gettysburgh Star says: "The storm was of short duration, and did not extend much in breadth, but we learn that some little damage was done to the fruit, grapes &c., in the immediate vicinity of Gettysburgh, but we are happy to hear that no material damage was

done to the grain crops. Numbers of Larks and other birds were killed in the neighborhood, and a gentleman has brought to our office, the head and feet of a wild goose which was knocked down by the hail, and which he captured, and of which he made a fine dinner on the day following.—*Baltimore Sun, May 22d.*

On Sunday last the house of Mr. Narau, a Canadian, at "Nip City," Clinton county, was struck with lightning. There were fifteen persons in the house at the time, and four of them were stricken down, but they all recovered after a couple of hours. One of them, Mrs. Flarinton, was struck on the foot, and the shoe separated from heel to toe without materially injuring the wearer.—*Buffalo Advertiser.*

CALAMITIES OF THE YEAR.

The past year has been distinguished by providential calamities. In some instances, the elements seem to have been commissioned to perform the work of destruction to an awful extent, and unprecedented severity. Three of the greatest calamities that have occurred within a century, happened within a short period of one hundred hours. The terrible fire at Hamburg, which destroyed 2,000 houses, and nearly \$30,000,000 of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of Cape Haytian and Santiago, sixty miles apart, were entirely destroyed, and not less than 7,500 of the inhabitants perished. On the very next day while St. Domingo was yet rocking with shocks of the earthquake, and the ruins of Hamburg were not three days old, a train of cars filled with passengers on the railroad from Paris to Versailles, were thrown from the track, and set on fire by the engine. Before the passengers, who were locked in could be removed, seventy of them perished in the flames. More recently the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.—In this country, the cities of Portland, New York, Charleston and Columbia have suffered severely from the same cause. At one period of several weeks during the year, it was estimated that the loss of steamboats on the western waters, averaged one a day. In connexion with six of the boats, two hundred lives were lost. If to all this we add the loss of life at sea, which has been unusually great the past year, we must regard it as a year of calamities.

WENHAM.

It is said that this town probably received its

name from a small town of the same name near Ipswich in England, from which it is supposed some of our first settlers originated. An old writer says, that "Wenham was originally that part of Salem, called *Enon*, and was among the earliest settlements of Massachusetts. As early as 1639 a few persons took up their residence here, and it was not long after this that the celebrated Hugh Peters, who was settled in Salem in 1636 and left the colony in 1641, preached, probably the first sermon ever preached in this place, choosing for his pulpit the same conical hill at the northeast end of the pond; with that beautiful sheet of water before him and his audience, he selected for his text John iii: 23—"and John also was baptising in Enon, near to Salim, because there was much water there."

SPECIAL CONFERENCE.

At a special Conference of the church of Jesus Christ of Latter Day Saints, held at the grove, near the Temple on the 3rd and 5th of July, 1843, it was decided that the following elders go on a special mission to the following counties in the State of Illinois.

Elijah Reed and Jesse Hitchcock, Adams and Pike counties.

Salmon Warner and Jeremiah Curtis, Calhoun and Jersey counties.

Erastus H. Derby, Orson Hyde and J. G. Adams, Lee county.

Charles C. Rich and Harvey Green, La Salle and De Calb.

L. Richards, Luther A. Jones and E. Robinson, Joe Davies.

John Murdock, Vermillion.

Daniel Avery, Schuyler.

Zebedee Coltrin, McDonough.

Truman Gillet, Benjamin Brown and J. W. Crosby, Cook.

Graham Coltrin, Fulton.

John L. Butler, Hamilton.

David Lewis, Wayne.

James Twist, Bureau.

G. P. DeKes and Samuel Brown, St. Clair.

Pardon Webb, Will.

E. M. Webb, Grundy.
Simeon Dunn, Warren,
H. S. Eldridge, Mason.
Thomas Dobson, Tazwell.
Cyrus Canfield, Menard.
Jared Carter, Morgan.
Samuel James and J. C. Wright, Scott,
Luman H. Corkins, White.
J. M. King, Mercer.
Daniel Allen, Rock Island.
U. C. Nickerson, Henry.
Alfred Brown, Putnam.
P. Meeks, McCoupin.
Abel Butterfield and J. H. Vanatta, Winne-

bago.

Wm. Nelson, Iroquois.

Samuel Russel, Boone.

Levi Steward, Franklin.

Wm. Meeks, Green.

W.B. Brink and Geo. Chamberlin, Sangamon.

Jacob Wile, Edwards.

Wm. S. Covert, Stark.

M. F. Bartlett and Melvin Wilbar, Bond.

John Outhouse, Alexander,

Cheney G. VanBuren, Brown.

James Carroll, Carroll.

David Jones, Fayette.

John Lowry, Monroe.

Urban V. Stewart, Williamson.

James McFate, Montgomery.

L. O. Littlefield, Clinton.

Elisha H. Groves, Madison.

Theodore Curtis, Cass.

Samuel Keele, Jefferson.

James Hale, Washington.

Geo. W. Thatcher and A. Forgeus, Han-

cock.

Jacob H. Butterfield, Henderson.

Geo. Middagh, Clay.

James Monroe, Crawford.

Ezra Chase, Coles.

Jesse Chase, Edgar.

Amos Lowel, Clark.

John Miller, Whitesides.

Wm. Martin, Christian.

Reuben Parkhurst, DeWitt.

John Keels, Perry.

Geo. Langley, Johnson.

James M. Henderson, Gallatin.

James W. Cummings, Randolph.

John Workman, Shelby.

Elijah Fordham, Knox.

Geo W. Pitkin and John Wakefield, Peoria.

BRIGHAM YOUNG President.

W. Richards, Clark.

The Times and Seasons,

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 16.]

CITY OF NAUVOO, ILL. JULY 1, 1843.

[Whole No. 76

MISSOURI vs JOSEPH SMITH.

It has fallen to our lot of late years to keep an account of any remarkable circumstance that might transpire, in, and about this, and the adjoining states; as well as of distant provinces and nations. Among the many robberies, earthquakes, volcanic eruptions, tornadoes, fires, mobs, wars, &c. &c., which we have had to record, there is one circumstance of annual occurrence, which it has always fallen to our lot to chronicle. We allude not to the yearly inundations of the Nile, nor the frequent eruptions of Vesuvius or Etna, but to the boiling over of Tophet, *alias* the annual overflow of the excrement of Missouri. Not, indeed, like the Nile, overflowing its parched banks, invigorating the alluvial soil and causing vegetation to teem forth in its richest attire; but like the sulphurous flame that burns unnoticed in the bowels of a volcano; kept alive by the combustion of its own native element, until it can contain itself no longer within the limits of its crater, it bursts beyond its natural bounds; and not satisfied with burning what is within its own bowels, it rushes furiously, wildly, and wantonly forth, and spreads its sulphurous lava all around, scattering desolations in its path, destroying the cot of the husbandman, the fisherman, and the palace of the nobleman, in one general sweep; covering vegetation with its fiery lava, and turning the garden into a bed of cinders. So Missouri has her annual ebullitions, and unable to keep her fire within her own bosom, must belch forth her sulphuric lava, and seek to overwhelm others with what is burning in her own bowels and destroying her very vitals; and as it happens that we are so unfortunate as to live near the borders of this monster, we must ever and anon, be smooted with the soot that flies off from her burning crater.

Without entering here into the particulars of the bloody deeds, the high-handed oppression, the unconstitutional acts, the deadly and malicious hate, the numerous murders, and the wholesale robberies of that people; we will proceed to notice one of the late acts of Missouri, or of the Governor of that state towards us. We allude to the late arrest of Joseph Smith.

Some two years ago Mr. Smith was apprehended upon a writ issued by Gov. Carlin upon a requisition from the Governor of Missouri, charging Mr. Smith with murder, arson, treason, &c. &c. Mr. Smith obtained a writ

of Habeas Corpus, which was made returnable at Monmouth; he appeared before Judge Douglas and was honorably acquitted. We thought then that the eyes of community would be opened, and that a stop would have forever been put to those unhallowed proceedings, but no! this could not be, she must still pursue her victim, and for want of some more plausible excuse, after that monster of iniquity Gov. Boggs, whose iniquitous exterminating order has rendered him notorious not only in this country, but throughout Europe, had been shot at by some unknown ruffian, and his life jeopardized; it was thought a good opportunity to commence an attack upon Joseph Smith, particularly as an election was near at hand in this State, and it was thought by some of our political demagogues that some political capital could be made of it; Joseph Smith must therefore be sacrificed at the shrine of the heliish despotism of Missouri, and that of political aspirants of this State. What was the pledge that Gov. Duncan gave the people, if they would elect him? that he would have the Mormon charters repealed, and deprive them of all their other privileges. Thus the Mormons and Joseph Smith must be at the disposal of such inhuman reckless, blood thirsty, (we had like to have said,) republicans as these. Oh shame where is thy blush! and the attempted murder of Governor Boggs, to them is a good pretext. As if it were impossible that there should be found among the inhabitants of a State who had butchered scores in cold blood, who had robbed an innocent people of hundreds of thousands of dollars worth of property; and who had driven thirteen thousand people from their homes, who had never violated law, a man who was base enough to seek to murder another without having the thing so far fetched as to try to heap it upon the head of a man who had not been in the State for years. This case like the other was finally brought to an issue, and Mr. Smith after an immensity of trouble and expense was exculpated in Springfield, before Judge Pope of the United States Court for the District of Illinois. The persecution and injustice of Missouri, and the illegality of the case was then abundantly developed, and Judge Pope ordered the case to be inserted on the docket in a manner that Mr. Smith should no more be troubled in relation to that matter. [Governor Ford at that time manifested a friendly disposition, and seemed

disposed to put a stop to that executive influence which had sought the destruction and overthrow of Mr. S.] Mr. S. returned in peace to the bosom of his family, and was received with joyous acclamation by a numerous host of friends who felt to rejoice that innocence had triumphed over persecution, fanaticism, and despotism.

Once more at peace, Mr. Smith flattered himself that his relentless persecutors must have satiated their rage and exhausted their ingenuity to find means to prosecute; and he had favorably hoped that had they invented any thing else, that the executive of this state, alive to the injustice that Mr. Smith had already experienced from the hands of Missouri, would not have countenanced or furthered any demands that might be made by that state upon the executive of this, for the person of Joseph Smith.— This we believe he had reason to expect; he was in hopes that the time of his trials, pertaining to the tyranny of that state, was at an end, and that he would be allowed to enjoy the precious boon of liberty, and to dwell in peace in the bosom of his family, and with his friends.— Feeling perfectly secure, he set off with his family to Mr. Wasson's, to visit his wife's sister, Mrs. Wasson and family, who resided about twelve miles from Dixon, Lee county, in this state. While he was there, a Mr. J. H. Reynolds, Sheriff of Jackson county, Missouri, (so he says) and Mr. Harman Wilson, of Carthage, arrived at Dixon, professing to be Mormon preachers; from thence they proceeded to Mr. Wasson's, at whose house Mr. Smith was staying. They found Mr. Smith outside of the door, and accosted him in a very uncouth ungentlemanly manner, quite in keeping however, with the common practice of Missourians. The following is as near the conversation as we can gather. Reynolds and his coadjutor Wilson, both stepped up at a time to Mr. Smith with their pistols cocked, and without shewing any writ or serving any process, Mr. Reynolds with his pistol cocked at Mr. Smith's breast, cried out, "G—d d—n you if you stir I'll shoot— G—d d—n you—if you stir one inch I'll shoot you, G—d d—n you—be still or I'll shoot you by G—d." "What is the meaning of this?" interrogated Mr. Smith. "I'll show you the meaning by G—d, and if you stir one inch I'll shoot you, G—d d—n you." "I am not afraid of your shooting, answered Mr. Smith, I am not afraid to die." He then bared his breast, and said "shoot away, I have endured so much oppression I am weary of life and kill me if you please. I am a strong man however, and with my own natural weapons could soon level bot-

of you; but if you have any legal process to serve, I am at all times subject to law and shall not offer resistance." "G—d d—n you if you say another word, we'll shoot you, by G—d." "Shoot away" answered Mr. Smith, "I am not afraid of your pistols." They then hurried him off to a carriage that they had, and without serving process, were for hurrying him off without letting him see, or bid farewell to his family or friends. Mr. Smith then said, "gentlemen if you have any legal process I wish to obtain a writ of Habeas Corpus." and was answered, "G—d d—n you, you sha'n't have one." Mr. Smith saw a friend of his passing and said these men are kidnapping me, and I wish a writ of habeas corpus to deliver myself out of their hands. This friend immediately proceeded to Dixon whence the Sheriff also proceeded full speed; on arriving at the house of Mr. McKennie, tavern keeper, Mr. Smith was thrust into a room and guarded there without being allowed to see anybody, and horses were ordered in five minutes. Mr. Smith then stated to Reynolds: "I wish to get counsel," and was answered "G—d d—n you, you sha'n't have counsel, one word more G—d d—n you and I'll shoot you." "What is the use of this so often," said Mr. Smith, "I have often told you to shoot, and I now tell you again to shoot away;" and seeing a person passing he said, I am falsely imprisoned here, and I want a lawyer. A lawyer came, and had the door banged in his face with the old threat of shooting if he came any nearer, another afterwards came and received the same treatment. Many of the citizens of Dixon by this time being apprised of his situation stepped forward, and gave the Sheriff to understand, that if that was their mode of doing business in Missouri, they had another way of doing it here, that they were a law-abiding people, and republicans, that Mr. Smith should have justice done him, and have the opportunity of a fair trial, but that if they persisted in their course, they had a very summary way of dealing with such people—and gave them to understand that Mr. Smith should not go without a fair and impartial trial. Mr. Reynolds finding farther resistance to be useless allowed one or two attorneys to come to Mr. Smith, who gave them to understand that he had been taken up without process; that they had insulted and abused him, and he wanted a writ of habeas corpus. Up to this time they had altogether refused to allow the counsel to have private conversation with him.

A writ was sued out by Mr. Smith against Harman Wilson for a violation of the law in relation to writs of habeas corpus, the

said violation consisting in said Wilson having transferred said Smith to the custody of Reynolds for the purpose of removing Mr. Smith to Missouri, and thereby avoiding the effect and operation of said writ contrary to law.

There was also another writ sued out from the circuit court of Lee county, in favor of Mr. Smith, against Reynolds and Wilson for private damage, for false imprisonment, upon the ground that the writ issued by the Governor of Illinois, was a void writ in law, upon which said writ, said Reynolds and Wilson were held to bail; and were in the custody of the Sheriff of Lee county. Reynolds and Wil on obtained a writ of habeas corpus for the purpose of being discharged before Judge Young of Quincy, but they did not go before Judge Young, but gav bail at Carthage for their appearance at the circuit court of Lee county in said action.

Mr. Smith obtained a writ of habeas corpus from the Master in Chancery of Lee county, returnable before the Hon. John D. Caton, Judge of the ninth judicial circuit, at Ottawa, upon which said writ Mr. Smith was conveyed by Reynolds and Wilson, towards Ottawa as far as Pawpaw Grove, at which last mentioned place it was ascertained that Judge Caton was on a visit to New York. Upon which the party, Messrs. Smith, Reynolds, Wilson and others in company returned to Dixon, where another writ was issued by the said Master in Chancery, in favor of Smith, returnable before the nearest tribunal in the fifth judicial circuit, authorised to hear, and determine, writs of habeas corpus. It was ascertained that the nearest tribunal authorised to hear and determine upon writs of habeas corpus, was at Nauvoo. On their arrival at Nauvoo, a writ of habeas corpus was sued out before, and made returnable to the Municipal court of the city of Nauvoo, directed to Mr. Reynolds, upon which said writ Mr. Reynolds did produce the body of said Smith before said court, objecting however, to the jurisdiction of said court. It was ascertained by the counsel for said Smith that the Municipal court had full and ample power to hear and determine upon writs of habeas corpus. Upon examination before said court he was discharged from said arrest upon the merits of said case, and upon the further ground of substantial defects in said writ so issued by the Governor of the State of Illinois.

Why Governor Ford should lend his assistance in a vexatious prosecution of this kind we are at a loss to determine. He possesses a discretionary power in such cases, and has a right to use his judgment, as the chief magistrate of this State, and knowing, as he does, that the

whole proceedings, connected with this affair, are illegal, we think that in justice he ought to have leaned to the side of the oppressed and innocent, particularly when the persecuted and prosecuted were citizens of his own State who had a right to his sympathies and to be shielded by his paternal care, as the Father of this State. Does not his Excellency know? and do not all the citizens of the State know that the Mormons have been robbed and pillaged and plundered in that State without any redress? that the Mormons en-masse were exterminated from that State without any legal pretext whatever; and how then could they have any legal claim upon Joseph Smith or any Mormon? Have the Mormons ever obtained any redress for injuries received in Missouri? No! Is there any prospect of their receiving remuneration for their loss, or redress for their grievances? No! When a demand was made upon the Governor of Missouri, by Governor Carlin of this State for the persons who kidnapped several Mormons, were they given up by that State? No. Why then should our Executive feel so tenacious in fulfilling all the nice punctillios of law, when the very State that is making these demands has robbed, murdered and exterminated by wholesale without law and are merely making use of it at present as a cat's-paw to destroy the innocent and murder those that they have already persecuted nearly to the death. It is impossible that the State of Missouri should do justice with her coffers groaning with the spoils of the oppressed and her hands yet reeking with the blood of the innocent. Shall she yet gorge her bloody maw with other victims? Shall Joseph Smith be given into her hands illegally? *Never! NO NEVER!! NO NEVER!!!*

MUNICIPAL COURT OF THE CITY OF NAUVOO, ILLINOIS.

Second day of special term, July 1st., 1843.

Before Aldermen William Marks, Acting Chief Justice; and Aldermen Daniel H. Wells, Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, Associate Justices; presiding.

EX-PARTE JOSEPH SMITH, } MESSRS. WALKER,
ON HABEAS CORPUS. } PATRICK & SOUTHWICK, Counsel for SMITH.

MR. MASON, Counsel for REYNOLDS.

This case came before the court upon a return to a writ of habeas corpus, which was issued by this court, on the 30th of June, 1843, upon the petition of Joseph Smith, Senior, as follows:

STATE OF ILLINOIS, }
City of Nauvoo. } SCT.

To the Honorab'le the Municipal Court, of the City of Nauvoo, Hancock County, and State of Illinois :-

Your petitioner, Joseph Smith, Senior, who has been arrested by, and under the name of Joseph Smith, Junior, states on oath, that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo, and state of Illinois, who claims to be the agent of the state of Missouri, and that your petitioner was arrested by one Harman G. Wilson, by virtue of what purports to be a warrant issued by His Excellency, Thomas Ford, Governor of the state of Illinois, in the county of Lee, and state of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the county of Lee, aforesaid; that said supposed warrant, so issued by His Excellency, Thomas Ford, Governor as aforesaid, and the arrest thereupon, and the imprisonment consequent thereupon, by said Wilson, and afterward by said Joseph H. Reynolds, is illegal, and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit:

1st. The said supposed warrant so issued by the said Governor of the State of Illinois, as aforesaid, does not confer any authority to arrest your petitioner, for that it commands the officers therein named, to arrest one Joseph Smith, Junior, whereas, the name of your petitioner is Joseph Smith, Senior, and your petitioner avers that he is not known and reputed by the name of Joseph Smith, Junior,

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, Junior, mentioned therein, has been demanded by the Executive of the State of Missouri, of the Executive of the State of Illinois.

3rd. Said supposed warrant, is defective and void, for that it does not state that said Joseph Smith, Junior, therein named, has been indicted or that any other legal accusation of any offence has been legally preferred, and is as pending against him in the said State of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation was furnished by the Executive of the State of Missouri, upon which to issue the same; and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds, has no authority to detain your petitioner in custody; for that he is not an officer of the State of Illi-

nois, nor is he legally authorized by the said Governor of the State of Illinois, or otherwise, as the agent of the State of Missouri, in the State of Illinois, or in any other character and capacity to imprison your petitioner within the said State of Illinois.

7th. Your petitioner before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause, and upon a charge for the same offence, for which he is now arrested and imprisoned, by virtue of a warrant issued by the Governor of the said State of Illinois, upon a requisition of the Executive authority of the said State of Missouri, and was discharged from said arrest and imprisonment by judgement of the Circuit Court of Warren county, at a court holden in the said county of Warren, in or about the month of June, A. D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said State of Missouri, and he is not guilty and has not been guilty of treason in or against the said State of Missouri.

9th. Your petitioner was not, and has not been within the limits of the said State of Missouri, for more than four years next, before the making of said arrest and imprisonment whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10th. Your petitioner avers that the said supposed warrant, so issued by the said Governor of the said State of Illinois, and under color of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Smith, Junior, are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner: Copies of which supposed warrant and the supposed authority from the Executive of the State of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of habeas corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay, before this honorable court, together with the causes of his caption and detention, in order that your petitioner may be dealt with according to law; and your petitioner as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me, this 30th day of June, A. D. 1843, at the City of Nauvoo, Illinois.

JAMES SLOAN,

Clerk of the Municipal Court, of the City of Nauvoo.

STATE OF ILLINOIS, }
CITY OF NAUVOO, } Sec.

The People of the State of Illinois to the Marshall of said City, Greeting :

WHEREAS application has been made before the Municipal Court of said City that the body of one Joseph Smith, Senior, of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith Junior.) is in the custody of Joseph H. Reynolds. These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith Senior, who is styled Joseph Smith Junior, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatever name the said Joseph Smith Senior may be known or called, before the Municipal Court of said city forthwith, to abide such order as the said Court shall make in their behalf: and further, if the said Joseph H Reynolds or other person or persons having said Joseph Smith Senior of said city of Nauvoo in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshall of said City, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, James Sloan, Clerk of the Municipal Court at Nauvoo, this 30th day of June in the year of our Lord one thousand eight hundred and forty-three.

JAMES SLOAN, *Clerk.*

I, Joseph H. Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit: The within named Joseph Smith was arrested on a warrant issued by the Governor of the State of Illinois, by one Harmon T. Wilson, a Constable of Hancock county, in the State of Illinois, on the 23d day of June A. D. 1843, a copy of which warrant is hereunto annexed and marked letter B, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23d of June, in the county of Lee and State of Illinois, by the said Wilson delivered over to my custody, and that I received and detained the said Smith in my custody by virtue of a certain warrant of attorney issued by the Governor of the State of Missouri, a copy of which is hereto annexed, and marked letter B, directing me to receive the said Smith, and convey

him to and deliver him to the sheriff of Davies county in the State of Missouri, and that the within detention referred to, is the same referred to, and none other.

JOSEPH H. REYNOLDS.

Nauvoo, June 30th, A. D. 1843.

EXECUTIVE DEPARTMENT, }
CITY OF JEFFERSON. }

Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State, one Joseph Smith, Jr., charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois, and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith Jr. from the State of Illinois, and deliver him to the custody of the sheriff of Davies county in the State of Missouri.

In testimony whereof, I have hereunto set my hand, and caused to be affixed the great seal of the State of Missouri.

Done at the City of Jefferson this 13th day of June in the year of our Lord one thousand eight hundred and forty-three.

By the Governor, THO. REYNOLDS.

JAMES L. MINOR,
Secretary of State.

Thomas Ford, Governor of the State of Illinois, to all Sheriffs and Constables of any county of the State, and to Harmon G. Wilson, of the county of Hancock, greeting:

Whereas it has been made known to me by the Executive authority of the State of Missouri, that one Joseph Smith, Junior, stands charged with the crime of treason, against the State of Missouri, and alleged that Joseph Smith Junior has fled from the justice of the said State of Missouri, and taken refuge in the State of Illinois,

Now therefore I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and Laws of the United States and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, Junior, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who has been duly constituted the agent of the said State of Missouri to receive the said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, Junior, and make due returns to the Executive department of this

State of the manner in which this writ may be executed.

In testimony whereof, I have hereunto set my hand and caused the great seal of the State to be affixed.

Done at the City of Springfield, this 17th day of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor, **THOMAS FORD.**

THOMPSON CAMPBELL,
Secretary of State.

The following witnesses were examined, viz: Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.

HYRUM SMITH sworn. Said that the defendant now in court is his brother, and that his name is not Joseph Smith Junior, but his name is Joseph Smith Senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was thirty-seven years in December last, and I have not been absent from him at any one time, not even the space of six months since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions and movements, as much as any one man could be acquainted with another man's business up to the present time, and do know that he has not committed treason against any State in the Union, by any overt act, or by levying war, or by aiding and abetting, or assisting an enemy in any State in the Union, and that the said Joseph Smith Senior has not committed treason in the State of Missouri, nor violated any law or rule of said State, I being personally acquainted with the transactions and doings of said Smith whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time, and I do know that said Joseph Smith Senior never was subjected to military duty in any State, neither was he in the State of Missouri, he being exempt by the amputation or extraction of a bone from his leg, and by his having a license to preach the Gospel, or being in other words a minister of the Gospel, and I do know that said Smith never bore arms, as a military man, in any capacity whatever, whilst in the State of Missouri, or previous to that time; neither has he given any orders or assumed any command in any capacity whatever; but I do know that whilst he was in the State of Missouri, that the People commonly called Mormons, were threatened with violence and extermination, and on or about the first Monday in August 1838, at the election at Gallatin,

the county seat in Davies county; the citizens who were commonly called Mormons were forbidden to exercise the rights of franchise, and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place, and from that time a mob commenced gathering in that county threatening the extermination of the Mormons; the said Smith and myself upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried; the said Smith and myself went over to Davies county to learn the particulars of the affray, but upon our arrival at Diahman, we learned that none were killed but several were wounded—we tarried all night at Col. Lyman Wight's, the next morning the weather being very warm and having been very dry for some time previously, the springs and wells in that region were dried up; on mounting our horses to return, we rode up to Mr. Black's, who was then an acting Justice of the Peace, to obtain some water for ourselves and horses; some few of the citizens accompanied us there, and after obtaining the refreshment of water, Mr. Black was asked by said Joseph Smith Senior, if he would use his influence to see that the laws were faithfully executed and to put down mob violence, and he gave us a paper, written by his own hand, stating that he would do so. He also requested him to call together the most influential men of the county on the next day that we might have an interview with them; to this he acquiesced, and accordingly the next day they assembled at the house of Col. Wight and entered into a mutual covenant of peace, to put down mob violence and to protect each other in the enjoyment of their rights: after this we all parted with the best of feelings and each man returned to his own home. This mutual agreement of peace however did not last long; for but a few days afterwards the mob began to collect again until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called Mormons, taking away their hogs and cattle, and threatening them with extermination or utter extinction; saying that they had a cannon and there should be no compromise only at its mouth: frequently taking men, women and children prisoners, whipping them and lacerating their bodies with hickory withes, and tying them to trees and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound in order to sustain life; treating them in the most cruel manner they could invent or think of, and doing every thing they could to excite the indignation of the Mormon

people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law and that they might the better excite the prejudice of the populace and thereby get aid and assistance to carry out their hellish purposes of extermination. Immediately on the authentication of these facts, messengers were dispatched from Far West to Austin A. King, Judge of the fifth judicial district of the State of Missouri, and also to Major General Atchison, Commander-in-chief of that division, and Brigadier General Doniphan, giving them information of the existing facts, and demanding immediate assistance. Gen. Atchison returned with the messengers and went immediately to Diahman and from thence to Millport, and he found the facts were true as reported to him;—that the citizens of that county were assembled together in a hostile attitude to the amount of two or three hundred men, threatening the utter extermination of the Mormons, he immediately returned to Clay county and ordered out a sufficient military force to quell the mob. Immediately after they were dispersed and the army returned; the mob commenced collecting again soon after: we again applied for military aid, when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Col. Hinkle, Mr. Rigdon and others that they should return home; General Doniphan ordered Col. Hinkle to call out the militia of Caldwell and defend the town against the mob, for said he, you have great reason to be alarmed, for he said Neil Gillum from the Platte country had come down with 200 armed men and had taken up their station at Hunter's mill, a place distant about 17 or 18 miles north west of the town of Far West, and also that an armed force had collected again at Millport, in Davies county, consisting of several hundred men, and that another armed force had collected at DeWitt, in Carroll county, about 50 miles south east of Far West, where about 70 families of the Mormon people had settled upon the bank of the Missouri river at a little town called DeWitt. Immediately a messenger, whilst he was yet talking, came in from DeWitt, stating that three or four hundred men had assembled together at that place armed cap-a-pie, and that they threatened the utter extinction of the citizens of that place if they did not leave the place immediately, and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger. Gen. Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist, and to relieve the sufferings of the Mormon

people; he advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared and a messenger dispatched immediately to the Governor, and another petition was sent to Judge King. The Mormon people throughout the country were in a great state of alarm, and also in great distress; they saw themselves completely surrounded with armed forces on the north and on the north west and on the south, and also Bogard, who was a Methodist preacher, and who was then a captain over a militia company of 50 soldiers, but who had added to his number out of the surrounding counties about a hundred more, which made his force about 150 strong, was stationed at Crooked Creek, sending out his scouting parties, taking men, women and children prisoners, driving off cattle, hogs and horses, entering into every house on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles or military implements, threatening the people with instant death if they did not deliver up all their precious things, and enter into a covenant to leave the state or go into the city of Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them to hell." Gillum also was doing the same on the north west side of Far West; and Sashall Woods, a Presbyterian minister, was the leader of the mob in Davies county; and a very noted man of the same society was the leader of the mob in Carroll county; and they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses and cattle, taking men, women and children and carrying them off, threatening their lives and subjecting them to all manner of abuses that they could invent or think of.

Under this state of alarm, excitement and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal news, that the Mormons could have no assistance. They stated that the Governor said that "the Mormons had got into a difficulty with the citizens, and they might fight it out for all what he cared. He could not render them any assistance."

The people of DeWitt were obliged to leave their homes and go into Far West; but did not until after many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the way side, without a coffin or a funeral ceremony, and the distress, sufferings, and privations of the people cannot be expressed. All the scattered families of the Mormon people, in all the counties except Davies, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there, had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation, many of them had been killed, whilst others had been whipped untill they had to swathe up their bowels to prevent them from falling out. About this time, General Parks came out from Richmond, Ray county, who was one of the commissioned officers who was sent out to Diahman, and I myself and my brother Joseph Smith Senior, went out at the same time. On the evening that General Parks arrived at Diahman, my brother, the late Don Carlos Smith's wife came in to Col. Wight's about eleven o'clock at night, bringing her two children along with her, one about two years and a half old, the other a babe in her arms. She came in on foot, a distance of three miles, and waded Grand River, and the water was then about waist deep, and the snow about 3 inches deep. She stated that a party of the mob, a gang of ruffians, had turned her out of doors, had taken her household goods and had burnt up her house, and she had escaped by the skin of her teeth.—Her husband at that time was in Virginia, and she was living alone. This cruel transaction excited the feelings of the people in Diahman, especially Col. Wight, and he asked Gen. Parks, in my hearing, *how long we had got to suffer such base violence?* Gen. Parks said he did not know how long. Col. Wight then asked him what should be done? Gen. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of Gen. Parks. And my brother Joseph Smith Sen. made no words about it.—And after Col. Wight had dispersed the mob and put a stop to their burning houses belonging to the Mormon people and turning women and children out of doors, which they had done up to that time to the amount of 8 or 10 houses which were consumed to ashes—after being cut short in their intended designs, the mob started up a new plan. They went to work and moved their families out of the county and set fire to their houses, and not being able to incense the Mormons to commit crimes; they had recourse to this stratagem to set their houses on fire and send runners into all the counties adjacent, to declare to the people that the Mormons had burnt up their houses and destroyed their fields, and if the people would not believe them, they would tell them to go and see if what they had said

was not true. Many people came to see, they saw the houses burning, and being filled with prejudice, they could not be made to believe but that the Mormons set them on fire, which deed was most diabolical and of the blackest kind, for indeed the Mormons did not set them on fire, nor meddle with their houses or their fields. And the houses that were burnt, together with the pre-emption rights, and the corn in the fields, had all been previously purchased by the Mormons of the people and paid for in money and with waggons and horses and with other property, about two weeks before; but they had not taken possession of the premises; but this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudiced populace and the Executive, that they might get an order, that they could the more easily carry out their hellish purposes, in expulsion or extermination or utter extinction of the Mormon people. After witnessing the distressed situation of the people in Diahman, my brother Joseph Smith Senior and myself returned back to the city of Far West, and immediately despatched a messenger, with written documents to General Atchison, stating the facts as they did then exist, praying for assistance if possible, and requesting the editor of the "Far West" to insert the same in his newspaper, but he utterly refused to do so. We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation; and in the mean time the presiding Judge of the County Court issued orders—upon affidavits made to him by the citizens—to the Sheriff of the county, to order out the Militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were exposed to every moment. Every thing was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the people were waiting anxiously for deliverance—men, women and children frightened, praying and weeping—we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine, and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts. But to our great surprise, when the army arrived they came up and formed a line in double file in one half mile on the east of the city of Far West, and despatched three messengers with a white flag

to come to the city. They were met by Captain Morey with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word they said. Being filled with anxiety, I rushed forward to the spot, expecting to hear good news—but alas! and heart-thrilling to every soul that heard them—they demanded three persons to be brought out of the city before they should massacre the rest. The names of the persons they demanded, were Adam Lightner, John Cleminson and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people and lay the city in ashes. They replied to the officers, and said, “If the people must be destroyed, and the city burned to ashes, they would remain in the city and die with them.” The officers immediately returned, and the army retreated and encamped about a mile and a half from the city. A messenger was immediately despatched with a white flag from the Colonel of the Militia of Far West, requesting an interview with General Atchison and General Doniphan; but as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher. The name of the messenger was Charles C. Rich, who is now Brigadier General in the Nauvoo Legion. However, he gained permission to see General Doniphan; he also requested an interview with General Atchison. General Doniphan said that General Atchison had been dismounted by a special order of the Governor a few miles back, and had been sent back to Liberty, Clay county. He also stated that the reason was, that he (Atchison,) was too merciful unto the Mormons, and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson County, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving, plundering and burning some two or three hundred houses belonging to the Mormon people in that county in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said that “he had not as yet received the Governor’s order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gillum’s army.” he having arrived a few minutes pre-

viously, and joined the main body of the army he knowing well at what hour to form a junction with the main body. Mr. Rich then returned to the city, giving this information.—The Colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and if it were possible, for him to use his best endeavors to preserve the lives of the people. On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas. One Mr. Carey had his brains knocked out by the britch of a gun, and he lay bleeding several hours, but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground, in the agonies of death. Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family, consisting of a wife and several small children. He was buried by Lucius N. Scovill, who is now the senior warden of the Nauvoo Lodge. Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man’s hand, and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp, and with good nursing he slowly recovered, and is now living. There was another man, whose name is Powell, who was beat on the head with the britch of a gun until his skull was fractured and his brains run out in two or three places. He is now alive, and resides in this county, but has lost the use of his senses. Several persons of his family were also left for dead, but have since recovered. These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor’s order of extermination.

It was on the evening of the 30th of October, according to the best of my recollection, that the army arrived at Far West, the sun about half an hour high. In a few moments afterwards, Cornelius Gillum arrived with his army, and formed a junction. This Gillum had been stationed at Hunter’s mills for about two months previous to that time—committing depredations upon the inhabitants—capturing men, women and children, and carrying them off as prisoners, lacerating their bodies with hickory withes. The army of “Gillum” were painted like Indians, some of them were more conspicuous than were others, designated by red spots, and he, also, was painted in a si-

milar manner, with red spots marked on his face, and styled himself the "DELAWARE CRIER." They would whoop and hollow and yell as nearly like Indians as they could, and continued to do so all that night. In the morning early, the Colonel of Militia sent a messenger into the camp with a white flag, to have another interview with General Doniphan.— On his return, he informed us that the Governor's order had arrived. General Doniphan said that "the order of the Governor was, to exterminate the Mormons by God, but he would be *damned* if he obeyed that order, but General Lucas might do what he pleased." We immediately learned from General Doniphan that "the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major General Clark, who was on his way to Far West, with an additional army of six thousand men." Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred, detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstock, who, the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order "to *exterminate or to expell*" from the hands of Colonel Ashley, he returned upon them the following day and surprised and massacred the whole population of the town, and then came on to the town of Far West and entered into conjunction with the main body of the army. The messenger informed us that he himself with a few others fled into the thickets, which preserved them from the massacre, and on the following morning they returned and collected the dead bodies of the people and cast them into a well; and there were upwards of twenty who were dead or mortally wounded, and there are several of the wounded who are now living in this city.— One, of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball shot through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep and cattle common plunder, and shooting them down for sport. One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail and tied it around a tree, to slip his halter into, to tie his horse to. The city

was surrounded with a strong guard, and no man woman or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to obtain sustenance for themselves and families. There was one field fenced in, consisting of twelve hundred acres, mostly covered with corn. It was entirely laid waste by the horses of the army, and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men, also stating that Generals Doniphan, Lucas, Wilson and Graham—(however General Graham is an honorable exception: he did all he could to preserve the lives of the people, contrary to the order of the Governor.)—he, Hinkle, assured them that these generals had pledged their sacred honor that they should not be abused or insulted, but should be guarded back in safety in the morning, or so soon as the consultation was over. My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual; however he said that he was always willing to do all the good he could and would obey every law of the land, and then leave the event with God. They immediately started with Colonel Hinkle to go down into the camp. As they were going down about half way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the centre. They supposed he was coming with this strong force to guard them into the camp in safety; but to their surprise, when they came up to General Lucas, he ordered his men to surround them, and Hinkle stepped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, gentlemen, you are my prisoners, and about that time the main army were on their march to meet them. They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, hollowings, yellings and shoutings of the army, which was so horrid and terrific that it frightened the inhabitants of the city. It is impossible to describe the feelings of horror and distress of the people. After being thus betrayed they were placed under a strong guard of thirty men, armed cap-a-pie, which they relieved every two hours. There they were compelled to lay

the cold ground that night, and were told in plain language, that they need never to expect their liberties again. So far for their honors pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri. On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun and every other kind of arms or military implements: and about twelve o'clock on that day Colonel Hinkle came to my house with an armed force, opened the door and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go: my family were sick, and I was sick myself, and could not leave home. They said they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph—and within about half an hour afterwards, Amasa Lyman was also brought and placed under the same guard.— There we were compelled to stay all that night, and lie on the ground: but along some time in the same night, Colonel Hinkle came to me and told me that he had been pleading my case before the Court Martial, but he was afraid he should not succeed. He said there was a Court Martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney; also Sashli Woods, Presbyterian priest; and about 20 other priests of the different religious denominations in that country. He said they were determined to shoot us on the next morning in the public square in Far West. I made him no reply. On the next morning about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was, 'By God you have been sentenced by the court martial to be shot this morning; but I will be damned if I will have any of the honor of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march and to leave the camp, for I consider it to be cold blooded murder, and I bid you farewell,' and he went away. This movement of General Doniphan, made considerable excitement in the army, and there was considerable whisperings amongst the officers. We listened very attentively, and frequently heard

it mentioned by the guard, that the damned Mormons would not be shot this time. In a few moments the guard was relieved with a new set; one of those new guard said that the damned Mormons would not be shot this time, for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another court martial, and had ordered us to be taken to Jackson county, and there to be executed; and in a few moments two large wagons drove up and we were ordered to get into them, and while we were getting into them, there came up four or five men armed with guns, who drew up and snapped their guns at us, in order to kill us, some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers and their guns taken from them, and the drivers drove off. We requested of General Lucas to let us go to our houses and get some clothing; in order to do this, we had to be drove up into the city. It was with much difficulty that we could get his permission to go and see our families and get some clothing; but after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, within two minutes, and if she did not do it, I should go off without them. I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet. We were hurried back to the wagons and ordered into them, all in about the same space of time. In the mean while our father, and mother, and sisters, had forced their way to the wagons to get permission to see us; but were forbidden to speak to us; and they immediately drove off for Jackson county. We travelled about twelve miles that evening, and encamped for the night. The same strong guard was kept around us, and were relieved every two hours, and we were permitted to sleep on the ground, the nights were then cold, with considerable snow on the ground, and for the want of covering and clothing, we suffered extremely with the cold. That night was a commencement of a fit of sickness from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather. Our provision was fresh beef roasted in the fire on a stick; the army having no bread in conse-

quence of the want of mills to grind the grain. In the morning at the dawning of day, we were forced on our journey and were exhibited to the inhabitants along the road; the same as they exhibit a caravan of elephants or camels. We were examined from head to foot, by men women and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly, until we arrived at Independence, in Jackson county. After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, or on billets of wood, and we were compelled to stay in that house all that night and the next day. They continued to exhibit us to the public, by letting the people come in and examine us, and then go away and give place for others, alternately all that day and the next night; but on the morning of the following day we were all permitted to go to the tavern to eat and to sleep; but afterward they made us pay our own expenses, for board, lodging, and attendance, and for which they made a most exorbitant charge. We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark, to take us back to Richmond, Ray county, where the general had arrived with his army to await our arrival there; but on the morning of our start for Richmond, we were informed by General Wilson, that it was expected by the soldiers that we would be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority, and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased. During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the Mormon people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond. We accepted of them, and they were rode to Richmond, and the owners came there and got them. We started in the morning under our new officer, Colonel Price, of Keytsville, Chariton county, with several other men to guard us over. We arrived there on Friday evening, the 9th day of November, and were thrust into an old log house, with a strong guard placed over us. After we had been

there for the space of half an hour, there came in a man who was said to have some notoriety in the penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains. Immediately the soldiers rose up and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the state's prison keeper went to work; putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

In a few moments came in General Clark, we requested to know of him what was the cause of all this harsh and cruel treatment.— He refused to give us any information at that time; but said he would in a few days; so we were compelled to continue in that situation; camping on the floor, all chained together, without any chance or means to be made comfortable; having to eat our victuals as it was served up to us, using our fingers and teeth instead of knives and forks. Whilst we were in this situation, a young man of the name of Grant, brother-in-law to my brother William Smith, came to see us, and put up at the tavern where General Clark made his quarters, he happened to come in time to see General Clark make choice of his men, to shoot us on Monday morning, the 12th day of November, he saw them make choice of their rifles, and load them with two balls in each, and after they had prepared their guns, General Clark saluted them by saying *'Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning at eight o'clock!'* But in consequence of the influence of our friends, the heathen general was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws. After the messenger's return, the general was employed nearly a whole week, examining the laws; so Monday passed away without our being shot; however, it seemed like foolishness to me for so great a man as General Clark pretended to be, should have to search the military law to find out whether preachers of the gospel, who never did military duty, could be subject to court martial. However, the general seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard, and in chains, and told us he had concluded to deliver us over to the civil authorities; as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded general did not know the difference between theft, larceny, and stealing. Accordingly we were handed over to the pretended

civil authorities, and the next morning our chains were taken off, and we were guarded to the court-house, where there was a pretended court in session; Austin A, King being the judge, and Mr. Birch, the district attorney;—the two extremely and very honorable gentlemen who sat on the court martial when we were sentenced to be shot. Witnesses were called up and sworn at the point of the bayonet and if they would not swear to the things they were told to do, they were threatened with instant death, and I do know, positively, that the evidence given in by those men whilst under duress, was false. This state of things was continued twelve or fourteen days, and after that time we were ordered by the judge, to introduce some rebutting evidence, saying, if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of any thing but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition: however, we gave him the names of forty persons who were acquainted with all the persecutions and sufferings of the people.—The judge made out a subpoena, and inserted the names of those men and caused it to be placed in the hands of Bogard, the notorious Methodist minister, and he took fifty armed soldiers and started for Far West. I saw the subpoena given to him and his company, when they started. In the course of a few days they returned with most all those forty men, whose names were inserted in the subpoena and thrust them into jail, and we were not permitted to bring one of them before the court, but the judge turned upon us with an air of indignation and said, gentlemen you must get your witnesses or you shall be committed to jail immediately; for we are not going to hold the court open on expense much longer, for you any how. We felt very much distressed and oppressed at that time. Colorel Wight said, what shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do any thing, of course we must submit to this tyranny and oppression; we cannot help our selves. Several others made similar expressions in the agony of their souls; but my brother Joseph did not say any thing, he being sick at that time with the tooth ache, and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese, that we should try to get some witnesses before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge

inserted them in a subpoena, and caused it to be placed into the hands of Bogard the Methodist priest, and he again started off with his fifty soldiers to take those men prisoners, as he had done to the forty others. The judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which himself was the chief inquisitor or conspirator. Bogard returned from his second expedition with one prisoner only, whom he also thrust into prison.

The people at Far West had learned the intrigue and had left the State, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses; whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house, we beckoned to him as though we would have him come in, he immediately came in. At that time Judge King retorted upon us again, saying, gentlemen are you not going to introduce some witnesses; also, saying it was the last day he should hold the court open for us, and if we did not rebut the testimony that had been given, against us, he should have to commit us to jail. I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling to do so; but after a few moments consultation, the state's attorney arose and said he should object to that witness being sworn, and that he should object to that witness giving in his evidence at all; stating that this was not a court to try the case, but only a court of investigation on the part of the state. Upon this, General Doniphan arose, and said he would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner; that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms, and thrust into the 'bull-pen' in order to prevent them from giving their testimony.' After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to Priest Bogard, the Methodist, and who was a lieutenant, and whose place at that time, was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck and jammed his head down

under the pole or log of wood, that was placed up around the place where the inquisition was sitting, to keep the by-standers from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, 'go and shoot him, damn him, shoot him, damn him.'

The soldiers ran after the man to shoot him, he fled for his life and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay county, and there to be thrust into jail. We endeavored to find out for what cause, but all that we could learn was because we were Mormons. The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs, he said his orders were from the judge, to handcuff us, and chain us together, he informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said the judge had done this that we might not get bail; he also said the judge stated his intention to keep us in jail until all the Mormons were driven out of the state; he also said that the judge had further stated that if he let us out before the Mormons had left the state, that we would not let them leave, and there would be another damned fass kicked up; I also heard the judge say myself, whilst he was sitting in his pretended court, that there was no law for us, nor the Mormons, in the State of Missouri: that he had sworn to see them exterminated, and to see the Governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded and put the irons upon us, and we were ordered into the wagon and they drove off for Clay county, and as we journeyed along on the road, we were exhibited to the inhabitants, and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County. There we were thrust into prison again, and locked up—and were held there in close confinement for the space of six months, and our place of lodging was the square side of a hewed white oak log—and our food was any thing but good and decent; poison was administered to us three or four times, the effect it had upon our system, was, that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life. The poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked pur-

pose. We were also subjected to the necessity of eating human flesh, for the space of five days, or go without food, except a little coffee, or a little corn bread, the latter I chose in preference to the former. We none of us partook of the flesh except Lyman Wight; we also heard the guard which was placed over us making sport of us, saying that they had fed us upon 'Mormon beef.' I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism, in feeding us with human flesh, would be considered a popular deed of notoriety; but the people on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution. Whilst we were incarcerated in prison, we petitioned the Supreme Court of the State of Missouri for habeas corpus, twice; but were refused both times by Judge Reynolds, who is now the Governor of that State. We also petitioned one of the county judges for a writ of habeas corpus, which was granted in about three weeks afterwards; but were not permitted to have any trial; we were only taken out of jail and kept out for a few hours and then remanded back again. In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night, and unknown to any of the citizens, or they would kill him; for they had sworn to kill him if they could find him; and as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men, and he said the people also knew it; and that it was only a persecution and treachery, and the scenes of Jackson county acted over again, for fear that we would become too numerous in that upper country. He said the plan was concocted from the governor down to the lowest judge, and that that damned Baptist priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail and made his escape to Illinois. The jailor, Samuel Tillery, Esq., told us also, that the whole plan was concocted by the governor down to the lowest judge in that upper country, early in the previous spring, and that the plan was morally carried out at the time that Genera

Atchison went down to Jefferson City, with General Wilson, Lucas and Gilum, the self-styled 'DELEWARE CHIEF.' This was some time in the month of September, when the mob were collected at De Wist, in Carroll county. He also told us that the governor was now ashamed enough of the whole transaction and would be glad to set us at liberty if he dared to do it; but said he, you need not be concerned, for the governor has laid a plan for your release. He also said that Squire Birch the State's Attorney, was appointed to be Circuit Judge, on the circuit passing through Davies county, and that he (Birch) was instructed to fix the papers, so that we would be sure to be clear from any incumbrance, in a very short time.

Sometime in April, we were taken to Davies county, as they said, to have a trial, but when we arrived at that place, instead of finding a court or a jury, we found another inquisition, and Birch, who was the district attorney, the same man who was one of the court martial when we were sentenced to death, was now the circuit judge of that pretended court; and the grand jury that was empanelled, were all at the massacre at Hawn's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder, and all the pretence they made of excuse, was, they had done it because the governor ordered them to do it. The same jury sat as a jury in the day time, and were placed over us as a guard in the night time; they tauntalized and boasted over us, of their great achievements at Hawn's Mills, and at other places, telling us how many houses they had burned, and how many sheep, cattle and hogs they had driven off, belonging to the Mormons, and how many rapes they had committed, and what squealing and kicking there was among the damned bitches; saying that they lashed one woman upon one of the damned Mormon meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition. These fiends of the lower region boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of cruelty had been perpetrated. The lady who was the subject of their brutality, did not recover her health, to be able to help herself for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits, in murdering the Mor-

mons, in plundering their houses and carrying off their property; at the end of every song they would bring in the chorus: 'God damn God, God damn Jesus Christ, God damn the Presbyterians, God damn the Baptists, God damn the Methodists,' reiterating one sect after another in the same manner, until they came to the Mormons, to them it was, 'God damn the God damn Mormons; we have sent them to hell.' Then they would slap their hands and shout hosanna, hosanna, glory to God, and fall down on their backs, and kick with their feet a few moments; then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their trance, and would shout and again slap their hands and jump up, while one would take a bottle of whiskey and a tumbler, and turn it out full of whiskey, and pour it down each other's necks, crying 'damn it, take it, you must take it,' and if any one refused to drink the whiskey, others would clinch him whilst another poured it down his neck, and what did not go down the inside, went down the outside; this is a part of the farce acted out by the grand jury of Davies county, whilst they stood over us as guards, for ten nights successively. And all this in the presence of the *great Judge Birch*, who had previously said in our hearing, that there was no law for the Mormons in the state of Missouri. His brother was then acting as district attorney in that circuit, and if any thing, was a greater cannibal than the judge. After all these ten days of drunkenness, we were informed that we were indicted for *treason, murder, arson, larceny, theft and stealing*. We asked for a change of venue from that county to Marion county, but they would not grant it; but they gave us a change of venue from Davies to Boone county; and a mittimus was made out by the pretended Judge Birch, without date, name or place. They fitted us out with a two horse wagon, and horses, and four men, besides the sheriff, to be our guard; there were five of us. We started from Gallatin the sun about two hours high, P. M., and went as far as Diahman that evening and staid till morning. There we bought two horses of the guard and paid for one of them in our clothing, which we had with us, and for the other we gave our note. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we staid until the morning, when we started on our journey to Boone county, and travelled on the road about twenty miles distance. There we bought a jug of whiskey, with which we treated the company, and while there the sheriff showed us the mitti-

mus, before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon county, and never to show the mittimus; and said he, I shall take a good drink of grog and go to bed; and you may do as you have a mind to. Three others of the guard drank pretty freely of whiskey, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois; and in the course of nine or ten days arrived safely at Quincy, Adams county, where we found our families in a state of poverty, although in good health; they having been driven out of the state previously; by the murderous militia, under the exterminating order of the Executive of Missouri; and now, the people of that state, a portion of them, would be glad to make the people of this state believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution, and they seem to be unrelenting, and thirsting for the blood of innocence, for I do know most positively that my brother Joseph has not committed treason, nor violated one solitary item of law or rule, in the State of Missouri.

But I do know that the Mormon people, *en masse*, were driven out of that State, after being robbed of all they had, and they barely escaped with their lives: as well as my brother Joseph, who barely escaped with his life, his family also, was robbed of all they had, and barely escaped with the skin of their teeth, and all of this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that State. And I do know—so does this court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof—will

know, that Governor Boggs, and Generals Clark, Lucas, Wilson and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and also the Constitution and laws of the State of Missouri; and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds of men, women and children in cold blood, and in the most horrid and cruel manner possible, and the whole of it was caused by religious bigotry and persecution, because the Mormons dared to worship Almighty God according to the dictates of their own consciences, and agreeably to His divine will, as revealed in the scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men—expecting that the Constitution of the United States would have protected them therein. But notwithstanding the Mormon people had purchased upwards of *two hundred thousand dollars worth of land*, most of which was entered and paid for at the land office of the United States in the State of Missouri—and although the President of the United States has been made acquainted with these facts, and the particulars of our persecutions and oppressions, by petition to him, and to Congress—yet they have not even attempted to restore the Mormons to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know, most positively and assuredly, that my brother, Joseph Smith, Senior, has not been in the State of Missouri since the spring of the year 1839. And further this Deponent saith not.

HYRUM SMITH.

[TO BE CONTINUED.]

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CITY OF NAUVOO, ILL. JULY 15, 1843.

[Whole No. 77

TRIAL OF JOSEPH SMITH.

Continued.

PARLEY P. PRATT SWORN. Says that he fully concurs in the testimony of the preceding witness, so far as he is acquainted with the same, and that Joseph Smith has not been known as Joseph Smith Junior, for the time stated by Hyrum Smith. He was an eye-witness of most of the scenes testified to by said Hyrum Smith, during the persecutions of our people in Missouri. That during the latter part of summer and fall of the year 1838, there were large bodies of the mob assembled in various places, for the avowed object of killing, driving, robbing, plundering and exterminating the Mormons, and actually committed many murders and other depredations, as related by the preceding witness. The Governor was frequently petitioned, as also the other authorities, for redress and protection. At length Austin A. King, the Judge of the Circuit Court of the Fifth Judicial District, ordered out somewhere near a thousand men for the avowed purpose of quelling the mob and protecting the Mormons. These being under arms for several weeks, did, in some measure, prevent the mob's proceedings for some time, after which, Judge King withdrew the force, refusing to put the State to further expense, for our protection, without orders from the Governor. The mobs then again collected in great numbers in Carroll, Davies, and Caldwell counties, and expressed their determination to drive the Mormons from the State or kill them. They did actually drive them from De Witt, firing upon some, and taking others prisoners. They turned a man by the name of Smith Humphrey and family out of doors, when sick, and plundered his house and burned it before his eyes. They also plundered the citizens generally, taking their lands, houses and property. Those whose lives were spared, precipitately fled to Far West in the utmost distress and consternation. Some of them actually died on the way, through exposure, suffering and destitution. Other parties of the mob were plundering and burning houses in Davies county; and another party of the mob were ravaging the south part of Caldwell county, in a similar manner. The Governor was again and again petitioned for redress and protection, but utterly refused to render us any assistance whatever. Under these painful and distressing circumstances, we had the advice of Generals Atchison, Doniphan and Parks,

to call out the Militia of Caldwell and Davies counties, which was mostly composed of Mormons, and to make a general defence. The presiding Judge of Caldwell county, Elias Higbee, gave orders to the Sheriff of said county to call out the Militia. They were called out under the command of Colonel Hinkle, who held a commission from the Governor, and was the highest military officer in the county. This force effectually dispersed the mob in several places, and a portion of them were so organized in the city of Far West, that they could assemble themselves upon the shortest notice, and were frequently ordered to assemble in the public square of said city, in cases of emergency. These proceedings against the mob being misrepresented by designing men, both to the Governor and other authorities and people of the State, caused great excitement against the Mormons. Many tried to have it understood that the Mormons were in open rebellion, and making war upon the State. With these pretences, Governor Boggs issued the following exterminating order:

HEAD QUARTERS OF THE MILITIA,
CITY OF JEFFERSON,
October 27th, 1838.

