

**ARTICLES AND COVENANTS OF
 THE CHURCH OF CHRIST.**

17
 The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of

eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in

the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God, with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, & even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and forever. Amen.

And again by way of commandment to the church concerning the manner of baptism.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ.

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licences from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder,

shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

The duty of the members after they are received by baptism:

The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scripture—walking in holiness before the Lord.

Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and

wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all 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.

The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time: and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members & in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may

be signed by the teachers or deacons of the church.

THE BOOK OF MORMON.

Notwithstanding the church of Christ has received the fulness of the gospel from the book of Mormon, and every member as a true disciple of the blessed Savior, studies it as a heavenly treasure, yet few, very few of our fellow men in the world, know any thing about the merits of this sacred volume. We therefore, have concluded to commence its publication in the Star, and shall continue from number to number until it is finished.

By this means the world will have an opportunity to read for themselves, and prepare for the great days to come. By this means those who are seeking for truth can find it, and compare the book of Mormon with the bible, and witness the great doings of the Lord in these last days, in bringing forth his everlasting covenant for the gathering of his elect, and the restoration of the tribes, and scattered remnants of Israel from the four quarters of the earth.

We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections.

CHAPTER I.

I, NEPHI, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make, to be true; and I make it with mine own hand; and I make it according to my knowledge.

For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed. Wherefore it came to pass, that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people.

And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the Heavens open; and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noon-day; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a Book, and bade him that he should read.

And it came to pass that as he read, he was filled with the spirit of the Lord, and he read, saying, Wo, wo unto Jerusalem! for I have seen thine abominations: yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof, many should perish by the sword, and many should be carried away captive into Babylon.

And it came to pass that when my father had read and saw many great and marvellous things, he did exclaim many things unto the Lord; such as, Great and marvellous are thy works, O Lord God Almighty! Thy throne is high in the Heavens, and thy power, and goodness, and mercy is over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish! And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen; yea, which the Lord had shewn unto him. And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account; but I shall make an account of my proceedings in my days—Behold I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life.

Therefore, I would that ye should know that after the Lord had shewn so many marvellous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and

heard, and also the things which he read in the Book, manifested plainly of the coming of a Messiah, and also the redemption of the world.

And when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out and stoned and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will shew unto you that the tender mercies of the Lord is over all them whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

For behold it came to pass that the Lord spake unto my father, yea, even in a dream, and sayeth unto him, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold they seek to take away thy life.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him save it were his family, and provisions, and tents, and he departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness, in the borders, which was nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, which were Laman, Lemuel and Sam.

And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley beside a river of water. And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass that he called the name of the river Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness. And he also spoke unto Lemuel: O that thou mightest be like unto this valley, firm, and steadfast, and immoveable in keeping the commandments of the Lord. Now this he spake because of the stiffneckness of Laman and Lemuel; for behold, they did murmur in many things against their father, because that he was a visionary man, and that he had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, and to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart. And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created

them. Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews, which were at Jerusalem, which sought to take away the life of my father.

And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore they did do as he commanded them. And my father dwelt in a tent.

And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him like unto my brothers. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit.

And it came to pass that he believed in my words; but behold Laman and Lemuel would not hearken unto my words: And being grieved because of the hardness of their hearts, I cried unto the Lord for them.

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise, yea, even a land which I have prepared for you, yea, a land which is choice above all other lands. And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.— And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren. For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed, except they shall rebel against me also. And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father. And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem. For behold, Laban hath the record of the Jews, and also a genealogy of my forefathers, and they are engraven upon plates of brass. Wherefore the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness. And now, behold, thy brothers murmur, saying: It is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord. Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the

children of men, **save** he shall prepare a way for them that they may accomplish the thing which he commandeth them.

And it came to pass that when my father had heard these words, he was exceeding glad, for he knew I had been blessed of the Lord. And I, Nephi, and my brethren, took our journey in the wilderness with our tents, to go up to the land of Jerusalem.

And it came to pass that when we had come up to the land of Jerusalem, I and my brethren did consult one with another; and we cast lots which of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house. And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.

And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore he said unto him, behold thou art a robber, and I will slay thee. But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceeding sorrowful, and my brethren were about to return unto my father in the wilderness.

[TO BE CONTINUED.]

THE SECOND COMING OF THE SAVIOR, No. II.

In the fourth number of the Star, the second coming of the Savior was commenced, and we again continue the same subject, for the instruction of those who hope to see him in the flesh. This is one of the greatest subjects that we can write upon in these last days. It is a subject that concerns all men. For the warning voice has gone forth in these last days, for all men to be prepared for the time when he comes in the clouds of heaven with power and great glory.

Notwithstanding all, or the most of christendom, pretend to believe, that the Millennium will soon be ushered in and cause a spiritual reign of the Savior over mankind, still, the plain fact, that he will come down in person and reign on earth with the righteous, a thousand years, seems to be as foreign to the minds of those who pretend to believe that the bible is true, except those who believe in the fulness of the gospel, as his birth and ministry were to the Jews.

Now if the church of Christ had no other prophecy than that of Moses, and Peter's words added to it, the disciples would be bound to believe that Jesus Christ would, at some time or other, come on earth, and that all who would not repent and become righteous, would be cut off.

Moses said, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Peter said, that Christ should come again, for said he, the heavens must receive him until the times of restitution of all things, &c.; and that this Jesus was the same of whom Moses spake.

This prophetic language, in connection with what precedes it, is enough to convince any rational man, that the Savior will come again in person, and the wicked be destroy-

ed. For the language is equally as plain that he will come the second time in person, as it was that he would come the first. And all who deny this fact, deny his word. For it is plainly set forth in his word, that he will come again on earth before the last great day of judgment; and all who believe his word, who are acquainted with his Spirit, and who know his voice, know that this is true.

If Peter did not mean that Jesus Christ should be sent again, (for this was after his crucifixion) what did he mean? But he proved his words from the prophecy of Moses, that the Lord had come once, and then said that he should come again. The great mistake which the world, or which the Jews made, and which the Gentiles now make, is, in supposing one thing for another, or, thinking that when the word of the Lord directly says one thing, that it does not mean as it says, but must be applied some other way, or be turned into some other meaning; when they deny that any one can speak moved by the Holy Ghost in these last days, that God does not inspire men now to give revelations, and that his word is infallible, eternal truth, and will never pass away, and yet they will, by their own wisdom, figure a something directly different from the plain, precious, and easy word of God; and say, Listen ye to my precept; for behold, I show unto you a more excellent way. And all have a different precept, and all show a different way, and we ask where are they all going, and where will they all land?

The Jews supposed that when the Messiah came, he would come with power and great glory; and subdue all enemies under his feet. They expected the Savior to come but once; they were disappointed, and fell upon that Rock, and were broken and scattered.

The Gentiles received the Savior spiritually, and they never expect him in person again: When Paul says, And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. And also the Lord said, that he would come in the clouds of heaven.

It is really strange that men blind themselves, and miss the truth; but so it is. The Gentiles are in the same dilemma for the second coming; that the Jews were for the first, and although the Jews fell upon the Rock and were broken, yet they have the promise of mercy, while those upon whom the Rock shall fall, will be ground to powder.

