

simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5 Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come: And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule: Then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend.

I continued the translation and ministering to the church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3d. In answer to letters received from the brethren in Missouri, I wrote as follows:

KIRTLAND, Nov. 27th, 1832.

Brother William W. Phelps:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours, and all the brethren and

sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion and such a being as me; and while I dictate this letter I fancy to myself that you are saying or thinking something similar to these words: 'My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church, and all the affairs of the same.'

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord's clerk whom he has appointed to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: 'and it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death.'

like as a tree that is smitten, by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the most High; therefore it shall be done unto them as unto the children of the priest, as you will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; while you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

Oh Lord, when will the time come; when brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the Star, &c.; love for all the brethren.

Yours in bonds; Amen.

JOSEPH SMITH, Jun.

COMMUNICATIONS.

DEAR BROTHER:—I feel like breathing out a little of the feelings of my soul in relation to the happy session and termination of our October conference, which has equalled, if not surpassed, in point of harmony and good order, any conference I have ever witnessed

It has been remarked by some that we would be broken up, scattered, thrown into confusion and disorder, in consequence of having lost our Prophet and Patriarch, Joseph and Hyrum Smith; but I think that those who were present at our late conference found that it was not so. When, I would ask, was there ever a greater unanimity of feeling, better order, a greater disposition among the saints to do the will of God than on this occasion? I say never! And then when we reflect that there were near one hundred ordained to the high priesthood, and over five hundred ordained into the quorums of the seventies, we might ask, when was there ever so glorious a prospect for the spread of truth and intelligence as at the present time? would again reply, never!! Although I am well aware that our strength does not altogether depend upon the multitude of men or means without authority, or with it, but in the power of omnipotence, yet who can help but believe that those eleven quorums of seventies which were organized during this conference will make a mighty stir in satan's kingdom and sectarian babylon, for their hearts seem to be united and full of those principles of salvation and virtue which flow from the proper source.

I was pleased to hear President Young and others of the Twelve, exhort the saints to patronize their friends and let the speculating merchants alone; for we have had experience enough to teach us that they only come here to pick up our money, and when they can get money enough, to suck our blood. Where is the merchant, the lawyer or the doctor, who has used his means and his efforts to build up this people or this city. I say there has none come here yet, and why should we patronize them. Do they not almost invariably trample on our ordinances and try to corrupt our citizens by secretly and unlawfully introducing and vending whiskey and other intoxicating drinks, and by practising in our midst those things which we despise and deprecate, such as adultery, whoredoms, gambling, swearing and every other evil work? I say they do; and when our city officers take the necessary measures to put a stop to these things, they set up a most hedious howling, and with all other characters of like cloth, cry oppression delusion, fanaticism, &c. &c., and are among the foremost to join with a mob to overthrow us; and I have long been convinced that we had no cause to thank them, that we were not mobbed long ago. I say too, let them alone. Do not go near them. Pay no regard to them only when they trample upon our rights, and