SIR—

Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of the State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed. The Mormons must be treated as enemies, and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollook of Marion county, to raise five hundred men and to march them to the northern part of Davies county and there to unite with General Doniphan of Clay—who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed, to re-instate the citizens of Davies in their houses, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier General Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed)

L. W. BOGGS,
Governor and Commander-in-Chief.

In the mean time, Major General Lucas, and Brigadier General Wilson, both of Jackson county, (who had, five years previously, assisted in driving about twelve hundred Mormon citizens from that county, besides burning two hundred and three houses, and assisting in murdering several, and plundering the rest,) raised forces to the amount of several thousand men,

however, we got an interview, by which we learned who they were, and that they pretended to have been sent by the Governor to exterminate our people. Upon learning this fact, no resistance was offered to their will or wishes. They demanded the arms of the Militia, and forcibly took them away. They requested that Mr. Joseph Smith and other leaders of the Church should come into their camp for consultation, giving them a sacred promise of protection and safe return. Accordingly Messrs Joseph Smith, Sidney Rigdon, Lyman Wight, George W. Robinson and myself, started in company with Colonel Hinkle, to their camp, when we were soon abruptly met by General Lucas with several hundreds of his soldiers, in a hostile manner, who immediately surrounded and appeared before the city of Far West in battle array. A few of the Militia then paraded in front of the city, which caused the cowardly assailants to come to a halt at about a mile distant, in full view of the town. A messenger arrived from them and demanded three persons before they massacred the rest and laid the town in ashes. The names of the persons demanded were Adam Lightner, John Clemenson and his wife. They gave no information who this army were, nor by what authority they came; neither had we at that time any knowledge of the Governor's order, nor any of these movements, the mail having been designedly stopped by our enemies, for three weeks previously. We had supposed on their first appearance, that they were friendly troops, sent for our protection; but on receiving this alarming information of their wicked intentions, we were much surprised, and sent a messenger with a white flag to enquire of them who they were, and what they wanted of us, and by whose authority they came. This flag was fired upon by Captain Bogard, the Methodist priest, who afterwards told me the same with his own mouth. After several attempts, us, and set up the most hideous yells that might have been supposed to have proceeded from the mouths of demons, and marched us, as prisoners, to their lines. There we were detained for two days and nights, and had to sleep on the ground in the cold month of November, in the midst of rain and mud—were continually surrounded with a strong guard, whose mouths were filled with cursing and bitterness, blackguardism and blasphemy; who offered us every abuse and insult in their power, both by night and day; and many individuals of the army cocked their rifles & taking deadly aim at our heads, swore they would shoot us. While under these circumstances, our ears were continually shocked with the relation of the horrid deeds they

had committed, and which they boasted of.— They related the circumstance in detail of having, the previous day, disarmed a certain man in his own house, and took him prisoner, and afterwards *beat out his brains with his own gun!* in presence of their officers. They told of other individuals laying here and there in the brush, whom they had shot down without resistance, and who were laying, unburied, for the hogs to feed upon. They also named one or two individual females of our society, whom they had forcibly bound, and twenty or thirty, one after another, committed rape upon. One of these females was a daughter of a respectable family, with whom I have been long acquainted, and with whom I have since conversed, and learned that it was truly the case. Delicacy at present forbids my mentioning the names. I also heard several of the soldiers acknowledge and boast of having stolen money in one place, clothing and bedding in another, and horses in another, whilst corn, pork, and beef, were taken by the whole army to support the men and horses; and in many cases cattle, hogs and sheep were shot down, and only a small portion of them used, the rest left to waste. Of these crimes, of which the soldiers boasted, the general officers freely conversed, and corroborated the same. And even General Doniphan, who professed to be opposed to such proceedings, acknowledged the truth of them; and gave us several particulars in detail. I believe the name of the man whose brains they knocked out, was Carey; and another individual who had his chest broken open and several hundred dollars in specie taken out, was the same Smith Humphrey whose house the mob burned at DeWitt.

After the Mormons were all disarmed, General Lucas gave them a compulsory order for men, women and children, to leave the State forthwith, without any exceptions—counting it a mercy to spare their lives on these conditions. Whilst these things were proceeding, instead of releasing us from confinement, Hyrum Smith and Amasa Lyman were forcibly added to our number, as prisoners, and under a large military escort, commanded by General Wilson, before mentioned, we were all marched to Jackson county, a distance of between fifty and sixty miles, leaving our families and our friends at their mercy, in a destitute condition, to prepare for a journey of more than two hundred miles, at the approach of winter, without our protection, and every moment exposed to robbery, ravishment, and other insult—their property robbed and their houses and lands already wrested from them.

We were exhibited like a caravan of wild animals on the way and in the streets of Independ-

dence, and were also kept prisoners for a show for several days. In the mean time, a General Clark had been sent by Governor Boggs, with an additional force of six thousand men, from the lower country, to join General Lucas in his operations against the Mormons. He soon arrived before Far West with his army, and confirmed all Lucas had done, and highly commended them for their virtue, forbearance and other deeds in bringing about *so peaceable and amicable an adjustment of affairs*. He kept up the same scene of ravage, plunder, ravishment and depredation, for the support and enrichment of his army—even burning the houses and fences for fuel. He also insisted that every man, woman and child of the Mormon society should leave the State, except such as he detained as prisoners; stating that the Governor had sent him to exterminate them, but that he would, as a mercy, spare their lives, and give them until the first of April following, to get out of the State. He also compelled them, at the point of the bayonet, to sign a deed of trust of all their real estate, to defray the expenses of what he called “THE MORMON WAR.” After arranging all these matters to his satisfaction, he returned to Richmond, thirty miles distant, taking about sixty heads of families with him, and marching them through a severe snow storm, on foot, as prisoners, leaving their families in a perishing condition.

Having established his head-quarters at Richmond, Ray county, he sent to General Lucas and demanded us to be given up to him. We were accordingly transported some thirty or forty miles, delivered over to him, and put in close confinement, in chains, under a strong guard. At length we obtained an interview with him, and enquired why we were detained as prisoners. I said to him, Sir, we have now been prisoners under the most aggravating circumstances for two or three weeks, during which time we have received no information as to why we are prisoners, or for what object, as no writ has been served upon us. We are not detained by the civil law, and as ministers of the gospel in times of peace, *who never bear arms*, we cannot be considered prisoners of war, especially as there has been no war. And from present appearances, we can hardly be considered prisoners of hope. Why then these bonds? Said he, You were taken to be tried. Tried by what authority? said I. By court martial, replied he. By court martial? said I. Yes, said he.—How, says I, can men, who are not military men, but ministers of the gospel, be tried by court martial, in this country where every man has a right to be tried by a jury? He replied it was according to the treaty with General Lu-

cas, on the part of the State of Missouri, and Colonel Hinkle, the commanding officer of the Fortress of Far West, on the part of the Mormons, and in accordance with the Governor's order. And, said he, I approve of all that Lucas has done, and am determined to see it fulfilled. Said I, Colonel Hinkle was but a Colonel of the Caldwell county militia, and commissioned by the Governor, and the Mormons had no Fortress; but were, in common with others, citizens of Missouri, and therefore we recognise no authority in Colonel Hinkle, to sell our liberties or make treaties for us.

Several days afterwards, General Clark again entered our prison and said he had concluded to deliver us over to the civil authorities. Accordingly we were soon brought before Austin A. King Judge of the Fifth circuit, where an examination was commenced, and witnesses sworn at the point of the bayonet, and threatened on pain of death if they did not swear to that which would suit the court. During this examination, I heard Judge King ask one of the witnesses, who was a Mormon, if he and his friends intended to live on their lands any longer than April, and to plant crops? Witness replied, why not? The Judge replied, If you once think to plant crops or to occupy your lands any longer than the first of April, the citizens will be upon you; they will kill you every one, men, women and children, and leave you to manure the ground without a burial. They have been mercifully withheld from doing this on the present occasion, but will not be restrained for the future. On examining a Mormon witness for the purpose of substantiating the charge of Treason against Mr. Smith. He questioned him concerning our religious faith:

First. Do the Mormons send missionaries to foreign nations? The witness answered in the affirmative.

Secondly. Do the Mormons believe a certain passage in the Book of Daniel? naming the passage, which reads as follows: ‘And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him’ Dan. vii: 27. On being answered in the affirmative, the judge ordered the scribe to put it down as a strong point for treason; but this was too much for even a Missouri lawyer to bear; he remonstrated against such a course of procedure, but in vain. Said he, judge you had better make the bible treason. After an examination of this kind, for many days, some were set at liberty, others admitted out on bail, and themselves and

bailed expelled from the state forthwith, with the rest of the Mormon citizens. And Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were committed to the Clay county jail for further trial. Two or three others, and myself, were put into the jail at Ray county, for the same purpose.

The Mormon people now began to leave the state, agreeably to the exterminating order of Governor Boggs. Ten or twelve thousand left the state during the winter, and fled to the state of Illinois. A small number of widows, and the poor, together with my family and some of the friends of the other prisoners, still lingered in Far West, when a small band of armed men entered the town and committed many depredations and threatened life; and swore if my wife and children, and others whom they named were not out of the state, in so many days, they would kill them; as the time now drew near for the completion of the exterminating order of Governor Boggs. Accordingly, my wife and children, and others, left the state as best they could; wandered to the state of Illinois, there to get a living among strangers, without a husband, father, or protector. Myself and party still remained in prison, after all the other Mormons had left the state; and even Mr. Smith and his party, had escaped to bring up the rear. In June, by change of venue, we were removed from Ray county, to Columbia, Boone county, upwards of one hundred miles towards the state of Illinois; and by our request a special court was called, for final trial; but notwithstanding we were removed more than one hundred miles from the scenes of their depredations, yet such was the fact, that neither our friends or witnesses dared come into that state to attend our trial, as they had been banished from the state by the governor's order of extermination; executed to the very letter, by the principal officers of the state, civil and military. On these grounds, and having had all these opportunities to know, I testify that neither Mr. Smith, nor any other Mormon has the least prospect for justice, or to receive a fair and impartial trial in the state of Missouri. If tried at all, they must be tried by authorities who have trampled all law under their feet, and who have assisted in committing murder, robbery, treason, arson, rape, burglary and felony; and who have made a law of banishment, contrary to the laws of all nations; and executed this barbarous law with the utmost rigor and severity. Therefore, Mr. Smith, and the Mormons generally, have suffered the end of the law, of which they had no choice, and therefore, the state of Missouri has no further claims, whatever, upon any of them.

I, furthermore testify that the authorities of other states, who would assist Missouri, to wreak further vengeance upon any individual of the persecuted Mormons, are either ignorantly or wilfully aiding and abetting in all these crimes.

Cross examined. He states that he was very intimate with Mr. Smith all the time he resided in the state of Missouri, and was with him almost daily, and that he knows positively that Mr. Smith held no office, either civil or military, either real or pretended, in that State; and that he never bore arms, or did military duty, not even in self defence; but that he was a peaceable, law-abiding, and faithful citizen, and a preacher of the gospel, and exhorted all the citizens to be peaceable, long suffering and slow to act, even in self defence. He further stated that there was no fortress in Far West, but a temporary fence, made of rails, house logs, floor planks, wagons, carts, &c., hastily thrown together, after being told by General Lucas that they were to be massacred the following morning, and the town burnt to ashes, without giving any information by what authority. And he further states that he only escaped himself from that state by walking out of the jail when the door was open to put in food, and came out in obedience to the governor's order of banishment, and to fulfil the same.

PARLEY P. PRATT.

GEORGE W. PITKIN sworn. says that he concurs with the preceding witnesses H. Smith and P. P. Pratt, in all the facts with which he is acquainted, that in the summer of 1838 he was elected Sheriff of the county of Caldwell and State of Missouri. That in the fall of the same year while the County was threatened and infested with mobs, he received an order from Judge Higbee the presiding Judge of said County, to call out the Militia and he executed the same. The said order was presented by Joseph Smith, Sen. who showed the witness a letter from General Atchinson giving such advice as was necessary for the protection of the citizens of said county; reports of the mobs destroying property were daily received. Has no knowledge that Joseph Smith was concerned in organizing or commanding said Militia in any capacity whatever. About this time he received information that about forty or fifty "Yauger-Rifles" and a quantity of ammunition were being conveyed through Caldwell to Davies County for the use of the mob: Upon which he deputized William Allred to go with a company of men and to intercept them if possible, he did so and brought the said arms and ammunition into Far West which were afterwards delivered up to the order of

Austin A. King, judge of the fifth circuit in Missouri.

It was generally understood at that time that said arms had been stolen by Neil Gillum, and his company of volunteers, who had been upon a six months tour of service in the war between the United States and the Florida Indians, they were supposed to have been taken from the Fort at "Tampa Bay," and brought to Richmond Clay County and that Captain Pollard or some other person loaned them to the mob—He further says that whilst in office as sheriff he was forcibly and illegally compelled by Lieutenant Cook, the son in law or brother in law of Bogard, the Methodist Priest—to start for Richmond and when he demanded of him by what authority he acted he was shown a Bowie knife and a brace of Pistols—And when he asked what they wanted of him he said they would let him know when he got to Richmond. Many of the citizens of Caldwell County were taken in the same manner without any legal process whatever and thrust into prison.

GEORGE W. PITKIN.

BIGHAM YOUNG sworn. Says that, so far as he was acquainted with the facts stated by the previous witnesses, he concurs with them, and that he accompanied Mr. Joseph Smith into the State of Missouri, and arrived at Far West on the 14th day of March, 1838, and was neighbor to Mr. Smith until he was taken by Governor Boggs' militia, a prisoner of war, as they said, and that he was knowing to his character whilst he was in the State of Missouri; and that he, Mr. Smith, was in no way connected with the militia of that State: neither did he bear arms at all, nor give advice, but was a peaceable, law-abiding, good citizen, and a true republican in every sense of the word. He was with Mr. Smith a great share of the time, until driven out of Missouri by an armed force, under the exterminating order of Governor Boggs. He heard the most of Mr. Smith's public addresses, and never did he hear him give advice or encourage anything contrary to the laws of the State of Missouri; but to the contrary, always instructing the people to be peaceable, quiet, and law-abiding, and if necessity should compel them to withstand their enemies, by whom they were daily threatened in mobs at various points, that they, the Mormons, should attend to their business strictly, and not regard reports; and if the mob did come upon them, to contend with them by the strong arm of the law; and if that should fail, our only relief would be self defence: and be sure and act only upon the defensive. And there were no operations against the mob by the militia of Caldwell county only by the advice of Generals

Atchison, Doniphan, and Parks.

At the time that the army came in sight of Far West, he observed their approach, and thought some of the militia of the State had come to the relief of the citizens; but to his great surprise, he found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army. A part of these mobs were painted like Indians, and "Gillum," their leader, was also painted in a similar manner, and styled himself the "DELAWARE CHIEF," and afterwards he, and the rest of the mob, claimed and obtained pay, as militia, from the State, for all the time they were engaged as mob, as will be seen by reference to the acts of the Legislature. That there were Mormon citizens wounded and murdered by the army under the command of General Lucas, and he verily believes that several women were ravished to death by the soldiery of Lucas and Clark. He also stated that he saw Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson, delivered up by Colonel Hinkle to General Lucas, but expected they would have returned to the city that evening or the next morning, according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so: but they did not return at all. The next morning, General Lucas demanded and took away the arms of the Militia of Caldwell county, (which arms have never been returned,) assuring them that they should be protected; but so soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of their husbands and friends—under the pretence of hunting for prisoners and arms. The soldiers shot down our oxen, cows, hogs and fowls, at our own doors, taking part away, and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

Here the witness was shewn General Clark's speech, which is as follows, viz:

"GENTLEMEN,—You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families. Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil

the treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with,—and that is, that you leave the State forth-with. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal with mine,) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed. The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.—The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed, and your houses in ashes. There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty made, do not think that I shall act as I have done now. You need not expect any mercy, but *extermination*, for I am determined the Governor's order shall be executed. As for your Leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed. I am sorry, Gentlemen, to see so many apparently intelligent men found in the situation that you are; and Oh! if I could invoke that Great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man. I would advise you to scatter abroad, and never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you. You have always

been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.”

When asked by the Court if it was correct? and after reading it, he replied—

Yes, as far as it goes—for, continued he, I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies as prisoners, which was done at the instigation of our open and avowed enemies: such as William McClellan and others, and the treachery of Colonel Hinkle. In addition to the speech referred to, General Clark said that, we must not be seen as many as five together. If you are, said he, the citizens will be upon you, and destroy you; but to flee immediately out of the State. There was no alternative for them but to flee: that they need not expect any redress, for there was none for them. With respect to the treaty, the witness further says, that there never was any treaty proposed or entered into on the part of the Mormons, or even thought of. As to the leaders being given up, there was no such contract entered into or thought of by the Mormons, or any one called a Mormon, except by Colonel Hinkle. And with respect to the trial of the prisoners at Richmond: I do not consider that tribunal a legal court, but an inquisition—for the following reasons: That Mr. Smith was not allowed any evidence whatever on his part, for the conduct of the court, as well as the judge's own words affirmed, that there was no law for Mormons in the State of Missouri. And he also knew that when Mr. Smith left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words, that there was *no law, nor justice* for the people called Mormons. And further he knows that Mr. Smith has ever been a strong advocate for the laws and constitutions of his country—and that there was no act of his life while in the State of Missouri, according to his knowledge, that could be implied or construed in any way whatever, to prove him a fugitive from justice; or that he has been guilty of “murder, treason, arson, larceny, theft, and stealing,” the crimes he was charged with by General Clark, when he delivered him over to the civil authorities; and he supposes that the learned general did not know but there was a difference between “larceny, theft and stealing.”

The witness also says that they compelled the brethren to give away their property by ex-

ecuting a Deed of Trust, at the point of the bayonet, and that Judge Cameron stood and saw the Mormons sign away their property, and then he and others would run and kick up their heels, and said they were glad of it, and "we have nothing to trouble us now." This judge also said, God damn them, see how well they feel now. General Clark also said he had authority to make what treaties he pleased; and the governor would sanction it.

The witness also stated that he never transgressed any of the laws of Missouri; and he never knew a Latter Day Saint break a law while there. He also said that if they would search the records of Clay, Caldwell, or Davies counties, they could not find one record of crime against a Latter Day Saint, or even in Jackson county, so far as witness knew.

BRIGHAM YOUNG.

LYMAN WIGHT sworn. Saith that he has been acquainted with Joseph Smith Senior for the last twelve years, and that he removed to the State of Missouri in the year 1831, when the Church of Jesus Christ of Latter Day Saints was organized, agreeably to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon, and Revelations which were given through said Joseph Smith Senior. After nearly two years of peace had elapsed, a strong prejudice among the various sects arose, declaring that Joseph Smith was a false prophet, and ought to die: and I heard hundreds say they had never known the man, but if they could come across him, they would kill him as soon as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that if they did not renounce it, they would exterminate or drive them from the county in which they lived. On enquiring of them if they had any prejudice against us, they said No, but Joe Smith ought to die, and if he ever comes to this country, we will kill him, God damn him.

Matters went on thus until some time in the summer of 1833, when mobs assemble in considerable bodies, frequently visiting private houses, threatening them with death and destruction instantly, if they did not renounce Joe Smith as a prophet, and the Book of Mormon. Some time towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their priests, by mating in their prejudices against Joseph Smith Senior, as I believe, gangs of from thirty to sixty, visiting the house of George Bebee, calling him out of his house at the hour of midnight, with many guns and pistols pointed at his breast, beating him most inhumanly with

clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the Church in Jackson county. These scenes of mobocracy continued to exist with unabated fury. Mobs went from house to house, thrusting poles and rails in at the windows and doors of the houses of the Saints, tearing down a number of houses, turning hogs, horses, &c., into cornfields, burning fences, &c. Some time in the month of October, they broke into the store of S. Gilbert & Co., and I marched up with thirty or forty men to witness the scene, and found a man by the name of McArty, brickbatting the store door with all fury, the silks, calicoes, and other fine goods, entwined about his feet, reaching within the door of the store-house. McArty was arrested and taken before squire Weston, by seven testimonies, and then acquitted without delay. The next day the witnesses were taken before the same man for false imprisonment, and by the testimony of this one burglar, were found guilty, and committed to jail. This so exasperated my feelings that I went with two hundred men to enquire into the affair, when I was promptly met by the colonel of the militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had imbibed against said Joseph Smith, a man with whom they were not acquainted. I here agreed that the church would give up their arms, provided the said Colonel Pitcher would take the arms from the mob. To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant Governor Boggs, Owen, and others. This treaty entered into, we returned home, resting assured on their honor, that we would not be farther molested. But this solemn contract was violated in every sense of the word. The arms of the mob were never taken away, and the majority of the militia, to my certain knowledge, were engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs of from sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene, men were chased from their houses and homes, without any preparations for themselves or families. I was chased by one of these gangs across an open prairie five mile without being overtaken, and lay three weeks in the woods, and was three days and three nights without food. In the mean time, my wife and three small children, in a skiff passed down Big Blue river a distance of fourteen miles and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends and made a

tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home. Having found my family in this situation, and making some enquiry, I was informed I had been hunted through Jackson, Lafayette and Clay counties, and also the Indian territory. Having made the enquiry of my family, why it was they had so much against me, the answer was, "He believes in Joe Smith and the Book of Mormon, God damn him, and we believe Joe Smith to be a damned rascal!!" Here on the bank of the Missouri river were eight families, exiled from plenteous homes, without one particle of provisions, or any other means under the heavens to get any only by hunting in the forest. I here built a camp twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th of December. The camp having neither chimney nor floor, nor covering sufficient to shield them from the inclemency of the weather, rendered it intolerable. In this doleful condition, I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and travelled one thousand and three hundred miles through the interior of the United States, and was frequently answered "That such conduct was not justifiable in a republican government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to prejudge a man, but in some circumstances, the voice of the people ought to rule." The most of these expressions were from professors of religion; and in the aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of Nov., the ground thinly crusted with sleet, and I could easily follow on their trail by the *blood that flowed from their lacerated feet!!* on the stubble of the burnt prairie. This company not knowing the situation of the country, nor the extent of Jackson county, built quite a number of cabins, that proved to be in the borders of Jackson county. The mob, infuriated at this, rushed on them in the month of January 1834, burned these scanty cabins, and scattered the inhabitants to the four winds, from which cause many were taken suddenly ill, and of this illness died. In the mean time, they burned two hundred and three houses and one grist mill, these being the only residences of the Saints in Jackson county.

The most part of one thousand and two hundred Saints, who resided in Jackson county, made their escape to Clay county. I would here

remark that among one of the companies that went to Clay county, was a woman named Sarah Ann Higbee who had been sick of chills and fever for many months; and another of the name of Keziah Higbee, who was under the most delicate circumstances, lay on the bank of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and streams of the smallest minutia were magnified into rivers. The former was carried across the river, apparently a lifeless corpse.—The latter was delivered of a fine son, on the bank, within twenty minutes after being carried across the river, under the open canopy of heaven, and from which cause, I have every reason to believe, she died a premature death. The only consolation they received, under these circumstances, was "God damn you, do you believe in Joe Smith now?" During this whole time, the said Joseph Smith, Senior, lived in Ohio, in the town of Kirtland, according to the best of my knowledge and belief, a distance of eleven hundred miles from Jackson county, and thinks that the church had but little correspondence with him during that time. We now mostly found ourselves in Clay county—some in negro cabins—some in gentlemen's kitchens—some in old cabins that had been out of use for years—and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy winter.

Thus like men of servitude we went to work to obtain a scanty living among the inhabitants of Clay county. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay county. A great degree of friendship prevailed between the Saints and this people under these circumstances for the space of two years; when the Saints commenced purchasing some small possessions for themselves; this together with the emigration created a jealousy on the part of the old citizens—that we were to be their servants no longer. This raised an apparent indignation and the first thing expressed in this excitement was: "you believe too much in Joe Smith,"—consequently they commenced catching the Saints in the streets, whipping some of them until their bowels gushed out, and leaving others for dead in the streets. This so exasperated the Saints that they mutually agreed with the citizens of Clay county that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than 40 or 50 inhabitants in this new county, who frankly sold out their possessions to the Saints, who immediately set in to enter the entire county from the General Government. The county having been

settled, the Governor issued an order for the organization of the county into a regiment of militia, and an election being called for a Colonel of said regiment—I was elected unanimously, receiving 236 votes, in August 1837. Then organized with subaltern officers according to the statutes of the State, and received legal and lawful commissions from Governor Boggs for the same.

I think, sometime in the latter part of the winter said Joseph Smith moved to the district of country the Saints had purchased, and he settled down like other citizens of a new county, and was appointed the first Elder in the Church of Jesus Christ of Latter Day Saints, holding no office in the county either civil or military. I declare that I never knew said Joseph Smith to dictate by his influence or otherwise any of the officers either civil or military, he himself being exempt from military duty from the amputation from his leg of a part of the bone on account of a fever sore.

I removed from Caldwell to Davies county, purchased a pre-emption right, for which I gave 750 dollars, gained another by the side thereof, put in a large crop and became acquainted with the citizens of Davies, who appeared very friendly. In the month of June or July there was a town laid off, partly on my pre-emption, and partly on lands belonging to Government—the emigration commenced flowing to this newly laid off town very rapidly. This excited a prejudice in the minds of some of the old citizens who were an ignorant set, and not very far advanced before the aborigenes of the country in civilization or cultivated minds, fearing lest this rapid tide of emigration should deprive them of office of which they were dear lovers. This was more plainly exhibited at the Aug. election in the year 1838. The old settlers then swore that not one Mormon should vote at that election; accordingly they commenced operations by fist and skull; this terminated in the loss of some teeth, some flesh, and some blood. The combat being very strongly contested on both sides—many Mormons were deprived of their votes; and I was followed to the polls by three ruffians with stones in their hands, swearing they would kill me if I voted.

A false rumor was immediately sent to Far West, such as two or three Mormons were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house—said Joseph Smith came with them—he enquired of me concerning the difficulty—the answer was political difficulties—he then asked if there was any thing serious—the answer was, no, I think not—we then all mounted our horses and rode up into the Prairie a short distance from my house to a cool spring

near the house of Esq. Black where the greater number stopped for refreshment, whilst a few waited on Esq. Black—he was interrogated to know whether he justified the course of conduct at the late election or not—he said he did not, and was willing to give his protest in writing, which he did, and also desired that there should be a public meeting called which I think was done on the next day. Said Joseph Smith was not addressed on the subject but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would live in peace, enjoying those blessings fought for by our forefathers, but while some of their leading men were entering into this contract, others were raising mobs, and in a short time the mob increased to 205 rank and file, and they encamped within six miles of Ondiahman. In the mean time Joseph Smith and those who came with him from Far West returned to their homes in peace suspecting nothing—but I seeing the rage of the mob and their full determination to drive the Church from Davies county, sent to General Atchison (Major General of the Division in which we lived,) he immediately sent Brigadier General Doniphan, with between 200 and 300 men. Gen. Doniphan moved his troops near the mob force, and came up and conversed with me on the subject—after conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing, and the mob were determined to fall on the Saints in Ondiahman. I having a Col's. commission under Doniphan, was commanded to call out my troops forthwith, and to use Doniphans own language "kill every G—d d—n mobocrat or make them prisoners, and if they come upon you give them hell"—he then returned his troops and gave them an address, stating the interview he had with me, and he also said to the mob, that if they were so disposed they could go on with their measures—that he considered that Col. Wight with the militia under his command all-sufficient to quell every G—d d—n mobocrat in the county, and if they did not feel disposed so to do, to go home or G—d d—n them he would kill every one of them.—The mob then dispersed. During these movements Joseph Smith nor any of those of Far West or any other place were not at Ondiahman only those who were settlers and legal citizens of the place. The mob again assembled and went to DeWitt, Carroll county, there being a small branch of the Church at that place, but of the transactions at this place I have no personal knowledge. They succeeded in driving the Church from that place, some to the east and some to the west, &c. This increased their ardor, and with redoubled forces from several counties of the State, they returned to Davies

county to renew the attack, many unwanton attacks and violations of the rights of citizens took place at this time from the hands of this hellish band. I believing forbearance no longer to be a virtue, again sent to the Major General for military aid, who ordered out Brigadier General Parks. Parks came part of the way, but fearing his men would mutinize and join the mob, he came on ahead and conversed with me a considerable time. The night previous to his arrival the wife of Don Carlos Smith was driven from her house by this ruthless mob, and came into Ondiahman, a distance of three miles, carrying two children on her hips, one of which was then rising of two years old, the other six or eight months old—the snow being over shoe-mouth deep, and she having to wade Grand River which was at this time waist deep, and the mob burnt the house and every thing they had in it—and General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought it imprudent to call upon the militia under my command in consequence of popular opinion, but he now considered it no more than justice that I should have command of my own troops, and said to me, “I therefore command you forthwith to raise your companies immediately and take such course as you may deem best in order to disperse the mob from this county.” I then called out sixty men and placed them under the command of Captain David W. Patton, and I also took about the same number—Capt. Patton was ordered to Gallatin, where a party of the mob were located, and I to Millport, where another party was located. I and Captain Patton formed the troops under our command, and General Parks addressed them as follows:—

“Gentlemen, I deplore your situation—I regret that transactions of this nature should have transpired in our once happy State—your condition is certainly not an enviable one—surrounded by mobs on one side, and popular opinion and prejudice against you on the other—gladly would I fly to your relief with my troops, but I fear it would be worse for you—most of them have relations living in this county, and will not fight against them. One of my principal Captains, namely Samuel Bogard and his men have already mutinized and have refused to obey my command. I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Davies county, or to make them prisoners and bring them before the civil authorities forthwith. I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of

Davies. I deeply regret gentlemen (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed. In conclusion, gentlemen, be vigilant and persevere and allay every excitement of mobocracy. I have visited your place frequently—find you to be an industrious and thriving people, willing to abide the laws of the land.—And I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops and put Captain Bogart under an arrest—leave the sole charge with Colonel Wight, who I deem sufficiently qualified to perform according to law in all military operations necessary.”

Captain Patton then went to Gallatin, when coming in sight of Gallatin, he discovered about 100 of the mob holding some of the Saints in bondage, and tantalizing others in the most scandalous manner—at the sight of Captain Patton and company the mob took fright and such was their hurry to get away, some cut their bridle reins, and some pulled the bridles from their horses heads and went off with all speed, nothing to prevent the speed of their horses.

I went to Millport, and on my way discovered that the inhabitants had become enraged at the orders of the Generals Doniphan and Parks, and that they had sworn vengeance, not only against the Church but also against the two Generals, together with General Atcheson, and to carry out their plans they entered into one of the most diabolical schemes ever entered into by man, and these hellish schemes were injuriously carried out: Firstly, by loading their families and goods in covered waggons, setting fire to their houses, moving into the midst of the mob and crying out the Mormons have driven us and burnt our houses. In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt. Rumors were immediately sent to the Governor, with the news that the Mormons were killing and burning every thing before them, and that great fears were entertained that they would reach Jefferson city before the runners could bring the news. This was not known by the Church of Latter Day Saints, until 2200 of the militia had arrived within half a mile of Far West, and they then supposed the militia to be a mob. I was sent for from Ondiahman to Far West—reached there the sun about one hour high in the morning of the 29th of October, 1838, called upon Joseph Smith, enquired the cause of the great uproar, he declared he did not know, but feared the mob had increased their numbers, and was endeavoring to destroy us—I enquired of him if he had

had any conversation with any one concerning the matter—he said he had not, as he was only a private citizen of the county—that he did not interfere with any such matters. I think that he told me there had been an order from General Atcheson or Doniphan, one to the Sheriff to call out the militia in order to quell the riots, and to go to him he could give me any information on this subject, on enquiring for him I found him not. That between 3 and 4 o'clock, P. M., George M. Hinkle Colonel of the militia in that place called on me in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same, he said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P. P. Pratt, and George W. Robinson; Joseph Smith first enquired why they should desire to see him as he held no office either civil or military. I next enquired why it was they should desire to see a man out of his own county. Colonel Hinkle here observed there is no time for controversy, if you are not into the camp immediately they are determined to come upon Far West before the setting of the sun, and said they did not consider us as military bodies, but religious bodies. He said that if the aforesaid persons went into the camp they would be liberated that night or very early next morning, that there should be no harm done.—We consulted together and agreed to go down—on going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us and not have us go in so large a crowd of soldiers—accordingly the Generals moved onwards, followed by 50 Artillery men with a four pounder. The whole 2200 moved in steady pace on the right and left keeping about even with the former.—General Lucas approached the aforesaid designated persons with a vile, base, and treacherous look in his countenance—I shook hands with him and saluted him thus: “we understand General you wish to confer with us a few moments, will not to-morrow morning do as well.” At this moment George M. Hinkle spoke and said, here General are the prisoners I agreed to deliver to you. General Lucas then brandished his sword with a most hideous look, and said you are my prisoners, and there is no time for talking at the present, you will march into the camp. At this moment I believe that there was 500 guns cocked and not less than 20 caps bursted, and more hideous yells were never heard, even if the description of the yells of the damned in hell is true as given by the modern sects of the day. The aforesaid designated persons were there introduced into the midst of 2200 mob militia. They then called out a guard of 90 men, placing 30 around the prisoners who were on duty 2 hours and 4 off—prisoners were

placed on the ground with nothing to cover but the heavens, and they were overshadowed by clouds that moistened them before morning.—Sidney Rigdon was of a delicate constitution, received a slight shock of Apoplectic fits which excited great laughter and much ridicule in the guard and mob militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community. Next day Hyrum Smith and Amasa Lyman were dragged from their families and brought prisoners into the camp—they alleging no other reason for taking Hyrum Smith than that he was brother to Joe Smith the Prophet, and one of his counsellors as President of the Church. The prisoners spent this day as comfortably as could be expected under the existing circumstances. Night came on and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me one side, and said we do not wish to hurt you nor kill you, neither shall you be, by G—d—but we have one thing against you, and that is you are too friendly to Joe Smith, and we believe him to be a G—d—d rascal! and Wight you know all about his character—I said, I do sir—will you swear all you know concerning him said Wilson—I will sir, was the answer I gave—give us the outlines said Wilson—I then told said Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw and possessed of the most pure and republican principles, a friend to mankind, a maker of peace and sir, had it not been that I had given heed to his counsel I would have given you hell before this time with all your mob forces, he then observed: Wight, I fear your life is in danger for there is no end to the prejudice against Joe Smith—kill and be d—d sir, was my answer. He answered and said there is to be a court martial held this night, and will you attend sir? I will not, unless compelled by force, was my reply. He returned about 11 o'clock that night and took me aside, and said I regret to tell you your die is cast, your doom is fixed, you are sentenced to be shot to-morrow morning on the public square, in Far West, at 8 o'clock. I answered, shoot, and be d—d.

We were in hopes said he, you would come out against Joe Smith, but as you have not, you will have to share the same fate with him. I answered, you may thank Joe Smith that you are not in hell this night; for had it not been for him, I would have put you there. Somewhere about this time General Doniphan came up and said to me; Colonel, the decision is a damned hard one, and I have washed my hands against such cool and deliberate murder. He further told me, that General Graham and several others, (names not recollected,) were with him in the decision, and opposed it with all their

power; that he should move his soldiers away by day light, in the morning; that they should not witness such a heartless murder, Colonel, I wish you well. I then returned to my fellow prisoners, to spend another night on the cold damp earth, and the canopy of heaven to cover us. The night again proved a damp one. At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take them to Jackson county. Consequently, he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson county. About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a wagon in the town, all of them having families there, but myself; and it would have broken the heart of any person possessing an ordinary share of humanity, to have seen the separation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the wagon, and thus take leave of him. When passing his own house, he was taken out of the wagon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying father, is the mob going to kill you? The guard said to him, 'you damed little brat, go back, you will see your father no more.' The prisoners then set out for Jackson county, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. We remained in Jackson county two or three days and nights, during most of which time, the prisoners were treated in a gentlemanly manner, and boarded at a hotel, for which they had afterwards, when confined in Liberty jail, to pay the most extravagant price, or have their property, if any they had, attached for the same.— At this time General Clark had arrived at Richmond, and by orders from the governor, took on himself the command of the whole of the militia, notwithstanding General Atchison's commission was the oldest, but he was supposed to be too friendly to the Mormons: and therefore dismounted, and General Clark sanctioned the measures of General Lucas, however cruel they might have been; and said, he should have done the same had he been there himself. Accordingly he remanded the prisoners from Jackson county, and they were taken and escorted by a strong guard to Richmond; threatened

several times on the way with violence and death. They were met five miles before they reached Richmond, by about one hundred armed men, and when they arrived in town they were thrust into an old cabin under a strong guard. I was informed by one of the guards, that two nights previous to their arrival, General Clark had a court martial, and the prisoners were again sentenced to be shot; but he being a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law, and a decision from the United State's officers, where he was duly informed, that any such proceeding would be a cool blooded and heartless murder. On the arrival of the prisoners at Richmond, Joseph Smith and myself sent for General Clark; to be informed by him what crimes were alledged against us. He came in and said he would see us again in a few minutes; shortly he returned and said he would inform us of the crimes alledged against us by the state of Missouri.

"Gentlemen, you are charged with treason, murder, arson, burglary, larceny, theft, and stealing, and various other charges too tedious to mention, at this time;" and he left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the penitentiary of the state, who brought with him two common trace chains, noozed together by putting the small end through the ring; and commenced chaining us up one by one, and fastening with padlocks, about two feet apart. In this unhallowed situation, the prisoners remained fifteen days, and in this situation, General Clark delivered us to the professed civil authorities of the state, without any legal process being served on us at all, during the whole time we were kept in chains, with nothing but ex-parte evidence, and that either by the vilest apostates, or by the mob who had committed murder in the state of Missouri. Notwithstanding all this ex-parte evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for Mormons, and they need not expect any. Said he, if the governor's exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time.

After a tedious trial of fifteen days, with no other witnesses but ex-parte ones, the witnesses, for prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty jail, under the care and direction of Samuel Tillery, jailor.— Here we were received with a shout of indig-

nation and scorn, by the prejudiced populace. Prisoners were here thrust into jail without a regular mittimus; the jailor having to send for one some days after. The mercies of the jailor were intolerable, feeding us with a scanty allowance, on the dregs of coffee and tea, from his own table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned; five days he fed the prisoners on human flesh, and from extreme hunger I was compelled to eat it. In this situation we were kept until about the month of April, when we were remanded to Davies county for trial before the grand jury. — We were kept under the most loathsome and despotic guards they could produce in that county of lawless mobs. After six or eight days the grand jury, (most of whom by the by, were so drunk that they had to be carried out and into their rooms as though they were lifeless,) formed a fictitious indictment, which was sanctioned by Judge Birch, who was the State's Attorney under Judge King at our ex parte trial, and who at that time stated that the Mormons ought to be hung without judge or jury, he the said judge, made out a mittimus without day or date, ordering the sheriff to take us to Columbia. The sheriff selected four men to guard five of us. We then took a circuitous route, crossing prairies sixteen miles without houses, and after travelling three days the sheriff and I were together, by ourselves five miles from any of the rest of the company, for sixteen miles at a stretch. The sheriff here observed to me, that he wished to God he was at home, and your friends and you also. The sheriff then showed me the mittimus, and he found it had neither day or date to it; and said the inhabitants of Davies county would be surprised that the prisoners had not left them sooner; and said he, by God, I shall not go much further. We were then near Yellow creek, and there were no houses nearer one way than sixteen miles and eleven another way; except right on the creek. Here a part of the guard took a spree while the balance helped us to mount our horses, which we purchased of them and for which they were paid. Here we took a change of venue and went to Quincy without difficulty, where we found our families who had been driven out of the state under the exterminating order of Governor Boggs. I never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole routine of which I have been speaking.

LYMAN WIGHT.

SIDNEY RIGDON, sworn. Says, I arrived in Far West, Caldwell county, Missouri, on the

4th of April, 1839, and enjoyed peace and quietness in common with the rest of the citizens, until the August following, when great excitement was created by the office seekers. Attempts were made to prevent the citizens of Caldwell from voting. Soon after the election, which took place in the early part of August, the citizens of Caldwell were threatened with violence from those of Davis county, and other counties adjacent to Caldwell.

This, the August 1838, I may date as the time of the beginning of all the troubles of our people in Caldwell county, and in all the counties in the state, where our people were living. We had lived in peace from the April previous until this time, but from this time till we were all out of the state, it was but one scene of violence following another in quick succession.

There were at this time, settlements in Clay, Ray, Carroll, Caldwell, and Davis counties, as well as some families living in other counties. A simultaneous movement was made in all the counties where settlements were made in every part of the state, which soon became violent, and threatenings were heard from every quarter. Public meetings were held and the most inflammatory speeches made, and resolutions passed which denounced all the citizens of these counties in the most bitter and rancorous manner. These resolutions were published in the papers, and the most extensive circulation given to them, that the presses of the country were capable of giving.

The first regular mob that assembled was in Carroll county, and their efforts were directed against the settlements made in that county, declaring their determination to drive out of the county all the citizens who were of our religion, and that indiscriminately, without regard to any thing else but their religion. The only evidence necessary to dispossess any individual or family, or all the evidence required, would be that they were Mormons, as we were called, or rather that they were of the Mormon religion. This was considered of itself crime enough to cause any individual or family to be driven from their homes, and their property made common plunder. Resolutions to this effect were made at public meetings held for the purpose, and made public through the papers of the state in the face of all law, and all authority.

I will now give a history of the settlement in Carroll county. In the preceding April, as myself and family were on our way to Far West, we put up at a house in Carroll county, on a stream called Turkey creek, to tarry for the night. Soon after we stopped, a youngerly man came riding up who also stopped and staid

through the night. Hearing my name mentioned he introduced himself to me as Henry Root, said he lived in that county at a little town called De Witt, on the Missouri river, and had been at Far West, to get some of those who were coming into that place, to form a settlement at De Witt; speaking highly of the advantages of the situation, and soliciting my interference in his behalf, to obtain a number of families to commence at that place, as he was a large proprietor in the town plat. He offered a liberal share in all the profits which might arise from the sale of property there, to those who would aid him in getting the place settled. In the morning we proceeded on our journey.

Some few weeks after my arrival, the said Henry Root, in company with a man by the name of David Thomas, came to Far West on the same business; and after much solicitation on their part, it was agreed that a settlement should be made in that place, and in the July following, the first families removed there, and the settlement soon increased, until in the October following, it consisted of some seventy families. By this time a regular mob had collected, strongly armed; and had obtained possession of a cannon, and stationed a mile or two from the town. The citizens being nearly all new comers, had to live in their tents and wagons, and were exerting themselves to the utmost to get houses for the approaching winter. The mob commenced committing their depredations on the citizens, by not suffering them to procure the materials for building, keeping them shut up in the town, not allowing them to go out to get provisions, driving off their cattle, and preventing the owners from going in search of them. In this way the citizens were driven to the greatest extremities, actually suffering for food and every comfort of life, in consequence of which there was much sickness and many died; females gave birth to children without a house to shelter them, and in consequence of the exposure, many suffered great afflictions and many died.

Hearing of their great sufferings, a number of the men of Far West determined on going to see what was doing there. Accordingly we started, eluded the vigilance of the mob, and notwithstanding they had sentinels placed on all the principal roads, to prevent relief from being sent to the citizens, safely arrived in De Witt, and found the people as above stated.

During the time we were there, every effort that could be, was made to get the authorities of the country to interfere and scatter the mob. The judge of the circuit court was petitioned; but without success, and after that the govern-

or of the state, who returned for answer that the citizens of De Witt had got into a difficulty with the surrounding country, and they might get out of it; for he would have nothing to do with it, or this was the answer that the messenger brought when he returned.

The messenger was a Mr. Caldwell, who owned a ferry on Grand river, about three miles from De Witt, and was an old settler in the place.

The citizens were completely besieged by the mob, no man was at liberty to go out, nor any to come in. The extremities to which the people were driven, were very great, suffering with much sickness, without shelter, and deprived of all aid either medical or any other kind, and being without food or the privilege of getting it, and betrayed by every man who made the least pretension to friendship; a notable instance of which I will here give as a sample of many others of a similar kind. There was neither bread nor flour to be had in the place; a steamboat landed there and application was made to get flour but the captain said there was none on board. A man then offered his services to get flour for the place; knowing, he said, where there was a quantity. Money was given to him for that purpose; he got on the boat and went off; and that was the last we heard of the man or the money. This was a man who had been frequently in De Witt during the siege, and professed great friendship. In this time of extremity a man who had a short time before moved into De Witt, bringing with him a fine yoke of cattle, started out to hunt his cattle, in order to butcher them to keep the citizens from actual starvation, but before he got but a little way from the town, he was fired upon by the mob and narrowly escaped with his life and had to return, or at least, such was his report when he returned. Being now completely inclosed on every side, we could plainly see many men on the opposite side of the river, and it was supposed that they were there to prevent the citizens from crossing, and indeed a small craft crossed from them with three men in it, who said that that was the object for which they had assembled.

At this critical moment, with death staring us in the face, in its worst form; cut off from all communication with the surrounding country, and all our provisions exhausted, we were sustained as the children of Israel in the desert, only by different animals. They by quails, and us by cattle and hogs which came walking into the camp, for such it truly was, as the people were living in tents and wagons, not being privileged with building houses. What was to be done in this extremity? why, recourse was

had to the only means of subsistence left and that was to butcher the cattle and hogs which came into the place, without asking who was the owner, or without knowing, and what to me is remarkable, is, that a sufficient number of animals came into the camp to sustain life during the time in which the citizens were thus besieged by the mob. This indeed was but coarse living, but such as it was, it sustained life.

From this circumstance, the cry went out that the citizens of De Witt, were thieves and plunderers, and were stealing cattle and hogs. During this time the mob of Carroll county said that all they wanted was that the citizens of De Witt should leave Carroll county and go to Caldwell and Davies counties. The citizens finding that they must leave De Witt, or eventually starve, finally agreed to leave; and accordingly preparations were made and De Witt was vacated. The first morning after we left, we put up for the night in a grove of timber. Soon after our arrival in the grove, a female who a short time before had given birth to a child, in consequence of the exposure died. A grave was dug in the grove, and the next morning the body was deposited in it without a coffin, and the company proceeded on their journey; part of them going to Davies county and part into Caldwell: This was in the month of October, 1838.

In a short time after their arrival in Davies and Caldwell counties, messengers arrived informing the now citizens of Caldwell and Davies, that the mob was marching to Davies county, with their cannon with them, threatening death to the citizens, or else that they should all leave Davies county. This caused other efforts to be made to get the authorities to interfere. I wrote two memorials, one to the governor, and one to Austin A. King circuit judge, imploring their assistance and intervention to protect the citizens of Davies against the threatened violence of the mob.— These memorials were accompanied with affidavits which could leave no doubt on the mind of the governor or judge, that the citizens before mentioned were in eminent danger. At this time things began to assume an alarming aspect both to the citizens of Davies and Caldwell counties. Mobs were forming all around the country, declaring that they would drive the people out of the state. This made our appeals to the authorities more deeply solicitous as the danger increased, and very soon after this the mobs commenced their depredations; which was a general system of plunder: tearing down fences, exposing all within the field to destruction, and driving off every animal they could find.

Sometime previous to this, in consequence of the threatenings which were made by mobs, or those who were being formed into mobs, and the abuses committed by them on the persons and property of the citizens; an association was formed, called the Danite band.

This, as far as I was acquainted with it, (not being myself one of the number, neither was Joseph Smith, Senior,) was for mutual protection against the bands that were forming, and threatened to be formed; for the professed object of committing violence on the property and persons of the citizens of Davies and Caldwell counties. They had certain signs and words by which they could know one another, either by day or night. They were bound to keep those signs and words secret; so that no other person or persons than themselves could know them. When any of these persons were assailed by any lawless band, he would make it known to others who would flee to his relief at the risk of life. In this way they sought to defend each others lives and property, but they were strictly enjoined not to touch any person, only those who were engaged in acts of violence against the persons or property of one of their own number or one of those whose life and property they had bound themselves to defend.

This organization was in existence when the mobs commenced their most violent attempts upon the citizens of the before mentioned counties, and from this association arose all the horror afterwards expressed by the mob at some secret clan known as Danites.

The efforts made to get the authorities to interfere at this time was attended with some success. The militia were ordered out under the command of Major General Atchison, of Clay county, Brigadier Generals Doniphan, of Clay, and Parks, of Ray county, who marched their troops to Davies county, where they found a large mob, and General Atchison said in my presence, he took the following singular method to disperse them. He organized them with his troops as part of the militia called out, to suppress and arrest the mob; after having thus organized them, discharged them and all the rest of the troops as having no further need for their services, and all returned home.

This however, seemed only to give the mob more courage to increase their exertions with redoubled vigor. They boasted after that, that the authorities would not punish them, and they would do as they pleased. In a very short time their efforts were renewed with a determination not to cease until they had driven the citizens of Caldwell and such of the citizens of Davies as they had marked out as victims, from the state. A man by the name of Cornelius

Gillum who resided in Clay county, and formerly sheriff of said county, organized a band who painted themselves like Indians, and had a place of rendezvous at Hunter's Mills on a stream called Grindstone. I think it was in Clinton county, the county west of Caldwell and between it and the west line of the state. From this place they would sally out and commit their depredations. Efforts were again made to get the authorities to put a stop to these renewed outrages, and again General Daniphan and General Parks were called out with such portions of their respective brigades as they might deem necessary to suppress the mob, or rather mobs, for by this time there were a number of them. General Doniphan came to Far West, and while there, recommended to the authorities of Caldwell to have the militia of said county called out as a necessary measure of defence; assuring us that Gillum had a large mob on the Grindstone, and his object was to make a descent upon Far West, burn the town and kill or disperse the inhabitants; and that it was very necessary that an effective force should be ready to oppose him, or he would accomplish his object.

The militia was accordingly called out. He also said that there had better be a strong force sent to Davies county to guard the citizens there: he recommended that to avoid any difficulties which might arise, they had better go in very small parties, without arms, so that no legal advantage could be taken of them. I will here give a short account of the courts and internal affairs of Missouri, for the information of those who are not acquainted with the same.

Missouri has three courts of law peculiar to that state. The supreme court, the circuit court and the county court. The two former, about the same as in many other states of the Union. The county court, is composed of three judges, elected by the people of the respective counties. This court is in some respects like the court of probate in Illinois, or the surrogate's court of New York; but the powers of

this court are more extensive than the courts of Illinois or New York. The judges, or any one of them, of the county court of Missouri, has the power of issuing habeas corpus, in all cases where arrests are made within the county where they preside. They have also all the power of justices of the peace in civil, as well as criminal cases; for instance, a warrant may be obtained from one of these judges, by affidavit, and a person arrested under such warrant. From another of these judges, a habeas corpus may issue, and the person arrested be ordered before him, and the character of the arrest be inquired into, and if in the opinion of the judge, the person ought not to be held by virtue of said process, he has power to discharge him. In the internal regulation of the affairs of Missouri, the counties in some respects are nearly as independent of each other as the several states of the Union. No considerable number of men armed, can pass out of one county into, or through another county, without first obtaining the permission of the judges of the county court, or some one of them, otherwise they are liable to be arrested by the order of said judges, and if in their judgement they ought not thus to pass, they are ordered back from whence they came; and in case of refusal, are subject to be arrested or even shot down in case of resistance. The judges of the county court or any one of them, have the power to call out the militia of said county upon affidavit being made to them for that purpose, by any of the citizens of said county; shewing it just, in the judgement of such judge or judges, why said militia should be called out to defend any portion of the citizens of said county. The following is the course of procedure: Affidavit is made before one or any number of the judges, setting forth, that the citizens of said county, or any particular portion of them, is either invaded or threatened with invasion by some unlawful assembly whereby their liberties, lives or property may be unlawfully taken.

[TO BE CONTINUED.]

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TIMES AND SEASONS.

"Truth will prevail."

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When such affidavit is made to any one of the judges or all of them, it is the duty of him or them, before whom such affidavit is made, to issue an order to the sheriff of the county, to make requisition upon the commanding officer of the militia of said county, to have immediately put under military order such a portion of the militia under his command as may be necessary for the defence of the citizens of said county.

In this way the militia of any county may be called out at any time deemed necessary by the county judge, independently of any other civil authority of the State.

In case that the militia of the county is insufficient to quell the rioters, and secure the citizens against the invaders, then recourse can be had to the judge of the circuit court, who has the same power over the militia of his judicial district, as the county judges have over the militia of the county. And in case of insufficiency in the militia of the judicial district of the circuit judge, recourse can be had to the governor of the state, and all the militia of the state called out, and if this should fail, then the governor can call on the President of the United States, and all the forces of the nation be put under arms.

I have given this expose of the internal regulations of the affairs of Missouri, in order that the court may clearly understand what I have before said on this subject, and what I may hereafter say on it.

It was in view of this order of things that General Doniphan, who is a lawyer of some celebrity in Missouri, gave the recommendation he did at Far West, when passing into Davies county with his troops, for the defence of the citizens of said county. It was in consequence of this, that he said, that those of Caldwell county which went into Davies county, should go in small parties, and unarmed, in which condition they were not subject to any arrest from any authority whatever.

In obedience to these recommendations the militia of Caldwell county was called out; affidavit having been made to one of the judges of the county, setting forth the danger which it was believed the citizens were in, from a large marauding party assembled under the command of one Cornelius Gillum, on a stream called Grindstone. When affidavit was made to this effect, the judge issued his order to the sheriff of the county, and the sheriff to the command-

ing officer, who was Colonel G. M. Hinkle, and thus were the militia of the county of Caldwell put under military orders.

General Doniphan however, instead of going into Davies county, soon after he left Far West returned back to Clay county with all his troops, giving as his reason, the mutinous character of his troops; which he said would join the mob, he believed, instead of acting against them, and that he had not power to restrain them.

In a day or two afterwards, General Parks of Ray county, also came to Far West, and said that he had sent on a number of troops to Davies county to act in concert with General Doniphan. He also made the same complaint concerning his troops, that Doniphan had, doubting greatly whether they would render any service to those in Davies who were threatened with violence by the mobs assembling; but on hearing that Doniphan, instead of going to Davies county had returned to Clay, followed his example and ordered his troops back to Ray county, and thus were the citizens of Caldwell county and those of Davies county, who were marked out as victims by the mob, left to defend themselves the best way they could.

What I have here stated in relation to Generals Doniphan and Parks, were conversations had between myself and them, about which I cannot be mistaken, unless my memory has betrayed me.

The militia of the county of Caldwell were now all under requisition, armed and equipped according to law. The mob after all the authorities of the State had been recalled, except the force of Caldwell county, commenced the work of destruction in earnest; showing a determination to accomplish their object. Far West, where I resided, which was the shire town of Caldwell county, was placed under the charge of a captain by the name of Killian, who made my house his head quarters; other portions of the troops were distributed in different places in the county, wherever danger was apprehended. In consequence of Captain Killians' making my house his head quarters, I was put in possession of all that was going on, as all intelligence in relation to the operations of the mob was communicated to him. Intelligence was received daily of depredations being committed not only against the property of the citizens, but other persons; many of whom when attending to their business, would be surprised, and taken by marauding parties, tied up and

whipped in a most desperate manner. Such outrages were common during the progress of these extraordinary scenes, and all kinds of depredations were committed. Men driving their teams to and from mills where they got grinding done, would be surprised and taken, their persons abused, and their teams, wagons, and loading all taken as booty by the plunderers. Fields were thrown open and all within them exposed to the destruction of such animals as chose to enter. Cattle, horses, hogs and sheep were driven off, and a general system of plunder and destruction of all kinds of property, carried on to the great annoyance of the citizens of Caldwell, and that portion of the citizens of Davies marked as victims by the mob. One afternoon a messenger arrived at Far West calling for help, saying that a banditti had crossed the south line of Caldwell, and were engaged in threatening the citizens with death if they did not leave their homs and go out of the state within a very short time; the time not precisely recollected; but I think it was the next day by ten o'clock, but of this I am not certain. He said they were setting fire to the prairies, in view of burning houses and desolate farms, that they had set fire to a wagon loaded with goods and they were all consumed; that they had also set fire to a house, and when he left, it was burning down. Such was the situation of affairs at Far West at that time, that Captain Killian could not spare any of his forces, as an attack was hourly expected at Far West. The messenger went off, and I heard no more about it, till some time the night following, when I was awakened from sleep by the voice of some man apparently giving command to a military body, being somewhat unwell, I did not get up. Some time after I got up in the morning, the sheriff of the county stopped at the door, and said that David Patten, had had a battle with the mob last night at crooked river, and that several were killed and a number wounded; that Patten was among the number of the wounded, and his wound supposed to be mortal. After I had taken breakfast another gentleman called, giving me the same account, and asked me if I would not take my horse and ride out with him and see what was done. I agreed to do so, and we started, and after going some three or four miles, met a company coming into Far West, we turned and went back with them.

This mob proved to be that, headed by the Reverend Samuel Bogard, a methodist preacher, and the battle was called the Bogard Battle. After this battle there was a short season of quiet, the mobs disappeared, and the militia returned to Far West; though they were not dischar-

ged, but remained under orders until it should be known how the matter would turn. In the space of a few days, it was said that a large body of armed men were entering the south part of Caldwell County. The county court ordered the military to go and enquire what was their object, in thus coming into the county without permission. The military started as commaded, and little or no information was received at Far West about their movements until late the next afternoon, when a large army was descried making their way towards Far West. Far West being an elevated situation, the army was discovered while a number of miles from the place. Their object was entirely unknown to the citizens as far as I had any knowledge on the subject; and every man I heard speak of their object, expressed as great ignorance as myself.— They reached a small stream on the east side of the town, which was studded with timber on its banks and for perhaps from half a mile to a mile on the east side of the stream, an hour before sundown. There the main body halted, and soon after a detachment under the command of Brigadier General Doniphan, marched towards the town in line of battle. This body was preceded, probably three fourths of a mile in advance of them, by a man carrying a white flag, who approached within a few rods of the eastern boundary of the town, and demanded three persons, who were in the town, to be sent to their camp, after which the whole town, he said, would be massacred. When the persons who were inquired for, were informed, they refused to go, determined to share the common fate of the citizens. One of those persons did not belong to the "Church of Latter Day Saints." His name is Adam Lightner, a merchant in that city.