Enoch, who walked with God while Zion was upon the earth in the first thousand years, said, the Savior was to come in the meridian of time, and then again in the last days, in the days of wickedness and vengeance, to fulfil the oath which he made unto him concerning the children of Noah.

The day shall come that the earth shall rest, but before that day, the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth, and great tribulations

shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven: and truth will I send forth out of the earth to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem.

It is clearly expressed in the sacred volume, that before the great day of the Lord, there shall be great distress and trouble, such as was never before, nor should be afterward: But immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Our Savior said to the three Nephites who desired to tarry: Behold, I know your thro'ts, and ye have desired the thing which John, my beloved, which was with me in my ministry, but before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven.

GOOD PROOF.

No people that have lived on this continent, since the flood, understood many of the arts and sciences, bet'er than the Jaredites and Nephites, whose brief history is sketched in the book of Mormon. The facts following, from the Star in the West, is not only proof of their skill, but it is good proof, to those that want evidence, that the book of Mormon is true.

In Rowan county, (N. C.) on the summit level of a piece of table land, in the first settlement of that section of the new world, a stone house was found, completely imbedded in the earth—even the funnel of the chimney was covered by the growth of the earth. This relic of antiquity, was discovered by one of the early planters in plowing up a piece of land. Finding some stone on a particular part of his farm, in a position which seemed to indicate the work of art, he fell to removing the same, and soon found he was taking off the funnel of a stone chimney. This circumstance excited the curiosity of the neighboring planters, who met and agreed to examine the edifice by excavating the earth from the stone wall. They soon found that the chimney was attached to a large stone house; by tracing the angles of the same, and digging to the very foundation, they found its dimensions to be 23 feet 11 inches, by 25 feet 3 inches, with a wall 15 feet in height, constructed with doors and windows according to the strict rules of archi-

ture. At the foundation of this ancient edifice, which appeared to be built with much taste, was found relics of household furniture, such as broken pieces of earthen pots, &c. which showed the arts of civilized life were well understood by the inhabitants of this antique dwelling place of human beings.

In Cincinnati, when excavating the earth, at the first settlement of that place, 27 feet below the surface was found an artificial peach and pear, cut out of stone, with a complete imitation of the stem and blossom end, which proved beyond the possibility of a doubt, that the skill of some human being had been exerted in imitation of nature's beautiful works.

The Evening and the Morning Star.

INDEPENDENCE, MO. JUNE, 1833.

THE PROGRESS OF THE CHURCH OF CHRIST.

From time to time, as we receive intelligence from our brethren who are preaching the fulness of the gospel of Jesus Christ, that the elect may be gathered from every nation, kindred, tongue, and people; that the captivity of Jacob's tents may return, and his children be planted in the land of their promised inheritance; that the wicked may be warned of the judgments which God will send forth unto victory, if they repent not; yea, from time to time, if our brethren continue to send up to Zion, an account of what they do in their missions, we shall lay before the disciples, and the world, the progress of the church of Christ.

Notwithstanding some who have fallen away, and some of the world, who have not the Spirit of God to discern what the Lord is doing for the righteous, that, according to the words of Isaiah, he may bring again Zion, have written letters, and are publishing their opinions against the gathering of the saints to the land of Zion, still the work of the Lord goes on, according to his word, and not only Gentiles, which seek to the standard, but the sons of Joseph, come up and settle down where they mean to watch for the day when the Son of Man will come down in heaven, and reign with them a thousand years.

It may be well to remark in this place, for the benefit of the public, that in proportion as the judgments of the Lord are poured out upon the wicked, the church of Christ flourishes, and the righteous are gathered; and when they are gathered, instead of becoming a common stock industry, as has been said, or of making preparations to become rich in the goods of this world, as is supposed, each man receives a warranty deed securing to himself and heirs, his inheritance in fee simple forever; and all, after having embraced the fulness of the gospel, the everlasting covenant to be saved, prepare for the coming of the Lord Jesus Christ, being in fellowship in a determination that is fixed, immovable and unchangeable to be friends and brethren through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving forever and ever.

Nor shall we deny, that in proportion as the church increases, we find the words of

the Lord fulfilled, where he says, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away: even so, many come to Zion, that cannot abide the law of God, and they go again into the world: hence comes many reports. But thanks be to God, his work goes on; the elect hear his voice and harden not their hearts, and though there are many called and but few chosen; and though there will be foolish virgins among the wise until the Savior comes, the righteous, those who are determined to keep the commandments, and endure to the end, can say like Job of old: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. To show the progress of the church of Christ more fully, we make a few extracts of letters received from the elders abroad.

Kirtland, April 13, 1833.

Brethren, agreeable to your request, which we saw in the Star, we will relate the dealings of God with us since the 15th of January, when we left this place for Pennsylvania, where we have been laboring for the space of twelve weeks, in laying before the children of men the new and everlasting covenant, that is established in these last days, and the fulness of the gospel of Christ Jesus unto the Gentiles.

The Lord is carrying on a great work in this place, and has made us strong and valiant in the testimony of Jesus in breaking down prejudice and superstition, and holding forth the gospel in its true light; and numbers were pricked to the heart and began to flock under the banner of King Jesus: and God has made us the happy instruments of baptizing between seventy and eighty souls, the most of whom are rejoicing in their Redeemer. Thus we see how the Lord prospers his church and builds up his Zion in these last days, which makes the highminded Pharisee persecute and raise his puny arm against the works of God: but we rejoice that God is making bare his arm among the nations, and showing forth his matchless power: for the stone cut out of the mountain has begun to roll, and will proceed until it fills the earth with the glory of God, as the waters cover the sea; and Jesus shall reign King of nations as he does now King of saints; when the meek shall inherit the earth, and the saints of God shall take the kingdom and possess it forever.

When parties, sects and names shall fall,
And Jesus Christ be all in all.

We understand the work continues to roll on at the east, and we expect soon to bend our course thither, in hopes to attend a conference in Bath, New Hampshire, on the 5th of June. Yours in Christ, &c.

JOHN F. BOYNTON,
EVAN M. GREENE.

Another letter from Kirtland, under date of April 21, 1833, says: We have just received a letter from brother Sidney. He has built up a church in Medina county of eight members, and there is a prospect of more.

Another under date of May 2, 1833, says: Brother Sidney has just returned from his mission, and has baptized sixteen.

Windsor, Ohio, May 6, 1833.

Dear brethren in Christ, I, for the first time, take up my pen to give you a general account of my travels. On the eleventh of March, 1832, I started with brother Luke Johnson unto the south country, and on the 22d we left our brethren at Shalersville, and began to preach and baptize, and arrived at Windsor, Lawrence county, Ohio, on the 9th of May, having witnessed several instances of the Lord's healing power. At this place we built up a church, which made in all that we had baptized, fifty-three members.

I then returned to Kirtland with brother Luke, and moved my family unto this church, where I now reside. Since brother Luke left me, brother Fisher and I have built up two churches more; and brother Zerubbabel Snow and brother A. Lyman have built up one about thirty miles from this, of ten members. The heavenly Father has wrought several special miracles by my hands, and the cause of Christ is more and more extending in this place; and opposition is falling under truth.

The Evening and Morning Star is doing much good here. Please send me two more papers.

Great is the excitement in these parts about the book of Mormon, and Zion on earth. The sectarian clergy are making every exertion in their power, to prevent people from believing it; and when they find that truth and the word of the Lord will not support their argument, their recourse is to try to scare the people, by telling them that the Mormons, as they call them, are building a wall around a certain quantity of land, where they put all that go there, for slaves to the elders. One man said that when he was moving from the state of Illinois, he met several wagons, loaded with coffins, filled with guns and ammunition, &c. This man is an official member of a certain church.

Brother Phelps, please give us some hints on the situation of Zion, in the Star, from time to time.—[We would remark, that there are no walls in Zion, nor stone, except here and there a quarry of limestone, for such purposes. No coffins filled with arms and ammunition have arrived here since the gathering commenced, but we learn from our exchange papers, that in many places abroad, coffins have been buried, filled with the bodies of those that died of the cholera and other plagues.—Editor.]

O my dear brethren and sisters, you have reached that consecrated spot to which we are all bound in heart, and which we hope to enjoy with you, and the remnant of the house of Israel; yea, the blessing of beholding our Savior together, face to face, and celebrate his praise forever.

O my dear brethren, you all know our situation; many of the elders have witnessed our trials: therefore, pray for us that are absent from the land of the Lord, for as yet we cannot come up to the land of Zion, for there are many precious souls, that have not yet obeyed, nay, not even heard the truth. The work of souls calls for our labors; yea, God's house must be filled, and the glory of the celestial kingdom calls for it.

O ye elders in Zion, ye children of that sacred land, raise your prayers to the heavenly Father, for us, for trouble is on every hand. Fire consumes a block in this city, and a block in that. Well might the prophet say, that there should be signs in the heavens, and on the earth, blood, and fire, and pillars of smoke.

O that the Lord would make bare his arm, and bring in that happy day, when Christ shall come in the clouds of heaven. The time is nigh, and the wickedness of the people is great. The fields are white already to harvest, and Babylon will soon realize her destruction; and while we realize that the Lord has said, that he will spare none that remain in her, how can we hold our peace?—God forbid.

Then let us awake, my brethren, for the time is at hand when we can do them no good. So let Zion's watchmen all awake, & begin, from that sacred land, with the press, to send forth the sacred truth, that holy light that the Lord has committed unto us, that the earth may be filled with his knowledge, as the waters cover the face of the great deep: so that all that are spared, shall know him, and rejoice in a glorious resurrection: when the angel shall proclaim: Hail ye sons of Zion! hail ye blessed messengers of peace! And when the saints of Enoch's city, shall say: We are made kings and priests unto our God, and are coming to reign with you on the earth!

When Michael's trump shall sound,
And Enoch's church descend,
We'll stand on Zion's holy ground,
And welcome Christ our Friend.

Your brother in the Lord.
SEYMOUR BRUNSON.

ISRAEL WILL BE GATHERED.

In the forepart of the last month, about three hundred and sixty Indians, of the Kickapoo and Pottowattamies, pitched their tents on the east before this town, and tarried one night. They were on their way to the place assigned them for the land of their inheritance, being gathered by the government of the United States, fulfilling that scripture spoken by the mouth of Isaiah, which says, Behold thus saith the Lord God, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Their agent remarked that "they drunk no spirituous liquors," and those who saw them can bear testimony that they were quiet and inoffensive, and different from many other tribes that have been gathered.

They have a prophet, in whom they place great confidence, and he instructs them that the day is nigh, when the Great Father will send his Son on the earth: then [as he says] white man and red man be one.

Their idea of what is to come to pass in the last days, the resurrection of the righteous, and their living on earth with the Lord while wickedness ceases to trouble the saints, seems to be very correct as far as we could ascertain. They are very devout apparently,

and pray night and morning; yea, even children and all. They have two flat sticks about one foot long, tied together, on which are several characters, which, they say, the Great Father gave to their prophet, and mean as much as a large book. They say one of these sticks, is for the old book that white man has, [the bible] the other for the new book, [the book of Mormon] white man has it written on paper, Great Father writes it in red man's heart.

They seem to pray from these sticks—and worship on the Sabbath with great solemnity, commencing with a salutation from the greatest or oldest to the least that can walk, and ending with the same token of friendship. Should we have time to make them a visit, we may be more particular hereafter.

With such a confirmation of the power of God unto the salvation of Israel, we can say,

O Israel, O Israel! in all your abidings,
Prepare for your Lord when you hear these glad tidings.

We can also turn to the words that were written in the book by Jeremiah, For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Thus we may read the sure word of the Lord, and rejoice.

Yea, we can behold the elect of the Lord gathering, as sheaves into the barn. From north to south, from east to west, the voice of the Lord is, Come out of her, O my people.

This is a glorious day for them that believe: they can see that the Lord has begun to bring again the captivity of Jacob's tents, and have mercy on his dwelling places: that their children may now be as aforetime, and their congregations established before the Lord forever.

Men may try to be ignorant of the great doings of the Lord now passing before their eyes, but the hour is near when they will be revealed in the ears of all living, with his own voice, that will not only cause the earth to tremble, but the heavens will shake also, and none can stop his mighty work, or stay his hand, that Israel shall not be gathered.

From Arkansas to the Missouri, the remnants are gathering together in rapid succession, and all, as far as we have been able to ascertain, have an idea that the Great Spirit is about to do something great and good for the red man.

On the subject of the remnants of the Israelites now inhabiting this continent, Nephi thus writes, in the book of Mormon: And now, I would prophesy somewhat more concerning the Jews and Gentiles. For after the book of which I have spoken, shall come forth and be written unto the Gentiles, and be sealed up again unto the Lord, there shall be many which shall believe the words which are written, and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are a descendant of the Jews. And the gospel of Jesus Christ shall be declared among them: wherefore, they

shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.— And then shall they rejoice: for they shall know that it is a blessing unto them from the hand of God, and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and a delightsome people.

Arrangements have been made by the General Government, to settle all the remnants of the northern Indians, near lake Winnebago, west of the Michigan. The middle and southern states' Indians, with the exception of the Cherokees, (and arrangements are said to be making for their removal) are to locate west of the Missouri and Arkansas.

And it affords us great joy to see the work of the gathering go on so rapidly. In fact, thus far the gathering of the remnants of Joseph, has far exceeded our expectations, and it is much more than that of the Gentiles: but God is merciful, and we hope and pray, that while he is pleading with the inhabitants of the earth, with judgments, that thousands will repent and live.

The time is short for the Gentiles; not a moment should be lost. It is the time to save men's souls, and that too, by righteousness: and we do entreat men to behold for themselves, the great things that are passing before their eyes. See the sons of Joseph, [the Indians] gathered by Government; view the distress of nations; pray for deliverance while the destroying angel spreads the pestilence over the whole earth, and then mark the perfect man, for the end of that man is peace.