The white flag returned to the camp. To the force of General Doniphan, was the small force of Caldwell militia, under Colonel Hinkle, opposed. Who also marched in line of battle to the eastern line of the town. The whole force of Colonel Hinkle did not exceed three hundred men—that of Doniphan, perhaps three times that number. I was no way connected with the militia, being over age, neither was Joseph Smith Senior. I went into the line formed by Colonel Hinkle though unarmed, and stood among the rest to await the result, and had a full view of both forces, and stood there. The armies were within rifle shot of each other. About the setting of the sun Doniphan ordered his army to return to the camp at the Creek: they wheeled and marched off. After they had retired, it was consulted what was best to do—by what authority the army was there no one could tell, as far as I knew—it was agreed to build through the

night a sort of fortification, and if we must fight, sell our lives as dear as we could, accordingly all hands went to work, rails, house-logs, and wag-gons, were all put in requisition, and the east line of the town as well secured as could be done by the men and means, and the short time allowed; expecting an attack in the morning. The morning at length came and that day passed away and still nothing done; but plundering the cornfields, shooting cattle and hogs, stealing horses and robbing houses, and carrying off potatoes, turnips, and all such things as the army of General Lucas could get, for such in the event they proved to be. The main body being commanded, by Samuel D. Lucas, a Deacon in the Presbyterian church. The next came and then it was ascertained that they were there by order of the Governor.

A demand was made for Joseph Smith Senior, Lyman Wight, George W. Robinson, Parley P. Pratt, and myself, to go into their camp with this demand we instantly complied and accordingly started to their camp. When we came in sight of their camp the whole army was on parade, marching toward the town, we approached and met them, and were informed by Lucas that we were prisoners of war. A scene followed that would defy any mortal to describe, a howling was set up, that would put any thing I ever heard before or since at defiance, I thought at the time it had no parallel except it might be in the perdition of ungodly men. They had a cannon. I could distinctly hear the guns as the locks were sprung, which appeared from the sound to be in every part of the army. General Doniphan came riding up where we were, and swore by his maker that he would hew the first man down that cocked a gun, one or two other officers on horseback also rode up, ordering those who had cocked their guns to uncock them or they would be hewed down with their swords, we were conducted into their camp and made to lay on the ground through the night.

This was late in October—we were kept here for two days and two nights. It commenced raining and snowing until we were completely drenched and being compelled to lay on the ground which had become very wet and the water was running round us and under us—what consultation the officers and others had in relation to the disposition which was to be made of us. I am entirely indebted to the report made to me by General Doniphan as none of us were put on any trial. General Doniphan gave an account of which the following is the substance, as far as my memory serves me: "That they held a Court Martial and sentenced us to be shot at 8 o'clock the next morning after the Court Martial was holden, in the public square in the

presence of our families—that this Court Martial was composed of seventeen preachers and some of the principal officers of the army—Samuel D. Lucas presided—Doniphan arose and said "that neither himself nor his brigade should have any hand in the shooting, that it was nothing short of cold blooded murder and left the Court Martial and ordered his brigade to prepare and march off the ground."

This was probably the reason why they did not carry the decision of the Court Martial into effect. It was finally agreed that we should be carried into Jackson county, accordingly on the third day after our arrest the army was all paraded, we were put into waggons and taken into the town—our families having heard that we were to be brought to town that morning to be shot. When we arrived a scene ensued such as might be expected, under the circumstances. I was permitted to go alone with my family into the house, there I found my family so completely plundered of all kinds of food that they had nothing to eat but parched corn which they ground with a hand mill, and thus were they sustaining life. I soon pacified my family and allayed their feelings by assuring them that the ruffians dared not kill me. I gave them strong assurances that they dared not do it, and that I would return to them again. After this interview I took my leave of them, and returned to the wagon got in and we were all started off for Jackson county. Before we reached the Missouri river a man came riding along the line apparently in great haste. I did not know his business. When we got to the river Lucas came to me and told me that he wanted us to hurry, as Jacob Stollings had arrived from Far West with a message from Gen. John C. Clark ordering him to return with us to Far West as he was there with a large army, he said he would not comply with the demand, but did not know but Clark might send an army to take us by force. We were hurried over the river as fast as possible with as many of Lucas' army as could be sent over at one time and sent hastily on, and thus we were taken to Independence the Shire town of Jackson county, and put into an old house and a strong guard placed over us. In a day or two they relaxed their severity, we were taken to the best tavern in town and there boarded, and treated with kindness—we were permitted to go and come at our pleasure without any guard. After some days Colonel Sterling G. Price arrived from Clark's army with a demand to have us taken to Richmond, Ray county. It was difficult to get a guard to go with us, indeed, we solicited them to send one with us, and finally got a few men to go and we started; after we had crossed the Missouri, on

our way to Richmond, we met a number of very rough looking fellows, and as rough acting as they were looking, they threatened our lives.— We solicited our guard to send to Richmond for a stronger force to guard us there, as we considered our lives in danger. Sterling G. Price met us with a strong force and conducted us to Richmond where we were put in close confinement.

One thing I will here mention which I forgot—while we were at Independence I was introduced to Russell Hicks, a lawyer of some note in the country. In speaking on the subject of our arrest and being torn from our families, said he presumed it was another Jackson county scrape. He said the Mormons had been driven from that county and that without any offence on their part. He said he knew all about it, they were driven off because the people feared their political influence. And what was said against the Mormons was only to justify the mob in the eyes of the world for the course they had taken. He said this was another scrape of the same kind.

This Russell Hicks, by his own confession, was one of the principal leaders in the Jackson county mob.

After this digression I will return—The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately, on entering the room cocked their guns, another followed with chains in his hands, and we were ordered to be chained all together—a strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him—the awkward manner in which he entered and his apparent embarrassment was such as to force a smile from me. He was then asked for what he had thus cast us into prison?—to this question he could not or did not give a direct answer. He said he would let us know in a few days, and after a few more awkward and uncouth movements he withdrew. After he went out I asked some of the guard what was the matter with General Clark, that made him appear so ridiculous? They said he was near sighted: I replied that I was mistaken if he were not as near witted, as he was near sighted.

We were now left with our guards, without knowing for what we had been arrested, as no civil process had issued against us—for what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities. I am entirely indebted to what I heard the guards say—I heard then say that General Clark had promised them before leaving Coles county that they should have the privilege of shooting Joseph Smith

Senior and myself. And that General Clark was engaged in searching the military law to find authority for so doing; but he found it difficult as we were not military men and did not belong to the militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress, to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons who had applied to him for it, to go to our houses and take such goods as they claimed. The goods claimed, were goods sold by the sheriff of Caldwell county on an execution, which I had purchased at the sale. The man against whom the execution was issued, availed himself of that time of trouble to go and take the goods wherever he could find them.— I asked Clark if he had given any such authority. He said that an application had been made to him for such an order, but he said, “your lady wrote me a letter, requesting me not to do it—telling me that the goods had been purchased at the sheriff’s sale, and I would not grant the order.” I did not, at the time, suppose that Clark, in this, had barefacedly lied; but the sequel proved he had—for some time afterwards, behold there comes a man to Richmond with the order, and shewed it to me, signed by Clark. The man said he had been at our house, and taken all the goods he could find. So much for a lawyer, a Methodist, and very pious man at that time in religion, and a major general of Missouri.

During the time that Clark was examining the military law, there were some things took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark’s army, and some of them officers of high rank, to go to Far West, and commit violence on the persons of Joseph Smith Senior’s wife, and my wife and daughters.

This gave me some uneasiness. I got an opportunity to send my family word of their design, and to make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return. After a number of days, they returned. I listened to all they said, to find out, if possible, what they had done. One night, I think the very night after their return, I heard them relating to some of those who had not been with them, the events of their adventure. Inquiry was made about their success in the particular object of their visit to Far West. The substance of what they said in a

swer, was, "that they had passed and repassed both houses, and saw the females, but there were so many men about the town, that they dare not venture for fear of being detected, and their numbers were not sufficient to accomplish anything if they had made the attempt, and they came off without trying."

No civil process of any kind had been issued against us: we were there held in duress without knowing what for, or what charges were to be preferred against us. At last, after long suspense, General Clark came into the prison, presenting himself about as awkwardly as at first, and informed us, "that we would be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft and stealing." Here again another smile was forced, and I could not refrain, at the expense of this would-be great man, in whom, he said, "the faith of Missouri was pledged." After long and awful suspense, the notable Austin A. King, judge of the circuit court, took the seat, and we were ordered before him for trial, Thomas Birch, Esq., prosecuting attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind were preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement, we requested that we might be tried separately; but this was refused, and we were all put on trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the States' Attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe, who was employed to write down the testimony—"that he wanted all the testimony directed to certain points.—Being taken sick at the early stage of the trial, I had not the opportunity of hearing but a small part of the testimony when it was delivered before the court.

During the progress of the trial, after the adjournment of the court in the evening, our lawyers would come into the prison, and there the matters would be talked over.

The propriety of our sending for witnesses, was also discussed. Our attorneys said that they would recommend to us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the judge would put us into prison, if a cohort of angels were to come and swear that we were innocent: and

beside that, he said that if we were to give to the court the names of our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from swearing, or else kill them. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was laying sick in prison, I had an opportunity of hearing a great deal said by those of them who would come in. The subject was the all absorbing one. I heard them say that we must be put to death—that the character of the State required it. The State must justify herself in the course she had taken, and nothing but punishing us with death, could save the credit of the State, and it must therefore be done.

I heard a party of them one night telling about some female whose person they had violated, and this language was used by one of them: "The damned bitch, how she yelled." Who this person was, I did not know; but before I got out of prison, I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison, and had arrived in Quincy Illinois, I met a strange man in the street, who was inquiring and inquired of me respecting a circumstance of this kind—saying he had heard of it, and was on his way going to Missouri to get the children if he could find them. He said the woman thus murdered was his sister, or his wife's sister, I am not positive which. The man was in great agitation. What success he had I know not.

The trial at last ended, and Lyman Wight, Joseph Smith Senior, Hyrum Smith, Caleb Baldwin, Alexander McRea, and myself were sent to jail in the village of Liberty, Clay county Missouri.

We were kept there from three to four months; after which time we were brought out on habeas corpus before one of the county judges. During the hearing under the habeas corpus, I had, for the first time, an opportunity of hearing the evidence, as it was all written and read before the court.

It appeared from the evidence, that they attempted to prove us guilty of treason in consequence of the militia of Caldwell county being under arms at the time that General Lucas' army came to Far West. This calling out of the militia, was what they founded the charge of treason upon—an account of which I have given above. The charge of murder was found

ded on the fact, that a man of their number, they said, had been killed in the Bogard battle.

The other charges were founded on things which took place in Davies. As I was not in Davies county at that time, I cannot testify anything about them.

A few words about this written testimony.

I do not now recollect of one single point, about which testimony was given, with which I was acquainted, but was misrepresented, nor one solitary witness whose testimony was there written, that did not swear falsely; and in many instances I cannot see how it could avoid being intentional on the part of those who testified—for all of them did swear things that I am satisfied they knew to be false at the time—and it would be hard to persuade me to the contrary.

There were things there said, so utterly without foundation in truth—so much so—that the persons swearing, must, at the time of swearing, have known it. The best construction I can ever put on it, is, that they swore things to be true which they did not know to be so, and this, to me, is wilful perjury.

This trial lasted for a long time, the result of which was, that I was ordered to be discharged from prison, and the rest remanded back; but I was told by those who professed to be my friends, that it would not do for me to go out of jail at that time, as the mob were watching, and would most certainly take my life—and when I got out, that I must leave the State, for the mob, availing themselves of the exterminating order of Governor Boggs, would, if I were found in the State, surely take my life—that I had no way to escape them but to flee with all speed from the State. It was some ten days after this before I dare leave the jail. At last the evening came in which I was to leave the jail. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot was ready—one who was well acquainted with the country—to pilot me through the country so that I might not go on any of the public roads. My wife came to the jail to accompany me, of whose society I had been deprived for four months. Just at dark, the sheriff and jailer came to the jail with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailer to blow out all the candles but one, and step away from the door with that one. All this was done. The sheriff then took me by the arm, and an apparent scuffle ensued—so much so, that those who were watching, did not know who it was the

sheriff was scuffling with. The sheriff kept pushing me towards the door, and I apparently resisting, until we reached the door, which was quickly opened and we both reached the street. He took me by the hand and bade me farewell, telling me to make my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me in haste. The thought struck me in a moment that the mob was after me. I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke, I knew his voice, and he speedily came to me. In a few minutes I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected I had left my wife in the jail. I mentioned it to them, and one of them returned, and the other and myself pursued our journey as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got, and we rode all night. It was an open carriage, and in the month of February 1839. We got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again and reached a place called Tenny's Grove; and to my great surprise, I here found my family, and was again united with them, after an absence of four months, under the most painful circumstances. From thence I made my way to Illinois, where I now am. My wife, after I left her, went directly to Far West and got the family under way, and all unexpectedly met at Tenny's Grove.

SIDNEY RIGDON.

After hearing the foregoing evidence in support of said Petition—it is ordered and considered by the Court, that the said Joseph Smith, Senior, be discharged from the said arrest and imprisonment complained of in said Petition, and that the said Smith be discharged for want of substance in the warrant, upon which he was arrested, as well as upon the merits of said case, and that he go hence without day.

In testimony whereof, I have hereunto set my L. S. hand and affixed the seal of said Court, at the city of Nauvoo, this 2d day of July, 1843.

JAMES SLOAN, Clerk.

The Temple is progressing steadily. The walls of that noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvement are going on rapidly in Nauvoo and vicinity. Houses are going up in every direction in the city, and farms are being enclosed without. "The wilderness will" soon "blossom as the rose."

Mr. Editor:

SIR,—Having been on a short mission of about five months, I wish, through the medium of your paper, to give the church an account of my stewardship.

I left Nauvoo on the 25th of January last, and on the 24th of February I arrived at Palmyra, St. Clair county Michigan, and commenced preaching in that place on the 27th. I preached about one hundred times in that county, principally along the river St. Clair, and Lake Huron—baptised seventeen, and organized fifteen of them into a branch of the church, to be called the St. Clair Branch. Many more were believing the gospel as preached by us.—Thus “truth will prevail.” I would recommend any of the elders that are travelling that way, to call and visit the branch (it is near Newport, St. Clair river,) and give them farther instruction in the things of the kingdom, that God’s will may be done on earth as it is done in heaven.

Yours respectfully in the bonds of the new and everlasting covenant. ARZA ADAMS.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, AUGUST 1, 1843.

We have to apologise to our readers for having published nothing else but the trial of JOSEPH SMITH, in the last two numbers. Nothing but circumstances of an extraordinary nature could have caused us to have pursued such a course; but this case we consider to be one of unprecedented importance in the history of this church, whether it relates to our civil policy, our municipal authority, or our unparalleled persecutions.

The history of our persecutions in Missouri, have frequently been spoken and written about; but they have hitherto been very imperfectly sketched, and to the present time, men do not know one half of the abominations and crimes that were perpetrated in that state, under the garb of law. It is necessary to mix among the society that suffered, to hear by their own firesides the distressing details; and such are the circumstances connected with many of them, that humanity shudders at the recitals, modest blushes to unfold the obscenity and corruption, and the feelings of the innocent and virtuous are touched to the quick, while their wounds are made to bleed afresh at the recital of transactions too revolting to be spoken of, and too infamous to be made known. It must be left for eternity to unfold many of those diabolical

deeds. Then and then only, when the dark curtain is withdrawn, and the actions of men are made manifest, will the extent of the sufferings of the orphan, and the poor be made known.

Many things however, too revolting for human nature to contemplate, were developed in the last trial. These may serve as an index to the remainder. Would to God that a more pleasing picture could have been drawn; but these things are but too true, our eyes have seen, and our ears have heard many of them, and we have had but too convincing proof of the truth of the remainder.

We know that among refined society men of improved minds who are educated and intelligent; these things are frequently doubted. It is difficult for them to give credence to corruptions so foul, and deeds so diabolical as those mentioned, having taken place in what is called a civilized country. It is difficult for an honorable high minded man, to believe that human nature could be so fallen, so degraded, so corrupt. Yet, startling as these things are, humiliating to our country and degrading to human nature; they are true, *we know they are true.*—And however disgusting, revolting and humiliating for us to recite and others to hear; they are part of what we as a people have had to endure for the cause of God, and for the “testimony of Jesus.” Under these circumstances, we have handed them to the world in their native colors, that they might be seen and known, and also that they might be chronicled among our archives, and that our children whilst they laud their fathers for their firm unflinching integrity, might execrate the perpetrators of those diabolical deeds; and seek what has been denied their fathers hitherto, by all courts, redress for those wrongs under which they have labored.

This is the first time that evidence has been given in detail before any court, relative to those transactions, and therefore we have published it entire, in its present form, that it might be had and read extensively among the families of the saints; and as the “Neighbor” is not likely to be perpetuated, as the “Times and Seasons” is, we have inserted it for the benefit, not only of ourselves, but of our rising generation.

Again, it is the first time, among the many trials of JOSEPH SMITH that he has had the privilege of being tried before one of our own courts. It has generally been contended that our municipal court had no authority, and one would have thought from the pretensions of many of our legal men that our charter was merely a play-thing, and our ordinances tolly; and that

although given by the legislature and sanctioned by the executive, that our judicial acts would not stand good in law. Whatever men's notions may have been in relation to this matter they will find that we are not so imbecile, but that we know the difference between a solemn legislative enactment, and the caprice of a man; and that if we possess rights we shall maintain them inviolate, and by all legal means sustain the innocent, protect the defenceless, and do justice to all; without being governed by the caprice of meddling demagogues, or the superstition of religious bigots. Our municipal authority in this case have been sustained and our rights preserved, and it speaks much for the legal knowledge, and the bold, fearless and intrepid spirit of **CYRUS WALKER, ESQ.**

We would remind our correspondents that we have not forgotten their communications, they shall come forward in their time; they have been deferred for the purpose of giving way for the trial. A great many elders have gone forth into all parts, and the work of the Lord is rolling forth in every direction.

COMMUNICATIONS.

BROTHER TAYLOR:

SIR—Having just returned from a mission in the east, according to appointment, and as I feel anxious while absent to hear from the elders abroad, I judged that others possess similar feelings to myself, and that they would be pleased to read a few lines from my pen, altho' little known to the Saints in general, yet well known to some who would rejoice to hear of my prosperity and success the past winter.

I left Nauvoo the nineteenth of September last, in company with elders T. Billings, N. Packard and D. Allen, without money "purse or script," and with the intention of spending the winter in holding forth the principles of our religion in New England. Accordingly we journeyed east to the east line of this State, where we found some brethren, baptized by myself two years before, and the prospect of others embracing the truth, led us to hold two meetings, when it was thought wisdom that brother Packard should tarry and preach to them, while we continued our journey east.—Accordingly we continued our journey to Kirtland Ohio. There we left brother Allen, and brother Billings and myself pursued our journey alone, and in forty-eight days from the time we left Nauvoo we stopped in Hampshire county Massachusetts, a distance of thirteen hundred miles. Here we found, as we expected, ourselves surrounded by men of learning, upon whom no money or pains had been spared

to make them polished statesmen, or to give them pre-eminence in the arts and sciences so extensively cultivated in the New England states: yet many of them are filled with superstition and religious bigotry—professing to live in the full blaze of gospel light and revelation; overflowing with wisdom and intelligence—while at the same time a veil of darkness covers their minds, and when we speak of the pure principles of the gospel, or the testimony of Jesus, we find them ignorant and unlearned as to the plan of salvation, as taught by the Apostles.

No person but an elder of like experience can imagine the feelings of my heart when contemplating upon the scene before me, standing in the midst of a people as above described, and being alone, (elder Billings having left me to visit his friends,) unlearned as to the manners and customs of the east, having been raised in the western states, and having but a small education when compared with those around me of like profession, and knowing them to be filled with prejudice, without any knowledge of our religion, but what they have read in the newspapers of the day, which are calculated to increase instead of lessening the prejudice, having never heard the everlasting gospel preached. No Latter Day Saint had travelled there to instruct them in those principles that God has revealed in these last days. However the news soon spread that a Mormon elder was there, and I soon received an invitation to preach, which I gladly accepted; and the first discourse I delivered, was in the town where I was born, to a large congregation, who listened with great anxiety, and after meeting was dismissed, a number of persons invited me to leave another appointment, feeling anxious to hear more of this strange doctrine. But a few of the most leading men, and those best skilled in sectarian tactics, said they thought it not best for me to hold another meeting at present, as it was the time of a revival there, and they were afraid it would trouble the minds of some of the young converts. I thought it would trouble their minds too, and having received a very polite invitation to forbear preaching there at present, I left there and troubled them no more, having invitations to preach in other places, where people were not afraid of their minds being disturbed, but were persons of strong minds and not afraid to investigate the principles of eternal truth, and when convinced, were honest enough to obey the commands of God. As I began to lift my voice on the mountains in proclaiming our principles, the news went from mount to mount, and from hill to hill. The people soon began to be alarmed that Mormon-

ism had come there also. Some of the people began to search the scriptures to learn the truth of what I advanced. Others searched to find something by which they could overthrow it. While in this situation you may judge of my feelings when informed that elders B. S. Willber and William Hyde were preaching and baptizing about twenty miles north of me.—About this time, also a young elder by the name of Sparks, from New York, came to me and continued with me a few weeks, when we received a line from elder Woolley, stating that he had commenced preaching a few miles east of me. This rejoiced my heart, and I felt to take new courage; for while he was preaching to the citizens of the valley, I continued to blow the gospel trumpet on the mountains.—Thus we wielded the sword of the spirit, until we succeeded in establishing the truth in the hearts of many in that part of the state. I labored in Hampshire and Hampden counties mostly alone, until spring, when I organized a branch in Russel, called The Russel Branch, consisting of nineteen members, one elder, and one teacher, when necessity required me to return to Nauvoo, where I landed on the first of July, and found my family and friends well, and the city in a flourishing condition—the brethren enjoying good health, with unshaken faith in the work of God in the last days. I find on examination, that I have travelled between four and five thousand miles, delivered sixty-six public discourses, and baptized about twenty persons. Thus the work of the Lord moves on in Massachusetts, as well as every other state in this great republic; and the honest in heart are rejoicing, while the priests of babylon howl and lament to see their merchandize failing. So I subscribe myself your brother and fellow laborer in the spread of the truth.

L. A. SHIRTLIFF.

Communicated.

TUESDAY, A. M., Nauvoo.

JOSEPH SMITH, Sir:—In order that an individual case may not engross too much of your valuable time, I take the liberty of using this method to acquaint you with the state of my feelings regarding religion.

The words you were kind enough to bestow on me last evening have made a deep and, I trust, lasting impression. The way of salvation has been pointed out to me in a manner perfectly plain and comprehensible, while what sectarians term "*mysterious truths*," have been made as clear and intelligible as if written out with a sunbeam. Although I may still be in ignorance, as regards many of the minor points and technicalities of the doctrine of the Church of Jesus Christ of Latter Day Saints, yet, by

the blessing of God, I feel that light has been shed upon me sufficient to enable me (by employing the means) to save my immortal soul, and obtain an inheritance with the saints in glory. That light, as was to be expected, has had the effect to render me deeply anxious and solicitous to become united with the brethren of this church in the bonds of the new faith; to the end that I may be permitted to drink the water of life in a state as pure and undefiled as was the original fount, and not coagulated and gross with all the impurities the stream has gathered in traversing countries teeming with paganism and an age dark with the night of barbarism.

I believe in the Lord Jesus Christ, and have repented in all sincerity, of my sins, which in magnitude are like unto a great mountain with a weight sufficient to crush a nation, but from the "large bounty of indulgent heaven," I look for forgiveness. In the mean time I wait with trembling anxiety the ceremony of baptism, the gift of the Holy Ghost and all the train of blessings that follow. My ambition is to become a good and useful member of the church, as far as the little strength God has given me will allow, and I have for some time had a presentment that ere I am gathered to my fathers, it will be my exceeding good fortune to do the Latter Day Saints some signal service, whether it be in the field, the sacred desk, or some more humble walk, I am unable to conjecture. But if such a presentment, (or, if you please, idea,) I cannot divert myself. From the manner in which God revealed his will unto me, I feel a conviction that he has endowed me with some quality or talent, that in some great crisis in the career of the saints, will be called forth unto their good, and unto his glory.

With many sentiments of respect and esteem,
D. S. FERRY.

To the Editor of the Times and Seasons.

CHESTER COUNTY, Pa., June 18, 1843.

DEAR BROTHER:—As I have been sometime absent from Nauvoo, perhaps a short account of my mission may not be uninteresting to your numerous readers.

Brother J. A. Stratton and myself left Nauvoo on the 4th of September, 1842; with an intention of preaching the gospel in our weakness to the world, neither of us ever having preached before. We proceeded through Illinois, and preached wherever we could get a chance; but there was not much of an opening there, and we continued our course through Indiana. We preached considerable in that state, prejudice gave way and many listened to the truth, * * * * I had some con-

nexions living in Pennsylvania, and I wanted to see them, and preach to them the everlasting gospel that there might be something done there. So we travelled on through Ohio, preaching by the way, and hearing our testimony to all that would hear. We finally arrived at the place where I spent my youthful days, and we have been preaching in the surrounding country since, till of late. Brother Stratton has accompanied Brother Jarvis into Bucks county, above Philadelphia; and I am left alone at present. Through the assistance of the Lord we have been enabled to convince some and bring a few into the kingdom. We have baptized thirty-two, and I hope that we have convinced many more. The brethren generally are trying to get ready to go to Zion and the work seems to prosper and flourish in almost every place. I do not expect to remain here long, but purpose going to some place where there has not been any preaching. I have been over in Montgomery county where there has never been any of our elders, and I expect to go back there before I return. * * * *

I remain yours, as ever,

ELIJAH STREETS.

CONFERENCE PROCEEDINGS.

Minutes of a conference held at Kirtiland, on the Sixth day of April, A. D. 1843; in the Lord's House.

Lyman Wight of the quorum of the Twelve, received the appointment to preside in this conference; whereupon, he arose and informed the brethren that Alexander Badlam would remain a standing clerk for him in all the conferences attended by us; keeping a full account of all matters of importance transacted during our mission and until our return to the city of Nauvoo; yet it would be necessary to appoint another to sit with him at this time. Thomas Kerr accepted this appointment, all of which appointments was unanimous.

Prayer was offered by President Brooks, and the attention of the congregation solicited by the president of the conference, who proceeded to make known the object of the same, and al. so read from the book of Doctrine and Covenants concerning the calling of the Twelve; saying they were called to be special witnesses in all the world, of the name of Christ, and although many have been the operations of aspiring men to destroy their influence and character, as also that of Joseph Smith, yet they have never been able to effect their purpose, although some may triumph in a supposed victory over the head of their benefactors; even those from whom they have received the little

intelligence they possess concerning the things of God, they treat with contempt and ingratitude, by taking the same knowledge to combat the one who brought it forth; yet God will do as he always has done, sustain the man of his own choosing, while those who on the other hand exalt themselves, must surely be abased. Some have talked of fallen prophets. Show me a man of this description and you show me a character of whom the Bible gives no account. I challenge the world to produce the history of a fallen prophet of God. Some may inquire, will God speak through sinful man? If not I doubt very much whether he has spoken through man in ages that are past, or that he ever will to any that now dwell on the earth. But some may say, who can believe that Joseph Smith is a prophet of the Most High? I will ask, who would have believed a few months since, while he in company with others, were surrounded by an infuriated mob, placed under the sentence of death, surrounded by a strong guard, with rifles cocked, and guns with bayonets; waiting only the command of his most bitter enemies to shed his blood, that he at this moment should be found standing in the midst of a more numerous host of real friends than any other man on earth; who would have supposed a few years since that one whom all the world proclaimed to be a fool, should rise from obscurity and become the wonder of the nations of the earth: who would have even dared to believe it possible for him to triumph over more than thirty different law suits, planted by the most ingenious of his enemies, and raise his triumphant brow above the pelting waves of slang and persecution, and hurl their anathemas back with ten fold vigor; sweeping their flimsy charges to the winds; leaving the instigators to feel the smart of their own imprudence: who would have believed for a moment, that a youth in the midst of veteran heads, whom age had silvered o'er, whose days and years had been devoted to the most profound studies of the age, would stand as an instructor to them, while thousands on thousands arise with one consent, declaring the things of which he testifies to be the eternal truths of heaven. I ask again who would have believed that all the learning of the age in which we live, the influence of every religious denomination, the power of every press, the calumny of every apostate, with all their power combined, has never been sufficient to impede the progress of the modern prophet. I ask where is the man who could have believed all this; and answer, none but those who are taught of God. I therefore ask who shall speak against him? who shall speak against the man of God? But some will ask, how may we

know whether revelations be of God or not?—I know of only two ways to prove them. The first, to lay hold upon them by obedience; the second, by waiting until the time specified for them to be fulfilled, shall arrive. The manner in which I have been made acquainted with the revelations in times past is the former, but should any of my hearers be more inclined to scepticism than myself, I should not feel myself authorised to deprive them of the privilege of waiting to witness the fulfillment of the prophecies of the servants of God before they perform those things which are required at their hands; yet if men have ever been able to obtain salvation by taking a course like this, I have yet that thing to learn; for the experience of twelve years past, in being sent from place to place, and under the most embarrassing circumstances, has taught me a lesson on this point that could be known in no other way. It would have been impossible for me to have known that I could go to the State of Missouri by way of Detroit, Michigan, building up churches by the way, according to a revelation given June 1831, not having in my possession means to defray the expenses of a journey which would be attended by the most forbidding appearances on every hand, had I remained at home, in order to first ascertain the truth of this prediction which had been placed upon my head. If I had refused to obey this commandment, how could I stand before you as I do this day, and say, all has been fulfilled, even to the very letter, which was spoken concerning myself? or how should I even know the revelation to be of God, without witnessing his approbation? In every move which I have made to comply with this requirement, or otherwise, I have contented myself in waiting for this knowledge when God shall send forth judgment unto victory according to this revelation. I hold it as my right and privilege to know for myself who is the prophet of God, and am then bound to receive the words of God at his mouth, and shall do so, regardless of the opinions or suppositions of men.

For a man to say, if I knew, I would obey, I will ask, how shall a man know, if he is not willing to obey? and what evidence has a man that he is himself willing to obey, unless he shall do the things that are right? or how shall he know that the things which he does are right, if he can receive no commandment of God? If he does not believe it possible to be instructed of God in the way of his duty, then away with the foolish doctrine, that a person must remain in ignorance, while every means of obtaining knowledge has been given the

human family that the benevolence and boundless mercy of God could provide.

I find many of the elders who are pouncing away at the sectarians for their unbelief, and yet if I tell them I have seen a broken arm healed, they are ready to ask if I might not be mistaken? Oh! where is faith? or I might ask, where is common sense? Many will say the ancient prophets and apostles were men of greater faith than those at the present time. I am ready to meet all men on the same principle; with the Bible on one hand, the Book of Mormon on the other, and the Book of Covenants before me. Give me, as Moses had, 2,300,000 men, and see if the waters are not divided.—Give me the united band of Saints, like those in the days of the apostles, and see if the lame do not leap: for when the time arrives that men are willing to feed the hungry and clothe the naked, then will the sick be healed, and the lame will leap:—but while the poor are crying for bread, how shall the servants of God be able to have the same faith that once came among men in consequence of their having been willing to impart of their substance to relieve the distressed. How long shall thy voice, O Lord, be heard from the heavens? “Build unto my name an house?” How long, O Lord, shall the voice of the widow cry on the earth, “feed me, for I am hungry?” How long shall the wicked say “show me a sign, that I may believe?” while they themselves are unwilling to impart of the smallest portion of their earthly treasures, and save their fellow men from the jaws of death, by the use of those things which have already been put within our power; for be assured, it is the height of presumption to ask at the hand of God to perform for us a thing which we can do ourselves.

It should be remembered, also, that all men will receive those things for their reward which they esteem of the greatest importance and value. And should we grasp the riches of the world, in hopes of obtaining eternal life, we miss the prize: or strive to be put in possession of a knowledge of the truth, and after receiving the satisfaction required should suffer worldly interests to swerve us from our purpose, we do no better. A man will ever cling to that he loves the most. I find many who seem very anxious to know what will become of their property. I cannot tell them; but one thing I am sure—either the Lord or the Devil will have the disposal of it. But do not blame me. Do not meet me in the streets of Nauvoo, and call me a hypocrite, because I have told you these things in so plain a manner, you cannot misunderstand: for I tell you again and again, if you

love your property more than God, hold on to it—enjoy it as long as possible in those places that you find the most pleasantly situated to your own minds; and never charge the servants of God with the crime of leading you away from your pleasant homes, contrary to your own wishes.

Some complain that I am not smooth enough. If you wish to have smooth things, you must not place me to preside; for I shall say whatever the Lord puts in my heart: for that which pleases Him, that shall I speak.—The reason I did not teach you any more last fall concerning the gathering, is that the time had not then come. I wish also to give to all a portion in due season. The season has now arrived that you should be instructed more perfectly. I then told you not to leave this place until you were instructed so by revelation; but you knew not that I had the revelation with me: but you may depend on hearing it before I leave. And I have no doubt you are all well satisfied concerning the object that lies before us, which is to devise means to effect a removal of the church from this place to the city of Nauvoo. I shall, therefore, call on all, to know who are willing to go, and are desirous so to do; that we may know what farther arrangements to make for that purpose. Some have had fears that they would go in haste or by flight. Brethren here need have no fears on this point respecting the past, but as it regards the future. One of you might break this commandment as well in a year from this time by going in haste or by flight, as to do it this day. If being expeditious is breaking the commandment, to be driven by a mob would cause a man to break the commandment, for he surely would be under the necessity of moving quite sprightly. Therefore, if any one is afraid of breaking this law by going in haste, I would advise them to go while they have a chance to go in peace, unless they think by stopping a few years longer they can be better prepared: but my opinion is, they will be altogether better prepared to stay where they are after that length of time. I wish those who say they are not able, would be honest, and say they are not willing, until they can have enough to make them popular when they get among the brethren. Oh! what a set of disciples! Who would not be a Mormon, if we could all get rich? Yet some will step up and say, I am going to build up Zion. But where are your widows? Oh! we have left them behind; I suppose the angels will attend to them! But I will inform you that the servants of God will do it themselves: for as I have said, so say I again. It is presumptuous to require the Lord

to do a thing we are not willing to do ourselves. Let me inform you that no man can ever be admitted into the kingdom of heaven who loves his earthly treasure more than he loves the cause of the poor and the needy, the widow and the fatherless, and the commandments of Jesus Christ: for it is vain for men to flatter themselves with a hope of salvation while bidding defiance to the most sacred ties which have and always will bind the Saints to each other in the bonds of charity, stronger than the bonds of death; for "he that seeth his brether stand in need," &c., how dwelleth the love of God in him?

If I speak too plain on those points, you must call on some one who understands your wishes better than myself; for I have made no enquiry concerning the things which would be most pleasing to you. Neither shall I; but shall endeavor to fulfil the commandment given to me, that I should CONTINUE to labor for Zion. I therefore pursue the same course which I have the twelve years that are past, and have no disposition to change my course until the Lord shall tell me so to do. My object is, and has been ever since our first settling in Jackson county Missouri, to devise means for our present and eternal good; even as men who have lived in past ages, who were called and inspired of God: and with me it is a matter of the highest importance and concern, to prepare a place of residence for this tabernacle—a habitation of safety in a time to come—by obeying the commandment which now lies before us, and gather to the place which has been appointed of God. A motion was then made by Alexander Badlam and seconded by Orange L. Wight, that all who are present who are of the same mind with the President of this conference, and are perfectly willing and determined to comply with this commandment and do all they can for the promotion of so good an object, will manifest the same by standing on their feet; whereupon a unanimous vote was taken to that effect.

The idea was then suggested that a vote be taken in order to ascertain who had teams, and who had not. It was found that twenty persons had no teams. It was recommended by elder Wight, that such measures be taken as will be the most conducive to the general good of the church, the interest of one man being the interest of the whole body, and whether the church go up either by land or by water, there should be a concert of effort. It was unanimously agreed upon that such a course be pursued as had been recommended at the close of the first day of conference. Four persons were appointed to baptize during the same, viz: John Young, Alexander Badlam, Reuben McBride

and Orange L. Wight. The services of the day were then closed by singing and prayer.

APRIL 7TH.

At the opening of the services of this day, a privilege was given for the introduction of any business the brethren might wish to present.—No business being presented, elder Wight proceeded again to instruct the church, touching the subject of christianity, or what it requires to constitute a christian; observing:

There is but one class of christians that will be saved; and those not in consequence of having connected themselves with any religious sect or denomination whatever. Neither is any thing acceptable as a religion in the sight of God, which in the least point falls short of that system which he has himself instituted for the express purpose of saving mankind: consequently we have no more to do than to make ourselves acquainted with His mind and will concerning us, and then that we fail not to obey all His precepts, which if we do not, we have no assurance of eternal life, however great our professions or pretensions may be. It is a common saying among men "we do not believe such and such doctrines," as though their salvation and that also of their fellow men was suspended alone on their peculiar notions of right and wrong, entirely independent of the sayings of inspired men, or even the words of our Lord and Savior Jesus Christ. Nothing can be more ridiculous or disgusting to a man of intelligence, than to hear an individual who professes no inspiration at all, attempting to make plain those things which they vainly suppose inspired. Men have failed to do, notwithstanding they have been favored by the voice of God and the ministrations of holy messengers, whose office and business embrace the important mission of communicating knowledge to the vast family of man. How, then, if the inspired have failed to set before the world the plan of redemption, can the uninspired lead the human family into the mysteries of the kingdom of heaven? or will he not be rather an instrument to involve the minds of all who are willing to be led by one who makes no higher pretensions than to teach according to the dictates of his own limited conceptions into a most unsettled and equivocating condition? To that individual who supposes an explanation of the word of God is necessary, I would here say—what a great pity! what a vast mistake, that no uninspired man was called for when the ancient apostles and prophets received the word of God, to tell them what it meant!! Again: if the word of God is not to be understood as it is given (as the meaning is all we need,) we must

come to the conclusion that the Bible is of no particular importance in this case. But I would ask, why would it not have been as easy for inspired men to have conveyed those ideas which they have communicated to the world, as they desired them to be understood, in the same number of letters that would be required in its present form; and thus save the world from a most intolerable inconvenience, and a burthen too grievous to be borne, if it be a fact that the Bible cannot be understood without a commentator. But for myself, I deem it very improper and unnecessary for men who are sent out to preach, to engage in so low and unrighteous a calling as to attempt to give interpretations on those points which inspired men have failed to do, unless they are endowed with as much at least, if not more of the spirit of revelation than those whose testimony may be found in the Bible, or any sacred scripture. I, therefore, recommend to all who would wish to become successful in the ministry, to content themselves by preaching such things as are plain and easy to be understood. Nothing is more certain than that a man will come to shame and disgrace who attempts to interfere in matters which have not been entrusted to his charge. Neither is it the duty of young and inexperienced elders to preside over grey heads, fathers and mothers, or to knock pipes from their mouths; or in their great zeal to kick over their tea-pots. A man would not be considered wise who, on leading his horse to water, and on finding him unwilling to drink, would begin to apply the lash, in order to compel him.—Neither should a servant of God be found usurping power, or attempting to enforce, by compulsory means, any principle, although good, at a time or in a place where circumstances do not admit, or necessity require.

It should never be forgotten that, to abase our fellow men by insulting remarks, or trample upon the tender feelings of the aged and infirm, is far, very far beneath the dignity of any person, much more a Saint of the Most High. Let every elder, therefore, observe a course of meekness and simplicity before all men, teaching nothing but those things which are easy to understand. And while men are crying "delusion," challenge them to the test; and while the name of Joseph Smith is mentioned a thousand times, the President of our Nation is only mentioned once, we have a full proof that the attention of the whole world is beginning to be aroused: and I am fully in the belief that he is of more value than a thousand of his persecutors—and as the work of the last dispensation is more glorious than any former one, so shall his name be known before all oth-

ers, and held in honor before all men; but more especially in the estimation of the wise and good.

After taking measures for the removal of the church in this place, to the city of Nauvoo, the ordaining of elders, the confirming of members, blessing of children, the importance of building the houses, both Nauvoo House and Temple, the gathering of the Saints explained to the entire satisfaction of the congregation, and in short, every item for the good of this people, was set forth in meekness and power.

During the conference, about one hundred were baptised.

LYMAN WIGHT, President.

ALEXANDER BADLAM, } Clerks.
THOMAS KERE, }

To the Editor of the Times and Seasons:

DEAR SIR,—If you can find room in your paper for the annexed minutes of conference, you will confer a favor on many.

Yours in the bonds of the gospel.

L. D. FOSTER, Clerk.

CONFERENCE MINUTES.

A conference of Elders and other official members of the Church of Jesus Christ of Latter Day Saints, was held in Columbian Hall, No. 263 Grand Street, New York, on the 16th, 17th and 18th days of May, 1843.

Elder Richard Birdge was unanimously elected Chairman, and L. R. Foster Clerk.

After prayer by the chairman, reports were heard from the different branches represented, and then each member of the conference reported his doings since last conference.

The Branch at New York, represented by elder Foster, consists of four high priests, fourteen elders, four priests, four teachers, two deacons, and one hundred and thirty-five members, all in fellowship, and most of them in good standing. Since last conference, in October, fifteen have been added by baptism, and eighteen from other branches. Thirteen have been excommunicated, and many have moved to Nauvoo and other places.

The branch at Newark, New Jersey, represented by elder Ross, consists of one elder, one priest, one teacher, and fifteen members—all grounded in the truth as they first received it.

The branch at Little Falls and Mead's Basin, New Jersey, represented by elder John Leach, consists of twelve members, including two elders, one priest, and two deacons. Since last conference, three have been added by baptism, one by certificate, four have moved away, and one cut off.

The branch at Norwalk, Connecticut, represented by teacher Gregory, consists of fifty

members, including two elders, three priests, and two teachers. Since last conference, seventeen have been added by baptism, six have been excluded, and two have removed to New York.

The branch at Paterson, New Jersey, represented by elder Young, consists of ten members, including one elder and one teacher.

The branch at Hudson, N. York, represented by elder John Leach, consists of seven members, including two priests and one deacon.

At New Germantown and Mechanicsville, New Jersey, there are six members not organized. Reported by elder Leach, who had baptised three there.

The branch at Setunket, Long Island, represented by elder Lewis Hulse, consists of two elders, two priests, two teachers, one deacon, and sixteen members. Since last conference, two have been added by baptism, two have removed to Nauvoo, and one cut off.

The branch at Stanhope, New Jersey, represented by elder Braley, consists of twenty-one members, including one elder, one teacher and one deacon. Six have been cut off, five are not in very good standing, and two have removed to Nauvoo.

Elder Curtis E. Balton represented four members not organized, residing at Woodbury, L. Island.

Elder B. S. Wilber stated that the West Stockbridge and Richmond Union Branch, consists of twenty-one members, including one high priest, two elders, and one priest; all in good standing.

The Cummington branch, represented by elder Wilber, consists of one elder, one priest, and nine members, chiefly raised up the past winter by himself and elder Wm. Hyde. There are also four members and one elder at Woodstock, Windson county, Vermont.

The branch at Northfield, Washington county, Vermont, consists of two elders, and eight members; built up principally by elder Brown.

The branch at Canaan, Litchfield county, Connecticut, represented by elder Wilbur, consists of three elders, and eight members—in a deplorable state. Have not had any meetings, nor partaken of sacrament for several months. He hopes the conference would send some one there to regulate matters.

Elder Woolf represented the branch at New Rochelle, New York. There are at present one high priest, two elders, two priests, two teachers, and twenty-five members—all in good standing, except two. Seven have been added since last conference, two removed to New York, and one cut off.

Elder Dougherty stated that in Sussex county, New Jersey, and in Pike county, Pennsyl-

vania, there were fourteen scattered members, not organized—not before represented.

Elder E. W. Pell represented the branch at New Haven, Connecticut. The number is twenty-one, including one elder and one priest. The prospect there is favorable—nothing having been done to cut off the ears of the people. Two have been added since last conference.

Elder Quartus S. Sparks represented, by letter, the branch at Westfield, Massachusetts. It consists of eighteen members, including one elder, one priest, and one teacher.

At Russell, there is a branch, consisting of twelve members.

There were present at the conference, five high priests, one of the quorum of seventy—twenty-three elders, six priests, eight teachers, and three deacons.

Elder Samuel J. Ringmond, Robert Windley, Stephen F. Qua, Charles Polin, Richard Polin, Peter Snyder, Selah Lane, Bernhart Smith, Jacob W. Jenks, John M. Baker, Alexander Clough, Elijah Fuller, Francis Benedict, Joshua Benedict, John Alexander, Gibson Smith, Phineas Richards, Doctor Hinman, James Miller, and Warren Walling were absent, and made no report. They were thought to be within the bounds of this conference, and they are hereby requested to report at the next conference, on the first Wednesday of September next, either personally or by letter.

Voted that elder B. S. Wilbur, J. G. Willey and C. W. Wandell, go to Canaan, Connecticut, to investigate the affairs of the branch there, and make report of their doings to the clerk of this conference.

A difficulty between elder John Leach and elder E. R. Young, was, after a tedious examination, finally and amicably settled.

The letter which elder Divine wrote to elder Sidney Rigdon, concerning J. W. Latson, was, by unanimous vote of the conference, burned.

Albert Merrill, Albert Gregory, Cyrus A. Mead and Joseph Bouton, jr., all of Norwalk, Connecticut, were ordained elders; and James Jerman, of New York, was ordained a priest.

Voted by all the members of the conference who were present when the vote was taken, except two, that we keep the Word of Wisdom.

Voted that any elder that teaches doctrine contrary to the gathering, is in transgression, and ought to be cut off, unless he repents.

Voted that our next conference be held on the first Wednesday of September next, at ten o'clock in the morning, at Columbian Hall, No. 263 Grand Street, New York; and that the minutes of this conference be published.

RICHARD BIRDGE, President.

L. R. FOSTER, Clerk.

FEMALE RELIEF SOCIETY.

The first annual report of the Female Relief Society of Nauvoo; being a correct statement of the receipts and disbursements of the society, from its organization, March 16th 1842 to March 16th 1843, to wit:

Received in donations of money, clothing, provisions &c. &c.	\$507,00
Expended in appropriations for the relief of the poor.	\$306,48
Leaving at the time aforesaid, a balance of	\$200,52
as follows, to wit.	
Cash	\$, 29,00
Share in the Nauvoo House	50,00
Note of hand by J. Emmett	12,00
Orders	19,00
Cow, the use of which is appropriated to widow H.	14,00
Shingles	7,50
various articles of clothing, provision &c. &c.	77,02
	<hr/>
	\$200,52

An apology is due to the members of the Society for our delay in presenting this report. We would only say, it was unavoidable in consequence of circumstances beyond the control of the Treasurer, Mrs. E. A. Holmes, which rendered it impossible for her to make satisfactory returns at an earlier period.

We hope the Ladies of the Society will feel encouraged to renew their exertions, knowing that the blessings of the poor are resting upon them: We feel assured from what has passed under our personal observation, that many during the inclemency of the winter, were not only relieved, but preserved from famishing, through their instrumentality. More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?

By Order of the President.

ELIZA R. SNOW, Secretary.

Nauvoo June 30th 1843.

OBITUARY.

It is with regret that we announce the death of our respected brother, Gen. Judge ADAMS, of Springfield. He joined this church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th inst. He has left an amiable family, and a large circle of acquaintances, by whom he was greatly respected, to mourn his loss. Peace to his ashes.

POETRY.

For the Times and Seasons.

The Kidnapping of Gen. Joseph Smith,

On the 23d of June, by Reynolds, the Sheriff of Jackson County, Mo. and Wilson, of Carthage, Hancock Co Ill.

BY MISS E. R. SNOW.

Like bloodhounds fiercely prowling,
With pistols ready drawn—
With oaths like tempests howling,
Those kidnappers came on.

He bared his breast before them,
But as they hurried near,
A fearfulness came o'er them—
It was the coward's fear.

Well might their dark souls wither
When he their courage dared—
Their pity fled, O whither?
When he his bosom bared?

"Death has to me no terrors,"
He said, "I hate a life
So subject to the horrors
Of your ungodly strife."

"What means your savage conduct?
Have you a lawful writ?
To any LEGAL process
I cheerfully submit."

"Here," said these lawless ruffians,
"Is our authority;"
And drew their pistols nearer
In rude ferocity.

With more than savage wildness—
Like hungry beasts of prey;
They bore, in all his mildness,
The man of God away!

With brutish haste they tore him
From her he loves so well,
And far away they bore him
With scarce the word "farewell!"

Their hearts are seats where blindness
O'er foul corruption reigns—
The milk of human kindness,
Flows not within their veins.

Their conduct was unworthy
The meanest race of men;
'Twould better fit the tiger
Emerging from its den!

Missouri! O, Missouri!
You thus prolong your shame
By sending such as Reynolds
Abroad to bear your name.

Could Jackson County furnish
No tamer shrub than he?
Must legal office burnish
Such wild barbarity?

Go search the rudest forests,
The panther and the bear
As well would grace your suff'rage—
As well deserve a share.

Then might the heartless Wilson,
Thy shame, O Illinois!
Become confederate with them
And teach them to destroy.

So much ferocious nature
Should join the brutish clan,
And not disgrace the features
That claim to be a man.

But hear it, O Missouri!
Once more "the prophet's free"—
Your ill-directed fury
Brings forth a "jubilee."

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

Printed and published about the first and fifteenth of every month, on the corner of Water and
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five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume
gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive
attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. IV, No. 19.] CITY OF NAUVOO, ILL. AUGUST 15, 1843. [Whole No. 79.

HISTORY OF JOSEPH SMITH.

(Continued.)

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles: and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he labored at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable; which affords a clear proof that his affections were not set upon things of a worldly nature, or secular aggrandizement.

After he had labored in that vicinity some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate his numerous friends, who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered the work with pleasure, and seemed to vie with each other in their labors of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things, were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver

Cowdery and Peter Whitmer, called at that town, on their way to the western boundary of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a Prophet, and restored the priesthood. Previous to this, elder Parley Pratt had been a preacher in the same church with elder Rigdon, and resided in the town of Amherst, Lorain county, in that state, and had been sent into the State of New York, on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, Junior, and others of the church of Latter Day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptised, and shortly after was ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called, was elder Rigdon's; and after the usual salutations, presented him with the Book of Mormon—stating that it was a revelation from God. This being the first time he had ever heard of or seen the Book of Mormon, he felt very much prejudiced at the assertion; and replied that, "he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "No, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not." After some farther conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally

addressed the meeting. At the conclusion, elder Rigdon arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration: and as the apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammelled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from elder Rigdon's, at the town of Kirtland, were a number of the members of his church, who lived together, and had all things common—from which circumstance has arisen the idea that this was the case with the Church of Jesus Christ—to which place they immediately repaired, and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited elder Rigdon occasionally, and found him very earnestly engaged in reading the "Book of Mormon,"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim "flesh and

blood hath not revealed it unto me, but my father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

(to be Continued.)

From the Philadelphia Chronicle, Aug. 7.

**TREMENDOUS STORM—LOSS OF LIFE
—WHIRLWIND—GREAT FLOOD—
IMMENSE DESTRUCTION OF PROP-
ERTY, &c.**

Our city was visited on Saturday with one of the most terrific storms that ever occurred for many years. It commenced raining early in the morning, with a fresh gale from the e. n. e., and continued with occasional intermission, through the day. Towards the afternoon the wind hauled to the e. s. e., and the sky was obscured by dense masses of clouds, which so darkened the atmosphere that we were obliged at four o'clock to light the gas burners in our office to continue our daily avocations. A few minutes before six o'clock, the clouds apparently began to thin in the west, and we were congratulating ourselves upon the prospect of a speedy termination of the rain when the delusion quickly vanished. The rain began to pour. The flood gates of heaven appeared to have been suddenly opened, and an immense torrent of water came rushing down, which continued incessantly for the space of two hours. It was a perfect deluge. Sharp flashes of lightning occasionally gleamed through the atmosphere, and tremendous peals of thunder mingled with the roar of the wind and the rushing of the waters. Many of our streets were inundated; great destruction of property, with the loss of life, and much personal distress has been the consequence. The quantity of water which fell, and the extent of damage done, throughout the city and vicinity, has far exceeded the great thunder, lightning, and rain storm of the night of the 1st of July, 1842. The north-east and north-west section of the city and suburbs, have suffered to an immense extent; houses have been unroofed, and blown down; board yards and coal wharves swept away; shipping disabled and dismantled; cellars inundated, and a vast amount of property partially ruined or totally destroyed. Philadelphia has not suffered such a calamity within our memory.

[Here the incidents which occurred and the losses which have been sustained, are enumera-

ted, so far as they could be ascertained. We make such extracts as we have room for.]

At the corner of Second and Dock streets, we are told, the water was, at one time, in several places, six feet deep, and, of course, all the cellars in the neighborhood were overflowed, and much property lost. The ill-fated n. w. corner of Fourth and Market streets met with a repetition of the overflow of July, 1842. The basement stories of four or five stories on Fourth street, were filled with water, and a like number of cellars on Market street were inundated.—Much valuable property was here destroyed.—The culvert at the corner of Sixth and Race streets burst and overflowed all the cellars in the neighborhood. A dwelling house opposite the gas works, was crushed by part of the roof of the gas works which fell upon it, and the building adjoining was unroofed. In the vicinity of Market street bridge, large trees have been torn up by the roots; the weather boards of the bridge were ripped off, and the railings laid flat—the bridge itself was saved by the remarkable foresight of Martin Deer, who closed the windows about 4 o'clock, under the apprehension of a storm. Market street in front of the Permanent bridge, is covered with boards, planks, and timbers, which were carried there from a board yard in the vicinity. The Machine Factory, Schuylkill, Second and Vine, was blown down. One of the men was killed, and several had their legs and arms broken. Schuylkill Third and Wood, a brick shop for the manufacturing of gas fixtures, blown down—one man killed instantly, and two others seriously injured. Seven other brick buildings were blown down. It is impossible, at present, to make any correct estimate of the amount of the loss. Suffice it to say that it is immense, and there is no reasonable means of calculating its extent at present.

Along the Schuylkill, the damage and destruction of property is incalculable, and, what is infinitely worse, there were a number of lives lost—how many, at present it is impossible to say. In the neighborhood of Vine street and the Schuylkill, it tore up trees, unroofed houses, forced the shutters off their fastenings, and carried them like feathers through the air.

A factory in that vicinity, used for the manufacture of gasfitting materials, in which three men were, in order to obtain shelter from the storm, fell to the earth with a tremendous force, crushing one of the men. The other two fortunately made their escape. It seems that after the roof was blown down, which was carried to some distance, the walls fell in. In Arch st., near the Schuylkill, a similar scene was presented, and several stables were unroofed, and all

the fences in the neighborhood overturned.

FURTHER PARTICULARS.

We are indebted to a gentleman of this city, one of the sufferers on Crum Creek, for the following particulars of the disasters in Delaware county, Pennsylvania, by the recent storm.

On Crum Creek, every bridge from, and including Lewis' large bridge, have been carried away. Beatty's mill, (celebrated for edge tools) and dam are destroyed. Lewis' paper mill near it is much injured. Wm. J. Leiper's upper dam is about half swept away, and his lower one still more damaged. Both the mills on these dams are cotton mills, occupied by James Riddle who has suffered considerably, the whole of his cotton having been swept away, and machinery injured. Five horses belonging to S. Bull, a colored man, were drowned in a stable. George G. Leiper's mills and canal escaped with but little injury. On the lower part of the creek the meadows are much damaged by the breaches at the junction of Darby and Crumb creeks and the railroad there is much injured. Ridley Creek has its bridges from Sharpless' to tide all swept away. Bancroft's dam is carried away and the mill much injured. Groves' the same, at the latter seven persons were drowned, having been swept away in their houses.

CHESTER CREEK.—The railroad and old chain bridge are both gone, and considerable injury and loss of life has been sustained along this creek, of which the definite particulars were not known.

A scene of unparalleled distress presents itself—families have escaped with nothing but the clothes they had on—shelterless and without food. The farmers have nobly sent in food and raiment to supply their wants. The water was seven feet higher than it was in the great ice fresh of 1832. An opportunity is now presented for charitable exertion—let our citizens bear it in mind.

Several of the small bridges on the road between this and Wilmington have been injured by the storm. The only bridge that has been carried away is the one at Chester. No injury has been done to the road itself. In the neighborhood of the Darby, Ridley and the Chester creeks, the damage done to private property is immense, and has been attended with great loss of life. The train of cars to Reading, returned yesterday morning, not being able to proceed farther than the falls of Schuylkill, on account of the injury done to the road.

About 9 o'clock on Saturday night, the bridge over Darby creek was swept off, and two men who were standing on it at the time were car-

ried away by the flood, and have not since been heard of. A house at Kelley's mills above Darby was also carried away and its inmates, a woman and four children were drowned.

There were eighteen coal boats sunk in the Schuylkill, and forty-four vessels sustained more or less injury.

A large number of boats run against the piers of the bridge, from one of which a colored man fell and was drowned.

The creeks near Wilmington were swollen to a fearful height, and flooded the country for a great distance. Several head of cattle were lost.

The bridge at Naaman's creek was much injured.

Eleven lamp posts were blown down in the city.

Two or three bridges on the Reading Railroad have been swept away.

From the State Register.

ILLINOIS AND MISSOURI.

We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the militia to arrest Joseph Smith, until after the election: so as by intimidation to compel the Mormons to vote the democratic ticket. The authors of this desperate and reckless slander take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case. No doubt but that they would do this and more too if necessary to secure the success of their party, and hence their readiness to believe evil of others. If, however, they had been in the least degree inclined to judge correctly, they would have gone as we have done to the records of the Secretary's office, where they would have ascertained that all these suspicions were groundless; and that the Governor had actually decided not to call out the militia, eleven days before the election.

The following letters we copy from the records in the office of the Secretary of State.

EXECUTIVE DEPARTMENT,
Springfield, Illinois, July, 26, 1843. }

To His Excellency, Thomas Reynolds,
Governor of Missouri:

SIR: The demand of Joseph H. Reynolds, Esq. the agent appointed by you to receive Joseph Smith, jr., for a detachment of militia to assist in retaking said Smith, has been duly considered by me, and I now, at the earliest moment, after coming to a conclusion on the subject, proceed to lay before you the result of my deliberations.

The request for a military force is declined. The reasons which have influenced me in com-

ing to this determination will be furnished to you at large, as soon as I can obtain leisure to do so. I have the honor to be

Very respectfully,

Your obedient servant,

THOMAS FORD.

EXECUTIVE DEPARTMENT,
Springfield, Illinois, Aug. 14, 1843. }

To His Excellency Thomas Reynolds,
Governor of the State of Missouri:

SIR: On the 26th day of July last, I had the honor to inform you by letter, that after full consideration, I had come to the conclusion to decline ordering out a detachment of militia to assist in retaking Joseph Smith, jr., who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found at a special term of the Davies Circuit Court, Missouri, held on the 5th day of June last, against Smith for treason. Upon this indictment the Governor of Missouri issued a requisition to the Governor of this State, demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this state to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the municipal court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of M. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are that Smith was arrested near Dixon, in Lee county; he was immediately delivered over to Mr. Reynolds: Smith immediately brought an action against Mr. Reynolds for false imprisonment, and held him to bail in the sum of four hundred dollars. Mr. Reynolds being in a strange country, and unable to give bail, was taken into custody by the sheriff of Lee county, and held as a prisoner; whilst Reynolds held Smith as his prisoner. The parties finally concluded to get out writs of habeas corpus, and try the legality of the imprisonment in each case. The

writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated, and thereupon all parties proceeded in the direction of Quincy: Smith being in the custody of Reynolds, and Reynolds himself in the custody of the sheriff of Lee county. On the road during their progress, they were met by parties of the citizens of Nauvoo; some or most of whom are said to have been members of the Nauvoo legion; though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array; nor was there any actual force used; though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons enlarged himself from his custody.— Mr. Reynolds also testifies, (and there can be no doubt of the fact,) that he was taken to Nauvoo against his will. But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the sheriff of Lee county, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the sheriff has not been obtained; though there is evidence on the other side to show that the sheriff of Lee county voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion on the part of any one.

After arriving at Nauvoo, a writ of habeas corpus was issued by the municipal court of that city, and Mr. Reynolds was compelled by the authority of the court to produce Mr. Smith before that tribunal. After hearing the case, the court discharged Smith from arrest.

There is much other evidence submitted; but the foregoing is the material part of it to be considered on the present occasion.

Now, Sir, I might safely rest my refusal to order a detachment of militia to assist in retaking Smith upon the ground that the laws of this state have been fully exercised in the matter. A writ has been issued for his apprehension. Smith was apprehended; and was duly delivered by the officer of this state, to the agent of the state of Missouri, appointed to receive him. No process, officer, or authority of this state has been resisted or interfered with. I have fully executed the duty which the laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith, or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and every thing had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of militia, arises out of the militia laws of this State; the forty-third section of which is as follows: "Whenever it may be necessary to call into actual service any part of the militia of this State on a requisition of the executive of the United States, on an actual or threatened invasion of this State, or any of the neighboring States or Territories of the United States, the commander-in-chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted; which order shall be delivered by a special messenger to the several commandants of divisions, specifying the number demanded from each division; the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the U. States to endorse the same on such order: Provided, that whenever the safety of any of the frontier settlements in this State, shall, in the opinion of the Governor, require it, he may exempt the militia in such settlements from being called into service, and make such further provision for the defence as the necessity of the case may require; which exemption shall be expressed in his orders to commandants of the divisions; who, together with the commandants of brigades, regiments, battalions and companies, shall govern themselves accordingly;— And provided also, that such militia-men may be required to serve as spies on their own frontiers; and that on actual invasion or *any extreme emergency*, the commander-in-chief, commandants of divisions, brigades, battalions and companies may call on the whole or any part of the militia under their respective commands, as the nature of the case may require, who shall continue in service, if necessary, until the militia can be regularly called out."

The Governor has no other authority in calling out the militia, than that which is contained in this section; by which it appears that there must be either a requisition from the President, an actual or threatened invasion, or some extreme emergency to warrant the Governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the President—there has been no actual or threatened invasion of the State—nor is this such an extreme emergency as is contemplated by the law. If we allow that force was exhibited and threatened, to compel your agent to carry his prisoner before the municipal court of Nauvoo; that the court there took cognizance of the cause without jurisdiction, and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that too under

For the Times and Seasons

PEKIN, ILL., MAY 24th, 1843.

DEAR BROTHER:

Agreeable to council, I now proceed to give you a short account of my journey from Nauvoo to this place. On my way to Fort Wayne, Indiana.

I gave the people an opportunity to hear preaching in every neighborhood through which I passed; but no desire was manifested for the word, with two exceptions, until I arrived at this place. Some wished to hear in Cuba, ten miles west of Canton; but Mr. John Rigdon, a Campbellite preacher, would not let us have the use of their meeting house, it being the only suitable house in that place, unless I would give him testimonials of my good moral character, and suffer him to say what he chose in reply. I informed him he should have full liberty to reply to any thing I should advance, and correct me if should take any position contrary to the Bible. But I had no letters of recommendation from the popular sects of the day, and wanted none, being sent by the authority of Jesus Christ. He replied, "Well, sir, with this recommendation you cannot be admitted. A recommendation from your church," continued he, "will not do, for the world has condemned it already." * This reminds me of the case of elder Hyde's applying to a clergyman in England for a similar favor, and was treated in like manner. Also of the words of our Savior, "I am come in my father's name, and ye receive me not: if another shall come in his own name, him will ye receive." I replied: "Sir, if you have a

[* He might have also added, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It would seem that Mr. Rigdon places the Latter Day Saints in the same situation that a notorious character of old was placed by similar people to himself, of whom it is said, "Whom the world CANNOT receive!!" Yet this would-be christian will tell a man professing christianity, that he is "condemned by the world," and assigne that as a sufficient reason for not allowing him to preach in his meeting house. The prophets, apostles, our Savior, and all good men that ever lived, were condemned by the world; and if Mr. Rigdon will shew us a man of that stamp who is not, or refer us to one that ever did exist, who was not, we think that we shall discover something "new under the sun." Perhaps we ought to have made an honorable exception of himself.—

EDITOR TIMES AND SEASONS]

color of law and legal process. To constitute an extreme emergency, so as to justify a call for the militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a design to resist the law in a single instance. The design ought to be general as in treason, rebellion, or insurrection; in which cases an universality of design is essential to constitute the offence.

If a person resists a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance; such an act is a misdemeanor or at most—is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanor must have been contemplated by the law. It would seem to me that it could never have been intended that the Governor should call out the militia in every case where a constable or sheriff may be resisted; and even in a case of a riotous resistance, it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the government itself.

In this case, there has been no warkile array in the proceedings of Smith and his friends: no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process, and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the sheriff by virtue of that process until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process; by an authorised officer who acted, so far as I have any evidence, freely and voluntarily in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the militia. To my mind they are entirely satisfactory; and I hope they will meet with the approval of your excellency, and the citizens of Missouri.

I have the honor to be your excellency's most obedient servant.

THOMAS FORD.

The Church of Jesus Christ of Latter Day Saints is sending messengers to almost all nations, for the purpose of spreading gospel light, that the inhabitants of the earth may be correctly informed of things pertaining to eternity.

system of religion which will not bear investigation, your case is a hard one. You had better change it for one that courts investigation, and which will shine brighter and brighter the more it is tried.

And as it regards my moral character, or that of the church to which I have the honor of being a member, we challenge any man, or set of men to establish anything against us; only that we are persecuted and have been mobbed for our faith, because we take the liberty to differ from the popular opinions of the day; not that we have violated either the laws of God or man. "That which is highly esteemed among men, is an abomination in the sight of God."—How different is the conduct of many of this generation, from the advice given by the great apostle of the Gentiles: "Be careful to entertain strangers," &c.

I should have thought this ungentlemanly demand for a recommendation, an insult to common sense, had it not have come from one of the blind priests. But truly, as our Savior said, "they know not what they do." I only notice it, because these apostles of reform cry continually, "investigate! investigate!"

I accepted an invitation to hold a meeting three miles south of Pekin, on the Mackanaw. I asked my Heavenly Father for the mind that was in Christ, that I might feel for the people, and in the spirit of love and humility, show them the better way. I have labored here twelve days, in which time many have been convinced. Six came forward for baptism, who are now rejoicing in the truth. Many more are favorable, and much prejudice is removed. Truly, the Lord is on our side. The elders would do well to call on the brethren. Yours in the bonds of the gospel.

H. TATE.

LEECHBURG CONFERENCE MINUTES.

The Leechburg branch of the Church of Jesus Christ of Latter Day Saints, met in conference, May 10th, 1843.

Elder William Smith was chosen to preside, and elder William Hickenlooper appointed clerk.

The president addressed the meeting by way of exhortation at considerable length, and gave much valuable and interesting instruction to the saints.

At the request of elder Citchlow, who was about to leave the place, elder Thomas Hickenlooper was appointed by the voice of the church, to preside in his place.

Several elders were then delegated to fulfil missions appointed to them by the conference.

The church now numbers fifty members, five elders, two priests, and one teacher.

The work of the Lord is still progressing and there are calls for preaching on every hand.

WILLIAM SMITH, President.

WM. HICKENLOOPER, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, AUGUST 15, 1843.

MORMON DELUSION.

The above cognomen is an epithet that a few years ago used to be very familiar in our modern schools of divinity. There was very few of our theologians but were conversant with it; it was used with sublime eloquence by our pulpit orators, while performing their sacred functions, and talked of by all the religious people of the day. The editors caught the new phrase, being informed by the ministers, and it was heralded to the four winds, until from Maine to Missouri, you would scarcely hear any thing else talked about but 'Mormon delusion.' But if you were to ask editors, priests, or people, the meaning of the term, they would be in the same predicament as the Yorkshire man who went into a store and ask for some *hidrophobia*. 'What is that, said the shopkeeper.' 'I dont know,' replied Hodge; 'but it is an article much talked about.' So in regard to our new term, after all the bluster about 'Mormon delusion,' none of the above dignitaries could give any better exposition; it would sometimes vary to 'false prophet,' 'imposture,' &c.; but the signification was generally the same. This continued for a time, until our editors, who, by the by, are generally a more intelligent class than the ministers, grew ashamed of such incoherent nonsense, and turned their attention to things that were more rational. It continued however in the pulpit for some time, until our reverend worthies, ashamed of the too frequent repetition of the same term and unable to exist without calumny, sought for a fresh people to abuse, and with one consent turned upon Parson Miller. 'Mormon delusion' has now nearly got out of date, and none but the truly pious ever make any mention of it. Sometimes however some of the truly devout, who feel very much interested in their master's cause; now and then refer to the old subject, to stir up the pure minds of the people by way of remembrance.

As we had a paper forwarded us lately with a communication in it having a tendency to show what 'Mormon delusion,' or 'Mormon perversion' is, we thought that we would lay it before our readers that they might have some

knowledge of this awful imposition. The article alluded to may be found in an extremely religious paper called the 'Morning Star,' published in Dover, New Hampshire, by the trustees of the Freewill Baptist Convection, and edited under their direction; in speaking of its being extremely religious, we think that we shall be sustained by some remarks quoted from it; "3; All we have or possess is to be heartily dedicated to the service and honor of God; our affections, our bodies, our talents, our friends, and our property." "A salvation from all sin; victory over, or freedom from our corrupt and wicked propensities," &c. &c. From such a paper, under the direction of such a body, and the advocate of such principles, we may expect to receive true intelligence; and this 'Morning Star' may be a light unto our feet until the day dawns. But now for the article:

A MORMON PERVERSION EXPOSED.

"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; and they shall lay hands on the sick, and they shall recover: Mark 16: 17: 18.

It is said that the Mormons often quote this passage to prove that the power of working miracles was to be perpetuated in the church—a power which they pretend exists among their ministers. That they have not the power promised by our Lord to 'them that believe,' is evident from the following facts."

"1. They cannot cast out devils."

"IT IS SAID." Is this the foundation for the arguments of this great disciple of truth; this champion of the Freewill Baptist order; this learned exposee? After all our pains, and patience, and investigation, are we to have no better grounds whereon to rest our information relative to this great delusion than something that is barely hypothetical; merely assumption, without evidence, testimony, or proof. As this is a new, arrogant and presumptive manner of adducing testimony, it will behoove us to enquire who this writer is, or if there is any precedent for such a proceeding; for if there is not we shall have to despatch it as being altogether untenable. But as we wish to give all parties a fair hearing, we will investigate the matter fully, and see if we can find any precedent for such a mode of proceeding. We know that such premises would not be admitted by any of our modern, or ancient logicians, nor received in our courts of justice, and that most of our modern divines would be very far from admitting it into any of their polemical essays; but as the Baptist Church boasts of its antiquity, perhaps by the ancient records we may

be able to find some precedent for such an unmodern, anti-logical course of proceeding. Solomon says that "there is nothing new under the sun;" that "the thing that hath been, it is that which shall be, and that which is done, it is that which shall be done." So we may expect according to this statement, that however immodern there mode of proceeding may be, it must have "already been," and that some of the ancients have practiced the like.

We find by examining the situation of the churches in our Savior's day, that there was an honorable body of men associated with a church with whom was connected of old men of renown, they were called Pharisees, but from what we can learn, although the name is dissimilar, as the practice is the same, we think they must have belonged to the same church, for they 'said' of Christ he hath a devil; they said that he cast out devils through Beelzebub, the prince of devils; they 'said' when Christ rose from the dead, that 'his disciples came and stole him away by night,' and so honorable was their testimony, that we are told the saying is reported among the Jews 'unto this day.' They must have belonged to the Freewill Baptist church. We find also an honorable church in Ephesus, of the Freewill Baptist order, who like our modern Baptists, were very zealous for the cause of truth, and violently opposed error, particularly when their craft was in danger, for when the heretic Paul was preaching false doctrine in their midst, they were exasperated:— Acts, 19; 23, 27.

"And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together, with the workmen of like occupation, and said, sirs, ye know that by this craft we have our wealth; moreover ye see and hear, that not alone at Ephesus, but almost through all Asia, this Paul has persuaded and turned away much people, saying, that they be no gods which are made with hands: So that not only our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipped."

And when they heard "these sayings," they were full of wrath, and cried out, saying, great is Diana of the Ephesians. There were some of a similar kind, yet more ancient, they lived in Jeremiah's day. It would seem however, that although they were of a very respectable class, the Lord was not well pleased with them. However they had the honor of men. 'I am against the prophets saith the Lord, that use their own tongue, and say 'he saith.' It is evident from the analogy they bear to the Free-

will Baptists that they must be of that order.— We might trace out an honorable association of this kind that have ever existed in different ages, but from what we have already noticed, we think that we shall be necessitated to notice what our friends the Baptist says, after quoting one more testimony, that of Lucifer, the son of the morning, to Eve; and he *‘said’* unto the woman *‘ye shall not surely die.’*

It would seem from the statement of our Baptist friend, that the Mormons are guilty of quoting the 16th chapter of Matthew, 17th and 18th verses. They seem to resemble some of the ancient heretics, who despite of all the Freewill Baptists could do, would continue to *‘reason out of the Scriptures.’* *‘Preach the word,’* &c. But the difficulty rests not here alone, for the Mormons are not only guilty of reading this, but of believing it also; a crime that cannot be laid to the charge of the Freewill Baptists, for they never would condemn others of what they were guilty of themselves. It seems that there was always difficulties of this kind with the Mormons; for no sooner did the ancient Baptists cease to whip Peter and John for teaching the word of God, than they were immediately found in the temple teaching the same things; and although the Rev. McCoy, one of the modern Baptists was at the head of a mob, driving the deluded Mormons in Missouri, [it would seem from the whole tenor of the Morning Star,] that the Mormons are in that neighborhood, and that the modern Baptists are just as much troubled with the Mormons, as the ancient Baptists were with the same class of people in their day.

Our friend tells us that *‘the Mormons often quote this passage, to prove that the power of working miracles was to be perpetuated in the church.’* If he had read the two preceding verses, he must have been convinced that any believer in the Bible must come to that conclusion; and his not believing the Bible does not invalidate the testimony of the Bible, as part and parcel of the Mormon creed. The Mormons believe the Bible, and that statement says, *‘go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not shall be damned,’* &c. We here ask, where was the gospel to be preached? The answer is to all the world. We ask again, where were these signs to follow? The answer is, where the gospel is preached and believed in, *all the world.* Consequently, in all the world wherever the gospel is preached and believed in, these signs must follow, and if these signs do not follow in the world, the gospel is not preached

and believed in, in all the world. Therefore, however orthodox it is to believe the Bible, and howsoever contrary to the faith of the Baptist order, the Mormons are consistent inasmuch as they profess to believe the Bible, to live up to their profession, and the Bible does positively state that the power of working miracles should be continued in all the world where the gospel was preached and believed in.

Our friend goes on to state *‘that they have not the power promised to them that believe, is evident from the following facts.’* Just above he tells us that the Mormons often quote this passage to prove that the power of working miracles was to be perpetuated, and calls it a Mormon perversion. He next goes on to say that they have not the *power promised*; hence he believes that there was a power promised.— Just before that, it was a Mormon perversion to believe in that promise; hence, although the Mormons believe the Bible, it is a perversion for them to say they do, or teach it; but according to our friend’s reasoning, it is perfectly right and logical for the Baptists to say they believe the Bible, and then to call it a perversion to teach it.

But we are told by our friend that the Mormons possess not the power to work miracles, as is evident from the following facts:

“1. They cannot cast out devils.”

How are we to know that this is a *fact*?— Facts seem to be curious things in this gentleman’s hands; a mere say-so from whom, or by whom he knows not, is sufficient for him, but not for us. The Mormons believe that it is the privilege of the Church of Christ to cast out devils—not, however, of themselves—but in the name, and by the power of Jesus. They do not profess greater power than our Savior, who said, *“of myself I can do nothing; the Father that dwelleth in me, he doeth the works.”* Another fact is,

“2. They cannot speak with new tongues. Their pretensions to this gift will avail nothing till they give the world as good evidence that they possess it, as the apostles gave on the day of Pentecost.”

We say here as said our Savior, *“I bear not witness of myself,”* but we merely state, if these things exist not in the Mormon church, it is not the church of Christ. Did it ever occur to our friend that the Baptists are not believers in, or of, the church of Christ, because they have not these things?

“3. They cannot take up serpents. Call upon a Mormon teacher to prove his claims to miraculous power by taking up a copperhead or rattlesnake, and I pledge myself that he will not dare to attempt the deadly task. This fact alone effectually fastens the charge of imposi-

tion upon their pretensions! Let this be remembered."

We wonder if the Baptist church can? The Mormons do not profess any such thing. Do we ever read of any of the servants of God taking up rattlesnakes or copperheads, for the sake of making infidels believe? or in any presumptuous manner? We do not, but we read of some of the ancient Freewill Baptists coming to our Savior, and wanting to see a sign, and he called them a wicked and adulterous generation for so doing. Herod must have belonged to the Baptist church, for he sent for our Savior, desiring to see some miracle performed by him. And we read of another personage of high note, who came to our Savior and took him to a pinnacle of the temple, and with all the bombast of any of our modern sign-seeking Baptists, told him to cast himself down from thence, for it is written, "he will give his angels charge concerning thee," &c. Our Savior answered, "it is written, thou shalt not tempt the Lord thy God." We would remind our modern Baptist friend that it is so written; and if our Savior dared not to tempt the Lord his God, the Mormons dare not.

"4. They cannot drink any deadly thing with impunity."

"When Zeenab was asked why she put poison into a roasted lamb, which she had provided for Mohammed's dinner, it is said she replied to this effect, 'I said in my heart, if he be a *king*, we shall be freed from his tyranny;—and if he be a *prophet*, he will easily perceive it, and consequently receive no injury.' Several Mohammedan historians state that he died from the effect of the poison, about two years after he took it. This, as Dr. Clarke observes, is a complete and everlasting refutation of his pretensions to the prophetic spirit and mission; for the language of Christ implies that those who believed on him in the sense of the text, should not die by poison. Notwithstanding Christ's assurance that those who were endowed with miraculous gifts, should not lose their lives in this way, it is presumed that J. Smith, the prophet and apostle of Mormonism, with all his pretensions to the Divine favor, would not dare to drink a cup of tea if he feared that it possibly contained arsenic. Nor would his best friends dare to test his pretensions to the power to work miracles, by putting poison into his food."

They cannot drink any deadly thing with impunity. Our answer to his last fact, must be sufficient for this. Query: Can the Freewill Baptists? They profess to believe the Bible.—Relative to his statements about Mahomed, we know nothing; and we presume our great exposee knows as little. We have always found it difficult to obtain a correct statement of facts concerning Mahomedanism, as we do concerning Mormonism, from some of our dealers in facts. Christ has given no assurance

that those who were endowed with miraculous gifts should not lose their lives in this way; but Christ has said that these signs should follow those that believe. If the Baptists believe, they will follow them. If the Mormons believe, they will follow them; and if they follow neither of them, they are neither of them believers.

Joe (Joseph) Smith would not drink arsenic knowingly if offered to him. Again we ask, dare our Baptist friend, who is so much better than he?

"5. They cannot heal the sick. That they may occasionally arouse a hypocondriac, is not denied; but they can no more cure the fever, the palsey, or consumption, than they can arrest the mighty current of the majestic Niagara."

This we must let pass with the rest. If the Mormons cannot, the Lord can; and perhaps they can do it in the *'name of Christ.'* If they 'lay hands on the sick, and anoint them with oil in the name of the Lord,' they live up to what they believe more than the Baptists do, who do not attempt to fulfil the ordinances of God: and if the sick are not healed, they fulfil their part—they come nearer the mark than the Freewill Baptists do, who neither believe nor practice.

"6 The apostolic miracles were performed in such a manner, that the most intelligent and powerful enemies of the gospel were obliged to confess that notable miracles were wrought. See Acts 4:16. The Mormonites have done nothing like this. They cannot imitate the Apostles in curing the lame and healing the sick, half so well as Pharaoh's magician's imitated the miracles performed by Moses. But, as the deluded will not be convinced by arguments of this kind, and as the discerning and candid do not need them, I will draw this article to a close. It is probable that many of the followers of J. Smith, really believe that miracles are wrought by this modern Mohammed and his minions. But there is no more proof that they have ever done so, than there is that the pretended miraculous image of the Virgin Mary, in Ancona, opened and shut its eyes supernaturally; or that withered lillies placed before that image, bloomed anew the night after they were put there. None but credulous, superstitious Catholics believed that such miracles were really performed; yet the first of these prodigies 'was attested by more than 80,000 ocular witnesses, and by legal inquiries,' much more evidence than the Mormonites will ever be able to furnish to prove that they have performed miracles. The Catholic Archbishop Martini asserted, for selfish purposes, that the pretended miracles just named, with others equally absurd, did in reality; occur in Italy, about the time it was conquered by Bonaparte; and there is every reason to believe that the motives of the Mormon leaders, in pretending to work miracles, are no better, than those of the worldly minded Archbishop. It may be expected, however, that, while the 'Latter Day' deceivers are impudent and impious enough to pretend that they can work miracles, they will find many silly enough to believe their blasphemous pretensions. ELIAS HUTCHINS."

If the miracles were so fully evident in our Savior's day, why did not all the people believe in him? The Freewill Baptist's had no more confidence in him in that day, than they have in this, notwithstanding his many miracles.— They said he 'had a devil; that he cast out devils through Belzebul, the prince of devils;' and if they witnessed anything that was incontrovertibly proven, they cried out: 'give God the glory, for we know this man is a sinner.' No evidence was sufficient, no argument would convince, no testimony would satisfy; and our friend, Elias Hutchins, tells us that a miracle was said to be performed by the Roman Catholics, and attested by more than eighty thousand ocular witnesses; and yet it is false, although the testimony of any two of those witnesses would be sufficient to hang a man, if guilty of murder. Here we are called, upon the mere say-so of somebody, to believe all the 'facts' spoken of by our Baptist friend: but coming from any body else, if there are eighty thousand eye witnesses, they must not be credited.— We suppose if twice that number were to testify to a Mormon healing the sick by laying on of hands, he would not credit it; but we, of course, must believe him upon hearing evidence, merely because he is a Freewill Baptist. So much for his facts and rule of evidence.

Our Baptist friends, however, may rest assured that they will have ample evidence of the kind they are looking for before long; for Paul says, 2d Thessalonians, ii: 7—12; "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

When these lying wonders shall be revealed, and the beast spoken of by John, shall perform his miracles—when fire shall descend from heaven, and great things be done by this power, there will be plenty of evidence to satisfy the most sceptical. The "world will then wonder after the beast;" the order of the Freewill Baptists will flourish, from land to land, and from sea to sea. The "Morning Star," under the direction of the Trustees of the "Freewill Baptist Connection," will then be extensively read, circulated, and admired—the incontrovertible evidence of the miracles will be chronicled in its pages, and our friend, Elias Hutchins, may

then be rewarded for his zeal and labor, and obtain a seat among the honorable of the earth.

CONFERENCE PROCEEDINGS.

To the Editor of the Times and Seasons.

BRITON, Livingston county,
July, 30, 1843.}

DEAR SIR:—We take this opportunity of sending you the minutes of a conference, held in the town of Briton, Livingston county, Michigan, convened on the 29th and 30th of July.

Conference met according to appointment on the 28th of July, at 6 o'clock, P. M. There were several elders and other officers present on the occasion. Elder M. Serrine was chosen president and C. Dunn, clerk.

The conference was opened with prayer by the president; who proceeded to make some appropriate remarks on the object of the meeting. After some general instructions the different branches were represented, and were as follows:

B. Scarls, teacher, represented the Pleasant Valley branch, Livingston county; one teacher and twenty members.

Priest Loree represented the Cedar branch, Livingston county; one priest, one teacher, and eighteen members.

A. Hovey, teacher, represented the Rose branch, Oakland county; one teacher, nine members.

Elder M. Serrine represented the Franklin branch, Oakland county; one elder, one priest, one teacher, and sixteen members, also the Royal Oak branch; thirteen members.

N. Goodell represented the Lapeer branch Lapeer county; two elders, two priests, and twenty-three members.

Priest Bunnel represented the Brownstown branch, Wayne county; one priest, one teacher, and twenty-three members.

Elder O. Jeffers represented the Van Buren branch, Wayne county; one elder, one teacher, and seven members.

Elder C. Dunn represented the Livonia branch, Wayne county; one elder, one priest, one teacher, one deacon, and twenty-three members; he also represented the Halimazo branch, twenty-three members, all in good standing, and fifty scattered members not represented.

Many of the brethren and sisters bear strong testimony to the truth of the work, and some that were not members of the church declared before the congregation that they had been healed by the prayer of faith and the laying on of hands by the elders of his church.

Motioned and carried that this conference be

adjourned till the last Friday, Saturday and Sunday in October; to be held in the vicinity of Franklin, Oakland county, Michigan, ten miles south of Pontiac.

M. SERRINE, Prest.

CRANDLE DUNN, Clerk.

I thought that I would fill out this sheet with a short sketch of my travels and labor in this state since last December. I left La Harp, Hancock county, in November, and arrived in this state on the first of December where I commenced preaching. I had calls from all parts of the country; the people seem to have a spirit to investigate the doctrine more than ever.— I visited many parts of the state during the winter; some cried delusion while others said it was the truth if the Bible was true. I was then sent for to come to Lapere county, and when I arrived there a great excitement prevailed amongst the priests and people saying, 'these that have turned the world up side down are come hither also.' Finally they struck upon a plan, as they supposed, to put a stop to the delusion, as they called it; and that was to get Elder Knight, a preacher of the Christian church, to meet me in a discussion, and show the people the falsity of the doctrine. They then asked me if I would set forth the doctrine of the Latter Day Saints, and let Elder Knight show the people wherein we were wrong. I told them that I would; we accordingly met on the 18th day of January to discuss the subject. A moderator was chosen, and thirty minutes was the time for each to speak. As it fell upon me to speak first, I proceeded to set forth our doctrine just as we believe it according to the scriptures, and in the first place I set forth the kingdom of God as disclosed by Paul in the 12th chapter of Corinthians, and also in the 4th of the Ephesians.

He then attempted to show the people that those officers gifts and blessings were only given for the establishing of the church, and then were to cease; whereupon I demanded Scriptural evidence to prove his assertions. He said that the kingdom was established and therefore they were no longer needed. I then stated that Paul said in the 4th chapter of Ephesians, that they were given for the 'perfecting of the saints, and to keep them from being carried away by every wind of doctrine, by the sough of men, and cunning craftiness whereby they lie in wait to deceive.' But we continued the discussion for about three hours, and the truth came off triumphant. The moderator decided that if the Bible is to be believed the doctrine must be true, for that we preached the very principles taught by Jesus Christ and his apostles. The debate made a very favorable im-

pression on the minds of many. The next week I baptized ten, most of whom were members of the different churches; and thus instead of stopping the cause they added to its number, and I hope of 'such as will be saved' in the day of the 'coming of the Son of God.'

I have held two more debates since, one on the 4th of July, with a Campbellite in Lapeer; and the other on the 22d of July, in the village of Franklin; with a Universalian minister, by the name of Curtis, and the result has been the same in each of them. The decision went against them. I have baptized since last January between fifty and sixty, and have organized two more branches, one in Livingston county, town of Briton, consisting of twenty members, known by the name of Pleasant Valley branch; and another branch in the vicinity of Franklin, Oakland county; called the Franklin branch, consisting of sixteen members. Thus the cause of God is onward in this state, and all the powers of wicked men and hireling priests combined, cannot stop the cause of Israel's God, for it is onward and will continue to roll until the 'kingdoms of this world become the kingdoms of our Lord and of his Christ.'

I remain as ever, your brother in the bonds of the new and everlasting covenant.

M. SERRINE.

GENERAL CONFERENCE MINUTES.

At a general conference of the Church of Jesus Christ of Latter Day Saints, agreeable to adjournment from January Conference, held at the house of sister Monroe, in the city of Utica, New York, on Saturday the 29th day of July, 1843, commencing at 11 o'clock. A. M.,

Elder John J. Green was unanimously called to the chair, and elder E. P. Maginn was chosen secretary.

The meeting opened with singing and prayer by elder Green.

The president then in a very brief and appropriate manner, set forth the object of the conference, and of the great importance of conferences in general, being for the purpose of transacting business pertaining to the kingdom of God, and of assisting in rolling it forth in the earth—made a strong appeal to the saints to assist in its accomplishment with all their powers, both mental and physical; also the necessity of building the Temple and Nauvoo House.

It was motioned and seconded that the secretary read the minutes of the last conference held in Utica. After the reading of the minutes by the secretary, it was

Resolved that the elders be called upon to present their credentials to this conference.

The secretary then arose and read an especial

appointment that he had received from the first presidency, and the quorum of the twelve, signed by the president and secretary of the twelve, to take the charge and preside over the church in the city of Boston, Lowell and Peterboro.

The secretary then read the credentials of elders John P. Green, James Emett, Alfred Dixon, James Gifford and John Cairns.

Motioned and seconded that this conference accept the recommend and standing of elder Alfred Dixon as being good.

Motioned and seconded that elder Alfred Dixon be appointed to go and labor in Saratoga county, New York, with permission to visit Maine.

The president then spoke at considerable length upon the authority of high priests, and showed that they had not authority to enter into branches and preside over them, unless they had been appointed for that purpose, or by request. Elder Cairns then arose and testified to the same subject, and was followed by elder E. P. Maginn, who illustrated the subject, and bore his testimony to the same.

On motion, resolved that E. P. Maginn be appointed to preach Sunday a. m. in the City Hall, and in the evening at the Universalist church, on the necessity of revelation and its connection with the work of God in all ages; also that elder John Cairns preach Sunday p. m. in the City Hall.

On motion, resolved that the conference adjourn, to meet at three o'clock, P. M.

The conference met pursuant to adjournment, and was opened by singing and prayer by elder Cairns.

Elder Green's recommends were read by the secretary, when elder Green arose and gave a brief and interesting account of his labors from the time he left Nauvoo.

On motion, resolved that we accept the appointment and standing of elder E. P. Maginn. Carried unanimously.

On motion, resolved that elder J. P. Green's recommend and standing be accepted. Carried unanimously.

Motioned and seconded that elder James Emett's recommend and standing be accepted.— Carried.

Motioned and seconded that James Gifford's recommend and standing be accepted. Carried.

Motioned and seconded that elder John Cairns' recommend and standing be accepted. Carried.

Motioned and seconded that Jacob Boyce's recommend and standing be accepted. Carried.

Motioned and seconded that elder John W.

Legar's license and standing be accepted. Carried.

Motioned and seconded that elder Benjamin Stafford's licence and standing be accepted.— Carried.

Motioned and seconded that elder Miron Higby receive a licence from this conference. Carried.

Motioned and seconded that elder Palmer H Stevens' recommend and standing be accepted. Carried.

Motioned and seconded that elder Justice Chase's license, recommend and standing be accepted. Carried.

The president then called for the representations of the different branches.

Elder Gifford represented the East Hamilton branch, consisting of fifty-five members, one elder, two priests and one teacher.

Elder Higby represented the West Boonville branch, consisting of thirty-three members, two elders, one priest, two teachers.

Edward M. Fuller represented the Saratoga County branch, consisting of eighteen members, one priest, one teacher and one deacon.

Elder A. Dixon represented six members in Saratoga county, not organized.

Elder Boyce represented the branch of Utica, consisting of forty-seven members, four elders one priests, two teachers and one deacon.

On motion, resolved that this conference adjourn to eight o'clock P. M. Carried.

Met pursuant to notice, and opened with prayer by elder Green. An interesting discourse was then delivered by elder Cairns, on the subject of the Marriage Supper of the Lamb.

Motioned and seconded that brother Henry Leonard and Joseph Stow be ordained to the office of a priest, and brother Caleb Hall be ordained to the office of an elder. Carried.

Elder Boyce presented the case of elder Samuel Savery, who has been appointing meetings within the limits of this conference without reporting himself to the same, and is teaching doctrine repugnant to the church of Christ.

Elder Green followed upon the same subject, and gave a number of important proceedings, sufficient to convince the conference of his insanity.

Motioned and seconded that elder Samuel Savery be disfellowshipped by this conference, and that elder Boice be appointed to demand his license, and refer him to Nauvoo for trial.

Motioned and seconded that elder John W. Legar be appointed to preside over the Utica branch. Carried unanimously.

Motioned and seconded that brother George Goodwin be ordained a teacher, and brother Thomas Stafford be ordained a deacon; carried.

On motion, resolved that elder Jacob Boyce receive a letter of commendation from the church, such as the secretary shall approve.—Signed by the president and secretary.

Motioned and seconded that brother William Legar be appointed clerk of this branch; carried.

On motion, resolved that elder E. P. Maginn be appointed to preach in the City Hall in the forenoon, and elder Cairns in the afternoon, that elder E. P. Maginn preach in the Universalist House in the evening.

On motion, resolved that the minutes of this conference be accepted, and transmitted to Nauvoo, with a request that they be published in the Times and Seasons. Carried.

During intermission on Sunday, elder E. P. Maginn baptised three individuals.

JOHN P. GREEN, President.

E. P. MAGINN, Secretary.

DEAR BROTHER:—

It is one year and eight months since the sound of the fullness of the gospel was first heard in this place. Up to this time, a deep-rooted sectarian prejudice against us, remained upon the minds of the people: but through our faith and perseverance, and most of all, through the blessings of heaven, we were enabled to allay the prejudice against us, to a great extent, and to, as we fondly hope, indelibly impress upon the minds of the honest-hearted, the sublime truths of the new covenant.

Elder E. W. Pell labored in company with me several days. Elder Quartus S. Sparks remained several weeks, and returned to Long Island. I continued my labors here during the Fall months. I preached in Norwalk, New Canaan, Ridgefield, Danbury, and several other townships. On the 17th of the following December, I baptised one person; two days after this, I baptised two. During the following month, nine were baptised; and thus the work of the Lord increased, insomuch that in the following April, when we were organized into a branch, we numbered twenty-seven members.

I will not detain you with a detailed account of the history of the branch; but suffice it to say, that the sick have been healed, and devils cast out in the name of the Lord Jesus. The Saints have been, and are rejoicing in the happy enjoyment of the gifts and blessings of the gospel of Christ. Many of our sectarian neighbors entertain towards us, feelings of the most hostile nature, while others certainly are our friends. Something about the time the branch was organized, I received a challenge to discuss the claims of the Book of Mormon to divine authenticity. We met pursuant to appointment, and discoursed one evening. We met

the next evening; but alas, for the cause of the poor old Devil, (his cause could not stand.) My opponent's moderator, who by the bye, is a class leader, and member of the Legislature, did not appear. My opponent's friends persuaded him to abandon the contest; and we agreed, at their request, to adjourn until they could get La Roy Sunderland, or some other clergyman to take it up: and so their champion has not appeared yet. Of course the adjournment still continues, and no doubt will, until the resurrection of the unjust. Since then, I received a challenge from a certain doctor of the Methodist Episcopal church in order to discuss the merits of the articles of religion as contained in their discipline. We met in their synagogue, and took our position behind the shrine of their deity—and his half frantic votaries labored so hard to sustain the reputation of their own dear Baal, that they got such a fit of spiritual gout, that they have hardly got over it since.

The whole number of members that have been baptised into this branch, is sixty-five—four have been added by letter, six are expelled, some have removed to Nauvoo, and some to other places. The brethren here are very anxious to emigrate to Illinois; so you may expect to see all of us in Zion this Fall, that can possibly get there. To give you an idea of the unity of our faith, and consequent enjoyment, I will just say, that there is not a member of this branch but what keeps the word of wisdom.

I am glad to find that the annual conference has sent several elders to Connecticut. The *blue laws* are no more in existence here; nevertheless, there are very many individuals who are *blue* enough, I can assure you. However, in my opinion, the honest people of this State are ripe for the gospel, although the gospel has been preached in this section of country for a year and a half: yet doors are opened on every side, and nearly all people are calling for preaching. Although at the May Conference, held in New York city, four of our members were ordained to the office of elder, yet we cannot fill the openings that are made. May the Lord raise up laborers and send them forth, that the wheat may be speedily gathered into the Lord's garner, even Zion, that the chaff may be burned up by the brightness of his coming.

WESLEY WANDELL.

I enclose you \$2.00 for one copy of the Times and Seasons. Direct it to Benjamin Benedict, New Canaan, Fairfield county, Connecticut. I hope to be able to send you more subscribers soon. I will use my best exertions to increase your subscription list. Yours in the new covenant.

CONFERENCE MINUTES AND RE-ORGANIZATION.

The Lima branch met in conference pursuant to appointment, at the house of Amos Scott, in Hancock county, June 11, 1843.

The house was called to order by President Morley, at 10 o'clock, A. M.; and after laying before the saints the object of the meeting, the choir sung an hymn, and Elder H. C. Kimball opened by prayer, the services of the day. The president then arose and stated that it was the privilege of the saints to make their selections for president and council, bishop and council, and high council, to govern the affairs of the kingdom in this branch, when the following nominations were made.

It was motioned, seconded and carried, that Elder Isaac Morley, still remain our president and Walter Cox and Edwin Whiting still remain his councillors.

It was then motioned and carried, that Elder

Gardner Snow, still remain our bishop, and Clark Hallett and Henry Deam, continue as his councillors.

(To be Continued.)

Nauvoo, September 2d, 1843.

TO WHOM IT MAY CONCERN.

This is to certify that Elder George J. Adams has been honorably acquitted by the High Council in Nauvoo, from all charges heretofore preferred against him from any and all sources; and is hereby recommended as a faithful laborer in the Church of Jesus Christ of Latter Day Saints, and a servant of the Lord that is entitled to the gratitude, confidence, liberality and clemency of the Saints and honorable men in all the world.

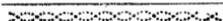
WM. MARKS, President.

HOSEA STOUT, Clerk.

It will be seen that the publication is behind the date, owing to sickness in the office.

POETRY.

For the Times and Seasons.



An extract from the "Historical sketch of the Life of President Joseph Smith,"

BY MISS E. R. SNOW.



INTRODUCTORY INVOCATION.

Thou great eternal of eternity!
Thou God of Abraham, I look to thee:
Thou Omnipresent one! incline thine ear,
And me, a child of dust, vouchsafe to hear.

The Seer and Prophet of the latter days
Is now my theme—his history help me trace;
And thy approval, Lord, shall prompt my pen,
Regardless of the praise or blame of men.

Wisdom and knowledge, light and truth are
thine—

Let thy intelligence around me shine:
Give pow'r of thought, this matter to indite—
Instruct me *what*, instruct me *how* to write.

With Truth's bold eloquence, my mind inspire,
And touch my mind with celestial fire:
Thy approbation, is the boon I claim;
With *that*, it matters not who praise or blame.

* * * * *

The nineteenth century was spreading out

Its ample folds:—Improvement's rapid march
Was heralded—Intelligence was borne
On floating pinions, o'er the face of earth:
And yet, in spite of all the noisy boast,
It was an age of darkness. Shadows dark
Envelop'd deeply the broad scenery
Of the religious world. The praise of truth
Was loudly trumpeted by multitudes,
And multitudes, before its empty name:
Some, for the sake of honor, some for ease,
And some, by motives pure as heav'n inspir'd;
But more, by far, for filthy lucre's sake,
Were daily bowing down and worshiping.

The people had "heaped up unto themselves
teachers with itching ears." All Christendom
Was groaning underneath the ponderous weight
Of priests without a priesthood. Every form
And shadow of authority, which they
Held in possession, had been smuggled from
The great apostate mother church of Rome!

The heav'ns above were sealed. The glorious
lamp

Of inspiration had withdrawn its rays
Of pure supernal light—Jehovah's voice
For centuries, by man had not been heard!
The light that God ordain'd to emanate
From the long treasur'd page of Holy Writ;
By human sacrilege and foul abuse,
By adding shade to shade of mysticism;
Became adulterated and obscur'd!

Faith had been long exterminated: Faith,
The principle of pow'r pertaining to
The holy Priesthood which the Lord confer'd
On man in former times—the pow'r by which
He rent the veil and gaz'd on heav'nly things,
Or drew the curtain of futurity
Aside, and converse held with distant scenes,
Closely envelop'd in the years to come.

Some truly thirsted for the precious gifts,
The light, the glory and intelligence
Of ancient times: while others vainly thought
The history contained the essence of
The things declar'd—that the rehearsal of
Those blessings, had transfer'd the blessings
down:

As tho' a hungry man could satisfy
His appetite upon the bare *belief*,
That other starving persons had been fed.

The priesthood gone—the church was but a
wreck;
And like a ship without a rudder, toss'd
Upon the boist'rous waves of changeful Time,
While the ancient order was extinct.

The Urim and the Thummim hid away;
The human mind was left to wander through
The mazy fields of 'erring reason'; and
To float at large upon ærial forms;
Borne onward by contingences' fickle breath.
Hence, mental aberrations oftentimes
Assum'd a threat'ning aspect, and appear'd
Impervious as the darksome catacombs
Of ancient structure; sometimes swelling to
Gigantic size, on which was sacrificed
A sum of happiness of more amount
Than could be purchas'd by the price of all

The hecatombs that have been offer'd yet
In sacrifice to heathen deities.

The God of Abra'm has a purpose which
From all eternity he had decreed
To execute upon the earth. The Lord
Makes use of human instruments
For the accomplishment of his designs.

In every age in which he has perform'd
His mighty works, he rais'd up chosen men,
Commission'd by himself—invested with
His own authority; thro' whom he spoke
To the inhabitants, and by whose means
He mov'd—he roll'd his mighty purpose forth.

Noah was call'd in his degen'rate age,
To teach the principles of righteousness
To a corrupt, stiffnecked race of men:
To seal the testimony and bind up the law.

When God would call his people out
From under Egypt's yoke, he gave command
To Moses, whom he had rais'd up to lead
To Canaan's land, the tribes of Israel.

The ancient prophets all have testified
That in the latter days the Lord would do
A work, in magnitude and interest,
Surpassing ev'ry work perform'd below,
Since earth was moulded in its spheric form.

At length the time, the chosen time arriv'd
For the commencement of the glorious work,
The restitution of all things; which shall
Restore the earth to its primeval state,
And usher in the long expected reign
Of Jesus Christ.

But where's a mighty man
Like unto Enoch, Noah, Abraham,
Or Moses, who can stand in battle's front
Amid the persecuting rage of men,
And guide the helm of turn and overturn,
Amid the wreck of ev'ry human scheme;
While God shall revolutionize the world?

Jehovah knows.—His eye was fix'd on one
Whom he had chosen from eternity;
And in his choice, he counsel'd not with man.
The one, of all mankind, whom God ordain'd
Is now the subject of the writer's pen.

The Times and Seasons,

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JOHN TAYLOR.

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attention.

TIMES AND SEASONS.

“Truth will prevail.”

VOL. IV. No. 20.] CITY OF NAUVOO, ILL. SEPTEMBER 1, 1843. [Whole No. 80.

HISTORY OF JOSEPH SMITH.

(Continued.)

The consequence of obeying the truth, and embracing a system of religion, so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honors and applause of the world were showered down upon him, his wants were abundantly supplied, and were anticipated. He was respected by the entire community, and his name was a tower of strength. His council was sought for, respected and esteemed.— But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind, agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining.— He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said: ‘my dear, you have once followed me into poverty, are you again willing to do the same?’ She then said: ‘I have weighed the matter, I have contemplated on the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death.’ Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch, in this section of Ohio, of about twenty members, whom the brethren, bound for the borders of the Lamanites, after adding to their number, one of their converts, Dr. Frederick G. Williams, bid an affectionate farewell, and went on their way rejoicing.

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York.

A revelation to Ezra Thayer, and Northrop Sweet, given October, 1836. 1870

Behold I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart. For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel to a crooked and perverse generation: for behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit: and there is none that doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness: and even so will I gather mine elect from the four quarters of the earth even as many as will believe in me, and hearken unto my voice: yea, verily, verily I say unto you, that the field is white already to harvest: wherefore thrust in your sickles and reap with all your might, mind and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness: yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo I am with you: yea, open your mouths and they shall be filled, saying, repent, repent and prepare ye the way of the Lord, and make his paths straight: for the kingdom of heaven is at hand: yea, repent and be baptized every one of you; for remission of your sins: yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them; and whose having

faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly; even so: Amen.

In the fore part of November, Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th, (his birth day) about six weeks previous, in Canaan, N. Y. came to enquire of the Lord what his duty was, and received the following answer.

A revelation to Orson Pratt, given in November, 1830.

My son Orson, hearken and hear and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world: a light which shineth in darkness and the darkness comprehendeth it not: who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken.— Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful behold I am with you until I come:— and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer; even so: Amen.

From the Boston Bee.

SIR—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the charter; and it may be proper hereafter, to go into the merits of that document, for I hold the maxim good that the "Union

is interested in the Union;" but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry 'hush!' as to Mormonism, and the 'disgrace' which the State of Missouri inherits from her barbarous treatment, and unlawful extermination of the Mormon people. The great day has already been ushered in, and the voice of a Mormon is not only heard, setting forth his own rights, and preaching the gospel of the Son of God, in power and demonstration, incontrovertibly from revelation, in every city and hamlet in our wide-spread American free states, but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Scotland, Germany and the Holy Land, where God himself once spoke, have heard a 'Mormon;' and all this in the short space of twelve or fourteen years; yea, and measures have been taken, that Russia may hear the 'watchman cry.'

Now sir, 'what has been done, can be done.' I shall not be surprised if the Mormons undertake to cope with the world. *Virtue and truth*, are twin sisters, of such winning charms, that honest men of every nation, kindred and tongue, will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of Mormon, the prophet Joe says, is 'More Good;' and no matter where it is, the Mormons will have it, and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old promise' of 'ask and ye shall receive.' But do not think that I, even I, have been Mormonized, by what I write, for I say *Nay*, though I am willing to admit, and all men of sense will do the same; the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven; what every body wants. The Mormons believe rather too much for me, I 'can't come it.'

Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows: 'We the people of Missouri &c., by our representatives in convention assembled, at St. Louis, on Saturday the 12th day of June, 1820 do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.' *Independent Republic!* well some of their subsequent acts prove the truth of it, and as the broad folds of the constitution often conceals more than meets the eye, notwithstanding it is the *Ægis* of the people, to keep law-makers and

law-breakers within and without bounds;—let me quote from the 13th article of the aforesaid constitution, the 3d paragraph; ‘That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of government, for redress of grievances; and that their right to bear arms in defence of themselves and the State, CANNOT BE QUESTIONED. This over-wise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Gov. Boggs, as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly, we may ask, what is right, and what is law, contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than \$200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the state in 1838. *O Gladius! O Crumena!*

Nauvoo, July 26, 1843.

There is something so very novel and interesting in the communication of ‘Viator,’ that we cannot let it pass without making a few remarks. Whoever the gentleman is who is the author of the following translation, he is evidently a man of great tact and genius, and of no mean literary attainments.

By comparing this translation with the translation of James, we shall find a very material difference exists between them. How far our Mormon friend may be correct, time must determine. He has given the literati an opportunity to investigate and correct, if they can. It is evident that a great deal of obscurity is removed from this hitherto mysterious chapter, by the translation of our friend; and we would respectfully invite him to proceed with his researches, whether his interpretations are orthodox or not.—Ed.

(From the Boston Weekly Bee.)

Sir:—In my last communications I briefly touched upon the rights of the Habeas Corpus law in Nauvoo, and the peculiar constitutional powers, &c., of Missouri. In this I propose to hint at the literary Spirit of Nauvoo, as it seems to be rising upon that scale of notoriety, which of what was and is, in after years, make up ‘the history of the times.’ There are many Common Schools in Nauvoo, where the *germs* of greatness are planted; and if they, as the Mormons seem very apt to do, nourish and cherish them, in a masterly manner, the world may witness the blessing of a harvest, rich, abundant, yielding even an hundred fold, of the good things of intellect.

From one of the Literati, *not the Prophet*, I

have taken the liberty to send you a new translation of the eighteenth chapter of Isaiah, which he made, not long since, from the Hebrew text of ‘Michaelis.’ It appears to me that it will compare with any of the Catholic, Church of England, or other ‘sectarian’ translations, in point of clearness of expression, sublimity of thought, or literal application.—Perhaps Professor Stewart of Andover, and the renowned Alexander Campbell, of Bethany, Virginia, or the Sophomores of Harvard or Yale, or some ‘legate of the skies,’ will come forth to the help of the mighty, and show still a better; if so, I doubt not, Nauvoo will be ready; so here it is:—

ISAIAH, CHAPTER XVIII.

1. ‘Ho land, spread out as wings, which is beyond the passing of the waters of Ethiopia;

2. The sending by sea, ambassadors, and, with instruments of paper, upon the faces of the waters, go ye swift messengers unto a nation from being strong and active, *was* terrible unto the people, from which he was far removed; a nation measured by measure, but will tread down, whose land waters divide.

3. All ye dwellers on parts of the globe, and ye inhabitants of the earth, when he lifts up a standard on the mountains, ye shall see, and when he sounds a trumpet, ye shall hear.

4. For thus saith the Lord unto me, I will yet rest, and, in my place, I will spread forth light like a serene heat on leaves, as the dew of darkness in the heat of harvest.

5. For before the harvest, when the perfect sprout and the sour grapes are ripening, he will flower, and cut down the shoots with pruning knives; and with the twigs he will cut off the thorn.

6. And they shall be left together for the fowls of the mountains and for the beasts of the earth; and the ravenous birds shall go up to end it, and all the beasts of the earth shall winter upon it.

7. In that time she shall prevail to bring the gift to the Lord of hosts, of a people from being strong and active *and* terrible to a portion of the people, from whom he was far removed; A nation measured by measure, but will tread down, whose land waters divide, unto the gathering place of the name of the Lord of Hosts, to Mount Zion.”

This translation appears very plausible from what Esdras and the Mormons say of the ten tribes being carried into a country where mankind had never dwelt, which occupied a year and a half for the journey; and that they were gathered in the last days; ‘the land spread

out as wings," could mean "the north and the south;" for the 39th Psalm says he created them, and although the bible throughout, holds the language that the earth hath foundations, and is set on pillars, yet the "north," according to Job, was "stretched out over the empty place," and the earth hangs upon nothing there, so that Esdras' ten tribes may live on one of the wings and be a "part of the globe," as this translation shows—and see when the "standard is set up," and return with the gift to the gathering place—when the Lord says to the "north give up." This is Mormon philosophy, and like all others, time must prove it.

With all the 'reasons' and 'truths' as 'thick as grass-hoppers,' as a yankee would say, the Mormons have not made me over, but I like their 'open course' of 'trying all things,' and 'proving all things,' and 'holding fast what is good.'

VIATOR.

Nauvoo, August 19th, 1843.

MILLERISM—FANATICISM.

The following is from the correspondence of the New York Journal of Commerce. It speaks but little of what we boast as an enlightened age. What are likely to be the results of Millerism and its kindred fooleries? Either to make infidels, or, proving to all that there is a reality of which their are base counterfeits, to lead men to embrace the true religion and secure their consequent happiness.

BRIDGEPORT, CORN., Sept. 7, 1843.

Messrs. Editors:—The Miller Camp Meeting which has lately been held in our vicinity, on the line of the Housatonic Rail Road, at a place called Stepney, came to an end on Tuesday morning or Monday night. Such a scene of confusion, fanaticism, and impiety (as it appeared to me,) has never been equalled in this country since Columbus first stepped on our shores, unless in the case of Matthias the Prophet, whose career was short, and endeavored to prove that the world would come to an end in 1843. He spoke of the judgment and eternity with a great deal of solemnity. During his preaching, a man pretended to be inspired, passed up and down the camp with a great leaf in his hand, waving it over his head, and crying 'Hallelujah' and 'Glory,' at the top of his voice." He soon began pointing his finger at certain individuals, making at the same time a muttering sound, with his mouth closed, which the Millerites said meant, that the individual to whom he pointed was to all intents and purposes, internally damned. Thus he went from one to another sealing up forever and ever the damnation of individuals—and the leaders all testified that the man was inspired,

and it would not answer to stop him, for that would be sinning against the Holy Ghost, which sin could not be pardoned. At night, however he was taken off the ground by his father and confined for a time. On Monday, another man by the name of Campbell got inspired, and went through similar performances, being joined by many others affected in the same way.—It is impossible to describe the scene. Any person wearing a breastpin, artificial flowers in their bonnets, or a safety chain of gold, or a gold watch, was pointed out as lost. These fanatics would fall on their knees, and demand of others to fall before them.

They pulled off breastpins and finger rings and threw them away—broke up safety chains and scattered them to the winds. One lady was induced to take out a whole set of false teeth and throw them on the ground, which were stamped in the dirt. Others cut off their hair, which they were told was their idol; pulled it out and tried to persuade their friends to do likewise. Two young ladies from Bridgeport were also inspired, and pronounced woe upon individuals who did not believe as they did, by pointing their fingers and making this muttering noise, groaning, &c. A Mr.—,† minister of the Episcopal church at——, mounted the stand to make some confession and declared that he should be no longer minister of that particular church, or any other, but should do what he could for this great cause.