THE GREAT DAY APPROACHES.

No one can hide from the signs of the times, who has made himself acquainted with the holy scriptures. No one can hesitate, or even doubt, but that the crisis is near at hand that will try men's souls, who has searched faithfully the sacred record that was given by inspiration. Every thing seems to whisper: The great day approaches. In a paper that professes to serve the Lord, we find these words:

"The world is in travail; a new age is soon to be born; and the great regeneration is at hand. The parchments, the leagues and covenants that bind the nations in the social and unsocial compact, are moth-eaten."

Another, that labors to show that the Lord will soon set up that government which will never end; as Daniel saw the stone which was cut out of the mountain fill the whole earth, says:

It would seem by the following extracts from a late circular letter of the Pope, that the troubles and miseries of the fifth vial are beginning to be very sensibly felt. The worst, however, is yet to come, and come it shortly will, when they will gnaw their tongues for pain—and then, after a time, the three evil spirits will go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day, when infidelity and the liberal principles now prevailing in Europe, and which will hereafter much

more prevail and establish themselves, will be put down with a most cruel vengeance.

Again: A person writing on the subject of the millenium, in a sectarian paper, says: I have no party interest to promote—will never have. I do firmly believe (from prophecy and "the signs of the times") the world to be approaching the most important crisis, ever known since time began. The world, and especially the church, is to be a theatre of the most tremendous judgments.

Trees, herbs, flowers, and grain, were made for the use and benefit of man: and that, too, that he might not waste flesh. In support of this read the revelations of the Lord, and compare them with such evidence as follows, from the New York Courier and Enquirer:—Our Country.—Mr. Editor: I this morning saw a specimen of beautiful oil, extracted from cotton seed. It is as limped as water, I have seen it burn, and no one can discover a difference between it and the best hard winter strained oil, for machinery, it cannot but be superior to Olive Oil, being perfectly free from glutinous particles; as a paint oil it has properties beyond the common Linseed, the oil cake is more nutritious for cattle than Linseed oil cake, and the sediment makes the best of Printing ink.

This article being indigenous to this country, I hope it will be patronized by our citizens.
HOWARD.

THE SECOND VOLUME.

This number commences the second volume of the Star, and as our friends have sustained this paper by their patronage the past year, we hope they will do so the present.

The volume that has closed, was devoted principally, to the work of the Lord, and the present will continue the same, with his assistance, that the world may know of the judgments to come: That the saints may stand in holy places, and escape the desolations that will overtake all that do not repent and turn to the Lord: That Israel may come to the knowledge of the Savior and be gathered to the land of his inheritance: And that them that are gathered, may have the revelations of the Lord, that they may keep his commandments, that the converts of Zion may be redeemed with righteousness, and be samples to all nations, that the Lord is here.

The time has arrived, when them that mean to be saved, must save themselves, by keeping the commandments of the Lord.—The pestilence wastes at noon-day, and none but the righteous will the destroying angel pass over. When saints pray God hears, and in this way the world at large may see that the meek are spared.

THE SEASON.

With little exception the inhabitants of this section of country, have had the pleasure of improving one of the most glorious seasons known for a long time. Counting time anciently, we have had the former and latter rain moderately in the first month, and also in the second month. Wheat is fine, and will

begin to be harvested by the middle of this month. Much corn has been planted, and it has seldom looked better.

With the prospect of harvest so near, knowing that northern corn planted about the middle of June will have time to get ripe, we can exclaim in the language of Amos: Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

June 1, 1833.

In the beginning, after man was created, the Lord spake unto him, saying. Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed, to you it shall be for meat; and to every beast of the earth; and to every fowl of the air; and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat: and it was so. And he looked upon all things which he had made, and they were good.

But, before the flood, God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth, and he destroyed all flesh except what was preserved in the Ark with Noah and his family.

Soon after the flood, flesh began to corrupt his way again upon the earth, men again became wicked, and departed from the law of the Lord, by defiling themselves in his sight, and lest they might be scattered abroad upon the whole earth, began to build a city and a tower, to make them a great name. And the Lord divided the earth, came down and confounded the language of men, and scattered them upon the face of all the earth.

Let us leave men scattered upon the face of the whole earth, for many generations, and see what the Lord says shall come to pass in the last days, by the mouth of Joel. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Again Isaiah says: The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

There is something beyond expression, cheers the heart of the saint, while contemplating such a happy day to come, when every thing

will be turned to its proper use: the Spirit of God upon all flesh, will cause all to fill the place of its creation, as in the day when all was named by Adam in the garden of Eden.

The people of the Lord may rejoice, for the time will soon come, when they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and the dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

When these days come, every thing will be in its place. The beasts of the field, and the fowls of the air, instead of feeding upon flesh, will feed upon the herb and the grain, as was given them in the beginning. Then man shall not shed the blood of his fellow man, nor beast the blood of its fellow beast, nor fowl the blood of its fellow fowl; but the Spirit of the Lord will be poured out upon all flesh, the curse be taken from off the earth, when it will become an inheritance for the poor and the meek, when there will be peace thereon and good will towards man.

GREAT EVENTS.

In the first thousand years, was witnessed the fall of man; the building up Zion, when Enoch with all his people, walked with God three hundred and sixty five years on earth, and then were taken up into heaven.

In the second thousand years, the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth divided into continents and oceans; the people scattered upon the face of the whole earth; and America was peopled by the Jaredites.

In the third thousand years, Pharaoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in a cloud by day, and a pillar of fire by night; and the building of the temple of the Lord at Jerusalem.

In the fourth thousand years, the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years, the Savior of the world was born, crucified, and rose again from the dead; the most of the apostles were slain for preaching the gospel; and Jerusalem was destroyed.

In the sixth thousand years, America, the land of liberty, choice above all others, was

settled by the Gentiles; the fulness of the gospel of Jesus Christ came forth in the book of Mormon, the church established, and the gathering of the saints commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.

PRAYER FOR RAIN,

Written by his Imperial Majesty, Taoukwang, and offered up on the 28th day of the sixth month of the 12th year of his reign—July 25th, A. D. 1832.

“Kneeling, a memorial is here presented, to cause affairs to be heard.

“Oh, alas! Imperial heaven, were not the world afflicted by extraordinary changes, I would not dare present extraordinary services. But this year the drought is most unusual. Summer is past and no rain has fallen. Not only do agriculture and human beings feel the dire calamity; but also beasts and insects, herbs and trees, almost cease to live.

“I, the minister of Heaven, are placed over mankind, and are responsible for keeping the world in order, and tranquilizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial and copious showers have been obtained.

“Some days ago, I fasted, and offered rich sacrifices on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds and slight showers; but not enough to cause gladness.

“Looking up, I consider that Heaven’s heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven’s heart and bring down abundant blessings.