He was pointed at, however, by the inspired man, and had to leave the stand. A Methodist minister, by the name of Fuller, and a Baptist by the name of Gregory, were both sealed over to eternal damnation by these inspired ones. They were, however, not so easily frightened. The Methodist Fuller, commenced praying.—For a while all went well—the Millerites crying 'Glory,' 'Hallelujah,' 'Praise God,' &c., till soon he prayed for the poor deluded ones who thought they were doing God's service and were not, asking that the devil might be cast out of them. Whereupon the Millerites cried, 'take him away,' 'stop him,' 'his damnation is sealed,' and laid their hands upon him. Fortunately there was friends enough to protect him. The Millerite preachers said all this was the Spirit of God, till Litch, of the 'Midnight Cry,' saw how things were going, and announced from the stand, that these things were of the devil, and that the Millerites must leave the ground. One minister declared that the world would come to an end this year. 'It was just as sure as preaching.' Others of the Millerites said it would be the seventh month from March 1843. Others, that we should never see the 1st of October, 1843. But this meeting en-

ded, and the inspired ones fled. It was well for them that it did, for the people were about adopting such measures as would protect their wives and daughters from the insults of these deluded men.

I have not told you the half, nor need I. Are these the doctrines of the Bible, and is this Millerism carried out?

*This was said to be the Millerites, one of the latter day signs and wonders which the world could not understand.

†We leave this name blank because the writer has not given us his own name, which he should have done for our private information, that we might know the degree of confidence to which the letter is entitled. We never make public use of the names of correspondents except with their own consent.—*Eds. Jour. Com.*

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MO-SHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

BROTHER TAYLOR:—

The subject of baptism is a topic of considerable controversy in the religious world. Religionists entertain various conflicting opinions as regards the mode of its administration, the efficacy of the ordinance, and the essential nature of the same. Ever since the first century this has been one heated topic of controversy, and has afforded a wide spread field of argument to biblical commentators, and ecclesiastical historians. It is an item of so much importance in the religious theory, and involving considerations of such great moment, that the world has become flooded with dissertations upon the subject; all advocating such a lengthy train of conflicting views and doctrines, that the readers and writers themselves, have become lost upon the wide sea of metaphysics and engulfed in the yawning labyrinth of that mental darkness which now seems to brood so generally over the religious world. The scriptural blindness of men has grown so great that they have wandered off into the bewildering mazes of their own folly, until their countless theories, and chequered sea of dogmas, flow down upon the present age, as regardless of the doctrines of the apostles, taught in the primitive church, as the burning lava from the crater of Mount Vesuvius is of the tender plant that here and there springs up during the intervals of its periodical overflow. The spirit of enthusiasm has become so heated in the great oven of contest, that when they get some plausible theory into their heads, they become des-

perate; and if they cannot bend scripture into unison with their opinions, it is thrown aside, and by some glare of vague philosophy, or species of literary legerdemain, they work out the great problem under investigation, in as reasonable a light as the rotten premises will allow. Some hold that baptism is essential to salvation, others that it is not,—some hold to immersion, and others contend that sprinkling is the correct mode of administering this ordinance. But we are under the positive conviction that there is not, and never has been, but one true and legitimate way by which penitents are received into the kingdom of Christ. There is but one channel through which aliens or foreigners are received and made citizens of the government of the United States, and that particular channel is clearly defined in the constitution. Upon the same principle we argue that there is but one door through which aliens from the government of heaven can be received and made legal citizens thereof, and that particular door is defined in the Bible, that great constitution of the kingdom of God. The Bible holds precisely the same relation to the government of heaven, as the constitution does to the United States. The latter binds together the great compact of States; provides for the protection of the government against foreign innovations; points out the modes by which official duties are to be performed in its various departments; defines the ceremonies constituting men legal agents to legislate or perform any duties of a national character, and defines the power and authority delegated to each.—The constitution of the government of Heaven, (the Bible) provides for the same things. If a legislative body enacts laws derogatory to the provisions of the constitution, upon those laws being carried before the supreme court of the United States, for a decision upon their constitutionality, when the fact appears to the mind of the court that they are unconstitutional, it is so entered upon the record, and they consequently become null and void. Upon the same principle we argue, if the officers of the government of heaven, in their deliberative councils, enact laws which the constitution of that government, (the Bible) does not guarantee, they are pronounced unconstitutional by the high court of heaven, and they consequently become illegal, and lose their force. These conclusions are certainly logical and the arguments in controvertible.

Then some of the religionists of the day should be careful how they proceed, lest their religious theories be pronounced illegal when their constitutionality comes to be tried, for

there will be danger of their being numbered among the transgressors instead of being set down as orthodox. For, says John, second epistle, I: 9; 'Whosoever transgresseth and abideth not in the doctrines of Christ, he hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son.'

The reader is here brought to a very nice and important point. We will now see if the forms which some of the sects of the present day have adopted, relative to the ordinance of baptism, are constitutional or not. Let us compare them with that great touch-stone of truth, the Bible, and see if the principles of one are consonant with the doctrines of the other. If we can ascertain the sentiments of the apostles upon this point, and learn from the scriptures, the manner that they administered the ordinance of baptism, we shall, in our opinion, be getting pretty near the constitutionality of the matter. As this is to be our course of reasoning, we solicit the reader to divest himself of all his former opinions, that are not scriptural, upon this subject; untrammel his mind by driving out the fabulous sophisms of the age, and expose it to the broad light of reason, by chasing therefrom the multifarious theories and fulsome dogmas of fallible man. All prejudices should be extracted from the mind before entering upon the investigation of any subject; otherwise the attempt to reason candidly will be futile, and the forcible truths of sound argument will fall innoxious to the ground. When the channels to reason are closed up by the force of education, by bigotry and superstition, that the rays of truth cannot find ingress thereto, we might as well address ourselves to the sensibility of a stone, (for it is as intelligent as such a mind,) or hold converse with the uncivilized denizens of the Rocky Mountains.

As the Bible is to decide the question now under investigation, it will be well to adopt some scriptural rule of interpreting it. St. Luke, X: 25, 26; 'And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law?—how READEST thou?' It seems from this, that the Savior designed that the scriptures should be understood literally, and that they mean what they say and say what they mean. 2d Pet., I: 20, 21; 'Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost.' As these rules are very good for understanding scripture, we will make use of

them upon the present occasion, and see where they will leave the sects of the day. The sectarian spiritualizing machine has done such an extensive business, and made so many wonderful and frightful developments to the world of late years, that we have sometimes wondered whether it was not propelled by the powerful incentive of steam, or aided by that incomprehensible magic which achieved the unwithering laurels of the eccentric Sinbad. At all events they seem to partake of the nature of this remarkable genius, for as he 'scorned to meddle' with any but the most 'resplendent gems,' while perambulating the 'valley of diamonds,' so do the sectarian clergy scorn to meddle with any scripture but just such passages as they can run through this mighty engine, and warp into the proper shape to suit their private predilections. But we will not be more severe than the real nature of things will admit. Truth however, must be brought to light.

We propose to hold forth no doctrines that are not clearly proveable by the Bible; for as Paul says, so say we: Gal., I: 8; '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.' Let us see then, what the apostles say relative to baptism. We are going to let them have it their own way, without the interference of spiritualizing machines, modern humbugs, or popular dogmas.

Mark I: 4; 'John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.' Be careful John! you will get into litigation with some of our modern divines before you have fairly taken your text; for some of them do not believe in remitting sins by any such process. Then you believe in baptism for the remission of sins, do you John? It is rather suspicious from the above quotation, that this is the case. Then we believe in it also! Mark, I: 5; 'And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.' In the river Jordan! What a pity it is that John was not as fruitful in invention as some of our educated ministers, at the present day. If he had been as deeply absorbed as some of them are in the love of worldly arrogance, it is probable he would have invented some mode of baptism different from the one here expressed. John said he baptized them 'in the river Jordan.' Then he must believe in immersion? Yes, we believe he did; but we will see before we get through if he talks any more about being 'in the water.' Luke, III: 3; 'And he came into

all the country about Jordan, preaching the baptism of repentance for the remission of sins.—It really appears that this doctrine of baptism of repentance for the remission of sins, was a very favorite doctrine with the apostle. The old adage says, 'it is altogether in ones' taste!' This may account for the great aversion some people entertain for John's religious opinions. To get around the apostle's way of baptizing, some of the wise men of modern times, pretend that his system was not correct; that it was not approbated of God. We would ask such to read Mat., III: 13; 'Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.' It appears that Jesus recognised John's system as being correct, the opinions of our numerous wisecracks to the contrary, notwithstanding. Mat., III: 14, 15; 'But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.' O, what a lesson is contained here for those who deal in non-essentials to learn. Here we see the Son of God—the Savior of the world—who came from the mansions of eternal glory—where he is now 'exalted at the right hand of the Father'—yielding to the waters of baptism. For what purpose? 'To fulfill all righteousness.' Poor mortal man! If it was necessary for our Savior to 'fulfill all righteousness,' by being baptized, how much more binding ought it to be on you to do the same! The God of heaven never deals in non-essentials! Mat., III: 16, 17; 'And Jesus when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto 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.' Oh ye wise world of ignorance and folly! read the above passages and learn wisdom therefrom! 'And Jesus, when he was baptized, went up straightway out of the water.' This we consider positive testimony that immersion is the correct mode of baptism. 'I acknowledge' says one, 'that our Savior was baptized by immersion.' You do. Then you virtually acknowledge that immersion is the only true mode of administering the ordinance.—'But I believe the apostles baptized in different ways.' Yes, sir. We will give you the privilege of believing as you please; but let us see what Paul says about it. Eph., IV: 4, 5, 6; 'There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all,

who is above all, and through all, and in you all.' All must acknowledge, if the Apostle Paul told the truth in these instructions to the Ephesian church, that there is incontrovertably but 'one baptism.' Every person of common sense, who knows any thing at all of the nature of God, must also acknowledge, if Jesus was going to be baptized to 'fulfill all righteousness,' that he could not effect the object by being baptized incorrectly. JUNIOR.

(To be continued.)

The following is an extract from a letter written to us by a brother in Liverpool, (Eng.) a gentleman of high respectability. It was intended merely as a private letter: we think, however, that the following extract may not be uninteresting to many of his friends in this place.

LIVERPOOL, ENGLAND,
No. 20 Upper Pitt Street,
June 17th, 1843. }

DEAR BROTHER:—

I cannot conclude without adverting to my former letter, which I then penned under my then present feelings, which seemed to forebode an approaching storm—confirmatory of the testimony of the Lord's servants—that men's hearts should fail them; &c., &c. Little did I think that the day was so near, when I was writing to you, there would be such an outbreak so soon throughout the land as what then took place—and although it did not burst into the open blaze of rebellion, yet there were such clear indications that the spark was all but kindled—that made it manifest the day was not far distant, that should such another popular commotion take place, nothing could stay it.—You will have perceived from the Star and other resources, how fearfully this town in particular has been visited by destructive fires. Scarcely does a week pass over without one taking place.—Even this week has added one more to the fearful number. An extensive Soapery, near Richmond Row, has been entirely consumed. Loss about £30,000. These things, added to the general stagnation of trade and scarcity of money—the general discontent which is lingering for vent in the bosoms of an half starved and famishing population—the sudden and simultaneous movement of the Irish nation in favor of the legislative Repeal of the Union—strengthened as they are, too, by their countrymen here and elsewhere, indicate fearful things. In fact, look whatever way we may, all seem to portend a mighty change and convulsion in the political and social atmosphere: and if we look to the professing religious world, the storm seems to be gathering nearer and nearer.

You will also have read of the dismemberment that has taken place in the *Scottish Church*; the rapid and wide-spreading 'heresy' existing in the national, established under the name of *Puseyism*, or *Popery*, as some call it. These, and the ever restless spirit of the various sectarian churches, watching with a jealous and malicious eye, the movements of their *mother*—indicate that all is not peace within their borders—and foretell something that should make men's hearts quail within them for fear. When I look at these things in conjunction with the word of the Lord, spoken in these last days, my heart sickens at the contemplation; and I again and again 'long to be in your midst.'—Brother Ward has been anxiously waiting to hear from you, relative to the continuation of the *Star*. There is a very general wish expressed by all the churches for its continuance; and it seems highly desirable that the church should have some channel of communication with its respective branches, independent of the good it may diffuse through other mediums. Of course this is only my own opinion. You will no doubt have heard also that we have given up the Music Hall, and taken a smaller place, called the 'Portico;' but no sooner had we done so, than we were sadly annoyed, and shortly after received notice to *quit*. In consequence, we were glad to go back again to the Music Hall, at a reduction in the rent of £12—so that in the end it was overruled for good. We are now comfortably fixed again in the Hall—a place, I have no doubt, is often looked upon by the saints with peculiar feelings of delight and gratitude. Many may say, 'it was *there* that I first heard the glad sound of the gospel from YOUR LIPS—it was *there* we first enjoyed the fellowship with the saints—it was *there* we first testified of the goodness of God to us—it was *there* we felt the power of the Holy Ghost, illuminating our minds, dispelling the dark clouds of ignorance and sectarian bigotry—it was *there* we heard of Zion, the city of our God—it was *there* we first heard that God had again spoken from the heavens—called his servant "Joseph," to be a Prophet and Seer.' These, with many other glorious truths, we have heard from you and others, sent of God, within *those* walls: and they, with us, I doubt not, love the "*Music Hall*." * * * * *

W. ROWLEY.

(For the Times and Seasons.)

NAUVOO, SEPT. 11TH, 1843.

MR. EDITOR:—

Sir,—After an absence of several months, I have returned to our beloved city, and feel under obligations to render an account of my stew-

ardship to my brethren, and give them a short history of my travels, while absent from them. I left here sometime about last Christmas, and proceeded south, in company with elder Henry B. Jacobs, until we arrived in the southern part of this State, where I had labored in the fall before—at which place we stopped some time, and labored. Owing to the extreme cold weather, and the blocking up of the river, I was unable to proceed farther on my journey south until spring, when I proceeded on my mission to Tennessee, leaving brother Jacobs in the southern part of this State, where he labored with considerable success—baptizing some ten or twelve persons. After I left him, I landed in Nashville on the 7th of May last, in company with elder John S. Twiss, and immediately proceeded to the ground appointed for us to labor on, and commenced operations. Brother John S. Twiss, after laboring with me a short time, returned home; after which time I continued to labor in several counties in Tennessee, for nearly three months, with considerable success. I baptised twenty-eight persons, and organized a branch of the church in the western part of Rutherford county, amidst great opposition. I would here inform you that I encountered Lieutenant Dickey, who, you will recollect, was a Lieutenant in Bogart's company of mobbers in Missouri, and who, of course, resorted to every possible resource in his power, to put down the cause of truth, misrepresenting the difficulties in Missouri. But it would not all do—the power of God was manifested in many instances, and Dickey's machinations against the gospel of Jesus Christ, proved of no avail; and I found, by a straightforward, independent and firm course of conduct, that I succeeded in allaying the prejudices of the community to a very considerable degree: and there is now an opening through several of these counties for quite a number of elders.

During the time I spent there, I received calls regularly to preach, many that I could not possibly attend to; and were there a number of efficient elders sent to occupy this ground, much good would be done.

During my mission, I encountered great opposition from the various sects of the day; but 'truth is mighty, and will prevail;' and by the help of the spirit of God, I succeeded in fastening it on the minds of many. Thus the prophecy which was put on my head before I left Nauvoo, was literally fulfilled. The power of God was manifested in healing several who were sick—one in particular—who had been sick near seven months, was restored to health

immediately! But I must bring my communication to a close, for it is already longer than I intended; and if you think it would interest the readers of your valuable paper, you will please publish it.

Yours, with great respect, &c.,

JOHN D. LEE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, SEPTEMBER 1, 1843.

TO OUR PATRONS.

We owe an apology to our friends for the late and untimely issue of this number. It may be generally known that Mr. Woodruff is, and has been absent for some time in the east; his absence has necessarily thrown more business upon us. This together with the sickness of some of our hands during the late sickly season, has caused us to be behind the day of publication. As we did last year, so we propose doing this; at the end of the volume, which is now near, to rest two weeks, and commence the new volume a fortnight later than the last. This will enable us to complete this volume before the commencement of the new one without interfering with it; it will be an accommodation to us, and we hope will be found satisfactory to our readers.

MYSTERY OF GODLINESS.

There is nothing perhaps, that is more talked or written about, or that is made a subject of critical, if not of philosophical research, than the subject of godliness; and there is nothing that evades the grasp of human intellect, and outstrips the genius of the most profoundly wise, so much as that subject. The geologist may dig into the bowels of the earth, and open the different strata of minerals; the decomposition of vegetable matter; the process of petrification; the various changes of the different strata; and the length of time that it takes to effect those changes: together with the various specimens of timber, shells, bones, fossils, &c. &c., form sufficient data whereon to found an hypothesis that must lead to certain conclusions pertaining to the organization, age and revolutions of the earth. But he may at the same time be most egregiously ignorant of the principles of godliness. The Astronomer may make himself acquainted with the heavenly bodies; understand perfectly the motions of the solar system; and with the capacious mind of a Newton or Herschell, dig out and unravel the

mysterious windings of the celestial spheres and know nothing of those principles that govern the Almighty, and regulate the affairs of his kingdom; who spake, and worlds rolled into existence, and who upholds those worlds "by the word [of his power]." It has evaded the grasp of the linguist, the philosopher and the sage; and the divine has had to exclaim as one of old, "great is the mystery of godliness."

The very nature of religion has been a stumbling block to many of our philosophers, who, because they could not, with mathematical precision, demonstrate its various problems, unravel its hidden mysteries, and drag into daylight, its incomprehensible truths, have proclaimed godliness a farce, religion a delusion, and its votaries fools. It is true that there has been, and now is, a great deal of priestcraft in the world; and it is equally true that the thing called religion, has been very much abused; and that godliness is too little thought of, and less known: but the abuse, mal-administration, or neglect of principle, does, by no means, prove that the principle does not exist, that it is not correct; nor does it prove that it is not calculated to meet the exigencies, and wants of the human family, nor to promote their highest interest, peace and prosperity on earth, and their eternal happiness in the world to come.

There are various grades of intelligences in the world; and the scale of human intellect, is very dissimilar. One man may fully understand how to make a ditch, or to cut down a tree, but could not comprehend the motion of the heavenly bodies, however clearly defined, nor could he understand the principles of trigonometry or algebra; not because the principles are not demonstrable, the problems may be solved, and the principles demonstrated with mathematical precision; but the man is equally ignorant of the principles, proofs, and ideas; and his mind incapable of comprehending them; and they, of course, however intelligent and lucid, are no proofs to him. If there is this disparity of intellect between man and man, how much greater difference there is between God and man; and how incapable man must be, unless it is revealed to him of finding out God, who is the fountain of wisdom, and the source of all intelligence. Well might it be said of old, "canst thou by searching find out God? canst thou find out the Almighty unto perfection? it is high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea." We are moreover told that, "as the heavens are higher than the

earth, so are God's thoughts above our thoughts, and his ways above our ways." Under those circumstances, we seek in vain to know God, unless we seek in his appointed way, and obtain the intelligence that he himself imparts.

There has been something mysterious in all the dealings of God with the human family, if in the pages of the sacred oracles of truth we trace the finger of Jehovah, we shall find that there are many things that to us are inexplicable, and which to the persons concerned in the age in which they transpired, would be dark and mysterious. If we notice the situation of Noah, called to build an ark upon the dry land, it certainly was a curious project, and calculated at least to bring upon him the witticisms and raillery of the generation in which he lived; our wise men could not have accounted for it upon any philosophical principles, and of course would have pronounced it folly: and the generation in which he lived were, we presume, equally wise, if we may judge from their conduct; for none of them made preparations for themselves, nor did they avail themselves of the ark that was built by Noah.

Abraham was placed in a peculiar situation when the Lord called him to offer up his son Isaac. How the promise of God was to be fulfilled to him, was indeed mysterious. He had stated that in "Isaac his seed should be called;" and yet he tells him, peremptorily to offer up his son, the only possible channel through which he could fulfil the promise of God made to him. His removal from the land in which he lived, to the land of Canaan, was equally as mysterious, and would appear as singular and visionary to the people with which he was surrounded. The Lord said to Abraham, "get thee out of thy country, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation," &c. Genesis, xii: 1, 2. And Paul, in speaking on the subject, says, "he went up, not knowing whither he went." Now suppose we imagine to ourselves that we see the venerable Patriarch, starting off, with his household, on this expedition, agreeable to the word of the Lord, in company with his nephew Lot, and we see some of their neighbors, relations and friends surrounding them. We might imagine that something like the following conversation would take place:

Abraham, what are you packing up your goods, gathering your flocks and herds, and saddling your asses for? You look as though you were going on a journey. I am going on a journey, answers the Patriarch, at the com-

mand of the Lord. Whither goest thou, they again ask. I do not know, is his unsatisfactory reply. What? with astonishment they ask, the Lord has told you to go somewhere, and you do not know where! you must be under some fatal delusion! Are you going to leave a certainty, for an uncertainty? Are you going to leave your friends, your kindred, and your fathers house, to wander into a strange land that you do not know of, nor the people, nor even where you are going: strange infatuation. I go, says Abraham, at the bidding of the Almighty. Ah! we do not believe the Almighty would tell you to do such a thing. No matter, says he, whether you believe it or not, I go.—Then, for God's sake, leave your wife, your family, your cattle, and Lot's family—do not bring destruction upon them. If you must go, first ascertain where you are going—find out the location, and then return. But the "father of the faithful" is unwavering, and he went up, "not knowing whither he went." No doubt but that his neighbors and friends would consider him a fool, not understanding the principles by which he was actuated.

The history of Moses furnishes us with many mysterious movements that to many would be altogether inexplicable. The circumstances connected with his departure from Egypt; the forty years travel in the wilderness, when forty days would have taken them to the land; their passage through the Red Sea, when they could have easily avoided it, and have gone a much nearer way without passing it; the earth opening and swallowing Koran and his company; the falling of Manna, of Quails, and many other circumstances, are indeed to us peculiar. The history of Joshua, the Judges, and of the Prophets, abound with circumstances of the most peculiar kind, and which can only be accounted for upon the principles of faith. The Sun and the Moon standing still; the walls of Jerico falling, with the sound of ram's horns; Sampson killing so many with the jaw bone of an ass; lifting up the pillars of the Temple, and causing the building to fall.

The case of Gideon's going forth with his little company, and discomfitting the enemy; Elijah's raising the dead and being translated, and ten thousand other things that might be mentioned are to the world a paradox, and would be the same to many of us, if we had to experience them. Add to this the many peculiarities, some of which would naturally be revolting to us, the many wives of Solomon, David, and other great men. The case of Hezeas' being told to take unto him a wife of whoredoms, and children of whoredoms; that

of Ezekiel's being told to lay on his left side and hear the iniquity of the house of Israel, three hundred and ninety days, and forty days on his right side, for the iniquity of the house of Judah, and to mix up his food with his own dung; Ezekiel, 4: iv. The circumstances of Jeremiah's being told to hide the girdle until it should be marred, and also his command to break the potters' vessel, in the presence of the Jews, as typical of their overthrow are not without their peculiarities. Indeed the whole of the dealings of God with the human family, are to us mysterious, and can only be accounted for upon the principle of faith. Hence we are told that "as high as the heavens are above the earth, so are the Lord's thoughts above our thoughts, and his ways above our ways."

(To be Continued.)

(For the Times and Seasons.)

WHAT IS BABYLON.

Ancient Babylon was a large city, in the land of Chaldea, which was destroyed, or left desolate, because of its pride and wickedness.—To this land the Israelites were taken captive, and for their sins, the Lord required of them that they should put their necks under the yoke of the King of Babylon, which took place about five hundred and ninety-seven years before Christ—a very few years after Lehi left Jerusalem, at the command of God, to go to the land of America; and it was partly to escape this that he was directed to go out. Jeremiah first prophesied of Israel's captivity there; and while Israel were there, he prophesied of the overthrow of Babylon, in the fiftieth and fifty-first chapters in particular, as well as Isaiah and others; but these two chapters he wrote and sent Seraiah with it to Babylon—told him to read it in the city, and then tie a stone to the writing or roll, and cast it into Euphrates, saying "thus shall Babylon sink, and shall not rise again from the evil that I will bring upon her;" and in about seventy-four years, according to his story, drinking wine in the golden and silver vessels which had been taken out of the house of the Lord, and put in the house of his gods, a hand-writing appeared on the wall, and struck him with horror, which the prophet Daniel interpreted thus: "Thou art weighed in the balance, and found wanting; * * * thy kingdom is divided, and given to the Medes and Persians." The king was slain, and all the judgments pronounced against the city were duly fulfilled; but it is plain that this Babylon was a type of something else. Of this anti-type, John the Revelator speaks in the seventeenth and eighteenth chapters. There are also many references to the same in Jeremi-

ah, which any one, who carefully compares the prophecies together, will readily see; and this Babylon John calls Mystery, Babylon the great, the Mother of Harlots, &c., the *Whore* of all the earth. A whore is one who has been espoused to some one, and another has committed adultery with her; and a harlot is one who has not been espoused, but has been committed adultery or fornication with. These terms will only apply to the female sex. Now we see that Paul spoke of the church in this manner: "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I might present you as a chaste virgin to Christ." In another place, he says:—"The law was dead, so that she (the church) might be now married unto another, even to Christ." And again in the nineteenth chapter of Revelations, "The marriage of the Lamb is come, and his wife hath made herself ready." And again: "She (the church) is called the Bride, the Lamb's wife;" and in Revelations chapter twelve; "There appeared a wonder in heaven; a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars: and she brought forth a man child, who was to rule all nations with a rod of iron." See also the second Psalm. This woman is evidently the church of Jesus Christ, in her purity, and beauty and strength; and as the bride is expected to be adorned, so also was the church. 1st Corinthians, 12c: 8v.—Her ornaments were wisdom, knowledge, faith, the gifts of healing, miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues; with a band of guards, or a foundation of apostles and prophets, which were to guide and direct her as the high council of her Lord, until he should return, by which means she was beautified with charity, and all the graces of the spirit of her lord and master, to be the light of the world, and in whom God himself always dwells through the spirit, that all who should come into her bosom might find delight, and joy, and peace; until the Lord should return—yea, that she might be, and exhibit the fullness of him that filleth all in all: and as the faithful wife has a right to act in her husband's name, and whatever she does, her husband must be accountable for. She has the key of his house, and has access to his treasures, so whatever she (the church) bound on earth, was acknowledged in heaven, and bound there; what she loosed on earth, was loosed in heaven, and whatever she did in the name of her lord, was the same as though he himself had done it—but only while she walked according to the rule

und order of her lord's house, and kept herself pure, and did not forsake her first love. She had also the power to add to her household, by adopting into the family all those that were willing to come. This she did by begetting them anew, by their being born again, of the pure element of water, and then laying her hands upon them in the name of her lord, that they might receive her spirit; thus she was to be fruitful and increase, until his return, when the marriage should take place; as in Revelations 19c, and 7v—also Matthew 25c, 1, &c.,—for hitherto she had been as Mary was with Joseph—espoused, but they had not come together, although the contract or covenant was confirmed.

But in the 17th of Revelations we have a different character set forth, although evidently the same person. She is there called "the great Whore that sitteth upon many waters, with whom the kings of the earth have committed fornication; sitting on a scarlet colored ceast, full of names of blasphemy." Would John have called her a whore, if she had been innocent and pure? No! Then if she were really worthy of that appellation, she must have left her first love, and taken other lovers. And who had she taken? the world: and she was the whore of all the earth—then had she not broken her covenant with her lord? Certainly; and she became so adulterous and base that she, like all such characters, could not endure the company of the virtuous; but put them to death, until she was drunk with their blood. While she stood in the covenant, the world hated and persecuted her, as did Nero, Maximus, and others, and thousands of the true saints proved their fidelity to their lord by losing their lives by the hands of the wicked; but she, by degrees, became corrupt: she took into her house those that were not honest, and so the mystery of iniquity soon began to work—and the Lord suffered the wicked to oppress, and to destroy them; and just when she was almost worn down, partly by her own corruption, and partly by persecution from the world, Satan, to effect their overthrow, steps forward, as he did to the Savior, with the world in his hand. All, at once, turned a friend, in the person of Constantine, presented her with a gorgeous robe of purple and scarlet color, decked with gold, and precious stones, and pearls, and a golden cup to put into her hand. She is not required to give up her power or authority, but to retain her form as before. This was like setting a bait, to catch a fish; and a large fish the world caught at that time—even the gain of the priesthood, which has been very extensive. This bait she (the church) takes, and at once rests from her

toils and persecution, and receives therefore robes and honor: but some of her children, still true to their lord and to the covenant, protested against her conduct. This at once brought upon them, her sore displeasure; but her anger only shewed them the more plainly her corrupt and fallen state; and they could not but exclaim against it. There was no way left but either to return to their first love, or to get rid of those that would expose her corruptions; and as she approved of her new lord, and the treasures and honors he conferred upon her, that she could not give them up, she had learned from her new lord, before her espousals to him, the art of martyring, and soon had recourse to the same expedient to get rid of those she could not reconcile to their lot. The rack was again out in operation by her authority and direction;—the inquisition, the bastle, and the dungeon, were again occupied by the firm remaining, faithful saints of God. Their blood again drenched the ground, but by different hands—even those of their mother, who, as soon as she found the sweetness of power, became arbitrary in her measures; and was soon drunk with the blood of the saints, and her virtuous daughters were looked upon as a virtuous woman is by a whore; and she no longer admitted them to her polluted bosom—and now as she had left her first love, and had broken the covenant with him, she no longer has her name upon her, the Church of Christ, the Bride, the Body of Christ; but in legible characters her name is written on her forehead, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth; and a golden cup is in her hand, full of abominations." Instead of the ornaments of wisdom, knowledge, faith, and the gifts of the spirit, as healing, tongues, miracles, and the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, she now sits upon a scarlet colored beast, full of name of blasphemy, having seven heads and ten horns, and she is arrayed in purple and scarlet colors, and decked with gold and precious stones, and pearls. In these she shines—of these she glories; she begins to trade in these things, and in "silks, and all manner of vessels, of ivory, of most precious wood, and of iron, and marble, and brass, and cinnamon, and wine, and flour, and beasts, and sheep, and bodies and souls of men." Any thing by which she might obtain her beloved mammon, she still acts in the name of her lord, her first love; but she does not acknowledge her authority—her children may lie as did Ananias and Sapphira; they attempt to purchase the gift of God with money, as did Simon Magus: others can put forth their hands to the priesthood, as did Uzza;

man can murmur against her authority, as did Korah and his company; or find fault, as did Miriam. They could curse their priests, and and their priests could curse the people; or bless the wicked, and it was all one. There was no manifestation of wrath or of blessing. She administered the ordinances of adoption, though in a different manner. She laid on her hands, on the pure, or on the impure, alike in vain.—There was no spirit of adoption, no unction of the Holy One, to guide her sons into the truth: but war and confusion ensued, instead of peace and unity—the works of the flesh, instead of the fruits of the spirit.

In process of time, some who could not sanction her wickedness, left her pale, and endeavored to build up a fabric of their own; but with no other authority than what they had received from her, under the broken covenant; thus have many done, but as they rose to influence, they have trod in the steps of their mother—thus “the laws are transgressed, the ordinances changed, and the covenant broken:” and thus from the days of our fathers we have gone away from his ordinances, and have not kept them, saying, what profit is it to keep them! But the Lord is about to return, and there must be a bride prepared; and he has therefore renewed the covenant—he is taking to himself a new spouse—is adorning her with all the beauty and glory of the former covenant, or his first spouse—wisdom, knowledge, and all, according to the former manner. The new bride is shining forth in the dress and ornaments of the first: and no sooner does the old mother behold her, than she is provoked at the sight. She tries to make good her claim to the house and property of her first love. She would fain have it that she has not broken the covenant; but she fails in the attempt. The more pure the new spouse, and the more she demonstrates her claim to the house and the honors of her lord, so much the more is the old lady alarmed and vexed—and thus will she continue to be, until by surprise she is taken, as was ancient Babylon, and a mighty angel shall cast a mill-stone into the sea, and say: “Thus shall Babylon fall, and rise no more at all!”

JOSEPH FEILDING.

OBITUARY.

DIED—In Kirtland, Ohio, on the twenty-ninth of June last, ANNA KELLOGG, consort of elder Hiram Kellogg, aged forty-nine years. Sister Kellogg was a strong believer in the work of the last days.

Also—on the twenty-fifth of August, CASANDANA, eldest daughter of elder Hiram Kellogg, aged eighteen years.

CONFERENCE PROCEEDINGS.

CONFERENCE MINUTES AND RE-ORGANIZATION.

(Continued from page 303.)

The president then made some very useful remarks with regard to appointing and selecting the high council, and said that they should be men of wisdom, and those who would observe the laws of God, and the Word of Wisdom, for unless a man would be wise for himself, perhaps he would not be wise for his brethren in an hour of danger. It was then

Resolved, That Wm. Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clauson, Joseph S. Allen, Philip Jarner, Henry Etleman, Reuben Daniels, and Horace Rawson, compose the high council. Elder Kimball, during the appointing of the high council made some general remarks upon the Word of Wisdom. He commenced by saying that he always despised a penurious principle in any man, and that God despised it also, for he was liberal, and did not look at every little thing as we do; he looked at the integrity of the heart of man, he said some would strain, nip and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door, when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron beadstead, if he was too long they would cut him off, if he was too short they would stretch him out; and again he said it made him think of the old Indian, who stood so straight that he leaned a little the other way, and the best way was to stand just erect.

In the after part of the day, he renewed the subject by saying, that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms, but said that he had always obeyed the Word of Wisdom, and wanted every saint to observe the same; he said when he was in England he only taught it once or twice in public, and the saints saw his example and followed it; so likewise when the elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves, for every spirit begets its own; neither will such elders be able to do much good, for the Holy Ghost will not dwell in them, neither will the Father nor the Son, for they will not dwell where the Holy Ghost will not dwell, and neither of them will dwell in unholy temples. He said that he wanted wise and honorable men to fill ro-

sponsible offices, who are worthy. He then closed this subject by recommending the saints to observe the counsel of President Morley.— He made some very appropriate remarks with regard to the Temple and Nauvoo House; he said we might seek to build ourselves up, and to establish a city, but we would not prosper unless we assisted in building these houses and then we might build ourselves up and have a glorious city; here he said he did not speak by way of chastisement; for he would give this branch the praise of doing what they could and of living united, but this branch together with all others will be subject and amenable to Nauvoo, for Nauvoo is the head and it is necessary to feed it, but if we neglected the head and feed the foot, then the head would starve to death; and again, should we fail to build those two houses, then all our attempts would be vain, and we should be cast off with our dead.

After the remarks of Elder Kimball, James C. Snow was unanimously chosen the resident clerk of the branch. President Morley then offered some remarks concerning the place for the laying off a town, when it was motioned, seconded and carried, that the president should appoint the place.

Elder William Curtis was then appointed to go with Elder A. M. York, to the state of Maine. The conference minutes were then read and excepted, and ordered to be printed; after which, a hymn was sung, when Elder Kimball arose and dismissed the conference.

Adjourned *sine-die*.

ISAAC MORLEY, Pres't.

J. C. Snow, Clk.

CONFERENCE IN TOULON, STARK COUNTY, ILLINOIS.

Pursuant to previous appointment, a conference of the Church of Jesus Christ of Latter Day Saints was held at the Court House, in Toulon, Stark county, Illinois, on the 6th and 7th of May, 1843.

Conference was called to order by James K. McClenahan, and was organized by calling Elder Anderson to the chair, and A. Perry, secretary; after which a hymn was sung and the throne of grace addressed by Elder J. Lander. A representation of the several branches composing said conference was then called for. The Toulon branch returned twenty-eight members in good standing, two elders, one teacher and one deacon; J. K. McClenahan, presiding elder.

The Chicago branch, represented by Elder Anderson, returned twenty-two members, two

elders, one priest, and one deacon, all in good standing.

Perkins Grove branch, Bureau county, represented by Elder Anderson, returned twenty-five members, two elders one priest and one teacher,

Walnut Grove branch, Knox county, represented by J. Gaylord, their presiding elder, returned thirty-nine members, nine elders, one priest and one teacher, all in good standing.

Prince's Grove branch, Peoria county, represented by P. Brunson, presiding elder, returned fifteen members, including two elders and one teacher, all in good standing.

On motion conference adjourned till two o'clock, P. M.

Conference met according to adjournment, and was opened by singing and prayer, by Elder W. Burton. The president Elder Anderson, preached from Daniel, 7th chapter, and was followed by Elders Landers and Burton.

Motioned and carried, that ordinations be attended to at 9 o'clock, to-morrow.

On motion the conference then adjourned till 9 o'clock to-morrow.

SABBATH, May, 7, 1843.

Conference met pursuant to adjournment; after which a hymn was sung and prayer offered up by Elder W. Burton.

Ordinations—Augustus Richards, and Milton Richards, were ordained to the office of priests in the Toulon branch. Ira Hitchcock was ordained to the office of elder in Prince Grove branch.

Elder W. Anderson made a few pertinent remarks on doctrinal points, after which Elder W. Burton preached on the coming forth of the Book of Mormon, and was followed by Elder Anderson on the same subject.

Conference adjourned till half past 1 o'clock—P. M.

Conference met pursuant to adjournment, and was opened by singing a hymn and prayer by Elder J. Gaylord. Elder W. Anderson then preached on the subject of prophetic time.

On motion, it was

Resolved, That the Editor of the Times and Seasons be requested to publish the minutes of this conference.

On motion the conference then adjourned till the first Saturday and Sabbath in September next; to meet at this place.

WILLIAM ANDERSON, Pres.

ADAM PERRY, Clk.

MINUTES OF A CONFERENCE

Held at Lyons, Wayne county, State of New York.

On motion, Thomas Colborn was called to preside.

Resolved, That this branch be called the Lyons Branch of the Church of Jesus Christ of Latter Day Saints, of Wayne county, New York.

The branch consists of two elders, one priest, one teacher and twenty-two members—all in good standing.

To the Editor of the Times and Seasons.

SIR:—As the Prophet, not long since; told the Unitarian Clergyman, in answer to the question, 'what is truth?' *truth is a matter of fact*, I have thought that a few such precious morsels, occasionally handed out to this generation, if carefully attended to, might save some. Much has been said about the bad translations of the Bible; the meaning here and there *warped* to favor religious creeds: for which curious phenomena in the sectarian horizon, very few of the literati, have ever attempted to give an account, or even render a reason.—Every school boy seems to know that when either of the sectarian translators failed in making the two ends of a sentence meet, he filled up the vacancy with *italic*, by which means God has been greatly helped towards expressing himself so as to be understood by the learned world, and benefit the poor heathen, if they are correct; but if their thoughts should not happen to be God's thoughts, it is a matter of fact that the mother of harlots holds in her hand a *golden cup full of the filthiness of her abominations*.

As your office has not the necessary Hebrew and Greek type to publish the original text of the Bible, I must imitate the sounds with Roman letters; and will begin with an extract from the 33d chapter of Deuteronomy, 13th, 14th, 15th, 16th and 17th verses; and follow it with the simplest translation, into English, that any known rules of rendition will allow; and then let candid men judge which sounds most like truth: So here it is;

DEUTERONOMY, 33: 13, 14, 15, 16 and 17.

"ooleyosafe aumare, meboracat yehovauh auretso, memagad shaumahyeem, metaul, oometelhome rubatsat tauchat; oomemagad teboote shaumash; oomemagad garash yeraucheen; oomerosh hauderay kadame; oomemagad gebe gnolaum; oomemagad arats, oomeloauh; ooretstone shokenay senah, taubotauh lerosh yosafe, oolekaudekode nezeer achauv. B-kore shorj haudaur lo, vekahrenay Ream kaurenav, bauhame gnoumeent yenahgahch yahchedaav ahfesay aurats; vehame reebobote aferahyeem, vehamo ablefay menahsheh."

LITERAL TRANSLATION.

"And for Joseph he said, on account of the blessings of Jehovah on his land: from the most precious things of the heavens, from the dew and from the great deep's resting place beneath; and from the most precious increase of the sun; and from the most precious productions of the moons; and from the highest honors of ancient times; and from the most precious things of the hills of eternity; and from the most precious things of the earth, and her fulness; and the delight of dwelling in the bush, come thou for the head of Joseph, and for the crown of the prince of his brethren. The firstling of his bullock's majesty is for him, and the horns of the Ream are his horns, with them he shall push the people together from the ends of the earth; and they will be the multitudes of Ephraim; and they will be the thousands of Manasseh.

NOT THE PROPHET, S. T. P.

JUDGE NOT FROM APPEARANCES.—We have seldom seen a more cutting rebuke, to that spirit which is so prevalent in the popular religious world, of suspending temporal and eternal interests so much upon mere profession, regardless of works, as we find in the following paragraph, which we clip from an exchange paper. The Revival Catechist is pictured to the life!

[Christian Messenger.

An itinerant preacher of more zeal than discretion, was in the habit of accosting those he met in his walks, and enquiring into their spiritual welfare. Passing along a country road that lead through a small settlement, he met a simple country fellow driving a cart loaded with corn. 'Do you believe in God, sir,' said he to the countryman. 'Yes, sir,' was the instant reply. 'Do you read your Bible, pray to your maker, and attend divine worship regularly?' and this string of questions was also answered in the affirmative. 'Go on your way rejoicing, my lad,' continued he, 'you are in the highway to heaven.' Cudpole flourished his whip, and drove on, much delighted, no doubt, with the blessed intelligence. Another person came up by this time, and he was interrogated with an uncerimonious—'Do you believe in God, sir?' 'What have you to do, sir, with what I believe?' replied the person accosted, with a look of surprise. 'You are in the gall of bitterness, and bond of iniquity,' cried the offended preacher—'look at that poor lad whistling along the road, and driving his cart before him, he is on the straight way to heaven. 'It may be so, sir,' said the person interrogated, 'but to my certain knowledge, if he's going there, he's going there with a cart load of stolen corn.'

POETRY.

For the Times and Seasons.

ON THE DEATH OF HARRIOT FRANCES WHEELER.

BY P. H. YOUNG.

A beautiful rose, by the morning's soft breezes,
Had budded, alas! for a day;
The dew drops were kissing the opening flower,
As the sun rose to drive them away.

When first I beheld it, I long'd for the opening,
Which dews in their turn would perform,
And watching its glory, I saw, but with anguish,
Concealed in its bosom a worm.

This rose, though in infancy, yet I found blooming—
With graces exceeding by far
The rest of the roses that bloomed in the garden,
With its beauty none there could compare.

O goddess of flowers! why hast thou thus cherished
Fond hope in a bosom like this;
While in thine own vitals a worm thou hast nourished,
To take thee from earth, home to bliss.

I hailed thee with rapture, when the soft dews were
shining

Upon thee, in infantile days.
I saw thee when blooming, embraced thee with anguish
As thou droop'd in the sun's scorching rays.

But alas thou hast fled from this garden of flowers,
To the garden of God far on high;
Which thou left for a moment, to bloom in a bower
On earth,—then to wither and die.

May the stalk that produced thee, still bloom in this
bower,

Till thou shalt descend from the sky,
With Jesus who vanquished the power that destroyed
thee,

And crowns thee with fulness of joy.

THE LORD'S PRAYER.

BY W. W. PHELPS.

Our Father in heaven,
Be hallowed thy name,
Thy kingdom come quickly,
Thy will be our aim.

O give us bread daily;
Forgive us our sin
As we forgive debtors
Of all that have been.

Lead not to temptation—
Deliver from sin—
For thine is the kingdom
To fill earth again.

And thine is the power,
While Jesus shall reign—
And thine is the glory
Forever;—Amen.

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TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Continued.)

It was in December that elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to enquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully.) named Edward Partridge: he was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance to the end.—Shortly after the arrival of these two brethren, thus spake the Lord:—

A Revelation to Joseph Smith, Junr., and Sidney Rigdon, December 1830.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a great work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John—to prepare the way before me, and before Elijah, which should come, and thou knew it not. Thou didst baptise by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptise by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their bominations shall be made manifest in the eyes of all people: for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men: but without faith, shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the

wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fullness of my gospel, which I have sent forth to this generation:

Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me: and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree: for even now already summer is nigh, and I have sent forth the fulness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect: for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my gospel, and call upon the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good: and satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given, shall they be led, and no more be coun-

founded at all. Lift up your heads and be glad: your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come.—Behold I come quickly; even so. Amen.

And the voice of the Lord to Edward Partridge, was:—

Revelation to Edward Partridge, given December, 1830.

Thus saith the Lord God, the mighty One of Israel, behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God: wherefore gird up your loins, and I will suddenly come to my temple; even so. Amen.

(To be Continued.)

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MO-SHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

(Continued.)

BROTHER TAYLOR:—

We have now clearly shown there is but one true mode of baptism, and we have shown pretty clearly that that is by immersion. But more of this hereafter. Then, if the apostles tell of but one way of baptising, the sectarian world are thrown into a very singular dilemma! We would advise them to look into the matter, and if they cannot compromise with the apostles, by entering into some friendly treaty, they must, of necessity build their churches upon sandy foundations, which when the 'floods come,' and the 'storms beat' against them will be in danger of being washed away. Our Savior has marked out the way, and made it so plain, 'that a man though a fool need not err therein,' yet disorganization characterises the

whole christian world; creeds clash with creeds—systems with systems—confusion, tumult and contention invade the whole ecclesiastical ranks—from one of christendom to the other, Verily, 'man hath sought out many inventions;' but the apostles knew but one legitimate way. It is important that man should ascertain what that way is, for Christ says, St. John, X: 1;—'Verily, verily I say unto you, he that entereth not by the door, into the sheep fold, but climbeth up some other way, the same is a thief and a robber.' But we must hasten.

John, III: 23; 'And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized.' Wherever we read of John's baptizing the people, he is generally in some place where there is much water. A half gill is an abundance for some of the enlightened clergy in the nineteenth century. Verily there is nothing under the sun that the march of science and humbug—those great twin-brothers of the age—have not modified and changed from their pristine beauty! Acts, VIII: 36, 37, 38; 'And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be baptized?—And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.' Went both 'down into the water!' If you could have lived a little longer upon earth, a more easy and genteel way would have been worked out for you, through the great inventions of man. Enlightened and refined society are not so vulgar as to go down into the water to be baptized. How ridiculously absurd it would be to lead one of the elite of the popular world, muffled in silks and satins, down into the dark waters of the great Mississippi, for the non-essential purpose of being baptized. It is thought much more appropriate, and our learned divines (*nice men*) lay it down as a correct mode, to be baptized upon dry land, by receiving a drop or two of the holy water upon the forehead, conveyed there upon the very tip of the priest's attenuated finger. But, perhaps the magnanimity of men have adopted this system because of its greater refinement, and therefore we ought not to say that it is not scriptural! We beg pardon, gentlemen. Romans, VI: 3, 4, 5, 6; 'Know ye not, that so many of us as 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 also should walk in 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. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve him.' It appears from the context, that the ordinance of baptism was instituted as a type, or figure, to represent the burial and resurrection of our Savior. Immersion is certainly a correct figure, and represents his burial and resurrection exactly. It is a better symbol of it, at all events, than the symbol of sprinkling.—For we ask all common sense, how a man can be 'baptized into Jesus Christ,' 'baptized into his death,' be 'buried with him by baptism into death,' and be 'planted together in the likeness of his death,' in a single drop or even a bucket of water. It is an impossibility. In order to represent this matter as the apostles intended, according to the language and fair construction of the context, the officer who administers, together with the candidate, must go 'down both into the water,' as did Philip and the eunuch and the body of the candidate must be immersed, or buried in the water. The body must be covered or overwhelmed by the liquid wave. To illustrate; if you place a corpse upon the brink of a grave, above the surface of the earth, and throw a shovel of dirt upon the coffin, will it bury him? Again, if you place a candidate for baptism upon the margin of a stream, above the surface of the water, and sprinkle a gill of water in his face, will he be 'buried with him,' in the 'likeness of his death?' The answer must be emphatically in the negative. And then the act of raising the body of the candidate from the bowels of the limpid tide, is an exact and sublime representation, or 'likeness of his resurrection.' O, wisdom!—how has your understanding become darkened, that you cannot understand the simple things of the kingdom of God! 'Blind leaders of the blind!' Instead of walking up before the great mirror of heavenly intelligence, (the Bible) and letting the full blaze of truth, of light, and gospel beauty, reflect upon your souls, you grope your way through a vast domain of darkness and error, and your understanding becomes lost in the sable labyrinths of your own folly and ignorance. In the language of the scripture, you 'look through a glass darkly.' Again, the apostle says, Col., II: 12; 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' This passage renders it so plain that comment is not necessary. 1st Col., X: 1, 2; 'Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud,

and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea.' We conclude there would not have been much necessity for sprinkling, in the case cited here. As a matter of course they were not sprinkled, for the apostle says they were all baptized in the sea. When men learn the force and meaning of the English language, they will learn that they cannot be in the sea without being beneath the surface of it. How can a man be in a house without being within its walls and beneath its roof? But some will contend that a person can be in the sea without being entirely buried from sight by its water. We conclude that when the apostle talks of a man, he means the whole body of a man, and not a particular limb or member of the body. It takes all the members of the body to form the man, therefore, if you cover the hand or foot in water, the man is still above the surface, consequently, he has not been in the water at all. So, if you baptize the forehead, or hand of an individual, his forehead or hand alone has been 'buried in baptism,' and all other members of the body remain unburied; consequently the individual has not been baptized, because the burial was not complete. The similitude of the death and resurrection of the Savior is imperfect. As the whole body of Christ was buried in the tomb and resurrected therefrom, so must the whole body of the candidate be buried in the waters of baptism and raised therefrom. Otherwise there is an imperfect representation. These arguments, we anticipate will be conceded to by all. Why? Because they are just such common sense arguments as reason will suggest to the mind of every reasonable man. Heb., X: 22; 'Let us draw near with a true heart, in assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' The apostle mentions sprinkling here, but his meaning is clearly defined. It only extends to the sprinkling of the heart, and when he comes to speak of the way the body is to be regenerated, he washes it with 'pure water.' As to sprinkling the heart with water, every person of sense, who understands the formation of the human system, knows this would be an impossibility; consequently we infer that the apostle alluded to the heart's being sprinkled in some other way. How it is, we do not pretend to say. No doubt the apostle understood himself, and whenever he expresses himself in a manner at all ambiguous, we are disposed to leave the spiritualizing machine of the sectarian world, to root out the mystery. At all events there is no authority here for sprinkling the body, for the body is to be washed with pure water.

After this array of incontestible proofs, we

believe the reader cannot be in any doubt of the way in which the ordinance of baptism was administered in the primitive church. We will therefore leave the subject of its proper administration, and pass on to the examination of other points.

'You have shown that baptism by immersion is correct,' says one, 'but I am not entirely convinced that it is really essential.' Very well, sir. We will see what the Bible says about it. Acts, II: 37, 38; 'Now when they heard this, they were pricked in their hearts, and said unto Peter and to 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 Ghost.' Peter tells his interrogators to repent and be baptized for the remission of sins. Well, then, if it is necessary for sins to be remitted, it is of paramount importance that you should be baptized. But one will say, 'Peter's instructions was confined to the people present on the day of Pentecost; therefore they are not binding upon us.' You are under a mistake. After Peter had told them what to do, he says in the following verse, '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.]'—Then this promise extends to the latest period of time, to 'all that are afar off,' and as all mankind are called to repentance, of course it is necessary that every son and daughter of Adam should be baptized. One may wish to know what this promise is that extended to all that are afar off. We answer, it is the promise of redemption by repentance and baptism, for the remission of sins. Again, John, I: 11, 12, 13; 'He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Being born of God, is to show forth the death and resurrection of God, by immersion, as we have before shown. 'But as many as received him, (that is by baptism) to them gave he power to become the sons of God.' If this great blessing was conferred upon those who were baptized, and withheld from those who were not, then we contend that it is a very essential ordinance, and is necessary to be attended to. But the following passage puts the question beyond the reach of controversy. We look upon it as positive. John III: 3, 4, 5; '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 saith unto him, how can a

man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, verily, verily I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God.'—Why? Because the Savior has made that the only entrance into the kingdom.

The Savior's doctrine upon this point may seem rather hard to some, but we cannot help that. How often have we heard people say that if a man walks according to the best light he has, they believed he would be saved. We believe so to. But the light which they have is the Bible. Then all men have the same light. The Bible lays down but one rule for mankind to walk by—points out but one road to heaven—teaches but one set of principles—contains but one code of laws—but one kind of ordinances—and these are laid down so plain, and are made so clear to the understanding of every rational man, that 'he that runneth may read' and understand. God is no respecter of persons. He has but one way of dealing with man, in all ages of the world. He requires the same things of the people in the nineteenth century that he did of these of the first. When he organized his church, he made laws for the government of it, and we have no Bible testimony that they have ever been repealed. Now every person knows that any particular law is held good and continues in full force and effect until it is repealed, and it cannot be repealed by an improper tribunal. Before a repeal can be legal, that repeal must be made by such a court as the constitution recognizes as having jurisdiction in the case.—We cheerfully acknowledge that the laws and regulations that are now implanted in the different churches are not the same as governed the apostolic church. But this is the work of man, not God. The prophet Isaiah clearly foresaw this when he said, (Isaiah, XXIV: 5:) 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' But one will say that this passage alludes to something that had already transpired, when the prophet spoke it, because it is written in the past tense. We conclude that this certainly cannot be the case, from the reading of the verse that immediately follows it. 'Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.' This shows that the prophet alludes to something that was to transpire long after his day, for in consequence of this changing the ordinance, &c, the inhabitants were burned, and few men left. This we

know, has never yet taken place. But the changing of the ordinance, we have shown, has already been accomplished. But more of this hereafter. Therefore we may look for the time yet to come when this burning is to be consummated. Hence we argue the disappearance of the priesthood. Paul says: Heb., VII, 12; 'For the priesthood being changed, there is made of necessity a change also of the law.'—A good rule will work both ways.' Hence we say that a change of law will accomplish a change of priesthood. This is a fair conclusion to come to. But in order to show more clearly that the ordinance of baptism has been changed and corrupted, we will make a few extracts from Dr. Moshier's Church History. This point we have clearly proven already by the Bible, (which is the best evidence,) but as men place such great confidence in the statements of commentators and historians, we feel disposed to gratify them. Dr. Moshier is an unquestionable authority. On page 27, first paragraph, it reads as follows: 'The rites instituted by Christ himself, were only two in number and these were intended to continue to the end of the church here below, without any variation. These rites were baptism and the holy supper, which are not to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances with a sanctifying influence upon the heart, and the affections of true christians.' This goes to strengthen our argument, that baptism is essential to salvation, and that the ordinance must not be treated as a non-essential. It also goes to establish our assertion, that God has but one way of dealing with men, and that the ordinances which he instituted were to continue in the church through all ages whenever a true church should exist. We disagree, however, with the learned author in his statement that Christ placed in his church no ordinances but those mentioned. He certainly created the ordinance of laying on hands, anointing with oil, &c. St. Luke, XII: 11, 12, 13; 'And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself. And when Jesus saw her, he called her to him, and said unto her: Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God.' Again: St. Mark. VIII: 22, 23, 24, 25; 'And he came to Bethsadia, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and

said, I see men as trees walking. After that, he put his hands again upon his eyes, and made him look up: and he was restored and saw every man clearly.' See St. Mark, VI: 5; 'And he [Jesus] could there do no mighty works, save that he laid his hands upon a few sick folk, and healed them. St. Mark IV: 40; 'Now, when the sun was setting, all they that had any sick, with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them.' St. Mark, V; 'And besought him greatly, saying, my little daughter lieth at the point of death: I pray thee, come and lay thy hands upon her, and she shall live.' St. Mark, XVI: 18; '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.' St. Mark, X: 16; 'And he took them up in his arms and blessed them.' The following proves the ordinance of anointing with oil. St. Mark VI: 13; 'And they cast out many devils, and anointed with oil many that were sick, and healed them.'—Let him that readeth understand. When the Savior appeared unto the Eleven, after his resurrection from the tomb, he gave the following instructions. St. Mark, XVI: 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.' This quotation shows the necessity of baptism, and that the ordinance of laying on of hands should continue in his church. These were the last instructions that were given the apostles by the Savior, previous to his ascension into heaven, and taking his seat at the right hand of the Father, as will be seen from the verse that follows in the Bible. Then, upon what authority do men say that these things are done away?—Surely not upon the authority of the Bible.—We find further instructions in first Peter, V: 14; 'Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.' These evidences we deem conclusive; and however much a wicked and corrupt generation may laugh and sneer at the idea of these ordinances, gifts and blessings being continued in the church, we care not. It is the doctrine of the Bible, and that will bear down all the artful subtleties, scoffs and baseless dogmas of the nineteenth century.

JUNIOR.

(To be Continued.)

(For the Times and Seasons.)

PHYSICIAN HEAL THYSELF.