“Having respectfully searched the records, I find, that, in the 24th year of Keenlung, my Imperial grandfather, the high, honorable, and pure Emperor, reverently performed a ‘great snow service.’ I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail heaven, examine myself, and consider my errors: looking up, and hoping that I may obtain pardon. I ask myself—whether, in sacrificial services, I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have not attended to them with that serious diligence, strenuous effort which I ought? Whether I have used irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards, or inflicting punishments? Whether, in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishment have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether in

persecuting heterodox sects, the innocent have not been involved? Whether or not the magis rates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the western frontiers, there may have been the horrors of human slaughter, for the sake of Imperial rewards? Whether the largess bestowed on the afflicted southern provinces were properly applied; or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hoonan and Canton were properly conducted; or whether they led to the inhabitants being trampled on as mire or ashes? To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

Prostrate I beg Imperial Heaven, Hwng Teen, to pardon my ignorance and stupidity; and to grant me self-renovation; for myriads of innocent people, are involved by me a single man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray Imperial Heaven, to hasten and confer gracious deliverance—a speedy and divinely beneficial rain—to save the people’s lives; and in some degree redeem my iniquities! Oh—Alas! Imperial Heaven, observe these things! Oh—Alas! Imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened. Reverently this memorial is presented.”

REMARKS.—The above prayer of the Emperor of China, is given, that the saints may know the agitation, and troubles, in the far East.

We expect to see many strange things in these last days. But before the great day comes, the Lord says: There shall be a great hail storm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for, behold my blood shall not cleanse them if they repent not: wherefore, I will send forth 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 forests, and the fowls of the air, shall devour them up.

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

In order to give the signs of the times, we continue to glean a few of the many accidents, troubles, calamities, &c. for the benefit of them that believe, that all must come to pass, which was spoken by the Lord, before the end shall come.

AWFUL CATASTROPHE.

We learn that on Wednesday evening last, William Brown of this county, while under the influence of whiskey, ordered his wife and children to leave his house, stating at the time that he intended to set it on fire, and thereby consume his own body; he then assisted his wife in removing part of their furniture out of the house, after which, he commenced putting coals of fire into a straw bed which he had placed in one corner for that purpose, and then taking his jug, he sat down with it, near the bed and there remained until the flames consumed him!—Mo. Courier.

An extra from the Batavia, N. Y. Times and Press, gives an account of a heavy fire which occurred in that village on the 18th of April. Nine or ten buildings were destroyed.

FIRE AT MONTREAL.

We are indebted to the editor of the Montreal Herald for the following particulars of the alarming and destructive fire which occurred at Montreal on the evening of the 24th.

To the Editor of the Courier & Enquirer.

Herald Office,
Montreal, April 25, 1833. }

Dear Sir:—The British American Hotel in this city, was burnt to the ground last evening. The Messrs. Hermanns were about giving a concert at 8 o'clock. The large ball room, capable of holding 500 people, was prepared, and the anteroom to it, had been previously decorated with branches in imitation of an arbor, in which Captain Back the previous evening received the company who attended the dinner given to him by the citizens of Montreal. At a quarter before eight variegated lamps were lighted, and in an instant the boughs, which were left from the previous evening and perfectly dry, caught fire and presented, before you had time for reflection one mass of flame. Capt. Lucken, formerly of the fire department of this city, instantly closed the large folding doors, and we had no means of escape but by the windows which were four stories high in the rear and three stories in the front. There was at this period only 4 gentlemen and about 27 ladies present. The cries and shrieks were appalling. The flames soon burst into the room with an indescribable fierceness, while we were expecting instant death. At this critical moment a ladder was raised to one of the front windows, and miraculously we all escaped. Had it occurred a quarter of an hour later there would have probably been 300 persons in the room, and in that case few could have been saved. Nothing but the walls are standing. Insurance about \$42,800 upon the building and furniture. The consternation in the city was indescribable: knowing that so many lives were exposed—but we have not heard of any one having perished. Some have been severely burnt, amongst whom, we hear is one of the Hermanns. I write in great haste, with a mind horrified by the scene, and thankful for the escape of myself and family.

I am, dear sir, respectfully yours.

GREAT FIRE IN NEW YORK.

On the first of May a great fire happened in the city of New York. There was, says the Courier and Enquirer,

Not less than one hundred houses destroyed and certainly five hundred families thrown out of a home. When we left the spot, at 3 o'clock, the fire was still raging and its ravages may have extended still further, though we are in hopes, as around it was little else than vacant spots, that the devastation is at an end.

The wind was high, and the engines played with little apparent effect. Kipp & Brown, we are told, have lost upwards of forty horses, and the greater part of their stages.—The streets in the vicinity were filled with the furniture of the inmates of the houses consumed. One woman, it is said, lost her life.

This is the third fire in this city within a few weeks.

CUMBERLAND BURNT.

About 75 houses were lately destroyed by fire, in Cumberland, Md. It is said to be one of the most distressing fires known this spring.

MATANZAS.

The cholera is raging here with much fury; it is impossible to form any correct opinion of its fury; its ravages, although I have endeavored to do so—I even question whether the Government itself has returns of the number of interments; of the number of cases I know it has not, for I heard one of the most eminent physicians say to-day, he had not had time to report for a week past. Business is almost paralyzed, and all who could leave the city had done so: there are some cases in the country—some plantations have suffered severely.

Two cargoes of slaves, (over 1000) arrived a few days since; one of them landed her cargo south of this (Matanzas) on the other side, all of whom died, although landed in perfect health; and the other a few leagues to leeward of this, the most of whom are dead, & the residue dying.

I received a letter to-day from Havana, dated the 10th ult. which states, that the number of the deaths by cholera the day before, was only 10—but adds, that it had broken out on the estates to the southward, & unless checked, must ruin the planters.—Newport Mercury.

Galignani's Paris Messenger, of the 11th ult. says—"Adultery, incest, murder and suicide; all the vices & crimes by which social life can be profaned, form the leading incidents in nearly every work of amusement! that has for any length of time issued from the Parisian press." This is unquestionably true. The new popular novels, the

memoirs and the favorite melodramas of Paris, beggar all description of their depravity.

The brig Cambrian, Capt. Goodhue, arrived at this port on Saturday from Buenos Ayres, whence she sailed on the 1st of February. Capt. Goodhue reports that the English had taken possession of the Falkland Islands, previous to which the garrison mutinied and murdered the Governor. The garrison had arrived at Buenos Ayres. The Buenos Ayreans were much exasperated against the British for this act as they were previously against the Americans.—Boston Gaz.

ROMAN CATHOLICS.

This sect has increased rapidly in Great Britain. In Manchester, which a few years ago numbered only seventy, there are now 42,000 members of this church. Many other large towns show a similar increase. They have eleven colleges and thirty-five seminaries in the island.

A gentleman who left Fort Gibson, about a week since, for Arkansas, is said by the Gazette of this place, to have brought information that the U. S. Commissioners anticipated the speedy conclusion of a treaty with the Osages for all their country west of Arkansas, and for their removal, some 200 miles N. W. of Fort Gibson, towards the Rocky Mountains. The Arkansas Gazette says it is possible that the evacuated country will be offered to the Georgian Cherokees, on condition of their ceding their country in that state to the United States.

IRELAND.

The Irish are somewhat rebellious, for the number of troops in Ireland by the British government, is something like twenty-eight thousand, about a fourth part of their whole standing army.

FROM CHINA.

By the ship Florida, Capt. Howland, we have received Canton papers to December 10. We have also the Chinese Repository for November, which is published at the close of the month:

THE REBELLION.

On the 16th November, reports reached Canton from Gov. Loo, at Leen-chow, saying, that the mountaineers had broken forth again in all directions,

plundering and murdering the people. Heengun the imperial commissioner ordered two forts to be built, on two commanding hills, to awe those who had recently been in rebellion. But the highlanders waited till the commissioners had set off for Peking, and the troops were withdrawn to Canton, when they assembled, and attacked the workmen; and after putting them to death, laid their works to ruins.

It is further rumored, that a large party of banditti in the neighborhood of Sanhow, a little eastward of the late seat of the insurrection, have commenced resistance to the government, under the appellation of the Yangteefan association; or "iron bar political union."

Jour. of Commer.

ST. CROIX.

The island has been almost ruined by excessive drought. It has not rained for a moment since the first week in January. Rum has advanced more than \$4 a puncheon, in consequence of the demand for Europe. Sugars are selling for cash at \$5.

JAMAICA.

A vast depreciation seems to have taken place, in the value of property in the island of Jamaica. The estate of Temple Hall, with 240 negroes, which cost, a few years since, 50,000 pounds, was recently put up at auction, and no bid was made of more than eight thousand. The coffee plantation of Pleasant Hill, who had 269 negroes, and cost 100,000 pounds, was also offered at auction, and bought in, only 10,000 having been bid for it. These are said to be fair specimens of the general depreciation of estates in the islands.

ST. CHRISTOPHER.

The inhabitants of this town, and indeed of the Island generally, have been kept in a dreadful state of alarm and anxiety since Friday night last, the 8th of February, by an awful and appalling visitation of Divine Providence. On Friday night a few minutes after eight o'clock a tremendous shock of earthquake, resembling rather a violent explosion, was felt here, and such was its force and violence, and long continuation, as to create the most fearful anxiety in the minds of all for their safety, instant destruction being apprehended. This was succeeded soon after by two more shocks of slight dura-

tion, and about 9 o'clock, another severe shock was experienced, nearly as severe as the first; & during the whole of that night, with little cessation, the shocks continued to agitate the town, and to increase the alarm and fears of the terrified inhabitants, several of whom left their abodes to escape the imminent danger, which, from the rocking of the houses, particularly the stone buildings, they were threatened with, and remained in the open streets until morning—and others quitted their houses and repaired to the fields. The distressing cries, and deafening screeches of the affrighted negroes—the terror of families who hastily assembled together; the shrieks of the prisoners in Jail, whose voices were distinctly heard among the confusion, calling for mercy by releasing them—had such an effect as baffles all description!—the situation of all in fact can be better conceived than described! Early on the morning of Saturday, some more shocks were felt, but they having ceased for a few hours the terror of the inhabitants had in some measure subsided, until about 4 o'clock; in the interval of a few seconds each, took place, the last very severe, and about as violent as the second severe shock on the night preceding. This renewed the alarm—the stores which had been opened, were immediately closed—and some of the inhabitants went on board the vessels in the harbor, preferring to trust their safety to the uncertain waves, rather than to remain on shore, considering the latter more unsafe; others preparing to follow their example if shocks continued. No other was felt, until about 8 o'clock at night, and another at four in the morning of Sunday. About a quarter after six on Sunday morning, a smart shock was felt, and during that day and night there were several slight. It is gratifying to be enabled to state that all the places of public worship both on the forenoon and evening of Sunday, were thronged with immense congregations among whom was a considerable number of the lower orders, whose minds seemed impressed with the awful visitation—all imploring that God, who, in the midst of his judgments, always exercises his attribute of Mercy! On Monday morning about half past three another severe shock was felt, and from that time there having been sev-

eral slight shocks, making a period of seven nights and seven days from the commencement of these appalling occurrences. The sea during the whole period, was much agitated; there was a swell from the southward, and the noise from the sea, as well as that which preceded the shocks of earthquakes, resembled the firing of cannon or the murmur of distant thunder.—Yesterday morning the sea became perfectly calm, and we were blessed with a few light showers of rain—after which about half past nine o'clock, a smart shock was felt and at ten last night and four this morning, there was a slight shock, and during the last night we had a few light showers of rain.—We were again much alarmed by a smart shock, about 11 o'clock this forenoon.

The injury done to the buildings in Basseterre is very great—there is scarcely a stone building or store we think, that has not been injured in some degree; and several old walls & chimneys have been thrown down.—The Church, the Wesleyan Chapel, the Jail, the Custom House, the Reading Room, the Tavern, have all received damage, and several private dwelling houses have been so shaken as to cause the walls to separate in many places. The Parish Church of St. Thomas, Middle Island, has suffered materially.

A considerable quantity of bottled liquor was destroyed by the first shock of earthquake—the value, supposed to be some hundred pounds sterling.

CHOLERA IN IRELAND.

Never, says a letter from Limerick of the 15th of March, "was there any thing like the state of the surrounding country. The cholera has spread all around. The Rev. Mr. Noonan, Curate of Knockany, was here to-day to purchase coffins, there not being hands enough in that place to make them.—At Hospital, to-day, the parish priest and twelve of his flock are dead of cholera. Forty persons were attacked last night with the pestilence, out of which the above number fell victims to its fury. Poor Dr. O'Connell said mass yesterday, and appeared to be in excellent health. The manner of his death (being taken off in three or four hours,) has created a general feeling of regret and consternation through the surrounding country. Killmallock

too, is nearly as bad. Bruce is totally deserted. Fedamore attacked at all points; the Rev. Mr. M'Carthy, the parish priest, and his coadjutor, have been called out of bed to attend the sick and the dying, eleven nights in succession. In short the panic through the country far exceeds any thing within the memory of man."

Kilmurry, Ibraikane, and Seafield, in the county of Clare, have been likewise visited with the disease, and as if to provoke its rage, the deluded inhabitants refused to go to the hospital, where every necessary is provided, but perish in their own miserable dwellings. Upwards of 60 deaths out of 73 attacks, have occurred in Killmallock. Of those who were effected, seven remain under treatment, only six have recovered. In several other places in that part of the kingdom the disease was extending.

Bombay papers to the 5th of Dec. have been received at Salem. One of them says: With deep sorrow we learn from the Bengal papers, that the people of Cuttack in the district of Balasore, are suffering the utmost distress for want of food in consequence of the destruction of their crops by an inundation which occurred in Oct. 1831. About 200 people are already said to have died of starvation, and the survivors are said to be suffering all the horrors of famine. Many distinguished English gentleman, and some worthy and compassionate Hindoos, and other native residents of Calcutta, have made a subscription, and bought a quantity of rice, which they have sent to Cuttack, to be distributed gratis among the poor people. The government also had despatched a small ship laden with the same article,—not, however to be given away, in charity, to the starving population, but to be sold at prime cost!

THE JEWS.

The restoration of the Jews to the city of Jerusalem and to their long lost and lovely country that "flowed with milk and honey," it is said, is about becoming a very serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs, and the dread that Russia may acquire a footing on the Bosphorus and Asia Minor, have led the cabinets of Europe to inquire into the pro-

priety of establishing an independent sovereign in Palestine, as they have already done in Greece.