A notice appeared, not long since, in the public prints, that PHINEAS CAMP, a Revolutionary Patriot, was dead, aged ninety-nine years and six months. The writer of this exit says: "Temperance in eating and drinking, and *avoiding medicine &c.*, left him in the enjoyment of his faculties, in full energy, during a long life." He took no medicine until after he was eighty years old. From this fact alone, it is possible that if he had taken no medicine at all, he might have lived to be as old as Moses, one hundred and twenty years.

Another case: Elder Cole of this city, says his grand-father, Jacob Cole, now living in Lebanon, New York, is about one hundred and fourteen years of age; and he has never taken any medicine whatever, and he is in the full possession of his mental powers, as far as can be expected at so great an age. Such cases of longevity speak volumes against the common practice of medicine; and brings many to the conclusion, that medicine destroys as many lives, *prematurely*, as war.

The disciples of Jesus Christ, says Mark in the 6th chapter and 13th verse of his gospel, "anointed many that were sick, *with oil*, and healed them." And James says: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him *with oil* in the name of the Lord: and the prayer of faith shall save the sick." What heavenly advice; and how consoling to any one that ever thought God knew best what is best for our infirmities!

What greater sign of death, and less of faith, can be supposed, than to see a *physician's horse hitched before a sick ones door?* Although the Savior did not apply the caption of this article, to the doctors or physicians, yet it is evident from his using it as a proverb, and his disciples anointing with oil in all cases of sickness, that the church, and the good shepherd, then, had no faith in doctors, nor lawyers, or hypocrites!

If, in any age, when the church of God had power and authority on the earth, a command had been received that the doctors had power over diseases, and they shall heal the sick, then the trade might have flourished under a sacred sanction; and all the world could have branded Jeremiah as a false prophet, for saying, "*Thus saith the Lord: CURSED BE THE MAN THAT TRUSTETH IN MAN, and maketh flesh his arm, and whose heart departeth from the Lord.*" O saints, saints! the just shall live by faith! No doubt but cases may occur, where medical operations may be requisite; but generally speaking, "herbs and mild food," with good nursing,

would be better for the patients person and pocket, than all the nostrums of *materia medica*.

P—S.

There is a good deal of sound common sense in the above remarks. We believe that if we only had faith, "all things are possible to them that believe;" and we would not plead our want of faith. As christians, we ought to be ashamed of ourselves: as believers in the Bible, and as Latter Day Saint, our faith ought to be firm and unshaken. But if we have not faith to be healed, as many of us have not, then we think our course is clearly defined in the following words:

"And again it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see, shall see: he who has faith to hear, shall hear: the lame who have faith to leap, shall leap: *and those who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, THOU SHALT BEAR THEIR INFIRMITIES.*"—

And again: "And whosoever among you are sick, and have not faith to be healed, *but believe*, shall be nourished with all tenderness, *with herbs and mild food, and that not by the hand of an enemy.*" "And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live, they shall live unto me."—Doctrine and Covenants, Section XIII.

From these testimonies, it is very evident that the Lord expected that all men would not have faith to be healed; that if they had not faith to be healed, we must not condemn them; but "bear with their infirmities," inasmuch as they break not his laws. Again: if persons have not faith to be healed, but believe, they are to be "nourished with all tenderness, *with herbs, and mild food.*"

The next question which necessarily arises, is, who is to administer those herbs? The book of Doctrine and Covenants says, they are not to be administered by the hands of an enemy. Who, then, is to administer? Are all heads of families? We should presume that all are not competent. We presume that nine-tenths of the human family, neither understand the physiology of the human system, the nature and effects of disease, nor the medicinal properties of herbs; and under such circumstances would not be competent to administer at all. Herbs are to be used, and mild food; but those herbs are to be used by skillful hands, if we are to judge by the following: "And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises

and all sick cattle, to be used with judgment and skill.' We would ask here, does God take care of cattle? Is it necessary that they should be administered unto with judgment and skill? and we would again ask, is not the health of man of more value than many cattle? or are we to be more reckless of human life, than we are commanded to be of the beasts of the field? The answer to these questions, is obvious to every reflecting mind.

We should judge, then, from the above, that a person who is acquainted with the physiology of the human system, and the nature and medicinal properties of herbs, is more competent to judge of those things, and to administer with judgment and skill, than the one who is ignorant, both of the organization of the human system, of the medicinal properties of herbs, and of the nature and effects of disease.

It is also evident that, if there is any danger, or wrong, in the administration of herbs, it is from their being in the hands of unskillful men, and particularly in the *hands of an enemy*.

On reviewing the whole subject, we cannot but regret that, as saints, we have not all faith, either to be healed, or to cast ourselves into the hands of God, and "whether we live, live unto God, or whether we die, die unto the Lord."—But inasmuch as all have not faith, those that are strong ought not to condemn the weak, inasmuch as they make a judicious means of those things which the Lord, in his mercy, has been pleased to provide; and appoint for the infirmitics and diseases of human nature.

We are aware that this community have been a good deal imposed upon by quacks; that nostrums of all kinds have been administered by injudicious hands, producing the most deleterious effects; and that many have slept in the dust, who, if they had been let alone, would still have been in the land of the living; but that is no reason why those who have not faith should not be aided by herbs, administered with care and skill by judicious hands. If the heads of families are themselves acquainted with the nature of diseases, the medicinal properties of herbs, and the mode of compounding, preparing and applying them, so much the better. If they are not, the advice and counsel of those better informed, we think, could not be injurious.

We have made these remarks, not so much with a view to instruct, or give counsel in those matters which we consider to be of a delicate nature, as to lay before our brethren and sisters the testimony of the word of the Lord on the subject, that they may read and judge for themselves.—Ed,

SINGULAR EFFECT OF THE COMET.

GERMAN TRAVELLER IN ASIA.—The Augsburg Gazette of July 31, contains the following letter from Tiflis, of June 4th:

The Comet, which has been so often spoken of in the journals, was seen at Erivan on the 24th of February. Thus it was discovered in a provincial town in Russia sooner than in the southern countries of Europe, while in the capitol of our colossal empire the astronomers have not seen it, though they were provided with an excellent refractor. The appearance of this celestial body has had a singular influence on the separatists in the German colonies of Georgia. These colonists, who quitted twenty-seven years since, their country, Wurtemberg, to go to Jerusalem, believing that the end of the world was approaching, allowed themselves to be prevailed upon by reasonable representations to remain in Georgia—joined to other German emigrants, who did not share their religious enthusiasm, they peopled the new settlements of Alexandereorf, New Tiflis, Marienfeld, Elizabeththal, Katherimenfeld and Hellenendorf.—They lived in these villages, and gave themselves up peaceably to their labors.—Their wealth increased every day, and they seemed to have forgotten entirely their pilgrimage to Jerusalem, though they still remained separate from the Church.

For the last year or two, their ancient religious desires was revived. Young and old men all felt themselves seized with a pious ardor to see the Holy Sepulchre. The prophecies of a distinguished family of Katherinenfeld supported their zeal and enthusiasm, and finally, when the comet appeared, they regarded it as a guide sent from heaven, and sold all their estates and refunded to the Crown the advances they had received from it. The rich paid for the poor, the residue of their property was given to any individuals who presented themselves, and thus from three to four hundred persons, among whom were old men, women and children, set out without money, and on foot, to Jerusalem, in the firm persuasion that God would help them through all the dangers which threatened them, in such a long journey in the minds of barbarous countries.

Well disposed people sought to divert them from this disastrous resolution. In their religious enthusiasm the separatists disdained all advice. The governor general of the Trans-Caucasin provinces, M. de Meidhart, a man of a generous mind, who joins to a vigorous justice the most distinguished affability, used efforts to make the colonists understand the folly of this rash expedition. Having found them immovable in their resolution, he endeavored to

facilitate their passage across Kurcistan by his interest with the Paciras of Bajazid and Elze-roum. As the religious fanaticism of these colonists reacted on other colonists, and as the number of their proselytes continued to increase, their departure was considered an advantage to the settlements, as families to the peasants who arrived from Germany wanted good land to cultivate. The places left vacant by the pilgrims were soon filled up by the new arrivals.—*Boston Advertiser.*

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, SEPTEMBER 15, 1843.

MYSTERY OF GODLINESS.

(Continued from page 314.)

If we turn attention to the ceremonial law—the divers washings, anointings, sprinklings, sacrifices, feasts and ordinances, that were performed under the Mosiac economy, we find as much difficulty in accounting for it, philosophically; or in other words, according to the limited philosophy of men. If we could comprehend that philosophy which controls the elements, regulates the universe, that organized and sustains the spheres—if we could commune with angels, unravel the secrets of eternity, and comprehend the intelligence that dwells in the bosom of God, the mystery would be solved, the difficulty would pass away, and our scepticism, and ignorance, would be buried in everlasting oblivion.

We here might refer to the atonement of Jesus Christ—his appearing in human nature—his death and resurrection, ascension and glorification, as being necessary for the salvation of the human family—who can comprehend it? Paul exclaims, “great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on by the world, received up to glory.” In fact, the whole plan of salvation, from first to last, is of that nature which demands our faith in the word, works, and revelations of God—and without which it would, to us, be entirely incomprehensible.

We have been led to make these remarks on account of the many queries that we frequently hear expressed, both by the world and by the church, concerning the things of God, particularly when anything is advanced with which we are not familiar, which is contrary to our prepossessed opinions, or our long established usages. We try to reconcile everything to our reason; and if we should fail in this, we

think if we only had a precedent for it in the scriptures, we should have some faith in it.

Concerning the first of these, we are positively told that, “no man knows the things of God, but by the spirit of God.” Now, if we do not, nor cannot, by our own understanding, comprehend the things of God, and if the productions of our most enlarged capacities; our refined ideas, and the greatest stretch of human wisdom is called folly by God: and if the foolishness of God is greater than the wisdom of men, how consummate is that folly which would reject the counsel of God, because we cannot comprehend it? And relative to their being no precedent, if any circumstances should transpire, for which there is no precedent, would that alter the course of God? or do away with a correct principle? Verily no. What precedent had Noah for building an Ark? or what scripture testimony? Where was it written in the scriptures that Sodom and Gomorrah should be destroyed? and that Lot and his friends were to leave it? or where could Moses find it written in the scriptures that he was to lead the children of Israel from Egypt to Palestine? If these men had waited until they had some scriptural proof, they never would have escaped the danger, or have accomplished the work which they did. It was by *faith* that men waxed valiant in fight, escaped the edged of the sword, put to flight the armies of the aliens, received their dead to life, were translated, overcome the world, resisted the fiery flames, and obtained a celestial inheritance; and not by blind unbelief, or the false reasoning of men.

Under these circumstances, what consummate folly it is for men, who profess to believe in the Bible, to reject everything which they cannot comprehend. We had like to have said that this reasoning might become an Infidel—but could not in anywise comport with the professed faith of a Christian. But even here we should fail. The Infidel philosopher could not make his more ignorant brother understand many philosophical truisms that would be perfectly intelligible to him, and that he would be capable of demonstrating. Would this unlearned man be justified in rejecting everything that he could not comprehend? Certainly not.

Let us carry the thing further, and we shall find that the most wise comprehend but little. Who can tell us how a blade of grass, or an ear of corn grows? or yet less, how a grain of sand is formed? Who can inform us how this world was organized? point out the chambers of light and heat; or tell us how the body and spirit of man is united? Yet, however inexplicable to us, those things do exist; and if we

could comprehend them, are governed by certain powers, are under the direction of given laws, and are organized, limited, governed, constrained and directed according to the strictest principles of true philosophy.

We are told frequently by unbelievers, that they do not understand certain principles, and consequently cannot receive them. The scriptures, however, which those persons profess to believe, say that "no man knoweth the things of God, but by the spirit of God." If, therefore, they have not obeyed the gospel, and obtained the spirit of God through obedience, they are not, and cannot be competent judges, according to their own acknowledged rule.—With more plausibility will many of our brethren come forward and say, we cannot understand, and yet we have obeyed the form of doctrine delivered unto us—we have been baptized, have had hands laid on us, have received the gift of the Holy Ghost, and perhaps have had the gift of tongues, the gift of healing, and many other gifts, and yet there are many things which we do not understand. How are we to reconcile this? Paul says, "to one is given the gift of faith; to another the gift of tongues; to another the gift of prophesy; to another the gift of wisdom," &c., and then further asks, "do all prophesy? do all speak in tongues? do all interpret?" If they do not, then of course, one cannot understand another's gift. And why? Because it is not his gift, and he cannot understand it. The body is not one member, but many, and all these members make the one body. The hand is not the head, nor the foot the ear—each member performs its proper office in the body. The foot cannot hear, nor the hand see, yet are they members of the body, and perform their proper functions—and if this is the situation of the natural body, so it is in regard to the spiritual. All do not prophesy; all do not speak in, or interpret tongues; all do not possess the gift of wisdom and knowledge; all are not acquainted with the mysteries of the kingdom—and consequently cannot comprehend them.—But we fear that there is a greater difficulty than this in the way, and one that is of our own making. We are plainly told that "every good and perfect gift proceeds from the father of lights, in whom there is no variableness, nor shadow of turning." The question very naturally arises, how are we to get in possession of these gifts, graces and blessings?

Peter in his second epistle, after speaking of the precious faith which the church had obtained, to whom he wrote, "through the righteousness of God, and our Savior Jesus Christ," gives us some very useful instruction on this

point, in the following words:

2d Peter, 1; 4—9 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

From this it would seem that however pure our faith may have been, and however glorious our privileges, yet if we ourselves do not add to our faith virtue, temperance, knowledge, patience, brotherly kindness, charity and godliness, we shall yet be ignorant; we shall yet be 'blind and cannot see afar off,' and we shall in all probability forget that we were once purged from our sins. If, therefore, we were to show more anxiety after virtue, patience, brotherly kindness, charity and those cardinal virtues mentioned by the apostle, we should exhibit a more christian-like conduct, be of more benefit to society, and be a greater blessing to the Church of Jesus Christ, to our families and to the world, than by puzzling ourselves with obstruse questions; things which are beyond our reach, and striving to unravel mysteries that we cannot comprehend. If we know things, it must be through the channel ordained of God, and not prematurely, or by a prying, captious or quarrelsome disposition.—And if we should be ever so pure, virtuous and sincere in our intention, it takes time and experience to put us in possession of a knowledge of the things of God. There must be a progression, 'first the blade then the ear, and then the full corn in the ear,' children, young men, and fathers. John says, 'I write unto you little children, because your sins are forgiven you, for his names' sake. I write unto you young men, because ye are strong and have overcome the wicked one. I write unto you fathers, because ye have known him that is from the beginning.'

Here then are the various gradations; and we cannot expect a child to act like, nor possess the knowledge of a man; and if we see a man acting like a child, we say he ought to 'put away childish things.'

But independent of all these things, godliness is said to be a mystery, a great mystery; there are lengths and breadths, and heights, and principalities, and powers, visions and revelations, the ministering of angels, and of the spirits of just men made perfect; and gifts and or-

dinances, and blessings, and things concerning ourselves in eternity, which we cannot conceive of, unless revealed unto us. We have made very little proficiency in some of these things, compared with what the Hebrew church had. Paul says, Heb. XII: 22, 24; "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and and to an innumerable company of angels."—"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Those saints by faith, diligence, and perseverance had come into the presence of angels, the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to God the judge of all. They had witnessed his glory, seen his power, associated with his angels, beheld the spirits of just men made perfect, and had the heavens opened to their view. These were men of like passions with us, encompassed about with infirmities and weakness, but by faith, virtue, perseverance, had attained those blessings, and have left us a pattern that we should tread in their steps.

We repeat it again, it would be more wise for us to seek God in his own appointed way, than to puzzle ourselves about questions that we cannot understand. How do we know, but that men, in this day, may be similarly situated with Paul, in his day? He said that he was 'caught up unto the third heavens, and saw things which were not lawful for man to utter.' But it may be said they were heavenly pure, glorious, and why not lawful? We must leave Paul to answer that question, and content ourselves with knowing that he has said it;—and if God was to reveal himself in these days to persons, as he did to Paul, there might be something too great, incomprehensible and mysterious for man in general to understand, and for society to be acquainted with; it might be as unlawful to utter now, as in Paul's day; and might, by coming in contact with their prejudices, prepossessions and habits, prove a stumbling-block, even to the Latter Day Saints. But if we act wisely, prudently and judiciously, and walk in the steps of Paul, we may obtain the same intelligence, in the same way, and then instead of stumbling at others, or being ourselves a stumbling-block 'our path will be that of the just which shineth brighter and brighter, unto the perfect day;' and after warring a good warfare, by patient continuance in well doing, we 'shall be crowned with glory, honor, immortality, and eternal life.'

TO WHOM IT MAY CONCERN.

Know all men by these presents, before whom this may come, that elder GEORGE J.

ADAMS, is fully authorized and required from this time forth to travel from place to place, to raise money by donations, contributions, or collections, both from the Saints, and all honorable men of the earth, to assist in building the Temple of the Lord at Nauvoo; and he is empowered to give a receipt for the same; and our prayer is, that the God of Israel will open the hearts of the people, that they may give liberally to assist in rolling forth the purposes of God in the last days; and all those who give, shall receive the blessings of God, and be rewarded in this world, and the world to come.

We subscribe ourselves your brethren in the bonds of the gospel.

JOSEPH SMITH,
HYRUM SMITH,

Presidents of the
Church of Jesus Christ of
Latter Day Saints.

Nauvoo, October 14th, 1843.

It will be seen that the date of the Conference minutes, and that of the paper, disagree. We thought that our readers would be wishful to have them in this number, and have therefore, published them. As our hands are now all well, we hope, in a few weeks, to have all the numbers complete.

MINUTES OF A SPECIAL CONFERENCE

Of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, commencing on the 6th of October, 1843.

Friday, October 6th, 10 o'clock A. M.

The weather proving unfavorable, the organization of the conference was postponed until the next day at 10 o'clock A. M.

Saturday, 10 o'clock A. M.

Conference assembled and proceeded to business.

President Joseph Smith was called to the chair, and Gustavus Hills chosen clerk.

Opened with singing by the choir, and prayer by elder Almon Babbitt.

The president stated the items of business to be brought before the Conference, to be,

1st. The case and standing of elder Sidney Rigdon, counsellor to the First Presidency.

2d. The further progress of the Temple; after which, any miscellaneous business.

Elder Sidney Rigdon addressed the conference on the subject of his situation and circumstances among the saints.

President Joseph Smith addressed the conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with elder Sidney Rigdon as a counsellor, not having received any material benefit from his labors or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the Post Office; a supposed correspondence and connection with John C. Bennett, with Ex-Governor Carlin, and with the

Missourians, of a treacherous character: also his leaguings with dishonest persons in endeavoring to defraud the innocent.

President Joseph Smith related to the Conference the detention of documents from J. Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but was not handed over for some three or four weeks, greatly to his disadvantage. Also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smith's visit to Dixon, advising them to proceed to that place and arrest him there. He stated that in consequence of those, and other circumstances; and his unprofitableness to him as a counsellor; he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the saints.

Elder Almon Babbitt suggested the propriety of limiting the complaints and proofs to circumstances that had transpired since the last Conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon plead, concerning the documents from J. Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him—that he received it at a time when he was sick, and unable to examine it—did not know that it was designed for the perusal and benefit of President Joseph Smith—that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one, but that he had the rumors from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith—that he had never written any letters to John C. Bennett.

The weather becoming inclement, Conference adjourned until Sunday 10 o'clock A. M.

Sunday, 8th inst., 10 o'clock, A. M.

Conference assembled agreeably to adjournment, and opened with singing by the choir, and prayer by Elder William W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his re-

ception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed—and closed with a moving appeal to President Joseph Smith concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited.

Elder Almon Babbitt related a conversation he had had with Esq. Johnson, in which he exonerated elder Sidney Rigdon from the charge or suspicion of having had a treacherous correspondence with Ex-Governor Carlin.

President Joseph Smith arose and satisfactorily explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, which wholly removed suspicion from elder Sidney Rigdon, and from every other person. He expressed entire willingness to have elder Sidney Rigdon retain his station, provided he would magnify his office, and walk and conduct himself in all honesty, righteousness, and integrity; but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse.

President Hyrum Smith followed with appropriate and expressive remarks on the attribute of mercy in God, as that by which He influences, controls, and conquers—and the propriety and importance of the saint's exercising the same attribute towards their fellows; and especially towards their aged companion and fellow servant in the cause of truth and righteousness.

Elder Almon Babbitt and pres't. Wm. Law followed with remarks in defence of elder Sidney Rigdon.

On motion by President William Marks, and seconded by President Hyrum Smith, Conference voted that elder Sidney Rigdon be permitted to retain his station as Counsellor to the First Presidency.

Singing by the choir—prayer by pres't. Wm. Law.

Conference adjourned for one hour.

Sunday Three o'clock P. M.

Conference assembled, but in consequence of the inclemency of the weather, business was postponed until Monday 10 o'clock A. M.

Monday 10 o'clock, A. M.

Conference assembled, and resumed business. Singing by the choir—prayer by elder A. Cutler.

The business pertaining to the Temple was then announced by the President as next in order.

Elder Alpheus Cutler, on the part of the Temple Committee, represented the work of the Temple to be retarded for want of team work and provisions; also of iron, steel, powder and clothing—giving as his opinion that he walls could easily be completed next season, if these embarrassments were removed, and the brethren would come forward to sustain them in the work with the means that were in their hands.

Elder Reynolds Cahoon followed, seconding the remarks of elder Cutler, and setting forth the importance of the saints using their utmost exertions to fulfil the revelation concerning the Temple—earnestly exhorting the saints, here and abroad, to roll in the necessary means into the hands of the Committee, that the work may advance with rapidity.

President Hyrum Smith followed with pertinent remarks on the importance of the work—the ease with which it might be advanced to its completion—that it had already become a monument for the people abroad to gaze on with astonishment. He concluded with some advice to parents to restrain their children from vice and folly, and employ them in some business of profit to themselves, to the Temple, or elsewhere.

On motion by elder William Law, and seconded by President Hyrum Smith, Conference voted, That we, as conference, and individuals, will use all the means, exertions and influence in our power, to sustain the Temple Committee in advancing the work of the Temple.

President Joseph Smith presented and read to the Conference, a communication from Col. Frances M. Higbee, whose conduct had been called in question, in connection with elder Sidney Rigdon, and expressed himself satisfied that Col. Frances M. Higbee was free, even of reproach or suspicion, in that matter.

Conference adjourned for one hour.

Monday, 2 o'clock, P. M.

Conference reassembled, and listened with profound attention, to an impressive discourse from President Joseph Smith, commemorative of the decease of James Adams, Esq., late of this city, and an honorable, worthy, useful, and esteemed member of the Church of Jesus Christ of Latter Day Saints. He spoke of the importance of our understanding the reasons and causes of our exposure to the vicissitudes of life, and of death; and the designs and purposes of God, in our coming into the world, our sufferings here, and our departure hence—that it is but reasonable to suppose that God would reveal something in reference to the matter—the ignorance of the world in reference to their true condition, and relation. Reading

the experience of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things, can only be obtained by experience in these things, through the ordinance of God set forth for that purpose. He remarked that the disappointment of hopes and expectations at the resurrection, would be indescribably dreadful. That the organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeably to the most perfect order and harmony—that their limits and bounds were fixed irrevocably, and voluntarily subscribed to by themselves—subscribed to upon the earth—hence the importance of embracing and subscribing to principles of eternal truth. He assured the saints that truth in reference to these matters, can, and may be known, through the revelations of God in the way of his ordinances, and in answer to prayer. The Hebrew church “came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the New Covenant;” but what they learned, has not been, and could not have been written. What object was gained by this communication with the spirits of the just, &c.? It was the established order of the kingdom of God—the keys of power and knowledge were with them to communicate to the saints—hence the importance of understanding the distinction between the spirits of the just, and angels. Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther—their light and glory being tabernacled, and hence appear in bodily shape.

Concerning brother James Adams, he remarked, that it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was, wherever light shone, it stirred up darkness. Truth and error, good and evil, cannot be reconciled. Judge Adams had been a most intimate friend. He had anointed him to the Patriarchial power—to receive the keys of knowledge, and power, by revelation to himself. He had had revelations concerning his departure, and had gone to a more important work—of opening up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work—hence they are blessed in departing hence. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.

President Smith concluded with exhortations to the church to renew their exertions to

forward the work of the Temple, and in walking before the Lord in soberness and righteousness.

Such is a faint outline of the discourse of President Joseph Smith, which was delivered with his usual feeling and pathos; and was listened to with the most profound and eager attention by the multitude, who hung upon his instructions, anxious to learn and pursue the path of eternal life.

After singing by the choir, and prayer by the President, Conference adjourned *sine die*, with the benediction of the President.

JOSEPH SMITH, President.

GUSTAVUS HILLS, Clerk.

MINUTES OF THE LAST GENERAL CONFERENCE, HELD IN ENGLAND.

SUNDAY, June, 4th.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, June 4th, 1843, and by adjournment, the two following days, in the large room connected with Hayward's Hotel, Bridge Street.

From the unsettled state of the weather, we were led to expect that our numbers would not be very great, but, to our astonishment, never before had we seen so many Saints assembled together.

MORNING SERVICE.

The meeting being called to order, Elder Thomas Ward was unanimously chosen to preside; brother William Walker being then appointed to act as clerk of the conference.

The meeting was then opened by singing "The Spirit of God like a fire is burning," &c. President Ward engaged in prayer. After the second hymn, the president addressed the conference at considerable length on the multitude before him, and the object that brought them together. He enlarged on the high purposes of God in the salvation of the human family, stating what the church of Jesus Christ understood by salvation, which was this, that intelligence, or the light of truth being connected with elementary matter, which constituted our existence, had become, through the fall as Gods, knowing good and evil; that in this condition, and retaining this knowledge, we, by the atonement of Jesus Christ, and the ordinances of his kingdom, had become sons and daughters of the highest, and by a faithful endurance unto the end, we should attain to the fulness of God, fitting us to enter into his presence to become heirs of God and joint heirs with Jesus Christ. He exhorted the Saints to cherish a spirit of love and charity, and suffering injury, even from their brethren, to be ready to forgive, and to maintain a continued purpose of heart, and whatever may arise, still to serve the Lord; by which means they would soon find the evils that affected them would disappear, and by the

light of the spirit of God, they would see clearly their true position, and the clouds of darkness arising on their path, would soon be dissipated by the illuminating radiance of the light of heaven.

Elders Clark and Fielding followed, and gave some excellent teachings, in which the saints did greatly rejoice.

The number of officers present was then called for: high priests six; elders, 58; priests, 64; teachers, 40; deacons, 10. The representation of the churches being next called for, the following statements were made:—

Manchester Conference—Represented by elder Charles Miller, containing 1481 members, including 38 elders, 75 priests, 54 teachers, and 17 deacons, and comprising 30 branches.

Liverpool Conference—Represented by elder Ward, containing 558 members, 31 elders, 30 priests, 14 teachers, and 10 deacons, comprising four branches.

Preston Conference—Represented by elder William Snalem, containing 655 members, 1 high priest, 18 elders, 13 priests, 18 teachers, 2 deacons, comprising 15 branches.

London Conference—Represented by elder William Major, the West End containing 58 members, 3 elders, 9 priests, 3 teachers; the East End, Clerkenwell 156 members, 3 elders, 9 priests, 2 teachers, 2 deacons. Newberry, 22 members, 1 elder, 2 priest. Woolwich, 30 members, 1 elder.

AFTERNOON SERVICE.

The meeting being opened by singing the 144th hymn, elder Clark engaged in prayer.—After the second hymn, a blessing was asked upon the bread by elder Banks.

President Ward then rose and gave some suitable instructions to the officers and members respecting the ordinance of the Lord's Supper. He wished them to have a clear view of its nature and design. The ordinance of baptism was a sign between the sincere believer and God, a sign of power by which we legally claimed remission of our sins, in the name of Jesus Christ, according to the ordination of heaven. So also the ordinance of the Lord's Supper was a sign between God and us, to which we attended for a distinct and certain purpose, which was, that we might have the continued influence of the spirit of God to be with us. Hence the teachings in the revelations given to direct us in the administration of this ordinance, viz., saying, O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments, which he has given them, that they may always have his spirit to be with them: Amen. So likewise in blessing the wine, the idea is given us that we attend to this ordinance as a sign by which we witness these things before God, and keep his commandments, in order that we may always have his spirit to be with us. Here,

then, we see the necessity of coming with clean hands to this ordinance, that we may eat and drink worthily, and not unto condemnation.— And again, we see the necessity of the exhortation, 'Neglect not the assembling of yourselves together as the manner of some is;' and, my dear brethren, as time rolls on, and the events that shall characterize the last days thicken around us, we shall feel the necessity of a continual influence of the spirit of the Lord God to enable us to endure the things that shall come to pass; therefore let us comprehend the true nature of the ordinance, and seek, as Jesus exhorted, to 'do this until he come.'

The representation of the branches was then resumed.

Macclesfield Conference—Represented by elder James Galley, consisting of 250 members, 11 elders, 28 priests, 15 teachers, 9 deacons, comprising 6 branches.

Birmingham Conference—Represented by elder Cooper Royle, consisting of 509 members, 32 elders, 32 priests, 18 teachers, 10 deacons, comprising 16 branches.

Staffordshire Conference—Consisting of 377 members, 38 elders, 59 priests, 14 teachers, 10 deacons, comprising 12 branches.

Edinburgh Conference—Represented by elder Henry McEwan, consisting of 302 members, 10 elders, 10 priests, 8 teachers, 2 deacons, comprising four branches.

Garway Conference—Represented by elder Charles Paysom, consisting of 176 members, 4 elders, 5 priests, 7 teachers, 2 deacons, comprising 5 branches.

Glasgow Conference—Represented by priest Peter McCue, consisting of 721 members, 24 elders, 32 priests, 28 teachers, 16 deacons, comprising 14 branches.

Froome's Hill Conference—Consisting of 734 members, 1 high priest, 21 elders, 47 priests, 21 teachers, 9 deacons, comprising about 36 branches.

EVENING SERVICE.

The meeting being called to order by elder Clark, was opened by singing 'Earth is the place where Christ will reign.' Elder Major engaged in prayer, when the representation of the various branches was resumed.

Carlisle Conference—Represented by elder John Barker, consisting of 154 members, 8 elders, 19 priests, 8 teachers and 3 deacons, comprising 4 branches.

Sheffield Conference—Represented by elder James Carrigan, consisting of 123 members, 4 elders, 9 priests, 3 teachers, and 3 deacons.

Bradford Conference—Represented by elder Robert Parker, consisting of 240 members, 8 elders, 15 priests, 11 teachers, and 6 deacons, comprising 7 branches.

Bedford Conference—Represented by elder Thomas Margetts, consisting of 242 members, 14 elders, 20 priests, 8 teachers, and 4 deacons, comprising 10 branches.

Ireland Conference—Consisting of Hillsborough, 55 members, 3 elders, 2 priests, 2 teachers and one deacon.

Lincolnshire—Louth, 14 members, 1 elder, 2 priests, 1 teacher.

Wigan—5 members.

Nottingham—5 members.

Worcestershire—Represented by elder Smith Earl's Common, 61 members, 3 elders, 4 priests and one teacher. Penvin, 19 members, 1 elder, 2 priests and one teacher. Broomsgrove, 36 members, 1 elder, 3 priests.

MONDAY, JUNE 5.

The adjourned meeting, held at Hayward Hotel, Bridge Street, being opened with singing, prayer was offered up by elder Charles Miller.

President Ward then called upon all those whose circumstances would allow them to devote themselves entirely to the work of the ministry, to manifest their willingness to volunteer in the service of God by standing up, when the following names were taken, viz: Osmond Shaw, Thomas Shaw, elder Speakman, elder George Eyres, and Samuel Downes.

Elder Clark then rose and gave a general invitation to all who had a sincere desire to enter into the priesthood in order to glorify God, to come forth to be ordained. He said it was in accordance with the mind and will of the Father, that they who had a sincere desire to serve God, should be called unto the priesthood, that they might go forth and proclaim the pure principles of eternal truth, even the gospel of our Lord and Savior Jesus Christ.

The following then stood up as candidates, viz: John Williams, Joseph Smith and Thomas Jackson.

The subjoined nominations were then presented to the meeting, and were carried unanimously:—That R. Cowen be ordained elder; T. Pratt, elder; J. Flint, priest; S. Downes, elder; J. Williams, elder; J. Smith, priest; J. Nightingale, priest; Peter McCue, elder; J. Lee, priest; Thomas Jackson, priest; Samuel Wells, priest; Joseph Walker, elder; Charles Turner, priest; Christopher Riding, priest; Levi Rigg, elder; George Robinson, priest; Geo. Hewitt, teacher; Thomas Jennings, teacher.—The above were then ordained to their respective offices under the hands of elder Ward, Clark Fielding, Miller, Major, Crook and Albiston.

The following appointments were then made: Elder Burradale was appointed to take the pres-

idency of the Cheltenham branch; elder Rudd to preside over the Nottingham circuit; elder Pritchard to labor in Derbyshire; and it was ordered that the conferences of Birmingham and Macclesfield give every assistance to elder Pritchard in their respective neighborhoods.— Elder Speakman was appointed to labor in conjunction with elder Parker in the Bradford conference; Osmond Shaw to labor at Addingham in Yorkshire; elder George Eyres in Lincolnshire and Hull, in connexion with elder Henry Cuerden; elder Samuel Downes was appointed to labor in Derbyshire in connexion with elder Hibbert. Other appointments not decided upon, being more immediately in connexion with the Manchester conference, were left in the hands of elder Charles Miller.

We must confess that the teachings from president Ward, and elders Clark and Fielding were rich indeed; they certainly appeared in excellent spirits at the prospect before them; the spirit of love and union was manifested in every countenance, while joy and gladness filled every heart at the varied testimonies borne by the servants of God.

Thus passed the general conference of the Church of Jesus Christ of Latter Day Saints in England; revealing the progress of this great work of the Lord in the last days, which has come forth in the exact time predicted by the prophets, and which must roll onward until the kingdoms of this world become the kingdoms of our God and of his Christ; Even so: Amen.

WILLIAM WALKER,
Clerk.

MINUTES OF A CONFERENCE HELD IN BUFFALO, N. Y.

Conference convened according to previous appointment, on September 1, 1843. The conference was called to order by Elder William Newland. J. P. Green was called to the chair, and William H. Folsom was chosen secretary of said conference. Brother Green then arose and returned his sincere thanks to the conference, for the confidence reposed in him, and was aware of the responsibility attending his situation as a presiding officer of the conference, and also of every member comprising the same. He stated that Kings and Potentates were accustomed to call councils to regulate the affairs of state, as all governments have been in the habit of meeting in councils from time immemorial. Therefore according to the usages of nations, we have a perfect right to meet in council, and God requires it at our hands, and while we contemplate the importance of such councils to regulate the affairs of nations, we are led to the conclusion that the

business devolving on us, as loyal subjects of the King of Heaven, is of infinitely greater moment than the kings of the earth, and urged with great zeal the importance of this conference, calling upon God to direct us in wisdom. He then called upon the Lord in prayer.

Measures were then entered into to examine the characters and progress of all the members of said conference.

The following high priests were present, and received by the conference, viz: Elders John P. Green, Noah Packard, Alexander Williams, Phineas Young and Joel McQuithey.

The following elders were then examined, and unanimously received, viz: William Coray, Henry B. Jacobs, Michael Jacobs, Henry Jacobs, Edwin S. Little, George Thompson, Enoch Rees, Judson L. Stoddard, Julius J. Guimand, Calvin R. Clark, William H. Folsom and Bragford W. Elliot.

It was moved that the conference adjourn until to-morrow morning, 9 o'clock.

Conference convened agreeable to adjournment, and was called to order by singing and prayer.

Report of Branches—Alexander branch, represented by A. Sheffield, clerk of the branch, consists of 36 members, 12 elders, one deacon, and three by letter since last conference, all in good standing.

Alabama branch, represented by L. Whiteing, 11 members.

Ackron branch, represented by J. P. Green, 26 members, 10 elders.

Atica branch, represented by Joel McQuithey, 13 members, three elders.

Brant branch, represented by Henry B. Jacobs, 15 members, one elder, one teacher.

Buffalo branch, represented by William H. Folsom, 5 members, four elders, one teacher.

Bennington branch, represented by Joel McQuithey, 19 members, one high priest, one elder.

Batavia branch, represented by George Thompson, 18 members, eight elders.

East Bloomfield branch, represented by William Coray, consists of eight scattering members.

Cambria Branch, represented by Walter Hurd, 22 members, six elders.

Hartland branch, represented by Henry Jacobs, 37 members, nine elders.

Charlotte and Salem branches, not represented.

Newfain branch, represented by Walter Hurd, nine members, one elder.

Centreville branch, represented by Charles Thompson, 11 members, one elder.

Weathersfield branch, represented by Geo

Thompson, eight members, two elders.

Eight members on Grand Island, represented by Courrod Staley.

Eleven sea toring members, represented by Henry Jacobs.

Conference adjourned for one hour.

Called to order at 2 o'clock.

It was moved that Joseph Shamp, Ralph Young and Josiah Tyler, cease from their labors in the ministry, until they go to Nauvoo and receive instructions. Brother Shamp for teaching false doctrine, and circulating false statements concerning conference.

Brother Young for making false statements concerning conference and time of holding the same.

Brother Tyler for immoral and unchristian-like conduct.

It was moved that brothers George Thompson and Lynus Whiteing go and labor with Philip Wingsgar.

It was moved that Lyman Stoddard, and Judson L. Stoddard go to Ligrange branch and labor.

It was moved that Michael Jacobs, Edwin S. Little, Julius J. Guinand enter into labors together, in Cataraugus county, and in the surrounding country.

It was moved that Bradford W. Elliott, and Ralph G. Coats go to Canada, Niagara District and Niagara county, N. Y.

It was moved that brother Courrod Staley, Samuel Liscom, and George Hartman, be ordained elders.

It was moved that this conference adjourn to Alexandria, until the first Saturday in December next.

It was moved that the minutes of this conference be published in the Times and Seasons.

JOHN P. GREEN,

Chairman.

WILLIAM FOLSOM, Sec'y.

POETRY.

For the Times and Seasons.

Come listen to a prophet's voice,
And hear the word of God;
And in the ways of truth rejoice,
And sing for joy aloud.

CHORUS.

We've found the way the prophets went,
Who lived in days before;
Another prophet now is sent
This knowledge to restore.

The gloom of sullen darkness, spread
Through earth's extended space,
Is banished by our living head,
And God has shown his face.

Through erring schemes in days that past
The world has gone astray,
Yet saints of God have found at last
The straight and narrow way.

'Tis not in man they put their trust,
Or on his arm rely;
Full well assured, all are accursed
Whom Jesus Christ deny.

The Savior to his people said,
"Let ALL my words obey,
And signs shall follow you on earth,
Down to the latest day."

The sick, on whom the oil is pou'd,
And hands in meekness laid,
Are, by the power of God, restor'd,
Thro' faith, as Jesus said.

No more in slavish fear we mourn;
No yoke of bondage wear;
No more beneath delusion groan;
Nor superstitious fear.

Of every dispensation past;
Of every promise made;
The first be last, the last be first--
The living and the dead.

Saviors shall to Mount Zion come--
Their thousands bring to rest
Throughout the great Millennium--
They Eternally be blest.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOHN TAYLOR AND WILFORD WOODRUFF,

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TIMES AND SEASONS.

“Truth will prevail.”

Vol. IV. No. 22.] CITY OF NAUVOO, ILL. OCTOBER 1, 1843. [Whole No. 82.

HISTORY OF JOSEPH SMITH.

(Continued.)

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the saints, concerning the books mentioned, and referred to in various places in the Old and New Testaments, which were now no where to be found. The common remark was, they were *lost books*; but it seems the apostolic churches had some of these writings, as Jude mentions or quotes the prophesy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, N. York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophesy of Enoch.

Extract from the Prophesy 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 prophesy, saying unto the people, that, as I was journeying and stood upon the place Manhuajah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye and get ye upon the mount Simeon.— And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man 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, Prophesy, 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 Hananuhah, 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 did. 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 led 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 lion 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 preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion 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 behold the power of Satan was upon all the face of the earth! And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son: and the Holy 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 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; whoso 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 judgment 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 fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest—but before that day, shall the heavens 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.

(To be Continued.)

COMMUNICATIONS.

[For the 'Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MOSHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

(Continued.)

BROTHER TAYLOR:—

The people of this enlightened age profess to believe the Bible, but when we lay before them the glorious principles and truths it contains, they are ready to take our lives, persecute us with mobs, tar, feathers, stripes, stones, and heap all manner of reproach, abuse and indignities upon us. St. John, XV: 18—21; 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also. But all these things will they do unto you for my names' sake, because they know not him that sent me.' For preaching the truths of the Bible, and worshipping God according to its teachings, the 'Church of Jesus Christ of Latter Day Saints,' has been driven four times from their peaceful homes. Many of them have died martyrs for the cause of Jesus, bearing testimony of the truth of the great latter-day work, which is to gather the house of Israel from their long dispersion, restore the Jews to the land of their fathers, gather out the honest in heart from among the wicked, and prepare the way for the second advent of the Messiah, when he shall appear in the clouds of heaven with power and great glory, to take vengeance on the wicked and they that know not God. The work of extermination has been carried to the very seat of domestic retirement, and the blood of mothers and children has flowed for the gospel which we preach, and declare to be the gospel of Jesus Christ. We preach the doctrine of baptism, for the remission of sins—so did Christ and the apostles. We believe in laying on hands for the reception of the Holy Ghost, and for the healing of the sick, &c: the apostles believed in, and practised the same ordinances. Acts—VIII: 14-17; 'Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto him

Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Why had they not received the Holy Ghost? They had been baptized but the Holy Ghost had 'fallen upon none of them.' The reason is very obvious. They had not received the laying on of hands for the reception of the Holy Ghost. They had got just where the sectarian world stop with the ordinance. They could not receive the Holy Ghost without the laying on of hands, yet the religionists of the present day profess to have received the Holy Ghost, when hands has not been laid on for its reception, and some of them have not even so much as been baptized.—'They are surely going to heaven upon 'flowry beds of ease.' But we will see whether those who had been baptized at Samaria received the Holy Ghost, and what kind of an operation they had to go through to obtain it. Read the verse that follows, in the Bible, those we last quoted. It reads thus: 'Then laid they their hands on them, and they received the Holy Ghost.' This explains the whole matter and agrees precisely with the doctrine we have been advocating; that baptism is for the remission of sins, but before they can receive the Holy Ghost, they must attend to the imposition of hands. This is so plain that a school-boy, not yet out of 'baker' can see into it; yet our great men of science, biblical research and *literati accurminis*, cannot fathom this simple mystery. They are sending ambassadors to the islands of the sea, and missionaries to the heathen, with the sacred volume in their hand, and they are as ignorant of its principles, and the glorious gospel it contains, as the veryest savage to whom they are sent. They boast of the rapid spread of the gospel, and the great light of heaven, which is daily augmenting, and spreading its radiance over the world, but when we find out the truth of the matter, the world has not been saluted with the sound of the true gospel for several of the last centuries. Verily the great light of which men boast, has dazzled their eyes, so that they cannot see the first rudiments of the gospel of Christ. O, that the people of this enlightened age—who have been

—'By the glare of false science betrayed,

That leads to bewilder and dazzles to blind,—'

would read the Bible and learn doctrine. We have already proven by the Bible, that there was but one mode of baptism, and that was immersion. However, we will make another extract from Dr. Moshiem upon this subject. On page 28, paragraph 3, it reads thus: 'The sacrament of baptism was administered in this

[the first] century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an IMMERSION OF THE WHOLE BODY, in the baptismal font.' What do you say to this, ye priests of the sprinkling order? This testimony of Dr. Moshlem must be rather a use-up argument against you. However it must be taken as good testimony, until his character as a competent witness, and veracity as a man of truth can be destroyed. Can our modern gentlemen of the sacred desk, impeach Dr. Moshlem, and render him an incompetent witness to the facts now in controversy? His celebrated work has stood the test and scrutiny of many years, and his name for a correct historian stands unrivalled in the bright constellation of illustrious men. Then let the herd of modern wiseacres relapse into silence when they hear the testimony of this great man, who has a better right to state facts than they have to oppose them. We only disagree with him when he disagrees with the scriptures; but with many of the sectarian world it is *visa versa*:—They disagree with him when he agrees with the scriptures.

This testimony of Dr. Moshlem reflects great credit upon his head and heart, and it will give it a greater weight of truth when we consider that he had adopted another mode of baptism for himself. Under these circumstances, no other than a candid and honest historian would have made the acknowledgement. Mr. Gahan a Catholic priest, also bears evidence that immersion was the manner of administering the ordinance in primitive times. But the world have gone into an awful apostacy, and fallen away from those sacred rites and ordinances which were implanted in the Apostolic church. Paul undoubtedly alluded to the great havoc which men have made of the word and ordinances of God when he said: Acts, XX: 29, 30; 'For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' The quotation clearly shows that Paul foresaw the calamity that would inevitably befall the church at some subsequent period. In the verse that follows the above, in the Bible, he says: 'Therefore, watch and remember, that by the space of three years, I ceased not to warn every one, night and day with tears.' These quotations clearly tell the foreknowledge of Paul as to the discensions that would arise and the apostacy that would ensue. He foretells also, that this great work of apostacy would commence even in their days: 'Also of your own selves shall men

arise,' &c. Again, 'The mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way.' In his letter to the Thessalonians he says: Thes. I: 1, 2, 3; 'Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit nor by word, nor by letter as from us, as the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' This shows that the seeds of discord began already to spring up in the church, notwithstanding they were blessed with the daily ministry of the apostles, and many holy men. 'Let no man deceive you by any means.' Here he warns them of the deception of men, which had already begun to show itself. 'For that day shall not come except there come a falling away first.' Here is a falling away plainly predicted, and that falling away is to take place previous to the second coming of Christ, for this was said after his resurrection; so it alludes to his second advent. But to trace the degeneracy of the church we make other extracts from Dr. Moshlem's history. On page 49, paragraph 13, it reads: 'The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous illurements, were immersed under water, and received under Christ's kingdom by a solemn invocation of Father, Son and Holy Ghost, to the express command of our Blessed Lord. After baptism they received the sign of the cross, were anointed, and by prayers and *imposition of hands*, were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which, they received milk and honey, which concluded the ceremony. The reason of this particular ritual coincide with what we have said in general concerning the origin and causes of the multiplied ceremonies that crept from time to time into the church.' This extract alludes to the second century, as will be seen by reference to the book, and shadows forth the horrors of Catholicism with an appalling force. No such ceremonies are found in the Bible, with the exception of that of 'imposition of hands,' which undoubtedly was preserved sacred until that time, and performed for the reception of the Holy Ghost, after baptism, as we have before shown. Another extract, from the same author: this refers to the third century. On page 70, paragraph 4: 'There were twice a year, stated times when baptism was administered to such as, after a long

course of trial and preparation, offered themselves as candidates for the profession of christianity. * * * * We have already mentioned the principle rites that were used in the administration of baptism; and we have only to add, that no persons were admitted to this solemn ordinance, until by the menacing and formidable shouts, and declamation of the exorcist, they had been delivered from the dominion of the prince of darkness, and consecrated to the service of God. The origin of this superstitious ceremony may be easily traced, when we consider the prevailing opinions of the times. *

* * * The expulsion of this demon was now considered as an essential preparation for baptism, after the administration of which, the candidate returned home, adorned with crowns and arrayed in white garments, as sacred emblems; the former, of their victory over sin and the world, the latter their inward purity and innocence.' Thus we trace the gradual inroads which the theories of men have made upon the institutions of the church of Christ. The Bible tells us nothing of these 'stated times' for baptism, this 'long course of trial and preparation,' the 'menacing and formidable shouts and declamation of the exorcist,' this adorning with 'crowns,' and 'array in white garments as sacred emblems.' Of these, the apostles are completely silent; yet, as early as the third century, such disgusting ceremony and show, accompanied the sacred ordinance of God. O, shame! where hast thou hid thyself? Acts, XVI; 29—33; 'Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said: Sirs, what must I do to be saved?—And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.' We learn from this that all the preparation for baptism necessary in early times, was for people to believe on the Lord Jesus Christ. There is nothing in this like the sectarian system of six months trial, mourner's benches, &c. Paul and Silas spake unto the jailor and his household the word of the Lord, and the same hour that they believed, they were baptized. So in case of Philip and the eunuch, as may be seen from the 8th chapter of Acts. As soon as the eunuch believed with all his heart, that Jesus Christ was the Son of God, Philip commanded the chariot to stand still, 'and they went down both into the water, both Philip and the eunuch; and he baptized him.'

This is the way they done up business in early

times. O, that the world would learn wisdom by the examples that are set them! But to trace this ordinance into the fourth century, from the same author: On page 99, 7th paragraph: 'Baptism was administered during the vigils of Easter and Whit-Suntide, with lighted tapers, by the bishop and the presbyters, commissioned by him for that purpose. * * *

In some places salt was employed as a symbol of purity and wisdom, and was thrown with this view into the mouth of the person baptized, and a double unction was every where used in the celebration of this ordinance, one preceding its administration, and the other following it.—The persons who were admitted into the church by baptism, were obliged after the celebration of that holy ordinance to go clothed in white garments during the space of seven days.'—Thus we see the pure and legitimate ordinances, which were placed in the Apostolic church, degenerating into all the senseless and hypocritical mummery so prevalent in the churches of the nineteenth century. These mock ceremonies and monkish rituals must be considered as the mere coungerings of man, hatched up in his own brain and sanctioned by his own darkened understanding. The idea of these lighted tapers, is a novel one. They are now used in the churches, and over dead bodies, at the full hour of mid-day. What this is practiced for we are not able to conceive, unless it be for the lighting of the holy spirit. It is probably thought that the eyes of the Almighty are so very dim that he cannot see even by day, without the pale sickly blaze of a taper. We would take it as a great favor if some Catholic friend could make us see the utility of this idolatrous practice. This salt using too, is to us a mystery, and probably will remain so until some one skilled in Royal Priesthood Legerdemain, has the magnanimity to unravel the secret. We have thought some times, whether or no, it was not used by the Priests in consequence of its *saving properties*. This is the only rational conclusion we can come to, considering the little prospect there is of these pontifical dignitaries being saved by the rules which God has laid down. We see also, from the above extract that the order of the kingdom of God was beginning to be reversed, or transposed by man. We see the bishop, who, in the primitive church, merely officiated in some ministerial office to the sick, in a temporal capacity, whereas they have now ascended the step-stones of ambition, seized the crown of ecclesiastical royalty, seated themselves upon the throne of power, and assumed a universal dictatorship over the religious faculties of the church.

This is derogatory to that great constitution

of which we spoke in prefacing our subject. Then they, as a matter of course, have no license to act. With great propriety we can exclaim with the prophet, who we have previously quoted: 'They have changed the ordinance, broken the everlasting covenant.'—We see in these 'formidable shouts' and 'declamations' spoken of by Dr. Moshem, the infant germs from whence has sprung the boisterous clamor of Methodism. Whoever has been in the habit of attending the meetings of this sect, in the palmy days of their 'great revivals,' can see their forms of worship mirrored forth in the church of the third and fourth century; but they cannot see them reflected by the customs of the apostles, or the teachings of the Bible. In these meetings we see the mourner's bench paraded in front of the stand, and the preacher from the pulpit deals so liberally in the articles of 'hell fire,' 'brimstone,' 'eternal damnation,' &c., that he soon frightens his hearers into submission, and the bench at length is filled with hopeless mourners. Then the priest, in the fire of his discourse, descends from his box, convulsed with excitement, with upraised and extended hands; he increases the fervor of his declamation, by heavy stampings on the floor, until at last his eloquence fans the flame of enthusiasm in the bosoms of the mourners, and they are readily seized with what is termed by them the 'power.' Then the groans, shouts, screams, and clapping of hands, stun the whole sense of hearing, and one continued scene of indecorous motions and tumultuous uproar ensues. The work of falling commences, and young ladies and gentlemen, and old ladies and gentlemen, lay in confused and disgusting disorder over the floor.

"Immodest acts admit of no defence,
For want of decency is want of sense."

This is one of the species of religion of this refined and enlightened age! Scene of depravity! how art thy devotees so lowly sunk amid the mouldering rubbish of bigotry and superstitious idolatry! The priest and his flowing robe, are worshipped as something more than mortal by these blind enthusiasts. Instead of worshipping at the shrine of Bible religion, they bow to the footstool of arrogance, within the pales of popular churches, where wealth and aristocracy sit robed in silks and satins. While they impregnate the trembling atmosphere with the deafening cries of 'Hallelujahs' &c., we very much question whether their heart and affections reach beyond the circle of the Priest and the gorgeously clad elite that surrounds him. The fine, black, well-fitting coat of the Parson; his buff vest and starched

knot of latest fashion, and the delicate softness of his tender hands, rivet upon them the vain gaze of his auditors, while their hearts virtually proclaim him some immaculate personage or celestial God.

We have seen more worldly arrogance, pride of dress, and band-box frippery exhibited in these sectarian churches than in all the world besides. The congregation of each sabbath is but a panorama of fashion, exhibiting the external beauty of and gloss created by virtue of cologne waters, full-length mirrors, and all the various paraphernalia of the toilet; but no where is traceable the religion of the Bible.—The man of the greatest wealth, most costly dress, who rides in a fine carriage, with a train of attendants, is most generally the bosom friend and associate of his 'humble servant,' the parson; while the honest poor are merely received and continued in fellowship to swell the number of the flock, and increase the revenue of the priest. Wherever the priest can get the largest salary, that is the identical place where the Lord calls him to preach. In the language of the Bible, they 'make merchandise of the word of God, and divine for money.'

JUNIOR.

(To be Continued.)

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax County, Province of Nova Scotia, Sept. 18, 1843.

Conference convened pursuant to previous appointment, at 2 o'clock, P. M.

Elder Robert Dickson then presented before the meeting the object of the conference. The solemnities of the occasion were then opened by singing and prayer.

The conference was organized by unanimously electing Elder Robert Dickson, president, and Elder James Jermen, clerk.

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

It was moved by Elder R. Dickson, and seconded by T. J. Miller, that Edward Cooke be ordained to the office of elder, to preside over the Preston branch; carried unanimously.

Resolved, That Thomas Hamilton be ordained to the office of teacher of this branch.

Resolved, That Tobias Immanuel Miller, be ordained to the office of deacon of this branch.

The above brethren were then ordained to their respective offices, under the hands of Elders Dickson and Jermen.

Representation of Branches.—Preston branch, represented by James Jermen, consists of five members, one elder, one teacher and one deacon, all in good standing.

In the city of Halifax there are four members, represented by elder Dickson.

In Onslow, Colchester county, Nova Scotia, there are five members, represented by elder Dickson.

Notice was given that Elder Dickson would preach in the evening, at 7 o'clock, from Mark's Gospel, 16th c. 16th v. The people turned out well to hear, and there was much solemnity, as well as great attention paid. There was an old gentleman from several miles distant, baptized immediately before conference commenced; and another man was baptized the next morning, after meeting, about 1 o'clock, A. M. Resolved, That the saints uphold the First Presidency by their prayers.

A vote was then passed to transmit a copy of the proceedings of this conference to Nauvoo, for publication in the Times and Seasons.

The sacrament of the Lord's Supper was then administered. Afterwards the minutes of the conference was read and accepted.

The conference adjourned at 5 o'clock, to convene again at the house of T. J. Miller, on the 18th of December next, at 10 o'clock, A. M.

R. DICKSON, Prest.

J. JERMAN, Clk.

TIMES AND SEASONS,

CITY OF NAUVOO,

FRIDAY, OCTOBER 1, 1843.

Several companies of emigrants have lately arrived in this place by steam boats, all apparently in good health and spirits.

Elder Erastus Snow, arrived with a company from Massachusetts, on Monday last.

The Twelve who have lately been on a mission to the east, have all returned, and enjoy good health.

A number of emigrants from England are expected soon.

WHO SHALL BE OUR NEXT PRESIDENT?—This question we frequently hear asked, and it is a question of no small importance to the Latter Day Saints.