CHINA.

The first specimen of an Anglo Chinese Kalendar and Register has been published in China for the year 1832. According to this authority, the population returns of the celestial empire, in 1813, amounted to 362 millions; of which number the capital, Pekin alone, is said to contain five millions.

LETTERS RECEIVED.

Since our last letters have been received: five from Kirtland Mills, and one from Windsor, Ohio; one from Cannonsville, N. Y.; one from Liberty, and one from Columbia, Missouri.

SONGS OF ZION.

My soul is full of peace and love,
I soon shall see Christ from above;
And angels too, the hallow'd throng,
Shall join with me in holy song.

The Spirit's power has sealed my peace,
And fill'd my soul with heav'nly grace;
Transported I, with peace and love,
Am waiting for the throngs above.

Prepare my heart, prepare my tongue,
To join this glorious, heav'nly throng:
To hail the Bridegroom from above,
And join the band in songs of love.

Let all my pow'rs of mind combine
To hail my Savior all divine;
To hear his voice, attend his call,
And crown him King, and Lord of all.

The happy day has rolled on,
The glorious period now has come;
The angel sure has come again
To introduce Messiah's reign.

The gospel trump again is heard,
The truth from darkness has appear'd;
The lands which long in darkness lay,
Have now beheld a glorious day.

The day by prophets long foretold;
The day which Abra'm did behold;
The day that saints desired long,
When God his strange work would perform.

The day when saints again should hear
The voice of Jesus in their ear,
And angels who above do reign,
Come down to converse hold with men.

The Evening and the Morning Star,
IS RE-PRINTED AND PUBLISHED BY
OLIVER COWDERY,
Kirtland, Ohio,

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

Kirtland, Ohio, June, 1836.

BEWARE OF FALSE PROPHETS.

Our object in quoting this caution of our blessed Savior, is to give the saints and the world, inasmuch as the inhabitants thereof wish to enter in at the door and be saved, a few hints relative to false prophets.

There have been, are, and will be, till the Lord comes, false prophets, that have tried to, and would if possible, but it is not possible, deceive the very elect.

Jesus said, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

To come to the point, there were to be many that would deceive many in the last days: such as Paul said should be lovers of themselves, covetous, boasters, proud, blasphemers, false accusers, incontinent, despisers of those that are good; lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

It has long been so, that if a saint went east, west, north or south, he could not go, without having his ears continually saluted by individuals of this character. He could find many deceiving many. How often have many in the presence of many, declared, without the gift of inspiration, that such and such would be damned, except they believed thus and thus, when the Lord says, more than once in the scriptures, Vengeance is mine, I will repay.

It is, and has long been, an acknowledged point, that there cannot be but one church of Christ, as there is one Lord, one faith, and one baptism.—With this sacred truth before us, amid all the confusion and trouble now existing, in consequence of so many different denominations, all declaring they are right, and that they take their doctrines from the holy scriptures, we feel it a duty that we owe to God and to all that seek the riches of eternity, to say as Jesus said: Beware of false prophets, which come to you in sheep's clothing.

When men, who pretend to be shepherds of the Lord's sheep, without authority, rail against the word of the Lord, or endeavor to warp its mean-

ing to fit some peculiar notion, which will never extend farther than to gain the esteem and goods of this world, we say, Beware of false prophets, which come to you in sheep's clothing.

When men, as servants of the Lord, under the sacred name of religion, instead of building up the church of Christ, by preaching baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of the hands, with a promise of eternal life, by keeping all the commandments of the Lord, and continuing faithful to the end, are building up mite societies, temperance societies, missionary societies, bible societies, or any other societies wherein the scribes and pharisees sit in Moses' seat; or wherein money is the principal means of urging on the work of the Lord, (as it is termed) seeing that the blessed Savior never taught any such things as the gospel, or as an appendage to it, we exclaim, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

When men, that are looked up to as teachers in Israel, mingle in the follies and fashions of the world, and look upon sin with any degree of allowance; give their opinions on the most popular side of the question, because great A is on that side too, without even examining into the truth of either side; yea when such men are ready and willing, without being asked, to write, print, or publish their opinions upon what they are not acquainted, & much less judges, whereby they unman themselves of honesty, for the sake of forcing public opinion against any man, or men, country or kingdom, earthly or heavenly—we caution all men, and who will not do so too? Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

We might pursue this subject to a great length, but who, that believes in the revelations of the Lord, is not ready to say, the world is full of such men? Instead of seeing all men every where, repent to prepare for the kingdom of God, the time has come, when they will not endure sound doctrine; but after their own lusts they heap to themselves teachers having itching ears.

Instead of seeing all men every where, coming to a unity in the faith, and enjoying the glorious privilege of the new covenant, the time has come, when almost every teacher forms his own creed, and where we would expect to find one of Christ's—we behold hundreds of man's churches.

Instead of seeing devout and humble followers of the meek and lowly Jesus, preaching the gospel without respect to persons, without purse or scrip, willing to become any thing for Christ's sake, contending earnestly for the faith once delivered to the saints, we may behold some, supported by large salaries, striving shrewdly to maintain the systems invented by men since they rejected the gift of the Holy Spirit, which is enough to cause the righteous to shudder, and cry out, Beware of false prophets.

We are sure that the Lord delights in plainness, if it is expressed in meekness, and he is well pleased with those that serve him in spirit and in truth:—He is not the author of confusion in his church, but of peace. The gospel was committed unto man that he might be prepared for a kingdom of glory; but when we observe them that pretend or profess to be disciples of him that sinned not, but did the will of his Father in all things, full of pride, and full of contention; fond of vanity, and fond of variety, what can constrain us from crying, Beware of false prophets?

Lest we should offend any of the disciples of Christ, or even tire the patience of any, that are earnestly seeking the kingdom of our Redeemer and its righteousness, we will say something about true prophets.

When the Lord by the mouth of Noah, warned the inhabitants of the earth of a flood, giving them one hundred and twenty years to prepare in, the flood came: This proved that Noah was a true prophet.

When the Lord said to Abram, know thou for a surety that thy seed shall be a stranger in a land that is not theirs; and shall be afflicted four hundred years and afterwards they shall come out with great substance: When the children of Israel were brought out of Egypt under the hand of Moses, precisely four hundred and thirty years from the time that Jacob with his household entered into it, having been afflicted four hundred of that time, the fact

must have been, if not before, established in the minds of all who had a knowledge of the word of the Lord to Abraham, that he was a true prophet.

When Moses declared the words of the Lord to the children of Israel, that if they would not observe to do all the words of the law, as it was written in the book that they might fear the glorious and fearful name of the Lord their God, that the Lord would scatter them among all people from the one end of the earth even to the other, and they were afterwards scattered, the ten tribes first and so on, and at last the Jews, until the power of the holy people had ceased to be known, or even the elect to be respected, who, that believes the scripture denies that he, even Moses, was a true prophet of the Lord?