We as a people have labored, and are still laboring under great injustice from the hands of a neighboring state. The Latter Day Saints have had their property destroyed and their houses made desolate by the hands of the Missourians; murders have been committed with impunity, and many in consequence of oppression, barbarism and cruelty, have slept the sleep of death. They have been obliged to flee from

their possessions into a distant land, in the chilling frost of December; robbed, spoiled, desolate, houseless, and homeless; without any just pretext or shadow of law; without having violated the laws of that state, or of the United States, and have had to wander as exiles in a strange land, without as yet, being able to obtain any redress for their grievances. We have hitherto adopted every legal measure; first, we petitioned to the state of Missouri, but in vain. We have memorialized Congress, but they have turned a deaf ear to our supplication and referred us again to the state, and *justice (!!!)* of Missouri. Doubtless many of the members of that honorable body were not sufficiently informed of the enormity and extent of the crimes of our persecutors, nor of the indelible stain which our national escutcheon has received through their inhuman daring. They have been allowed to revel in blood, and luxuriate in the miseries of the oppressed, and no man has laid it to heart. The fact is, that gentlemen of respectability and refinement, who live in a civilized society, find it difficult to believe that such enormities could be practiced in a republican government; but our wrong cannot slumber; such tyranny and oppression must not be passed over in silence; our injuries though past, are not forgotten by us, they still wrangle in our bosoms, and the blood of the innocent yet cries for justice; and as American citizens, we have appealed, and shall still continue to appeal to the legally constituted authorities of the land for redress, in the hopes that justice which has long slumbered, may be aroused in our defence; that the spirit which burned in the bosoms of the patriots of seventy-six, may fire the souls of their descendants, and though slow, that their indignation may yet be aroused at the injustice of the oppressor, and that they may yet meet out justice to our adversaries, and step forward in the defence of the innocent.

We shall ask no one to commit themselves on our account; we want no steps taken but what are legal, constitutional, and honorable—but we are *American citizens*, and as American citizens, we have rights in common with all that live under the folds of the "star spangled banner." Our rights have been trampled upon by lawless miscreants, we have been robbed of our liberties by mobocratic influence, and all those honorable ties that ought to govern and characterize Columbia's sons have been trampled in the dust.—Still we are *American citizens*, and as American citizens we claim the privilege of being heard in the councils of our nation. We have been wronged, abused, robbed, and banished, and we seek redress. Such crimes cannot slumber in Republican America. The cause of common

humanity would revolt at it, and Republicanism would hide its head in disgust.

We make these remarks for the purpose of drawing the attention of our brethren to this subject, both at home and abroad; that we may fix upon the man who will be the most likely to render us assistance in obtaining redress for our grievances—and not only give our own votes, but use our influence to obtain others, and if the voice of suffering innocence will not sufficiently arouse the rulers of our nation to investigate our case, perhaps a vote of from fifty to one hundred thousand may rouse them from their lethargy.

We shall fix upon the man of our choice, and actify our friends duly.

MASSACRE OF THE NESTORIAN CHRISTIANS.

The massacre of a great number of the Nestorians, as reported by a former arrival, is unhappily confirmed by the papers brought by the last steamer. This interesting people, who have latterly been visited and instructed by American and other missionaries, were found to have retained the religion of the Bible in a great degree of purity, although surrounded by Mahometan tribes. It seems that the hostility of their enemies was excited towards them by the too zealous labors of the rival Christian missionaries.—*Nat. Intelligencer*.

A Constantinople correspondent of the London Morning Chronicle, under date of August 17, states the particulars as follows:

You have been informed of the combination between the Pasha of Mosul and several powerful Kurdish chiefs for the extermination of Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the united troops. They had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The Patriarch himself had fled to Mosul, and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam when wielded by the most powerful and most intolerant of the followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character so conspicuous in all other

Christian sects of the East; has now, in the weakness of Mohammedanism and the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity.

In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveller who succeeded in penetrating into them was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the presence of the Rev. Mr. Badger. During last winter the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare among themselves.—The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans.—No means were left untried to effect their object. A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country and their Governor, the Pasha of Mosul, readily believed the assertion; his suspicions were excited; from both parties he received accusations against their respective adversaries tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the dan

ger of English influence. At length the combination we have described was formed, and those alone who were innocent have fallen victims to the intrigues of men who announced themselves to them as the ministers of Christ and the teachers of civilization. Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. But, as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics.

Letters received in Boston state that it is probable the mother and only one brother of Mar Shimon, the Nestorian Patriarch, have been slain; that three other brothers have been taken prisoners, and two have fled to Persia. Dr. Grant, whose life has been considered in danger, is safe at Mscul.²

In the above statements we see the deplorable effects of christian diplomacy, christian intrigue, and christian proselyting. This much injured, and according to every christian testimony, this good, and virtuous people, have been made the dupes of those fiery bigots who, when they could not accomplish their designs, in causing them to submit to their faith, have excited the jealousies of government, and offered them up as a sacrifice to their malice.—For the information of our readers, relative to this people, we publish the following from Buck's Theological Dictionary.

NESTORIANS,

“The followers of Nestorius, the bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons, of which the one was *divine*, even the eternal word; and the other, which was *human*, was the man Jesus: that these two persons had only one aspect: that the union between the Son of God and the son of man was formed in the moment of the virgin's conception, and was never to be dissolved: that it was not, however, an union of nature or of person, but only of will and affection. (Nestorius, however, it is said, denied the last position;) that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God.

One of the chief promoters of the Nestorian cause, was Barsumas, created bishop of Nisibis,

A. D. 435. Such was his zeal and success, that the Nestorians who still remain in Chaldaea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him Pherozes, the Persian monarch, was persuaded to expel those Christians who adopted the operations of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which the patriarch of the Nestorians had always filled, even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who, in the fifth and sixth centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century, the Nestorians in Chaldaea, whence they are sometimes called *Chaldeans*, extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary properly so called, and especially into that country called *Karit*, bordering on the northern part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence it is said, his successors were each of them called *Presbyter John*, until the time of Gengis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavors to reduce them under the papal yoke. Innocent IV. in 1246, and Nicholas IV. in 1278, used their utmost efforts for this purpose, but without success. Till the time of pope Julius III. the Nestorians acknowledged but one patriarch, who resided first at Bagdad, and afterwards at Mousul; but a division arising among them, in 1551, the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that pope, whose successors fixed their residence in the city of Ormus, in the mountainous parts of Persia, where they still continue, distinguished by the name of *Simon*; and so far down as the seventeenth century, these patriarchs persevered in their communion with the church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiff, who form the opposite party, and look with a hostile eye on this little patriarch, have, since the year 1559, been distinguished by the general denomination of *Elias*, and reside constantly in the city of Mousul:—

Their spiritual dominion is very extensive, taking in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the lasting honor of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches. About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which resided in the city of Amida, or Darbeker, and all assume the denomination of *Joseph*. Nevertheless, the Nestorians in general persevere to our own times in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made by the people's legate to conquer their inflexible constancy."

STEPHENS' WORKS ON CENTRAL AMERICA.

We have lately perused with great interest, Stephens' works on Central America, Chiapas, and Yucatan.

Mr. Stephens published about two years ago, a very interesting work entitled 'Incidents of travel in Central America, Chiapas and Yucatan,' in which he details very many interesting circumstances; discovered the ruins of magnificent cities, and from hieroglyphical representations, sculpture and rich specimens of architecture, proved one important fact, which had been disputed by many of our sages; that America had once been peopled by a highly polished, civilized and scientific race, with whom the present aborigines could not compare.

This work has been read with great interest throughout this continent, and tens of thousands of copies have been sent to, and sold in Europe, where it has been investigated with the greatest scrutiny and interest. It has already passed through twelve editions; it is published in two volumes, 8 vo.

Since the publication of this work, Mr. Stephens has again visited Central America, in company with Mr. Catherwood, and other scientific gentlemen, for the purpose of making further explorations among those already interesting ruins. They took with them the Daguerrotype, and other apparatus, for the purpose of giving views and drawings of those mysterious relics of antiquity. His late travels and discoveries, have also been published in two vol-

umes of the same size, entitled 'Incidents of travel in Central America.'

It is a work of great interest, written with precision and accuracy. The plates are elegantly executed, and its history unfolds the ruins of grandeur, civilization and intelligence. It is published by Harper & Brothers, N. Y.

This is a work that ought to be in the hands of every Latter Day Saint; corroborating, as it does the history of the Book of Mormon. There is no stronger circumstantial evidence of the authenticity of the latter book, can be given, than that contained in Mr. Stephens' works.

Mr. Stephens gives an account of ancient cities he has visited, where once dwelt the powerful, the wise, the scientific, and to use his own words; 'architecture, sculpture and painting, all the arts which embellished life had flourished in this overgrown city; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence.' In the last clause, Mr. Catherwood is mistaken. It has fallen to his lot to explore the ruins of this once mighty people, but the 'Book of Mormon' unfolds their history; and published as it was, years before these discoveries were made, and giving as it does, accounts of a people, and of cities that bear a striking resemblance to those mentioned by Mr. Stephens, both in regard to magnificence and location, it affords the most indubitable testimony of the historical truth of that book, which has been treated so lightly by the literati and would be philosophers of the present age.

For the information of our friends who do not possess this work, we may at a convenient time collect and compare many of the important items in this work, and in the Book of Mormon, and publish them. To give some idea of the nature of the last work, we publish the following from the preface :

"In his 'Incidents of Travel in Central America, Chiapas and Yucatan,' the author intimates his intention to make a thorough exploration of the ruins of the latter country. That intention has since been carried into effect, and the following pages are the result. They describe, as the author has reason to believe, the most extensive journeying ever made by a stranger in that peninsula, and contain the account of visits to forty-four ruined cities or palaces, in which the remains or vestiges of ancient population, were found. The existence of most of these ruins was entirely unknown to the residents of the capital—but few had ever been visited by white inhabitants—they were desolate and overgrown with trees. For a brief space, the stillness that reigned about them was broken

and they were again left to solitude and silence. Time and the elements are hastening them to utter destruction. In a few generations, great edifices, their facades covered with sculptured ornaments, already croaking and yawning, must fall, and become mere shapeless mounds. It has been the fortune of the author to step between them and the destruction to which they are destined, and it is his hope to snatch from oblivion these perishing, but still gigantic memorials of a mysterious people."

To all the saints and honorable men of the earth, to whom the Lord has given liberally of this world's goods..... GREETING.

Our worthy brother, Elder George J. Adams, has been appointed by the First Presidency of the Church of Jesus Christ of Latter Day Saints at Nauvoo, to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the gospel to the people of that vast empire, and also to which is attached some of the most important things concerning the advancement and building up of the kingdom of God, in the last days; which cannot be explained at this time; but as the mission is attended with much expense, all those who feel disposed to bestow, according as God has blessed them, shall receive the blessings of Israel's God; and ten fold shall be added unto them, as well as the prayers of the saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant.

JOSSEPH SMITH,
HYRUM SMITH,

Presidents of the Church of Jesus Christ of Latter Day Saints.

PERSECUTION OF THE JEWS.

It would seem from the following, that there is a very material difference between Catholicism in Italy, and in the United States: and that while its advocates in this country cry loud for equal rights, and equal privileges, and profess great reverence for republican institutions, that in Italy, where they possess the power, they are most fierce and intolerant in their proscriptions and persecutions; and whatever may be said concerning the more liberal views of Catholics in this and the mother country, it is evident, from the following, that they want only the power to reinstate in England, and put in force in this, or any other country, all the damning horrors of the "*Holy Inquisition*" which has been lately revived in Italy, in their base persecutions of the Jews.

"At the very moment when a spirit of tol-

eration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the Pope are, in June, 1843, reviving at Rome and Ancona the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:—

"We, Fra Vincenzo Salina, of the Order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osinio, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10th, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

"1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

"2. That all Jews, who may possess property, either in town or country, permanent or moveable, or rents or interests, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less, any Hebrew family, shall inhabit the city, or reside in, or remove their property into, any town or district where there is no Ghetto (place of residence for Jews;) and that such as may actually be there in conformity to the laws, must return to their respective Ghetto within

the peremptory period of six months, otherwise they will be proceeded against according to the tenor of the law.

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

"9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the State."

"After laying down these monstrous rescripts, which we had hoped even the Romish Church would not have attempted to revive, and still less to re-clothe with authority, and arm with tremendous pains and penalties. The savage order is issued that these intolerant laws shall be read in each of the Jewish Synagogues. It is added:—

"They who violate the above articles, will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition."

Why the Jews have been thus selected as the victims of their hellish wrath, is difficult for us to determine. We cannot account for it upon any other principle than that of legalized plunder—such as has been too frequently practised upon them by most of the courts of Europe.—It is thus that their property, in the second section, is not ostensibly confiscated; but it is virtually so, as it places them in the power of their enemies, if they cannot find purchasers for their property, which is very unlikely, when they are placed under these severe, inhuman restrictions. "The property must be disposed of within three months, whether in town or country, permanent or moveable, or rents, or interest or any rights involving shares in funded property." And if there are no buyers, what then? "*The Holy office* (rather say holy devils) is to sell the same by public auction."

We are led to ask, is this Christianity? Are these the followers of the meek and lowly Jesus? Is this the conduct of a church which

professes to be the only true church? purely apostolic? Oh shame! where is thy blush?—The heart sickens at the contemplation. Only think of thousands of men, women and children, being dispossessed of their inheritance—robbed of their property—rendered houseless and homeless, and destined to wander about as vagrants and exiles, through the tyranny, rapacity and thirst for plunder, which is evidently manifested by these infernals of the Holy order. We had hoped that those days of horrid barbarity were gone by, and that even the Roman church would not have attempted to revive them: and still less did we imagine that the edicts of the Holy Inquisition would ever have disgraced the footstool of God. What if the governments of America, England, Russia, Prussia, Norway, Sweden, and other powers, were to exercise the same spirit of intolerance towards the professors of the Catholic religion? Would they like to have meted to them the same measure which they give to others? We know that there was great dissatisfaction manifested by the Catholics of England and Ireland during the existence of the Test Act. They made long and loud complaints against the injustice, tyranny and oppression of that instrument; and no one felt more indignant than ourselves at such illiberal proceedings—but we must confess that in this instance they have "out-Heroded Herod" a thousand times.—What would the Irish Catholics have thought had the British government dealt with them as their great Pontificate has dealt with the poor Jews? How much misery, how much distress would not such a step create among them?

We cannot but feel indignant at such proceedings; and as the conductors of public journals, feel ourselves in duty bound to express our feelings. We heartily despise oppression in every shape; and if the European courts do not take sufficient notice of such proceedings as to frown down, indignantly, upon the perpetrators of those inhuman deeds, and awe them into a respect sufficient to ameliorate the condition of their victims, we shall, at least, have had the satisfaction of entering our protest against the proceedings of those heartless wretches, who would make a pretext of religion to plunder the inoffensive, and put in force these inhuman, savage edicts, merely because they have them in their power.

We had thought that the cup of misery of the Jews had been sufficiently wrung out, and that they had drunk it to the very dregs. They have been persecuted by almost every nation in its turn. They have been plundered, driven and banished, and their lives have continually hung in doubt. We had hoped that the recent-

ly expressed opinion, concerning their persecutions in Damascus, by the European powers, and the revolutions in Spain, would have greatly ameliorated their condition, and have operated well for them, even in Italy; and we are yet in hopes that some steps will be taken to cause the power who oppresses them to mitigate their sufferings; and if not by power, out of respect to courtly influence, which may be used to remove the heavy load under which they groan.

The Rothschild's possess great influence in many European courts. Can it not be used at the present time, in behalf of their oppressed brethren?

From the Millennial Star.

THE GATHERING.

The doctrine of 'the gathering' is one peculiarly belonging to the people of God, and one which should claim the attention of all who are desirous of glorifying God by keeping his commandments. It is one in its practical operations which excites the attention of the world, and seems to arouse their indignation much. How often do we hear the question—'can we not serve God in this country as well as any where else?' and 'it is the devotion of the heart that the Lord wants, and that is all that is required.' That we can serve God in one country as well as another we doubt not, if it be the will of the Lord that we should do so; but if a commandment be given, as to the Israelites of old, to gather away from bondage and oppression, to give heed to the teachings of his servants, then we would ask, who can serve the Lord yet disobey his commandments?

It was ever the purpose of the Lord in every age, to classify his people by themselves—to separate them from the wicked of the earth—and so to organize and establish them, that he might be able to bestow upon them the blessings of his spirit. And is there no necessity for this reparation? Most assuredly there is. We look upon the world as alienated from God by sin—as entirely cut off from the enjoyment of those privileges of which the Saints partake. The Lord has, in his infinite mercy, devised a plan by which a fallen race can be reconciled to himself; and that is effected by the gift of the spirit of God, bestowed upon the faithful in the exercise of obedience to the ordinances of his house. Let us then contemplate for a moment the relative circumstances and conditions of the people of God and of the world: the one is in darkness, and under condemnation in consequence of sin; the other is adopted into the family of heaven, and has received of the spirit of the Lord, filling his

whole body with light, opening to his understanding the glories of eternity, and elevating him in dignity according to his faithfulness as a son of God; while his future prospects are sublimely developed to his understanding the full glories of the beatific vision.

What affinity, then, we would ask, has light with darkness? what amalgamation can take place between elements so diverse in their nature? or will not spirit seek its kindred spirit? He that hath the spirit is no longer debtor to the flesh, but would rather be seeking the society of those who can multiply his happiness, who are so many individual reflections of the moral loveliness implanted by the spirit of God.

On these reflections then, do we arrive at the rationality of the doctrine of 'the gathering,' and see the necessity of the servants of God, who are destined to become partakers of his own glory, being associated together in order that they may be preparing for that high elevation, and growing in that wisdom and knowledge without which they cannot be prepared for his presence.

But, again, the last days are the days of vengeance and judgment upon the wicked. Let us then examine the conduct of God towards man when he was about to pour out his judgments upon them.

When he had determined, in consequence of the iniquity of our antediluvian forefathers, to destroy that race from the face of the earth, he did not do it without a warning unto the people, and without preparation for the safety of all who would give heed to that warning; but they heeded not the testimony of the servant, they rejected the offers of mercy and therefore perished. So also in the days of Lot, when he had determined a destruction upon the inhabitants of the cities of the plain, it was neither without a warning to them, nor a place of safety for those that would hearken and flee.

We read that in the last days there will be in existence a Babylon, of which the Chaldean city (the lady of kingdoms) was a lively type, in which the pollution of the holy things of the Lord's house showed forth that pollution of the last days, when men should sit in judgment as God, calling upon the people to recognize their authority, and render obedience to their precepts as they would unto the God of heaven. And we read also, that the Babylon of the last days shall fall, shall be utterly destroyed; and the people of the Lord are commanded to come out of her, lest they be partakers of her sins and receive of her plagues. Now, we feel no hesitancy in speaking freely of this Babylon, which we affirm to be neither more nor less than that Babel, that confusion of systems which

man has devised in the room of the kingdom of God; for verily as little understood of each other are the builders of the modern Babylon, as were those of antiquity when the Lord confounded their language and scattered them over all the face of the earth. In contemplating the modern builders of religious systems, we find some declaring one thing necessary as a foundation, and others another; and instead of laboring conjointly to build a tower to heaven, each individual party are raising paltry mounds of their own, with the most anxious ambition to look over their neighbor, until all has become confusion and weakness, and by and by the wrath of heaven shall sweep away every vestige of their folly from the face of the earth; for the mouth of the Lord God hath spoken it. And this judgment shall take place in the last days, and it shall be a judgment the like of which hath not been before. And will not the Lord act like himself in providing a place of safety for his people? or when he has commanded them to come out of her, will he not prepare a place of refuge for them—a Goshen in which they may be protected while his fury is poured out upon the nations.

We read, then, in the 24th chapter of Isaiah, that when his fury shall be poured out, when the inhabitants of the earth shall be burned up and few men be left, that there shall be in the midst of the earth a remnant among the people as the shaking of an olive tree, and as the grapes when the vintage is ended. And let us mark the location of those who are preserved: it will be in the midst of the earth, in the very place where Israel of old declared that the children of Joseph should become a multitude of nations, and in that place shall deliverance be. We rejoice, therefore, in the revelations made known in the last days, of the descendants of Ephraim and Manasseh, and of the land of Joseph, and of the place appointed for the gathering of his people. We read also, in the 4th chapter of Micah, that in the last days it shall come to pass, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: and that the law shall go forth from Zion, and also the word of the Lord from Jerusalem. And also in the 8th verse of the same we read, that the tower of the flock, the strong hold of the daughter of Zion, that unto her shall come the first dominion; and that the kingdom shall also come unto Jerusalem.

And as we read in the old translation that from the seed of Joseph should the feder be appointed by the stone of Israel; even so as Joseph the patriarch (though various means were

adopted in order to destroy him) through the providence of God, became the savior of his family, so shall his seed become a feder or shepherd unto the people of God and their land, into which the Lord has led them, as he did Joseph into Egypt, become a place of deliverance from the judgments that shall come upon the earth, for all that will hearken unto the tidings of salvation and become obedient unto them.

It is written in the first chapter of Ephesians and the 10th verse, '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.'

We also read in the second chapter of Daniel, of the setting up of a kingdom by the God of heaven, that should never come to an end; and, as we have before quoted, of the law going forth from mount Zion and also from Jerusalem.—Now the place from whence proceeds a law must be the seat of government, and the seat of government will be attended by subjects acknowledging its authority; and that kingdom which shall never come to an end, cannot be set up unless the people are gathered together to become the subjects of it; also the people of God must be gathered together in the fulness of times, in order to be prepared, instructed, and sanctified that they may be fitted to meet the glorified saints whom the Lord will bring with him at his coming, who are looking forward to the time when they shall reign as kings and priests on the earth, knowing that without us they cannot be perfected, and are longing for the hour when the Lord shall reign in Mount Zion, and in Jerusalem, and when his glory shall be before them.

Having made these reflections upon the great doctrine of 'the gathering,' we now bear testimony of what the Lord has commanded in the last days. We bear testimony that the Lord God hath sent the angel beheld by John in his apocalyptic vision, having the everlasting gospel to preach unto all people; that he hath appeared unto some, and shall hereafter appear unto many; that he hath committed a dispensation of that gospel unto men, and commissioned his servants to go forth bearing testimony of these things, and to make proclamation that the hour of his judgment is come; also to proclaim unto the people the gospel in its fulness, the glorious law of adoption into the kingdom of God, and warning them of the judgments speedily approaching to exhort them to flee out from Babylon, that they be not partakers of her sins, and receive not of her plagues; and that the western continent is the place appointed of the Lord for the assembling of his people, that

they may learn his will, receive blessings at his hands, and escape the consequences of the fury that shall be poured out upon the nations.

And while we bear this testimony, how many who may read these reflections will find the spirit within them bearing witness to the truth of these things, and feel its prompting influence bidding them arise and flee while the path is open, and hasten to assist in the building up of Zion, and in the establishment of that kingdom which shall never come to an end; but which, arising on earth, shall continue under the blessing of God to increase in glory and power, until clothed upon by the radiance of heaven, its citizens shall be fitted to blend in harmony with the sons of light, in that glorious gathering of all things both in heaven and on earth, that shall be realized in the dispensation of the fulness of times.

Then away to the west, the glorious west,
The land which the Lord hath greatly blest;
Where the soil hath rested for ages past,
To make a rich home for the Saints at last.

Milford, Inquois County, Indiana, }
September 22, 1843. }

BROTHER TAYLOR:—

Dear Sir—We started on our mission to the State of New York, according to appointment, on the 30th day of May. We arrived in this place on the 15th day of June, and preached once.

The people wishing to hear farther, we stopped and commenced laboring here and in the vicinity, until the Lord, through our instrumentality, caused a few individuals to see the error of their ways, and embrace the truth.

Thus we succeeded, with the assistance of brothers Tate and Monroe, for a short time, in organizing a small branch of the church, in this place, called the Milford Branch of the Church of Jesus Christ of Latter Day Saints, consisting of twelve members, one elder, and one priest.

Travelling elders are requested to call and instruct them farther in the things of the kingdom.

Yours, in the bonds of the new and everlasting covenant.

NORMAN B. SHEARER.
MARCELLUS L. BATES.

THE JEWS IN THE UNITED STATES.—The Saint Louis Organ says: 'As the number of Jews is greatly increasing in our midst, it may not be altogether uninteresting to learn something concerning their number. The greatest concentration of Jews exists in the Russian dominions, where, according to the latest estimate, they amount to 1,700,000, about one fourth of the Jewish population of the whole world; in France there are 115,000; in Great Britain 30,000, two thirds of which are found in London. The number of Jews in the Holy Land amounts to 40,000. The Jews in this country are estimated at 50,000, the great mass of which may be found in the Atlantic cities. There are six synagogues in New York, three in Philadelphia, and others in Charleston, Baltimore and Savannah. In Cincinnati the Jewish population is very numerous, so also in Cleveland, where there are two synagogues. Germany and Poland are the countries which exercise the influence over the developement of the religious views of the Jews of the present day.'

THE SIGNS OF THE TIMES.

(FROM THE WARDER.)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grow on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirit's living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circle groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear,
It may be that the Lord is near.

The Times and Seasons,

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JOHN TAYLOR.

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TIMES AND SEASONS.

“Truth will prevail.”

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HISTORY OF JOSEPH SMITH.

(Continued.)

Soon after the words of Enoch were given, the Lord gave the following commandment:—

Revelation to Joseph Smith and Sidney Rigdon, given December, 1830.

Behold I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy and for your sakes. And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville: for behold they pray unto me in much faith.

And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold here is wisdom, and let every man choose for himself until I come; even so: Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the 2d of January, 1831; a conference was held in the town of Fayette, N. Y., at which was received, besides the ordinary business transacted for the church, the following revelation:

Revelation given January, 1831.

Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom: and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them: But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth: and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon

cometh that ye shall see me and know that I am: for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore gird up your loins and be prepared. Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you; ye are clean but not all: and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned: and behold the enemy is combined.

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord, cometh: and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws. when I come, for I am your Lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And

again I say unto you, let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them; and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives: Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers: wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church:—and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. See that all things are preserved and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people: for ye shall have the riches of eternity: and it must needs be that the riches of the earth is mine to give; but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both el-

der, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves.—Be ye clean that bear the vessels of the Lord; even so: Amen.

Not long after the conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as his servant, and I received the following revelation, given at Fayette, New York, January 5, 1831:

Revelation to James Covill, given January, 1831.

Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me.—And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

And now behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head—nevertheless thou hast seen great sorrow for thou hast rejected me many times because of pride, and the cares of the world: but behold the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise and be baptized, and wash away your sins, calling on my name and you shall receive my spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel which I have sent forth in these last days: the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith

and I will be with thee and go before thy face. Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word:—wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment: wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying Hosanna! blessed be the name of the most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming: for the time is at hand; the day nor the hour no man knoweth, but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold I come quickly; even so: Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word: given at Fayette, N. Y., January, 1831.

Revelation to Joseph Smith, jun. and Sidney Rigdon, given January, 1831, explaining why James Covill obeyed not the revelation which was given unto him.

Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word;—wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good: Amen.

A LAND SLIP.

At half past three o'clock yesterday afternoon, another land slide occurred from the hill east of, and adjacent to this city, where the awful catastrophe of January 1, 1837, transpired, exceeding in extent and consequences that memorable disaster. Some ten dwellings were buried beneath the mass of earth. In these, it is supposed, there were not less than thirty or forty persons, only ten or twelve of whom, at the time, escaped. As soon as the alarm was given, the mayor and members of the common council, the sheriff of the county, together, with the city police, firemen, hook and ladder companies, repaired to the spot, accompanied by a vast concourse of citizens. Vigorous preparations were immediately commenced, and before the lapse of an hour several persons were taken out alive; and in course of three or four hours, fifteen dead bodies, and sixteen severely maimed were removed.—*Troy Budget.*

[For the Times and Seasons.]

BR. TAYLOR:—

Sir: I devote a few moments of time, to give a short sketch of the prosperity of the mission appointed me, to Tennessee, at the last April Conference. I left Nauvoo on the 11th of April and went to Greene county, Illinois, where I preached a few times and baptised two. From thence I went to Lebanon, St. Clair co., where I fell in company with W. H. Edwards, who accompanied me to Tennessee. We baptised eight near Lebanon, and organised them into a branch, known by the name of the Lebanon Branch. From Lebanon we continued our way, preaching every opportunity, and baptised two at the Elk-horn prairie, Williamson co.; crossed into Kentucky, May 16th; continued preaching in Warren, Baron, Hart and Monroe counties Ky., and Jackson and Overton counties, Tenn., for about five months; baptised ten in Hart co., all of whom will remove to Nauvoo this winter or next spring. The enquiries for the doctrines of the Church of Jesus Christ of Latter-Day Saints, in that country, are very great and the laborers are few.

With high esteem and respect, I subscribe myself,

Your fellow laborer,

In the bonds of the new
and everlasting covenant,

FRANCIS M. EDWARDS.

Nauvoo, Dec. 2, 1843.

Dear Sir,—As I am a traveller who am sometimes in the habit of committing my thoughts to paper, and having perceived that the people called Mormons are grossly abused and misrepresented, I extract the following remarks from

my journal. If you think them worthy of a place in your invaluable periodical, you are at liberty to insert them:—

“Having, whilst in my native land, heard a great deal said respecting the people called Mormons. I thought it would be well, in the course of my rambles (or tour) to visit their city, hold converse with them, see their city, investigate their principles, and judge for myself I had heard, previous to my leaving England, some of their missionaries, among whom was Elders Woodruff, Richards and Young. I thought they were setters forth of strange doctrine, yet it had an influence on my mind, so that I felt determined, as soon as opportunity served to hear both sides of the question, as well from the Missourians as from any other source. With an unprejudiced mind I had, previous to this time, been a member of the methodist church, but having observed that there existed in the breasts of those people a very strong prejudice with respect to the Mormons. I could not give full credence to their statements, neither could I rest satisfied with the statement of the Mormons. I thought it was possible that they might dissemble in England, but, as a people, they could not do so at home, their actions would appear ungarlished; they would there act out their principles, and their moral and religious influence would there be seen as clear as the sun at noon day; but above all I wanted to know something concerning the Missourian persecution; so after having overcome all opposition, (some of my friends being greatly alarmed lest I should become a follower of Joe, as they termed it. I took ship and arrived in safety at New Orleans. I then sailed up the Mississippi, and landed at St. Louis. As soon as I had taken lodgings I commenced my inquiries respecting the Mormons. What think you of the Mormons, I asked? I had scarcely spoken before my ears were saluted from all quarters, from high and low, rich and poor. The Mormons! The mean Mormons! The G—d— Mormons! The deluded Mormons, &c. I heard them calumniated, and vilified. nay, abused beyond belief. They informed me that their crimes were of the deepest dye. That polygamy was not only tolerated but practised amongst them; that they would rob and plunder; and that blood and murder was to be found in their skirts. That after they had stripped the poor stranger of his all, they confined him in a kind of dungeon, underneath the temple, where he was fed upon bread and water, until death put a period to his sufferings—left to die alone without a kind friend by him to perform the last sad offices, or to see him consigned to the silent tomb, but

like a dog he was left to die, and like a dog he was buried. Well, one would have thought that after having heard all this my courage must have failed, and that I would at once have given up the search, but I called to mind the old adage, “Nothing venture nothing have.” Pistory also informed me of the wonderful exploits performed in days of yore by the chivalrous and noble knights of England, and so I felt determined to see and behold the wonderful place, with the history of which I had become acquainted. I had, however, determined within myself to sell my liberty and life as dearly as I could, in case the reports I had heard should prove true, but the fact was, I did not place much confidence in their Jack the Giant Killer’s tales, looking upon them as being too marvellous to be true. I landed at Nauvoo on a beautiful morning in the summer season. I felt a degree of superstitious dread to creep over me, as I set my foot upon the shore! Presently I discovered some armed men advancing towards where I was, but immediately perceived that they were peaceable citizens of the place engaged in a pleasure party. As I walked onward I felt myself comparatively at home, as I now and again met with an Englishman that I once had gazed upon in my native land. I directed my course towards the Temple, and after having gazed upon and thoroughly examined every part of it, I was soon led to the conclusion that there was not much danger to be apprehended from being confined in the subterranean vaults or dungeon, beneath the Temple. I took up my abode as convenient to that edifice as I could, in order that I might be the better enabled to take cognisance of every circumstance which might come under my observation. I had resolved to keep upon a strict look out, and to keep my head and understanding from being confused in order that I might be enabled to judge correctly, and have a true and correct report to send to my native land, should I be permitted to reach its shores in safety. The city is of great dimensions, laid out in beautiful order; the streets are wide, and cross each other at right angles, which will add greatly to its order and magnificence when finished. The city rises on a gentle incline from the rolling Mississippi, and as you stand near the Temple you may gaze on the picturesque scenery around. At your side is the Temple, the wonder of the world; round about and beneath you may behold handsome stores, large palaces, and fine cottages, interspersed with varied scenery. At the foot of the town rolls the noble Mississippi, bearing upon its bosom the numerous steam ships which are conveying

the Mormons from all parts of the world to their home. I have seen them landed, and I have beheld them welcomed to their homes with the tear of joy and the gladdening smile, to share the embrace of all around. I have heard them exclaim how happy to live here! How happy to die here! and then how happy to rise here in the resurrection! It is their happiness, then why disturb the Mormons as long as they are happy and peaceable, and are willing to live so with all men. "I would say, let them live!" The inhabitants seem to be a wonderful enterprising people. The walls of the Temple have been raised considerably this summer; it is calculated, when finished to be the glory of Illinois. They are endeavoring to establish manufactories in the city. They have enclosed large farms on the prairie ground, on which they have raised corn, wheat, hemp, &c. and all this they have accomplished within the short space of four years. I do not believe that there is another people in existence who could have made such improvements in the same length of time, under the same circumstances, and here allow me to remark, that there are some here who have lately emigrated to this place, who have built themselves large and convenient houses in the town, others on their farms on the prairie, who, if they had remained at home might have continue to live in rented houses all their days, and never once have entertained the idea of building one for themselves, at their own expence. Joseph Smith, the Mormon prophet, is a singular character; he lives at the "Nauvoo Mansion House," which is, I understand, intended to become a home for the stranger and traveller; and I think from my own personal observation that it will be deserving of the name. The Prophet is a kind, cheerful, sociable companion. I believe that he has the goodwill of the community at large, and that he is ever ready to stand by and defend them in any extremity, and as I saw the Prophet and his brother Hyrum conversing together one day, I thought I beheld two of the greatest men of the nineteenth century. I have witnessed the Mormons in their assemblies on a Sunday, and I know not where a similar scene could be effected or produced. With respect to the teachings of the prophet, I must say that there are some things hard to be understood, but he invariably supports himself from our good old Bible. Peace and harmony reigns in the city. The drunkard is scarcely ever seen as in other cities; neither does the awful imprecation, or profane oath strike upon your ear; but while all is storm and tempest and confusion abroad, respecting the Mormons, all is peace and harmony at home.

With regard to the persecution in Missouri, I do not believe that the Mormons deserved it at their hands. But it is my firm belief that the Missourians did actually slay innocent men, defenceless women, and helpless children. From all the testimony that I have been able to gather, both from the inhabitants of Missouri and the Mormons, this is established in my mind beyond a doubt! Oh, Missouri, Missouri! what hast thou done? Thou hast slain the innocent and defenceless; driven twelve thousand men and women, from thy inhospitable bosom; thou has robbed them of their property—of their all; compelled them to wander on the wide-spreading prairie, in the depth of winter, there to endure cold, hunger, and thirst. Thou hast bound their leaders in chains, confined them in dungeons, without affording them a sufficiency of bread and water; feeding them on human flesh; setting demons to guard them, whose boast it was that they had robbed innocence of its charms, and trampled upon virtue with more than fiendish impunity. But cease my pen to rehearse the story, and take up a lamentation for her—the star whose glory is dimmed; the state, whose escutcheon is tarnished with deeds of inhumanity and blood. Where, oh where is Washington? Where, oh, where is your fathers, who amidst the clash of arms, and the thunder of cannon, so nobly stood forward in defence of liberty and innocence? But they are gone, and what they bled and died for is abused and trampled upon by their recreant children! Yes, trampled upon by Missouri; and thou that mightest have been the glory of the west, hast fallen, thy honors are fled, thy glory is laid in the dust, and a dark page will forever rest on thy history. But what shall be done for thee, oh thou most mighty? Wherewith shall thou be restored to thy greatness? Is thy wound incurable? Is there no balm, is there no healing medicine, is there no physician? If there is a kind, merciful heart left in Missouri—a philanthropist, he may exclaim, they shall be restored to their houses and homes, to their lands and to their all! and then shall not our glory and honors return to us again? But justice would answer in a voice of thunder, you cannot restore to the wife him whom ye have taken and murdered in cold blood! You cannot restore the innocent child to the fond embrace of its parent, which you, with more than savage barbarity, destroyed! Neither can you restore that virtue, which you have inhumanly taken away with devilish rage! Therefore do the devils rejoice, the heavens are ashamed, and thy name will never be mentioned by the virtuous and good but with detesta-

tion and abhorrence. But, say some, the State of Illinois has disgraced itself by protecting the Mormons. Wherein, I ask? In protecting the innocent and the brave? The Mormons are calculated to do honor to any state! Look and see what they have done at Nauvoo during the comparatively short time they have been there, and if they are enabled to proceed as they have commenced their town ere long will become a great and mighty city. The Prophet and the Temple attract people from all parts; these must bring wealth into the state necessarily, and now I would say in conclusion, Beware men of Illinois, and let the Mormons alone; let them be protected; let their rights and privileges be preserved unto them sacred, and they will soon become a great and a mighty people, and the governor who received them from the lawless Missourians will be held in everlasting remembrance. Yea, his name will be had in honor through all generations.

Yours,

AN ENGLISHMAN.

Minutes of a Conference held in Brant township, Erie county, N. Y. 1843.

Agreeably to appointment we assembled at brother Ira Sermans' to organize a branch of the Church of Jesus Christ of Latter Day Saints. The conference was called to order at half past 9 o'clock, by elder H. B. Jacobs, who was appointed chairman. Elder O. B. Huntington was chosen clerk. The meeting was then opened by singing and prayer, by elder J. S. Gleason. The chairman then arose and made some remarks upon the design of the meeting, and upon the order of the kingdom of God; he then moved that brother Wm. A. Beebe be ordained an elder to preside over that branch of the church, seconded by elder Gleason, and carried by the unanimous vote of the conference.

It was also moved, seconded and carried, that brother Ira Sherman be ordained a teacher. Elder Taoba and elder Gleason proceeded accordingly and ordained them; after which the chairman read some of the church laws as laid down in the book of Doctrine and Covenants, and gave them much good instruction thereupon, and upon the scriptures. He was followed by elder Gleason, who made many very appropriate remarks. Elder Beebe then arose and expressed his feelings of inability to fill so high and responsible an office, but felt determined by the grace of God to press forward, and improve upon the talents which he had given him. He was followed by all the brethren and sisters, who expressed their warmth of feelings for the cause of Christ. The

clerk then received the names of those that belonged to that branch, which were fifteen, viz: Wm. A. Beebe, Ira Sherman, Lemuel Lewis, John Sturdefont, Stephen Sturdefont, Philip Lewis, Cornelius Phelps and Walter Davis; Louisa Beebe, Phebe Sherman, Harriet Sherman, Waity Lewis, Sany Francis, Aurilla Dalrimple, and Mary Sturdefont.

By the unanimous voice of the conference, the branch was called Brant Branch.

The meeting was then closed by singing and prayer by the president.

H. B. JACOBS, Chairman.

O. B. HUNTINGDON, Clerk.

From the Boston Bee.

INCONSISTENCIES OF PROFESSED BIBLE BELIEVERS.

Reading an article in the Times of the 20th inst. headed "Taking the Veil," my thoughts were led to muse on the gross inconsistency of the present *professed* Bible believing generation. Now it is a well known fact, that the present christian world, (with the exception of a few that the rest term infidels,) both priest and people, editors and readers, are professed believers in the Bible, and are ready to denounce a man as infidel, who dares question its authority; they believe it to be a revelation of the will of God to man, for the purpose of effecting his salvation; and (with the exception of the Mormons,) they believe it to be the *last and only* revelation that man ever did or will receive from his God. Now if they acted consist only, would they not receive and support those who come among them preaching and practising the plan of salvation, with its ordinances contained in the New Testament, to the very letter and repudiate and condemn all others. Would they not obey the injunction of John, "if any come among you and obey not the doctrine of Christ, receive him not into your houses, neither bid him God speed."

Should it make any difference whether they were old or new, popular or unpopular, learned or unlearned? Every candid mind will answer no, it should not, but the grand, and only question should be, do you preach the same plan of salvation which Christ and his apostles preached? Do you hold out the same blessings and promises they held out for believing, and threaten them with the same condemnation for disbelieving the New Testament being the rule of evidence? But how stands the case? what are the facts? Now for the purpose of testing this thing, I will make use of two denominations, viz: 'Catholics' and 'Mormons,' not out of any disrespect to either, but only to test the principle standing at the head of this article, particu-

lary in regard to the press and pulpit.

The Mormons come among us preaching faith, repentance and baptism for the remission of sins, see Acts ii: 38 and xxii: 16. They practice the order of laying on of hands, for the reception of the holy spirit, see Acts vi: 17-18 and xix: 6 and Heb. vi: 2. They preach that the signs shall follow them that believe, see Mark xvi: 17. They preach that as the gospel, like its author, is unchangeable, therefore his church whenever and wherever found, will be built on the same foundation, organized with the same organization that characterized it in its early period, and that that organization consisted of apostles and prophets, &c., see Eph. ii: 20 and iv: 11, also Cor. xii: 28. And that these officers were to continue until perfection is come, 1 Cor. xiii: 8-10. And 'till we all come in the unity of faith, and of the knowledge (not belief) of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; Eph. iv: 13. They preach that as like causes produce like effects in all ages of the world, that those who are obedient to the gospel in this age and thereby receive the holy spirit, can and will claim and receive the holy spirit, can and will claim and receive all its blessings and fruits, which include revelations, visions, dreams, tongues, prophecies, interpretations, discerning of spirits, healing the sick, casting out devils, &c. Proof, see 1 Cor. xii, Mar. xvi: 17, James v: 14-15.—They preach that Zion is to be built in the last days, see Ps. cii: 16, and xlviii: 2, and also Ps. lx, and Mich. iv, and Joel ii: 32. They preach a gathering of the saints in the last days to this Zion, while God pours out his judgements upon the earth. Proof, Ps. iv: 5 and cii 22, Ja. ix: 3, 4, 5, 8, and xxxiv: 10, and the Parables, especially that of tares and wheat, 2 Thess. ii: 1, Rev. xviii: 4. These are some of the grand and important doctrines taught by the Mormons, all based and founded on the word of God in the Bible that the whole christian world profess to receive as their standard of faith and practice.

And now, I would ask, where, among the whole christian world, can be found another people that teaches or even believes one of these plain Bible doctrines? And where is the priest that dare meet the elders of the Mormons on any of these questions? I have heard elder Page, time and again, publicly challenge the whole clergy of Boston to meet him on any of these questions, using their own hall free of expense, the Bible being the rule of evidence, and where is there one that dare do it? Echo answers where? Bro. Cummings to the contrary notwithstanding.

And now, how are the Mormons, coming as they do, Bible in hand, received by the present Bible believing generation, especially editors and priests? I need not answer. Every one knows that each and all of the above Bible doctrines, preached by the Mormons, are met with scorn and contempt, ridicule and blackguardism, and by the very men that denounce men that honestly admit their disbelief in the Bible, as Infidels.

And here are the Mormons baptising weekly, having established a branch in this city of 250, and that in a year and a half, and yet not one of the Boston clergy dare meet them, and expose their delusion, as they call it, and thereby save the dear people from being deceived. And not the clergy alone, but the press also, professedly Bible believing, will in their turn ridicule each of the above doctrines, and publish every item that will tend to throw contempt and obliquely upon them, and not publish a word by way of reply, or in favor, unless paid for.

But now let us look at the other sect mentioned viz: the Catholics, not that they are any more inconsistent than other denominations, or even half so much, but I mention them because the article that gave rise to this communication involves their principles, viz: 'Taking the veil.' Merely to show the difference of treatment by the press, when the doctrines and ceremonies of an old, numerous and popular church, is concerned, than when an unpopular people are the subject for remarks. Now with what grace, and respect the ceremony of taking the veil is spoken of, in the article referred to. If they were written concerning the crucifixion of Christ, they could not be more serious or respectful. And what do we see in that article, why—'Taking the Veil,' 'Nunnery,' 'Sacrament of high Mass,' 'Reverend Archbishop,' dressed in the 'Pontificals of his station,' then the co-sisters in which, with their black veils and a lighted taper in their hands.' then we have a 'Reverend mother,' &c. &c. Now in what part of the Old or New Testament are one of these things alluded to? Where in the organization of the Church of Christ, can the office of 'Reverend Arch Bishop,' or 'Reverend mothers,' be found? We can read about Paul and Apostles and the Prophets dressed in sheep and goat skins, but nothing about Arch Bishops in their pontificals,' and where can you read of the white dress of the sisters—and their long black veils, and their lighted tapers, &c. Now I will challenge the whole professed Bible believing world, to point out a single passage, that even alludes to one of these ceremonies.

Then we may mention the enquiring meetings and anxious seats of the Orthodox and

Baptist. The camp meetings, class meetings, altars and the three baptisms of the Methodist, all verifying the predictions of Paul, that in the last days 'they would not endure sound doctrines, but would turn from the truth, unto fables,' such as I have been referring to; that they should 'heap to themselves teachers instead of God sending them—and that they would have a form of godliness but deny the power,' also fulfilling the words of Christ to the Jews, that they made void the law of God by their own traditions, and 'taught for doctrines the commandments of men,' for instance, the doctrine of Christ, as I have before shown, is baptism for the remission of sins—but the commandments of men are, come to the anxious seats, the altars—or the mourners bench, from the remission of sins. The doctrines of Christ is 'laying on of hands for the reception of the Holy Ghost;' the commandment of men—go to the camp meeting to receive the Holy Ghost.

But enough has been said to show that this Bible believing generation care not a fig for the Bible, or the doctrines it contains, when speaking of the doctrines and ceremonies of any sect; but if the sect is wealthy, numerous and popular, they will be spoken of with respect and flattering words—whether their doctrines accords with the Bible or not; and the sect that is small, new and unpopular, will be met with ridicule and contempt, Bible or no Bible. The Catholics and Methodists and others will present to the community, doctrines and precepts, laws and ceremonies, that the Bible never dreamed of, and will be petted and supported by Pulpit and Press. The Mormons, on the other hand, come Bible in hand, ready to defend therefrom, both publicly and privately, each and every doctrine they present to the people, and they are met by Pulpit and Press with slang, vituperation, and any thing under heaven but argument. Oh! the consistency of this godly, Bible believing generation. J. H.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCTOBER 15, 1843.

TO OUR PATRONS.

As the next number will close this volume, it may be expected that we should say a few words to our subscribers. We owe them an apology for not having issued a few of the last numbers punctually on the publication day.—This on our part has been unavoidable, as it was occasioned principally by sickness, and circumstances over which we had no control.

The next number will be issued in about one week after this, and will complete the volume; and although a little behind the time, there will be no delinquency on our part. Other than this we have no apologies to make, nor no painful reflections for what we have done, or left undone; nor have we any particular promises to make for the future. We have hitherto been governed by the plain principles of truth; it has been our endeavour to lay before our readers those principles which we thought would best conduce to their interest and to the good of the church in general. How far we have succeeded in this, and in satisfying the public mind, they themselves must be the judges.

We feel very highly flattered from the many high encomiums that we have received from gentlemen of intelligence and respectability, both in, and out of the church; and if our subscription list is any evidence of our labors being appreciated by our brethren, then have we some encouragement to proceed.

We feel highly honored by, and very much obliged to our brethren the Twelve, for the kind interest which they have manifested in our behalf, in the following resolutions which were passed during our absence from home. It affords us pleasure to know that we are engaged in disseminating principles, and publishing a work which in their estimation is of so much importance to the church, and to the world, and we would embrace this opportunity of acknowledging to our brethren the many obligations we are under to them for the salutary counsel and assistance which we have so frequently received from them, which has aided us very materially in our arduous undertaking. We also feel obliged to our correspondents for their favors, and take this opportunity of soliciting a continuation of them; and though last, not least, are we indebted to our beloved brother JOSEPH, for his timely counsel, the access he has given us to his writings, and the many rich treats which have been furnished our readers through his instrumentality, without which, our sheet would in many instances have been comparatively dry and barren.

To our readers we would say, we are all the time promising ourselves that the paper will be richer and more interesting; we are expecting many things from Gen. SMITH, and from other sources, which will be highly interesting and edifying, but as we said before, we have no promises to make, but shall leave time which unfolds all things to decide this question.

With the close of this volume, the time will expire for which a great many of our subscribers have paid; it will be superfluous for us to

say, that their subscriptions will not be unacceptable at the present time, and our friends will not feel insulted when we say that we should feel ourselves much obliged, by them embracing the earliest opportunity of forwarding us their subscriptions for the ensuing year.

TO THE ELDERS AND CHURCHES ABROAD.

"The Twelve," on their late mission to the eastern states, discovered that the publications at Nauvoo, were very little patronized by the saints and branches, in the various sections of the country where they passed, while the common newspapers of the day received a liberal support, by those who pretend 'to hunger and thirst after righteousness.' They feel justified therefore, in reprobating such a course, as detrimental to the general good of the whole church, that shows a lack of charity in the elders.

'Do men gather grapes of thorns, or figs of thistles?'

Nauvoo at present, is the seat of the First Presidency; the place of the gathering for all saints, and the great centre of the world for pure religion, revelation, truth, virtue, knowledge and every thing else preparatory to the coming of the Son of Man; the best news, the best people, and the best plan of salvation must be there, Wherefore,

Resolved, Unanimously, that the travelling elders are hereby instructed to use due diligence in obtaining subscribers for the 'Times and Seasons,' and 'Nauvoo Neighbor,' and forward the pay, by safe hands, to the publishers at Nauvoo; that the saints and the world may receive 'line upon line, and precept upon precept; here a little and there a little,' together with such extracts of translations and revelations, as the Presidency of the church may direct, for the edification of the whole body of the church, in righteousness.

Done in council, at Nauvoo, November, 1843.

BRIGHAM YOUNG,
President of the Twelve.

WILLARD RICHARDS, Clerk.

Will the elders and members of the Church of Jesus Christ of Latter Day Saints, unto whom the above resolution may come, or into whose hands it may fall, permit me, as an humble servant of Jesus Christ, to urge the necessity and importance upon you of giving diligent heed to the council offered in the foregoing resolution of circulating the Times and Seasons and Neighbor far and wide, to the extent of your influence. Shall I say that we have struggled through many difficulties until the

present time, to maintain the press and circulate our periodicals to the churches abroad, for their benefit? I could say it in truth, but if I had no other motive in view, than my own personal pecuniary benefit, I would not call your attention to this subject, I would remain in silence. But the motive that stimulates me to action upon this subject, is of far more importance than my own temporal good. We as a people, have been called to pass through scenes of a peculiar nature and events of a singular character, for the last few years of our lives. A mighty struggle has been made by certain powers on earth, to crush the voice of those scenes and events in the dust, that they should not be heard by man. But a voice is destined to be heard, it can, it must, and shall be heard, as by the voice of thunders, until it penetrates the ears of the wise and good, friends and foes, Judges and Councillors, Governors and Presidents, Kings and Princes, saying, to all that hear, that oppressed American citizens are asking for those blessings, rights and privileges to be restored unto them, which God has destined for all his rational offspring, and which the constitution of the United States, and each state guarantee unto all her citizens; but have been unconstitutionally, unlawfully, unjustly, and inhumanly taken from them by the blood stained state of Missouri. Let me ask you then ye elders of Israel, where is the mouth peace of this voice that is to speak until the ears of man shall hear, and their hearts shall feel, if it is not in Nauvoo? If this be the case, then let duty be the mainspring of your actions. Foster not those engines that would trample your rights in the dust with impunity, turn a deaf ear to the cry of the oppressed, and seek to hush the voice of the innocent blood of the saints that has been poured out like water upon the ground, for the word of God and the testimony of Jesus Christ.

The period has arrived when that veil of falsehood and misrepresentation that has been drawn like a dark curtain over America to cover the black deeds of Missouri in their unhalloved persecutions against the saints, must be drawn back, that the world may have a view of the scene. But few heretofore have been made to believe the truth as it has existed, in scenes that have transpired in that state. Every engine that could be employed, has been put in operation to prejudice the minds of community against us as a people and lay the blame upon the saints, in order to draw a veil over the black deeds of Missouri; but the blood of the innocent cries from the ground, and that cry will not only be heard by man, but it will continually enter into the ears of that God who

rules the armies of heaven, and holds the destinies of the nations of the earth, until their blood is avenged, and what the nation will not do, God himself will perfect. The time has now come when the travelling elders and presidents of all the churches abroad in the vineyard, and also private members, can do much good, not only in circulating our papers among the saints, but all good and honorable men.— Things are about to transpire, appeals are about to be made through the channel of the press, that we want all to hear and to feel; and let not the sound thereof enter the ear and die away like a sound in the distance, but let it be written as with an iron pen upon the tables of your hearts, and a record of the same be carefully preserved in your houses for your children and your children's children, unto the latest generation, that they may learn the history of the persecution of the saints, the rise and progress of the church, and the deeds of their fathers. I would to God that not only every family of the saints in Nauvoo, but throughout the world, would carefully peruse and preserve a copy of each volume of the Times and Seasons, as they are issued from the press, not only for their present benefit, but as a future history, and I hope and trust, from this time forth, all the elders abroad will be awake to this subject, and sustain, support, and uphold that organ that will maintain your rights, and the rights of all the persecuted and oppressed.— While on my mission in the east, during the past season, in company with the quorum of the Twelve, I devoted a portion of my time for the cause of the press, and was sorry to find any indifference manifested among the saints about taking or circulating the periodicals published in Nauvoo, while other papers were liberally supported; for I deem it to be of great importance to the churches abroad to have the privilege of receiving instruction from the Presidency of the church while separate from them, or before they have an opportunity of assembling here.— An account of the travels of the quorum of the Twelve during the past season, or minutes of the conferences which they held have not as yet been published, but probably something upon this subject will appear soon, in future numbers of the Times and Seasons. The present volume will soon close, and many things of interest to the saints will no doubt follow in the next volume, and it is desired that those who wish to continue their papers will forward their subscriptions as early as possible, that they may commence with the beginning of the volume.

May the Lord inspire the hearts of all the saints to labor while the day lasts, and do good

while they have an opportunity, lest night come when no man can work.

W. WOODRUFF.

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MO-SHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

(Concluded.)

BROTHER TAYLOR:—

But these things were clearly predicted by the prophets, and their downfall foretold. Isaiah, XLII: 17; 'They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our gods.' When we see the graven statues of Virgin Mary, and even that of the Savior, St. Paul, &c., adorning the churches of all who are able to procure them, we think of this passage of scripture. When we enter into these churches, and behold these images, golden vases, &c., it brings to our mind the time that 'Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessels through the temple.' St. Mark, XI: 15, 16. He could do the same things at the present day, with great propriety. Speaking of the fall of this worldly pride the prophet says: Isaiah, III: 16—26; 'Moreover, the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their calls, and their round tires like the moon, the chains, and the bracelets, and the mufflers; the bonnets and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings; the rings, and nose jewels; the changeable suits of apparel, and the mantles, and the wimples, and the cirsping-pins; the glasses, and the fine linen, and the hoods, and the veils; and it shall come to pass that instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.' How cor-

rectly has the prophet described the arrogance and trappings of pride, of the present age. O, you worshippers of idols, followers of the precepts of men, rather than the word of God!—Away with your false theories, your man-made systems, your clashing creeds, your dogmas, your mock ceremonies, your monkish customs, your countless paraphernalia of worship, your tomes of learned ethics and studied literary lore!

‘But he who truth from falsehood would discern, Must first disrobe the mind, and all unlearn.’

St. Mathew, VI: 23; ‘But if thine eye be evil, thy whole body shall be full of darkness. If, therefore the light that is in thee be darkness, how great is that darkness!’ When we reflect upon these scenes of moral degradation, and hear the long prayers, the written sermons and horrid groans of these pretended christians, we say with the Savior: St. Mathew, XV: 8, 9;—‘This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.’ If, in these scenes of confusion and uproar, they would read the instructions of Paul to the church of Corinth, we think their cheeks would mantle with the blush of honest shame, and they hold themselves in disgust for their depravity. We would be glad if we had room for the whole of these instructions; but a few verses must suffice. 1st Cor., XIV: 26—40; ‘How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but peace, in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. Let all things be done decently and in order.’ But, says one, ‘how can we follow the instructions of Paul to the church at Corinth? He speaks of prophesying, of revelation, of speaking in tongues, of interpretation of tongues, &c., and we have none of these gifts and blessings in our

church.’ If you are without these, then we say you are not of God; for if you were of God, then you would believe in God. ‘By their fruits ye shall know them.’ We will see what Christ said about those who believed. St. Mark, XVI: 17, 18; ‘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.’

These are the fruits by which we are to know the true followers of Christ. ‘But have you these blessing and gifts in the Church of Latter Day Saints?’ We have. If we were built upon any foundation, other than the great apostolic rock, then we would not be the legitimate church of Jesus Christ. We told the reader in the beginning of our interview that we should preach no other doctrine, than those preached by the apostles. The world, to be the true followers of Christ, must have, as Paul said ‘but one Lord, one faith, one baptism.’ And they must worship without confusion, being united, of one heart and one mind. If you have so many different theories, you cannot be right. 1st Cor., III: 3, 4; ‘For ye are carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith I am of Paul, another, I am of Apollos; are ye not carnal?’ While one says, I am a Catholic; another, I am a Methodist; and another, I am a Baptist; are they not all wrong? ‘A house divided against itself cannot stand.’

We have said so much about the creeds and theories of men, that it may be a query in the minds of some, whether the church of Latter Day Saints, have a creed or not. To satisfy such queries, we would say that we have a creed but not of man. Our only creed is the Bible. As much as may be said by our enemies about ‘new revelations,’ ‘Jo Smith,’ ‘second Mahomet,’ ‘false prophet,’ &c.; the Bible is our creed, and the great light that guides our worship. We must here introduce a little anecdote upon this subject. A minister in the city of Alton while addressing his congregation one Sabbath, informed his hearers that he had been to Nauvoo, and had an interview with Mr. Smith. During this interview he asked Mr. Smith to show him his creed, whereupon he handed him his Bible! This; said the learned minister, was enough to convince me that ‘Mormonism is a humbug!’ Poor man! because ‘Mormonism’ is predicated upon the Bible, you are convinced that it is a humbug! Weak mind, you are entitled to our sympathy. What a pity that your religious sensibility should be at last startled by the discovery of a religion founded

upon the Bible! This was an occurrence so strange to happen in the nineteenth century, and one so entirely different from any thing that had transpired since the days of the apostles, that our worthy minister was compelled to pronounce it a *HUMBURG!*

The following quotations describe the present religious world to a nicety. St. Mark, XXIII: 26—30; 'Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.—Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' The 'whited sepulchers,' here spoken of, brings to mind the white robed priests who outwardly appear clean and beautiful, but inwardly are full of hypocrisy and all manner of iniquity. Ananias, called by the people, 'God's high priest,' received from Paul this withering curse. Acts, XXIII: 3; 'God shall smite thee thou whited wall.' We suppose this priest was clad in the snowy habiliments of his high office, as the priests of the present day are when they officiate with such dignified pomposity in the sacred desk. Hence Paul called him the 'whited wall.' At that early age men

'Stole the livery of heaven,

To serve the devil in;'

and they have worn it for that purpose ever since. This building the 'tombs of the prophets,' and garnishing the 'sepulchers of the righteous,' named in the context, arrays before 'our mind's eye,' the many well 'garnished' churches now in our country, bearing these inscriptions: 'St. Paul's Cathedral,' 'St. Paul's Church,' St. Stephen's Chapel,' &c. &c. They will place these inscriptions upon their churches and say, with an agonizing air, 'if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' This quotation will decide the matter: St. Luke, XI: 47, 48; 'Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers, for they indeed killed them, and ye build the sepulchers.'

But if father Paul or any of the old apostles and prophets were here, they would be the first to stone them, and they would not let them

preach the gospel of Jesus, even upon the step-stones of these churches. Some may think these are hard sayings, but they are nevertheless true. We draw our conclusions from analogy. If they will murder, mob, tar and feather, whip, way-lay, insult, and drive the servants of God, of Latter Day Saints, from their homes, without any cause or provocation, save that they preach the same gospel that the apostles preached, then we believe we are justified in saying they would treat the apostles, or even Christ himself, in the same way. For, be assured, the apostles know nothing of your idle mummeries, your ceremonies of Mass, your lighted tapers, your salt ceremonies, your sprinkling ordinance, or of your jumping, stamping, hollowing, groaning and falling down power. St. Mark, VII: 7; 'Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.' They do not understand the first rudiments of your worship. They would be like untutored babes among you, and you would have to 'teach the young idea how to shoot' before they could make any appearance at all, in your refined assemblies.—And, besides they were 'ignorant fishermen' too, and, you know, it would be looked upon as the height of impudence for them to presume to worship Almighty God, long side your most worshipful brethren, of such scientific attainments. O, no, this would never do. You must away with these fellows, lest they draw away your flocks, and 'take away your place and nation.' When the elders of the Church of Latter Day Saints, ask these sanctimonious men for a chapel to preach in, they first survey them from head to foot mistrustfully, and then eagerly ask: 'To what denomination do you belong?'—'To the Church of Jesus Christ of Latter Day Saints, Sir.' 'Imposters, Jo Smith-ites, false prophets, poor deluded men; you can't have it, Sir! you have come to make disturbance!' O, religious tolerance! where hast thou fled!—How different is this narrow contracted spirit of little minds, to the high-born and patriotic spirit of religious toleration that reigns in the bosoms of the noble citizens of Nauvoo. This may be most authentically shown by inserting the first Section of an ordinance, passed by the City Council of the City of Nauvoo, entitled '*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, Mahomedans, 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 imprisonment not exceeding six months, or both, at the discretion of said Mayor, or Court.

Let Ex-Governor Duncan read this ordinance and blush with shame and confusion, for the erroneous impressions he has made upon the minds of honest citizens, in the southern part of the State of Illinois.

When we hear the religious world praying, 'O, thou great and unknown God,' we are forcibly struck with the words of Paul when he stood in the midst of Mars-hill, and spake to the superstitious people of Athens. Acts, XVIII: 23; 'For as I passed by and beheld your devotions, I found an altar with this inscription, *To the unknown God*, whom therefore ye ignorantly worship, him declare I unto you.' The same God that Paul declared, declare we unto this generation. We declare that God, that is unchangeable, in all ages of the world—that God that led the children of Israel through the wilderness, forty years—that God that is the God of Isaac and the God of Jacob. We declare unto man that God who is a God of revelation in the last days, as well as in the first, that God who has set his hand the second time to gather his people Israel to Mount Zion and to Jerusalem, and that God who will soon appear in the heavens with power and great glory to execute vengeance upon the earth, and reign a thousand years with his saints. This is the God that we declare unto you, and we warn you to flee from the calamities that must shortly come upon you unless you repent; for God will come with anger and fury poured out, and awful will be the situation of the unprepared. Turn from your idolatry, your graven images, your 'God without body or parts'; and pray to the one true and living God, who giveth liberally and upbraideth none. Alluding to this period, Isaiah says: 2d c. 22, 23; 'In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord, and the glory of his majesty, when he riseth to shake terribly the earth.' Isaiah, VIII: 21, 22; 'And they shall pass throughout it, hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.' But of those that have on the wedding garment Isaiah says: XL: 31; 'But they that wait upon

the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.' Then obey the gospel of Jesus Christ and

—'thou shalt flourish in immortal youth;

Unhurt amidst the war of elements,

The wreck of matter and the crush of worlds.'

We bear record, and our record is true, that the Almighty God of Heaven and Earth, has revealed himself to man in these last days; that his kingdom is again set up and established, as in primitive times; that his church is again led by the light of revelation, and that the gifts and blessings of the apostles have been restored to man. Come into the fold of Christ, to the shepherd of Israel; walk with us by streams of water that never run dry; bask in the sunbeams of heaven, and in the light of revelation; receive line upon line, and precept upon precept, here a little and there a little, until ye be neither barren nor unfruitful in the knowledge of God; and there shall be continually within you a well of righteousness, springing up to everlasting life.

Yours, Respectfully,

JUNIOR.

REWARD OF MERIT.

It will be recollected by some, that a Mr. Caswell, professing to be an Episcopal minister, came to this city some twelve or eighteen months ago. He had with him an old manuscript, professing to be ignorant of its contents, and came to Joseph Smith, as he said, for the purpose of having it translated. Mr. Smith had a little conversation with him, and treated him with civility, but as the gentleman seemed very much afraid of his document, he declined having any thing to do with it.

The Rev. gentleman afterward published a book, informing the inhabitants of the earth, that he had been to Nauvoo, and had seen the prophet—had conversed with the Mormons, and had heard a Mr. Kilbourn, a very conspicuous character in our neighborhood, (and who, according to Mr. Caswell's account, had been robbed of more than half the inhabitants of Iowa, possessed by the Mormons,) relate many wonderful stories;—after telling all the tales that he had heard, went to making others in regular Episcopal order out of whole cloth, and published his misshapen batch to the world, as a 'History of Mormonism.' Thus as a reward of merit for publishing detraction and falsehoods already concocted, and adding a very splendid edition of his own, he has proven himself worthy of being exalted to the honor of bearing the sacerdotal robes, and of being raised to the very high and dignified office of *curate* (!!!!) in the

English church. He has truly gained himself unfading laurels, and by continuing in well doing, and assisting some of the Rev. blackguards, whom the church of England have employed in England to abuse the Mormons, he may perhaps gain further honors. The following we clip from the Chicago Democrat:

"The Rev. Mr. Caswell, author of the 'History of the Mormons' late of the American Episcopal Church, has been admitted to the privileges of the English Church, under the provisions of a special act of parliament. He has also been appointed to a curacy."

THE JEWS.

It will be recollected that in our last number we published an account of the persecutions of the Jews by the Latin Church.

We are glad to find that those inquisitorial acts are nullified through the influence of the voice of the public. Would to God that a sufficient influence could be exerted to stop the more iniquitous persecution of the Greek Church. We publish the following from the Liverpool Albion.

"The 'Voice of Jacob,' a Jewish newspaper, announces from an authentic source that the execution of the atrocious decree of Leo, XII, against the Jews, which was recently revived by the Inquisitor General of Ancona, and some of the clauses of which had been actually put in force, has been suspended, in consequence of the feelings exhibited by the press of England and France, and the interference, perhaps, of some influential individuals. But whilst we have been exclaiming against the oppression of the Latin Church, the fact appears to have escaped notice, that a still more iniquitous persecution is now being perpetrated by the Greek Church, a ukase having been issued by the Emperor of Russia, by which from 300,000 to half a million of Jews are ruthlessly expelled from their homes, without even shelter or sustenance being assigned them, on no better plea than that their removal is necessary to put a stop to the contraband trade on the Polish frontier.

From the Westmoreland Intelligencer.

LETTER FROM REV. DURBIN.

SUMMIT OF MOUNT SINAI, }
February 5, 1843. }

My Dear Bishop Waugh:—How shall I put on paper what I feel this morn'g, as I set apart from my companions on the very summit of Mount Sinai, with the expanded plains before me in which Israel encamped at the giving of the law! It is impossible to doubt; I feel the truth, and by faith I see the lightnings, hear the thunders, and the 'trumpet waxing

louder and louder,' and feel this vast world of dark, dreary desolation within which Horeb is inclosed as a sanctuary, quake under the tread of the Almighty.

If I had been an infidel, and had come hither as I have, from Cairo, (near the ancient Memphis) by the Wady el Teb, or 'Valley of the Wanderings,' which connects with the Red Sea, about fifteen miles south of Suez, through Wady Tamarik, by one of the most fearful and peculiar mountain-passes to be found on earth; and had I there seen the physical truth of the scriptures, where the people were 'entangled in the land,' and 'the wilderness' of the Red Sea 'had shut them in,' the only place between the Nile and the sea of which the scripture history can be affirmed; then if I stood on the opposite shore, and looked down upon the waters in which Pharaoh's host had 'sunk as lead,' and there read the triumphal song of Moses, (Exodus, chap. xv.) I should have felt that nowhere else, nor under any other circumstances, could that incomparable composition have been produced: then, if I had followed them 'three days in the wilderness of Shur,' to the present bitter fountain of Hamarah, (the scripture *Murrah*), and the next day to the Wadys Carundel and Usait, where yet are water and many trees amidst the surrounding desolation. I should have said, here is 'Elim,' with its 'twelve wells of water, and three score and ten palm trees.' (Exod. ch. xv.) and from thence following their track through Wady Feinan, I had suddenly issued through the Pass Nukh Hawy out into the Plain of Rehah, which now lies before me at the base of the perpendicular wall's of Horeb, rising like a terrible battlement twelve or fifteen hundred feet high, with the valley of Wady Sheik to the right, and the wide mouth of Wady Leja to the left, all in full view of the gloomy, stern, desolate, 'thunder-splintered pinnacles,' where I now sit; I would have bowed to the holy history of Moses, simply upon the grounds of its geographical accuracy, which no writer, ancient or modern, has equalled, though he wrote three thousand five hundred years ago, and in the midst of an encampment of two million of people, who depended upon him for guidance and salvation. Yet this accuracy is not the result of revision through successive ages, for no Jew has ever made a pilgrimage to Horeb, (which is itself a miracle,) except the prophet Elijah who fled from Jezebel, and whose pretended resting place in a rock was shown to us the other day.

But the shades of evening are drawing on and the dark shadows of the lofty mountains are already projected far into the sandy plain. O! if you glorious sun, fast descending wert

ward behind the distant gloomy mountains, and just now with his orient beams tinting the dawn in your heavens, under which dwell all that I hold most dear on earth; if his dim beams which now fall almost level on me, could but convey to you what I feel this moment, it would be an epistle indeed. But I must hasten down from the mount of God, and rest me in the monastery; built as tradition says, where Moses beheld the burning bush. There, I hope to finish this letter, and say how I have spent the day of the Lord in his holy mountain; in a cleft of which I was so fortunate as to find a young, vigorous shrub, planted by the hand of the Almighty in his own holy hill, which I have cut, and purpose if God spare us to meet again, and spend an hour of leisure together, to present to you, and to explain at length why I have adopted the new route (the southern) for Israel from the Red Sea, a route over which no one, I believe has passed heretofore, who has written expressly on the subject, but which has often been suggested by eminent travellers, who have felt pressed with the difficulties of the northern route by Suez, among whom are Buckhardt and Laborde.

I wish I could sit here in this deep solitude for an hour longer: but my companions and one guide are gone, and the other, a young active Arab, is crouched at my feet in astonishment at my writing and apparent earnestness; and seems to say as he casts a glance at the setting sun, 'the way is long and dangerous.' So I must say, *Fare thee well, Sinai!* I have stood

upon the Alps, in the middle of July, and looked around upon the snowy empire—I have stood upon the Appenines, and looked upon the plains of beautiful eventful Italy—I have stood upon the Albanian mount and beheld the scene of the Eneid from the Circean promontory, over the Campagna, to the eternal city and the mountains of Trivoli—I have sat down upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, and the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose 'first born of man and beast in one night' filled the land with wailing; but I have never set my feet on any spot from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reign around; and infinitely more heightened by the awful and sacred associations of the first great revelation in form from God to man. I feel oppressed with the spirit that breaths around me, and seems to inhabit this holy place. I shall never set down upon the summit of Sinai again, and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the terrible thunders at the last day which once reverberated through these mountains, but have long since given way to the gospel of peace. I can scarcely tear myself away from this hallowed summit, and I wish I too could linger here forty days in converse with the Lord.

POETRY

For the Times and Seasons.

GOD

O THOU ETERNAL ONE! whose presence bright
All space doth occupy—all motion guide;

Unchanged thro' Time's all-devasting flight,
Thou only God! There is no God beside.

Being above all beings! Mighty One!
Whom none can comprehend, and none explore;

Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—

Being whom we call God—and know no more!

in its sublime research, Philosophy
May measure out the Ocean deep—inay count

The sands, or the Sun's rays; but God! for
Thee

There is no weight nor measure; none can
mount

Up to the mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would
try

To trace thy councils, infinite and dark;
And Thought is lost ere thought can soar so
high,

E'en like past moments in eternity.

Thou, from primeval nothingness, didst call
First, Chaos, then Existence. Lord, on Thee

Eternity had its foundation; all
Spring forth from Thee: of Light, Joy, Harmony,

So.e origin—all life, all beauty, Thine.
 Thy word created all and doth create:
 Thy splendor fills all space with rays divine.
 Thou art and wert, and shalt be glorious! grea!
 Life-living, life-sustaining, Potentate.

Thy chains the unmeasured universe surround.
 Upheld by Thee, by Thee inspired with breath!
 Thou the beginning, with the end hast bound,
 And beautifully fringed Life and Death!
 As sparks mount upward from the fiery blaze,
 So suns are born, so worlds spring forth from
 Thee!

And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 O! Heaven's bright army glitters in Thy praise;

A million torches lighted by Thy hand
 Wander unwearied through the blue abyss;
 They own thy power, accomplish thy com-
 mand,
 All gay with life, all eloquent with bliss:
 What shall we call them? Piles of chrystal
 light!

A glorious companion of golden streams?
 Lamps of celestial ether burning bright?
 Suns, lighting systems with their joyous beams,
 But Thou, to those, art as the noon to night.

Yes! as a drop of water in the Sea,
 All this magnificence in Thee is lost:—
 What are a thousand Worlds compared to
 Thee?

And what am I, when Heaven's unnumbered
 host,

Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance, weighed
 Against Thy greatness—is a cypher brought
 Against Infinity? What am I then? Nought!

Nought! but the effluence of Thy light di-
 vine,
 Pervading worlds, hath reached my bosom too;
 Yes, in my spirit doth Thy spirit shine,
 As shines the sun-beam in a drop of dew,
 Nought! but I live and on hope pinions' fly,

Eager towards Thy presence; for in Thee
 I live, and breathe, and dwell; aspiring high,
 Even to the throne of Thy Divinity,
 I am, O God, and surely Thou must be!

Thou art! directing, guiding all, Thou art!
 Direct my understanding then to Thee;
 Control my spirit, guide my wandering heart;
 Though but an atom midst immensity,
 Still I am Something fashioned by Thy hand!
 I hold a middle rank, 'twixt Heaven and Earth,
 On the last verge of mortal being stand.
 Close to the realm where angels have their
 birth,
 Just on the boundary of the spirit land!

The chain of being is complete in me;
 In me is matter's last gradation lost,
 And the next step is Spirit—Deity!
 I can command the light'ning, and am dust!
 A monarch, and a slave; a worm, a God!
 Whence came I here, and how? so marvellously
 Constructed and conceived, unknown? This
 cloud

Lives surely through some higher energy;
 For from itself alone it could not be.

Creator! Yes! Thy Wisdom and Thy Word
 Created me! Thy source of Life and Good!
 Thou Spirit of my spirit, and my Lord!
 Thy Light, Thy Love, in their bright pleni-
 tude

Filled me with an immortal Soul, to spring
 Over the abyss of Death, and bade it wear
 The garments of Eternal Day, and wing
 Its heavenly flight beyond this little sphere,
 Even in its source, to Thee, its Author, Thee.

O thought ineffable! O vision blest!
 (Though worthless our conceptions all of Thee.)
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to the Deity.
 God! thus alone my lowly thoughts can soar;
 Thus seek thy presence. Being wise and good!
 Midst Thy vast works, admire, obey, adore;
 And when the Tongue is eloquent no more,
 The Soul shall speak in tears of gratitude.

The Times and Seasons,

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 attention.

TIMES AND SEASONS.

“Truth will prevail.”

VOL. IV, No. 24.] CITY OF NAUVOO, ILL. NOVEMBER 1, 1843. [Whole No. 84

HISTORY OF JOSEPH SMITH.

(Continued.)

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it; though some strange notions and false spirits had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of “common stock,” which had existed in what was called “the family,” whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following revelation, at Kirtland, Ohio, February 4th, 1831:—

Revelation given February, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me—and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your ruler when I come: and behold I come quickly: and ye shall see that my law is kept. He that receiveth my law, and doeth it the same is my disciple; and he that saith here receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

And again it is meet that my servant Joseph Smith, jr. should have a house built, in which to live and translate. And again it is meet that

my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me: wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment; even so. Amen.

As Edward Partridge now appears, by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, in Scotland, during the seventeenth century, and settled at Hadley, Mass. on Connecticut River. Nothing worthy of note transpired in his youth; with this exception, that he remembers (though the precise time he cannot recollect) that the Spirit of the Lord strove with him a number of times, inasmuch that his heart was made tender, and he wept and wept, and that sometimes he went silently and powered the effusions of his soul to God in prayer. At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He, however, heard a universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by Elder Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y. where, on the 11th of Decem-

ber, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:—

Revelation given February, 1831.

Hearken, O ye elders of my church who have assembled yourselves together, in my name, even Jesus Christ the Son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you: for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commauded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith jr. and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared that ye may be gathered in one, that ye may be my people and I will be your God. And again, I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress another shall be appointed in his stead; even so: Amen.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

And again, the elders, priests and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the

gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophecy as seemeth me good; for behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness, in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die, Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he the committeth adultery and repenteth not, shall be cast out—but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.

If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments. every man shall be made accountable unto me, a steward over his own property; or that which he has received by consecration, inasmuch as is

sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store house to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live they shall live unto me.—Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, wo unto them, for their death is bitter!

And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who

has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store house, that all things may be done according to that which I have said.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men:—for they shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, to the north, and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have

been given; even so: Amen.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishops as counsellors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counsellors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services in the church.

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

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church—and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land: For, remember, that he hath no forgiveness, and it shall be proven according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.—And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up

unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

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

[For the Times and Seasons.]

Mr. Editor,—I occasionally drop into the Prophet's office, and take a sly peep at matters and things; and in one of these moments of observation I spied a letter from Gen. Bennet, to Lieut.-Gen. Joseph Smith, and also the reply, both of which I thought a little too good to be lost among the rubbish, so I take the liberty to forward you a copy for publication.

VIATOR.

“Arlington House, Oct. 24, 1843.

“Dear General,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family. You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration. Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most *un-deviating friend*, without being governed by the smallest religious influence.

As you have proved yourself to be a *philosophical divine*, you will excuse me when I say that we must leave their influence to the mass. The boldness of your plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age. But my mind is of so mathematical and philosophical a cast,

that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination; whereas Moses derives his chief authority from proscripture and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, go a head, you have my good wishes. You know Mahomet had his "right hand man,"

The celebrated Thomas Brown, of New York is now engaged in cutting your head on a beautiful cornelian stone, as your *private seal*, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your church. The expense of this seal set in gold will be about \$40. and Mr. Brown assures me that if he were not so poor a man he would present it to you free. You can, however, accept it or not, as he can apply it to another use. I am, myself short for cash, for although I had some time since \$2000. paid me by the Harpers, publishers, as the first installment on the purchase of my copy right, yet I had got so much behind during the hard times that it all went to clear up old scores. I expect \$38,000. more, however, in semi-annual payments from those gentlemen, within the limits of ten years, a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land, and therefore should I be compelled to announce, in this quarter that I have no connection with the Nauvoo Legion; you will, of course, remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your state, when you would be sure of my best services in your behalf, therefore a known connection with you would be against our mutual interest. It can be shown that a commission in the legion was a Herald hoax, coined for the fun of it, by me, as it is not believed even now by the public. In short I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to Brother Young, Richards, Mrs. Emma, and all friends.

Yours, most respectfully,

JAS ARLINGTON BENNET.

Lieut.-Gen. Smith.

P.S. As the office of inspector general confers no command on me, being a mere honorary title, if therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and good will resign it to him, by receiving advice from you

to that effect. It is an office that should be filled by some scientific officer. J. A. B.

REPLY.

NAUVOO, Illinois, Nov. 13, 1843.

DEAR SIR:—Your letter of the 24th ult. has been regularly received; its contents duly appreciated, and its whole tenor candidly considered; and, according to my manner of judging all things in righteousness, I proceed to answer you: and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as promulgated by me, or Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship, which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion, as light is a part of Jehovah. Hence the saying of Jesus: 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a philosophical divine, I must excuse you, when you say that we must leave these influences to the mass.' The meaning of 'philosophical divines,' may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practiced by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong; Such a combination of men and means, shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise; beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after the doctrines of Christ.' But if the inference is, that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly; though the weight of the sentiment is lost, when the 'influence is left to the mass,' Do men gather grapes of thorns or figs of thistles?

Of course you follow out the figure, and say, 'the boldness of my plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over my whole being; and to point me out as the most extraordinary man of the present age.' *The boldness of my plans and measures, can readily be tested*

by the touch-stone of all schemes, systems, projects, and adventures,—*truth*, for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics; the knowledge of which was lost to the world: in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom, and multiplied ignorance of eighteen centuries, with a new revelation; which, (if they would receive the everlasting gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan, laid in secret or openly; through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law defying mobocracy, to destroy me.

If, then, the hand of God, in all these things that I have accomplished, towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins; and a reception of the Holy Ghost, by laying on of the hands, agreeably to the authority of the priesthood; and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men, from ancient times till now, have spoken and revealed the will of God to men, with the consequent 'success' of the gathering of the saints, throws any 'charm' around my being and 'points me out as the most extraordinary man of the age,' it demonstrates the fact, that truth is mighty and must prevail; and that one man empowered from Jehovah, has more influence with the children of the kingdom, than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty. But let me assure you in the name of Jesus, who spake as never man spake, that the 'boldness of the plans and measures,' as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which 'so far,' has borne me and the church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels and the combined influence of the powers of earth and hell, I say these powers of righteousness and truth, are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Buona-

parte, or other great sounding heroes, that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name, nor were the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self aggrandizing wisdom of the priests of Baal; the scribes and Pharisees of the Jews; Popes and Bishops of chiistendom; or pagans of Juggernaut; nor were they extended by the divisions and subdivisions of a Luther, a Calvin, a Wesley, or even a Campbell; supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast iron creeds, and fastened to set stakes by chain cable opinions, without revelation; nor are they the lions of the land or the Leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain and fill the whole earth. Were I an Egyptian, I would exclaim Jah-oh-eh, Enish-go-on-dosh, Flo-ees-Flos-is-is; [O the earth! the power of attraction, and the moon passing between her and the sun.] A Hebrew, Hauloheem yerau; a Greek, Ó theos phosi; a Roman, Dominus regit me; a German, *Gott gebe uns das licht*; a Portugee, Senhor Jesu Christo e libordade; a Frenchman, Dieu defend le droit; but as I am, I give God the glory, and say in the beautiful figure of the poet;

'Could we with ink the ocean fill;
Was the whole earth of parchment made;
And ev'ry single stick a quill;
And every man a scribe by trade,
To write the love, of God above,
Would drain the ocean dry;
Nor could the whole upon a scroll,
Be spread from sky to sky.'

It seems that your mind is of such 'a mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say, that you rate me higher as a legislator, than you do Moses, because you have me present with you for examination;' that 'Moses derives his chief authority from prescription and the lapse of time; you cannot however say, but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.'

Now, Sir, to cut the matter short, and nodally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation, the knowledge of God,

prophetic vision, the truth of eternity cannot be solved as a mathematical problem. The first question then is, what is a mathematical problem? and the natural answer is, a statement, proposition or question that can be solved, ascertained, unfolded or demonstrated, by knowledge, facts of figures, for 'mathematical' is an adjective derived from *Mathesis* (gr.) meaning in English, learning or knowledge. 'Problem' is derived from *problema*, (French,) or *problema*, (Latin, Italian or Spanish) and in each language means a question or proposition, whether true or false. 'Solve' is derived from the Latin verb, *solvo*, to explain or answer.—One thing more in order to prove the work as we proceed; it is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well, one question, or problem is solved by figures. Now let me ask one for facts: was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the Bible says yes. So three witnesses have solved that question. Again, lived there ever such a man as Moses in Egypt? The same witnesses reply *certainly*. And was he a prophet? The same witnesses, or a part, have left on record, that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths; and subsequently these witnesses have testified of their captivity in Babylon, and other places, in fulfilment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophecy of Balaam, which said, out of Jacob shall come, he that shall have dominion, and shall destroy him that remaineth of the city; and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying; Moses wrote of me, declaring the dispersion of the Jews, and the utter destruction of the 'city;' and the apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses 'divinity,' but also the events of Balaam, and Korah with many others, *as true*. Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children as *mummies*, after a lapse of near three thousand five hundred

years, come forth among the living, and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them, in language like the sound of an earthquake: *Ecce veritas!* *Ecce cadaveros*. Behold the truth! Behold the mummies! Oh my dear Sir, the sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible, as with your purse and pence table, the 'divinity' of Moses would have dispelled the fog of five thousand years, and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophesy is the testimony of Jesus.

The world at large, is ever ready to credit the writings of Homer, Hesiod, Plutarch, Socrates, Pythagoras, Virgil, Josephus, Mahomet, and an hundred others, but where, tell me where, have they left a line, a simple method of solving the truth of the plan of eternal life? Says the Savior, 'if any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' Here then is a method of solving the 'divinity' of men by the divinity within yourself, that as far exceeds the calculation of numbers, as the sun exceeds a candle. Would to God that all men understood it, and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus; '*veni mori, et reviviscere!*'

Your good wishes to 'go ahead' coupled with Mahomet and a 'right hand man,' are rather more vain than virtuous. Why, Sir, Cæsar had his right hand Brutus, who was his 'left hand' assassin, not however applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the chief magistracy of this state, which, I suppose might be solved by 'double position,' where the *errors* of the *supposition* are used to produce a true answer.

But, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would seize the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily, I say

when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, cast not your pearls before swine, lest they trample them under their feet and turn again and rend you.

Shall I who have witnessed the visions of Eternity; and beheld the glories of the mansions of bliss; and the regions and the misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels; and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fulness of all things spoken by the mouths of all the holy prophets, since the world began; under the sealing power of the Melchisedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a Monkey's cat's paw; and petty myself into a clown to act the farce of political demagoguery? No, verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves, for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America; and the latter daz'les in palaces, or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve mathematical problems of Universities: WITH TRUTH, *diamond truth, and God is my right hand man.*

And to close, let me say in the name of Jesus Christ to you, and to Presidents, Emperors, Kings, Queens, Governors, rulers, nobles, and men in authority every where, do the works of righteousness, execute justice and judgment in the earth that God may bless you, and her inhabitants; an!

The laurel that grows on the top of the mountain,

Shall green for your fame while the sun sheds a ray;

And the lily that blows by the side of the fountain,

Will bloom for your virtue till earth melts away.

With due consideration
and respect, I have the
honor to be your
most obt. servt..

JOSEPH SMITH.

GEN. J. A. BENNETT, Arlington House, N. Y. P. S. The Court Martial will attend to your case in the Nauvoo Legion.

J. S.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, NOVEMBER 1, 1843.

KIDNAPPING.

Missouri has been playing one of her old pranks again, and not content with stealing hundreds of thousands of dollars worth of property belonging to the saints, has been engaged again in stealing human beings.

Two of our brethren, Daniel and Philander Avery, father and son, were decoyed into the neighborhood of Warsaw; about the 4th of December, and by a gang of desperadoes were forcibly taken across the Mississippi river into Missouri. Daniel Avery was taken by nine men, three of whom were Missourians, and six inhabitants of the state of Illinois. The ruffians were armed, and having forcibly seized Daniel Avery the father, put him on a horse, and tied his feet underneath. Information was received at Nauvoo, relative to this affair, by Mr. Sission Chase who made affidavit before a magistrate relative to the affair, and a constable was immediately dispatched after a person by the name of John Elliot, one of the villains, who is a schoolmaster, and resides four and a half miles below Warsaw. Mr. Elliot was brought up to Nauvoo, was tried before Aaron Johnson, justice of the peace, proven guilty and committed to the Carthage jail, to wait his trial at the county court.

In the examination, facts were developed implicating others, who will in their own due time be brought to punishment. Testimony has since been received, which shows that a clan of those villains are associated with the Missourians to assist in killing or kidnapping Joseph Smith and others. Since their names and whereabouts has been ascertained, some of them we are informed have fled whilst officers are in pursuit of others. Col. Williams, we are informed is one of the parties engaged in this very honorable transaction.

To cap the climax, and put on the top-stone, we are really informed that this pack of renegades were taking these men for some alleged crime, committed some three or four years ago, and being such great sticklers for law and justice, came without process, decoyed and stole—not negroes, but free American citizens, for fear they could not get justice O, tempora!

TO THE SAINTS.

MESSRS. TAYLOR & WOODRUFF:—

It has been so long since I addressed the saints through the medium of the *Times and Seasons*, that I feel confident that a few words from my pen, by way of advice, will be well received, as well as a 'way mark' to guide the 'faithful' in future. I was sorry to learn, by your remarks upon the resolutions of the 'Twelve' concerning your papers, which appeared not long since, that any of the saints abroad were more apt to patronize the common newspapers of the day, than yours: For the important reason, that the church of Jesus Christ of Latter Day Saints, has the words of eternal life, and your paper, as it has hitherto done, must continue to publish such portions of them for the benefit of the saints, and the salvation of mankind, as wisdom shall, from time to time, direct.

Freedom is a sweet blessing; men have a right to take and read what papers they please: But do men gather grapes of thorns, or figs of thistles? It certainly is no more than just to suppose that '*charity begins at home*,' and if so, what must such as profess to be saints think, when they patronize the splendor of Babylon, and leave the virtue of Zion to linger for want of bread?

Beside which, if virtue is justified rather than vanity: the best of every thing, calculated to happily man, and dignify society, will, yea, must be in Nauvoo: and as the new commandment, given anciently was, *to love one another*; even so, the works of the saints, at home and abroad, will bear its own testimony; *whether they love the brethren*.

In all the world, the *Times and Seasons* is the only paper that virtually sustains, according to the forms of Scripture and prophecy, 'apostles, prophets, evangelists and revelations'—and what shall be said of him that is like the 'Levite' passes on the other side of the way. When we behold men who 'have borne the heat and the burden of the day;' struggled against the popular opinions of a vain world, the burlesque of a giddy throng; the vulgarity of a self-wise multitude, and the falsehoods of what may justly be termed the 'civilized meanness of the age,' and not lend a helping hand? The 25th chapter of Matthew contains the simple answer.

Now let me say once for all, like the psalmist of old: 'How good and how pleasant it is for brethren to dwell together in unity.'

As the precious ointment upon the head, that run down upon Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, that descended upon the mountains

O, mores!! What shall we have next—a Colonel in the Illinois militia, a stickler for patriotism, a lover of equal rights; a commander of military forces, leading forth his gallant band in the honorable employment of assisting nigger drivers to steal white men. And a school-master who has come here for the purpose of 'teaching the young idea how to shoot,' is setting his pupils a lesson that will not soon be forgotten.

Missouri talk of justice! Missouri that has plundered by wholesale—Missouri that cherishes murderers in her bosom and protects them by law—Missouri that is now living on the spoils of her own citizens, and whose hands are yet reeking with the blood of the innocent. Shall she preach up law, and seek to enforce it by stealing. As well might the Algerine pirate talk of law, or the infernals in the lower regions chide his satanic majesty for iniquity.

We would here remind our readers that thousands of horses, cattle, sheep hogs, &c., were stolen by the Missourians, for which our brethren, as yet have obtained no redress. We should not be surprised if some of our brethren should have seen their own horses, and have taken them; they would be fools if they did not. And yet because Missouri stealing was done by wholesale, and the thieves paid for doing it by the legislature, they must of course be innocent in the eyes of the law; but a poor man who had every thing he had destroyed by those legalized robbers, and his last horse taken, if he was to recapture his stolen property, would according to the law parliance of Missouri, commit a crime worthy to be punished by the judges.—We are only surprised ourselves that the Latter Day Saints, did not arise en-masse and recover their stolen property, or take an equivalent from their robbers, when justice had been denied them by the legally constituted authorities of the land; and we know that nothing but that forbearance which their principles teach, could have caused them to endure silently and patiently what they have endured from the hand of Missouri.

We do not make these remarks because we suppose that Mr. Avery or his son, are guilty of any crime. We know of no such thing, we believe no such thing. We don't think that they have been *guilty* of even retaking their stolen property, but we do it in order to show to the world the villainy, corruption and abomination that is practiced by that state, and unless she, as a state revises her ungenerous laws, brings to justice her robbers and murderers, and makes recompense for what she has done, we shall still hold her amenable for all that is practiced by all her citizens.

of Zion, is such unity—for there the Lord commanded the blessing—life forever more! Unity is power, and when the brethren as one man, sustain the 'Times and Seasons,' they sustain me, by giving a spread to the revelations, faith, works, history, and progress of the church.—The brethren who conduct the paper have been appointed to that important station because they are worthy and well qualified, and what a blessed sign of a faithful friend to God and man is it, to see the charity of a brother support his brethren as an evidence that he means to pass from death into life?

Many of the articles which appear in the Times and Seasons, are extracts of revelations, translations, or are the united voice of conferences, which like 'apples of gold in baskets of silver,' are treasures more than meet for the called, chosen, and faithful among the saints; and should be more than *drink* to those that hunger and thirst after righteousness. As Nauvoo is rising in glory and greatness, so shall I expect to see the Times and Seasons increase in circulation by the vigilance of the elders and saints—so as to be a herald of truth, and a standard of pure and undefiled religion. Finally, men and brethren, when you support my friends, you support me.

In the bonds of the
new and everlasting
covenant, I am your
humble servant,
JOSEPH SMITH.

TO OUR SUBSCRIBERS.

We would say to our patrons that as this number closes the present volume, it also closes the time for which a great many of our friends have subscribed; and as we don't know, who among them may wish to discontinue, we shall be under the necessity of waiting for their orders, before we can send the papers. We pursue this course in order to preserve uniformity in the volume, as we publish a great number of extra papers more than is subscribed for. When we know the amount wanted we can regulate our number accordingly; and thus preserve our volumes entire, which are of as great value to us as those that are forwarded to subscribers.

We would also take this opportunity of informing our friends, that if they wish to obtain the whole of the last volume they can have it sent to them by forwarding two dollars post paid to this office.

For the Times and Seasons

BROTHER TAYLOR:—In compliance with

council, we proceed to give you a short account of our recent mission. We left Nauvoo on the 15 of January: pursued our way to Burton, Adams county, where we preached three times and baptized one; from thence to Greene county, preached several times and baptized one; thence to Highland, Madison county; preached several times and baptized three, where by the help of brother Cooper, a high priest, we organized a branch, consisting of seven members: ordained one priest. We pursued our journey from there to Mercer county, Kentucky, where we preached six weeks, and raised up and organized a branch of seven members; ordained one elder, and one priest. From there we proceeded to Lexington, Ky., where earnest solicitations were made for preaching: doors and chapels were opened in every direction, and the cause of truth prospered wherever we had the privilege of raising our voices. It was the earnest request of the citizens of Lexington and its vicinity, that an elder should be sent to them, and offered to open their doors at all times to hear the gospel.

Yours, in the bonds of the
new and everlasting covenant,
THOMAS S. EDWARDS, jr.,
JAMES BUTLER.

ATTEMPT TO ASSASSINATE THE POPE.

A letter from Rome of the 27th ult., in the Gazette de France says:

A report has probably reached you of an attempt to assassinate the Pope. The fact is, that a physician, who is a great revolutionist but driven to desperation by want of money, went one day to the Palace and, although he has a wooden leg, entered as nimbly as if it was his own house. Being met, and asked who he wanted, he replied that he wished to speak to his Holiness on very urgent affairs. With much difficulty he was induced to withdraw. On reaching the court he fired a pistol, without its being perceived that it was he who caused the explosion. The next day he returned again, and went on till he met Cajitonino, the pontiff's valet, to whom he insisted on being immediately allowed to see the Pope on matters of high interest. His entrance was, however, again refused, and he went away, but was arrested on leaving the Palace. A loaded pistol was found upon him.

AN INTERESTING WORK.

A New York correspondent of the Charleston Mercury, describing an interview with General Bertrand, learned a fact that will be pleasing to our literary and military Statesmen. It is that

he has now in the press a work on the Campaign of Napoleon in Egypt, dictated to him by that great commander whilst he was at St. Helena, a few months before his death, and which goes fully into all the details of that extraordinary movement. It will contain also, Napoleon's views of the politics of the different Governments of Europe during the time.

From the Millennial Star.

THE DREAM.

The following facts came to our knowledge very soon after the melancholy fate of Mr. and Mrs. Foster, on board the *Rothsay Castle* steam packet, which our readers will remember was wrecked off *Beaumaris* in 1831. We at that time took a manuscript copy, only a few removes from the original, taken from the narration of the sisters by the lamented Mr. Foster. Considering it to be of an extraordinary nature, and being particularly requested, we have thought proper to record it in the pages of the *Star*.

THE SISTER'S TALE.

In A. D. 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the *Rothsay Castle* steam packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile and just the contrary. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very peevish and spiteful manner, though they endeavored sedulously to accommodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night, towards the close of 1814, she had been at an assembly very late, and the next morning at breakfast, was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met, and every person she had seen, and all that had been said and done, she sat sullen and silent and absorbed. The gloom of her brow was a mixture of temper and of distress, and seemed to indicate a fixed and dogged resolution, founded on circumstances disagreeable to her, yet as if she was resolved to pursue her own will, though it should lead her into the utmost distress and trouble, rather than to follow the course which she knew to be

right, but which would reduce her to submit her own will to the power and control of another. As she ate nothing, her sisters asked her if she was unwell? She answered, 'No.' 'What is the matter?' 'Nothing.' They were afraid something had distressed her. She said, 'I have no idea of people prying into matters that do not concern them.' The whole of the morning was passed alone by her, in her own room; and at dinner time, the same conduct recurred as in the morning. She scarcely eat any thing; never spoke, except when she answered in an uncivil way, whatever was asked her; and all with an appearance of depression, obstinacy and melancholy, that spread its influence very painfully over the cheerfulness of her companions. Thus have I heard the wolfish winds howl and mourn, as if they mourned their own work of desolation; and yet they ceased not to blow, and to rage, and to howl the more, as the destruction became the more frightful and universal.

She retired to rest late, and with the air of one who expects from sleep, neither alleviation nor refreshment. The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceding day. One of her affectionate sisters again addressed her. 'Anna, you are not well, is it your head that pains you?' She answered, 'I am well and nothing pains me.'—'Then you have something on your mind, and will you not tell us? Do we not love you?—Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?' 'O! you have superstition enough of your own without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be delighted to know it, for you would think it some spiritual triumph, but I laugh at these things; I am not quite old enough yet, to become the victim of dreams and visions.' 'Anna, we do not live in dreams and visions.'—She answered sharply, 'No; and I do not mean that you should.' The sisters looked at each other, and relapsed into silence. The second day passed as the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning she again began the day as one who loathed the light, who had no interest in being, and to whom the lapse of time and the prospects of eternity, brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, 'Anna, what was your dream?' She started and laughed wildly,

'Ah, sh, what was it indeed, you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions.' The sister replied, 'No more than we do in general; you know they are the offspring of a disordered body—confused images and fancies, whilst reason is dormant; and the memory of them usually passes away, the moment that we are fairly engaged in our usual occupations.' But there are, no doubt, dreams which are as much sent from God, as our afflictions, or any other warning. There is a verse in the Bible where it mentions God, as speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man.' She laughed again and said, 'you have verses in the Bible for everything that suits your purpose, but I do not choose to be warned by you in this way; and I have no doubt but I shall get it out of my head in a day or two.' 'Anna, we do beseech you to tell us; if you have really had a dream from heaven, you surely would not wish to forget it, and if not, we will help you laugh it off.' She answered in a sulky mood, 'Well if you must know it, you must.'—'No doubt it was very extraordinary.' 'I should have thought it the effect of the ball, but that I never any where saw any thing resembling it, and you must not suppose that you understand what I am going to say; for you never saw nor can imagine, any thing like it.'

THE DREAM.

'I thought I was walking in the wide street of a great city, many people were walking there beside myself, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high-settled purpose, such peace and such purity, as were never stamped upon a mortal brow. The light of the city was also strange; it was not the sun, for there was nothing to dazzle—it was not the moon, for all was clear as noon-day: it seemed an atmosphere of light—calm, lovely and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass; the large and glittering windows seemed like divided rainbows, and were made to receive and remit nothing but the light of gladness: it was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along, surely these are the habitations of righteousness, and truth and peace! All was beauty, bright and perfect. I could not tell what was wanting to make me

wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them but as far as the steps I approached out of curiosity; I saw persons enter who were dressed in every varied color, and in all the costumes of all nations, but they disappeared within the porch, and then I saw them cross the hall all in white. O! that I could describe to you that Hall! It was not crystal—it was not marble—it was not gold, but light, pure light, consolidated into form; it was the moon without her coldness, it was the sun without his dazzling rays: and within was a stair-case mounting upwards all of light, and I saw it touched by the moving of feet and by the white spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and as I turned I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he spoke like liquid music, and asked me, 'Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and the same manner: I wished to avoid him, but I stood riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labor? put off thy own garments, and take the white livery.' Here he continued to press me, until I got weary and angry, and said, 'I will not enter, I do not like your livery, and I am oppressed with your whiteness; he sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and disurbed. At length one bright messenger, stationed on the steps, came up to me and entreated me to enter, with a voice and a manner I could not resist: 'Do not turn,' he said 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all people and all colors pass into that hall, and are they not washed, and clothed and comforted?'

He gave me his hand, and I entered the hall along with him: here I was sprinkled with pure water, and a garment of pure white was put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. O, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe, nor can mortal fancy in any way conceive it: Where are the living sapphires? Where are the glittering stars, that are like the bright radii in which I stood? Where are the forms of love, or looks of love, that breathed in the numerous company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt I had nothing in unison with the blessed existences of such a place. They moved in a dance to the music—to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms—all fair—all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and differences of each. At length I saw one taller than the rest, and in every way more fair, far more dignified, more awfully surpassing fair, what yet surpasses thought, and to him each eye was turned, and in his face each face was brightened; the songs and the dance were in his honor, and all seemed to derive from him their life and joy. As I gazed in trembling and speechless amazement, one who saw me left the company, and came to where I sat, and said, 'Why art thou so silent? Come quickly, unite in the dance, and join in the song?' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the tune, and I cannot join in the dance, for I know not the measure?' he sighed, and with a look of most humiliating pity, he resumed his place.—About a minute after, another came, and addressed me as he had done, and with the same temper, I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me; if heaven can know anguish, he seemed to feel it; but he left me and returned to his place. What could it be that could put such a temper in my heart? At length, the Lord of that glorious company, of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph; he saw me and came up to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep toned music issued from his lips: 'Why sittest thou so still, and all around

thou art so glad? Come join in the dance, for I have triumphed; come join in the song, for my people reign.' Love unspeakable he seemed to beam upon me, as 'though it would have melted a heart of stone, I felt it, but melted not: I gazed an instant and said, 'I will not join in the song, for I know not the tune; and I will not join in the dance for I know not the measure.' *Creation would have fied at the change of his countenance, his glance was lightning, and in a voice louder than ten thousand thunders, he said to me, 'Then what dost thou here?' The floor beneath me opened, and I sunk into flames and torments; and with the dreadful fright I awoke.'*

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made, to be the effects of any natural cause on Anna's volatile mind. 'Anns,' they said, 'we cannot help you to forget such a dream as this; we surely believe it is from God, and it may be greatly blessed to your soul if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations: 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof. All who enter must pull off their own garments and their own righteousness, and must be clothed in linen clean and white, even the righteousness of the saints, and their righteousness is of me, saith the Lord. Those who walk in the heavenly Temple are they, 'who have come through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, and they cease not day and night praising God,' and they sing a new song such as no man knoweth but they who are redeemed, it is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into the temple; and the people of God aim to persuade them to tread in their steps;—and the ministers of Christ are appointed to watch for souls, and in every way and by every means if possible to save some. O, Anna, you know something of the way, do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion.'—Anna's brow again darkened, and she answered, 'I do not want you to preach to me; I SHALL DO AS I PLEASE.'

She continued in this melancholy state to the end of the week, and was found in her room—A CORPSE. No one knew the cause of her death. She died without disease of body—she died without any apparent change of soul!

APOSTOLIC LETTER—[Bull.]

OF OUR MOST HOLY LORD

GREGORY,

BY DIVINE PROVIDENCE,

XVI. POPE (of that name,)

RELATIVE TO REFRAINING FROM
TRAFFIC IN BLACKS.

(ARMS.)

ROME:—PRINTED AT THE URBAN COLLEGE.
1840.

Gregory XVI. of the Popes (of that name.)

For the further remembrance of the Case

Placed at the supreme head of the Apostolate, and, although with no merits of our own contributing thereto, acting as Vicegerent of Jesus Christ, the Son of God, who, in consequence of his very great love for us, having been made man, deigned to die also for the redemption of the world, we think it falls within the sphere of our pastoral care, that we strive by every means in our power to turn away the faithful from the inhuman traffic in blacks, or in any class of men whatsoever. It is true, when the light of the gospel began first to be diffused; those wretched beings, who at that time were falling in so great numbers into the cruellest servitude, by reason especially of wars then prevailing, felt their condition to be most alleviated with Christian masters. For, inspired by the Holy Spirit, the Apostles taught slaves themselves on the one hand to obey their masters in the flesh, as they would Christ, and to do the will of God from the heart; while, on the other hand they directed masters to treat their slaves kindly, and to render unto them whatsoever is just and fair, and also to forego any threats, well knowing that the Lord of these, as well as of themselves, is in the heavens, and that there is with him no respect of persons.

(1) Since, however, true love towards all was most strongly recommended every where by the law of the gospel, and since Christ our Lord had declared that he would consider as done, or refused unto himself, whatever of kindness and compassion should have been extended or refused to the lowly and the needy, (2) it easily resulted therefrom that Christians not only regarded their slaves, especially if Christians, in the light of brothers, (3) but were also more ready to bestow freedom on those who might deserve it, which Gregory of Nyssa shows was a custom to be done on the celebration in particular of the Paschal Rites. (4) Nor were there wanting those who, animated by a still more ardent love for their species, consigned themselves to bondage in order to free others

(therefrom, many of whom that apostolic man, and also predecessor of ours, of most holy memory, Clement I. testifies that he was acquainted with. (5) In process of time, therefore, now that the darkness of heathen superstition has been more fully dissipated, and when the manners of less civilized communities also have been softened down by the gentle influence of faith working through love, things have come at length to such a pass, that for ages back no persons have been held in slavery among very many nations of Christians— There were, it is true, from time to time, we say it to our very great sorrow, some of the very number of the faithful, who, shamefully blinded by the desire of filthy lucre, did not hesitate to reduce to slavery, in widely-separated and remote lands, Indians, blacks, or other wretched individuals, or else by establishing and gradually enlarging a traffic in those who had been made captives by others, to countenance the shameful conduct of these last. Many Roman Pontiffs, it is true, of glorious memory, predecessors of ours, did not fail, in accordance with their high office, to censure severely the practices of those men, as injurious to their spiritual safety, and disgraceful to the Christian name; and from which also, they clearly saw that this result would follow, that unbelieving nations should be more and more confirmed in their hatred towards our true religion. The Apostolic Letter of Paul III. given May 29, 1537, under the Fisherman's Seal, (St. Peter's) to the Cardinal Arch-Bishop of Toledo, has this same object in view; as well as others in succession still further than this same one, given by Urban VIII. on the 22d of April, 1649, to the "Collector Jurium," of the Apostolic Churches in Portugal; in which letter those individuals are very severely censured by name who dared or presumed to reduce to slavery, to sell, to buy, to exchange, or give away the Indians of the East or West, to separate them from their wives and children, to despoil them of their property, to lead and send them away to other places, or in any way to deprive them of their freedom, to retain them in servitude, and also to afford to those pursuing the aforesaid line of conduct, advice, aid, favor and assistance, under any pretext or color whatsoever, or to preach or teach that this was lawful, or to aid in any other way whatever the practices above alluded to, (6) Those decrees of the Pontiffs just mentioned, Benedict XIV. subsequently established and renewed by a new Apostolic Letter to the clergy of Brazil, and of certain other regions, given on the 20th day of December, 1741, in which he strove to arouse the anxious feelings of the priests themselves towards this end. (7) Before this also, an-

other Predecessor of ours still earlier than these—Pius II. on the Empire of the Portuguese being extended in his time to Guinea, a country of the blacks, gave on the 7th Oct. 1462, a letter addressed to the Bishop of Rubi, who was about to set out for those parts, in which he not only bestowed upon that prelate full powers for exercising his sacred functions therein, with greater advantage, but, availing himself of this same opportunity, animadverted severely upon those Christians, who were accustomed to drag the Neophytes into slavery. (8) And even in our own times, Pius VII. influenced by the same spirit of religion, and love, as his predecessors, zealously interposed his official influence with those in power, that the traffic in blacks might at length entirely cease among Christians. Those decrees and anxious cares on the part of our predecessors have, with the blessing of God, proved of no little avail in protecting the Indians, and others above mentioned, from the cruelty of invaders and from the cupidity of Christian traders. Not to such an extent, however, that this Holy See can congratulate itself on the full success of its zealous efforts for the accomplishment of this end; seeing that the trade in blacks, though somewhat lessened, is still carried on by numerous Christians.

We, therefore, desiring to remove so great a disgrace as this from all the borders of Christendom, and the whole subject being maturely weighed, (some of our venerable brethren the cardinals of the holy Roman Church being also admitted to our council) do hereby, treading in the footsteps of our predecessors, by virtue of our Apostolic Authority, admonish and earnestly adjure in the Lord all faithful Christians of every condition, that no one of them dare for the time to come, to harrass unjustly Indians, blacks, or any other persons of this class, or to despoil them of their property, or to reduce them to slavery, or to lend aid or favor to others while doing such things towards them, or to exercise that inhuman traffic, by means of which the blacks, as if they were not human beings, but the merest animals in whatever way reduced to slavery, are without any distinction, in violation of the laws of justice and humanity, bought, sold, and sometimes condemned to the endurance of the most painful labors, and by which, moreover, through the hope of gain, that originally offered itself to the owners of slaves, by means of this same traffic, dissensions also and perpetual hostilities are as it were continually nurtured in the countries of those unfortunate men.

We, then, by virtue of our apostolic authority censure all the aforesaid practices as unworthy of the christian name, and by that same au-

thority we strictly prohibit and interdict any ecclesiastic or layman from presuming to uphold, under any pretext or color whatsoever, that same traffic in blacks as if it were lawful in its nature, or otherwise to preach [prædicare] or in any way whatsoever publicly or privately to teach [docere] in opposition to those things which we have made the subject of admonition in this our apostolic letter.

In order, moreover, that this same letter [bull] of ours may the more easily become known unto all, and that no one may allege an ignorance of it, we decree and command it to be promulgated according to custom by one of our messengers at the gates of the church of the first of the apostles [St. Peter's] and of the apostolic chancery, as also at those of the Palace on the Monte Citorio, and in the Campo Di Fiore; and copies of the same to be left affixed in those same places.

Given at Rome, at the Church of St. Maria Maggiore, under the Fisherman's Seal, on the 3d day of December, 1839, in the 9th year of our Pontificate.

ALUISE LAMBRUCHINI, Cardinal.

FATE OF THE APOSTLES.

St. Matthew—This apostle and evangelist is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia.

St. Mark—This evangelist was dragged through the streets of Alexandria in Egypt, until he expired.

St. Luke—This evangelist was hanged upon an olive tree, in Greece.

St. John—This apostle and evangelist was put into a cauldron of boiling oil, at Rome, and escaped death! He afterwards died a natural death at Ephesus in Asia.

St. Peter—This apostle was crucified at Rome, with his head downwards, at his own request, thinking himself unworthy to die in the same posture and manner as his blessed Master.

St. James, the Great—This apostle was beheaded at Jerusalem.

St. James, the Less—This apostle was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club.

St. Philip—This apostle was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew—This apostle was flayed alive, by the command of a barbarous king.

St. Andrew—This apostle was bound to a cross, whence he preached to the people until he expired.

St. Thomas—This apostle was run through

the body with a lance, at Coromandel, in the East Indies.

St. Jude—This apostle was shot to death with arrows.

St. Simon, Zealot—This apostle was crucified in Persia.

St. Matthias—This apostle was first stoned and then beheaded.

St. Barnabas—This apostle of the Gentiles was stoned to death by the Jews, at Salania.

St. Paul—This apostle was beheaded at Rome, by the tyrant Nero."

POETRY.

For the Times and Seasons.

TO THE LATTER-DAY SAINTS.

BY MISS H. R. SNOW.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; and as one star differeth from another star in glory; so also is the resurrection of the dead.—Paul.

Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.—Jesus Christ.

The trials of the present day
Require the saints to watch and pray,
That they may keep the narrow way
To the celestial glory.

For even saints may turn aside,
For fear of ills that may betide,
Or else induc'd by worldly pride,
And lose celestial glory.

O'er rugged cliffs, and mountains high,
Through sunless vales the path may lie,
Our faith and confidence to try
In the celestial glory.

Why should we fear, though cowards say
Old Anak's host in ambush lay,
Or there's a lion in the way
To the celestial glory.

Fear not, though life should be at stake,
But think how Jesus, for our sake
Endur'd, that we might yet partake
Of the celestial glory.

We here may sometim's suffer wrong,
But when we join with Enoch's throng
We'll loudly echo vict'ry's song

In the celestial glory.

What though by some who seem devout,
Our names as evil are cast out,
If honor clothe us round about
In the celestial glory.

Be steadfast, and with courage hold
The key of God's eternal mould
That will the mysteries unfold
Of the celestial glory.

O, let your hearts and hands be pure,
And faithful to the end endure,
That you the blessing may secure
Of the celestial glory.

With patience cultivate within
Those principles avers'd to sin,
And be prepared to enter in
To the celestial glory.

Then let the "Times and Seasons" fly,
And bring the glorious period nigh,
When Zion will be rais'd on high
In the celestial glory.

Morley Settlement, Nov. 24th.

The Times and Seasons,

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