Again, many things have come to pass just as they were foretold, who doubts that the men who delivered them, were moved upon by the Holy Ghost, and were true prophets? The prophet Joseph, who brought forth the book of Mormon, containing the fulness of the gospel of Jesus Christ, declared thro' the medium of that book, that there should be a gathering of the righteous on this continent, and in a revelation directly to the church, that in this generation, there should be men standing that should see a desolating sickness cover the earth, and in the name of the Lord, let us ask how long it will take, if so much as has come to pass in three years, is not sufficient evidence, to prove that he also is a true prophet of the Lord?

The only way of ascertaining a true prophet, is to compare his prophecies with the ancient word of God, and see if they agree, and if they do and come to pass, then certainly he is a true prophet: For it is not possible that the Lord will suffer FALSE prophets, to bring forth the truth, moved upon by the Holy Ghost, for it is written that the Holy Ghost dwelleth not in unholy temples. By their fruits shall they be known.

When, therefore any man, no matter who, or how high his standing may be, utters, or publishes, any thing that afterwards proves to be untrue, he is a false prophet: And if he does it un-called for, for the sake of injuring his fellow-beings, or for the sake of gain, or to deceive any man, by putting a false coloring upon a matter of religion,

to lead astray or prejudice the minds of any, to hinder them from receiving the truth, wo unto him, he is a false prophet, and will have his part with the beast in the lake of fire and brimstone, where their worm dieth not & the fire is not quenched!

Truth is light, and needs no art to recommend it to the soul that loves the Lord: A wise man is choice of his heart, but the fool exposes his to the world, and is not the better for it.— Here then we can say, where we find a person uttering, or publishing, what he does not know to be a truth, merely to make a noise, whereby the least saint on earth might be offended, beware of false prophets, lest you have a portion with them, in the lake of fire and brimstone where their worm dieth not and the fire is not quenched.

Brethren in the church of Christ, did you ever hear of a true prophet, that persecuted any one for his religion, whether pure or of man? Did you ever hear, or have you ever read of a true prophet, that spake evil of any man, or that would lie to further the cause of God, or any thing else? If you have, brethren, then has the hypocrite an excuse for leaving his own fault unexposed, and, publishing his neighbor's to the world!

Then has the false prophet an opportunity to plead his right to send his lying words abroad, that he may obtain the praise and glory of this world, and deceive the simple.

But this is not so; what is good comes from the Lord, and what is evil comes from satan: therefore brethren, when any man, priest or prophet, minister or member, walks after the image of his own god, which is in the image and likeness of the word, and is filled with evil contentions, mark that man, for his heart is not right before the Lord, and his soul without repentance, will have a part in the lake of fire and brimstone, where their worm dieth not and the fire is not quenched.

Brethren, when a man who obeys the ordinances of the Lord, preaches, prophcies, utters or publishes, any thing that will make men better; any thing that will guide men in the path of eternal life; any thing that will promote the fulness of the gospel of Christ, showing by a godly walk, and a holy conversation, that he is meek and humble; and witnessing unto the world that

he is willing to leave father and mother, wife and children, houses and lands, for the sake of his Savior, follow his example, for his end will be peace, and his glory eternal in the presence of God.

ERRORS OF THE BIBLE.

The apostle Paul said, in his day, Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.— And when the disciples have read the following passing events of the bible, they may judge whether Paul was a true prophet or not. They are gleaned from our exchange papers.

*"Falsification of the Scriptures:—*A reverend gentleman in England, named Curtis, has recently made some appalling disclosures in relation to the careless & iniquitous manner in which the University editions of the Holy Bible—published by the King's Printer, are put forth to the world. Mr. Curtis has exposed some enormous errors, and variations from the original text, as given in King James' time.— Six hundred mistakes have been found in one book, and eight hundred in another; many of them most important, and all of them inexcusable. Some of the grosser ones, which would seem to have been concerted and intentional, have been rife for forty years. The true sense of Holy Writ, it is contended, has been greatly warped by these errors; and measures are in train to have them rectified, in all future editions of the scriptures published in England. It is stated that the churches in America have long since adopted the edition in question, as a standard; if so, it is of the last importance, we should conceive to import one of the corrected copies, now preparing, at the earliest period. The writer remarks, with much sorrowful feeling, that such perversions of the Sacred Word have given rise to more scoffers and infidels, than could have been otherwise produced by any one cause."

"It is announced that Dr. Noah Webster, the lexicographer, is engaged in preparing for publication an edition of the Bible, in the common version, but with amendments of the language, chiefly in the following particulars—

"1. The correction of errors in Grammar.

"2. The omission of obsolete words and phrases, and the substitution of equivalent terms now in use.

"3. The use of euphemisms for such indelicate words and phrases as are most offensive, and which cannot be uttered without pain both to the reader and hearer."

REMARKS ON THE ABOVE.—As to the errors in the bible, any man possessed of common understanding, knows, that both the old and new testaments are filled with errors, obscurities, italics and contradictions, which must be the work of men. As the church of Christ will soon have the scriptures, in their original purity, it may not be amiss for us to show a few of the gross errors, or, as they might be termed, contradictions

It is said in the first chapter and 30th verse of Genesis, in our present King James' translation, That to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every GREEN herb for meat.

But the Lord said thus: To every beast of the earth, and to every fowl of the air, & to every thing that creepeth upon the earth, wherein I grant life, there shall be given every CLEAN herb for meat. It needs but little wisdom to discern the difference between green and clean. If the beasts and fowls were to eat of *every green herb*, they would be very apt to eat some poison ones.

Again: In the king's translation, in the sixth chapter and 6th verse of Genesis, it is said that the Lord repented: It is thus written: And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

The Lord never said that he repented as it is thus recorded in the present English bible: But it is thus: And it repented Noah, and his heart was pained, that the Lord had made man on the earth, and it grieved him at his heart.

Let one more sentence suffice for the present: King James' translators made Paul say, in the 11th chapter of Hebrews, Now faith is the SUBSTANCE of things hoped for: But Paul said, Now faith is the ASSURANCE of things hoped for.

As to a new translation, by Dr. Webster, we think he is already superseded in one which follows; yea, with all the euphemisms he could collect from his quarto dictionary, he could not destroy the sublimity of the scripture faster, than Dr. Dickinson has.

From the Louisville Herald.

NEW TRANSLATION OF THE TESTAMENT.—A new translation of the Testament: has been recently published by the Rev. Rodolphus Dickinson, a Presbyterian of the Protestant E. church in the United States, and Rector of St. Paul's Parish, Pendleton District, S. Carolina. The avowed object of this translation, is "to furnish a work better adapted than the old translation to the advanced state of literature and refinement, and correct the errors in grammar and rhetoric, and the harsh and indelicate expressions which are dispersed through the common version." As a specimen of his improvement, we copy the following passages from the common version, and the improved translation of Mr. Dickinson:

COMMON VERSION.

John 3—16. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God; for no man can do these miracles thou doest, except God be with him. 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 and said, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

NEW VERSION.

"Moreover, there was a Pharisee, whose name was Nicodemus, a Senator of the Jews. He came to Jesus by night, and said unto him, Teacher, we know that thou art an instructor emanated from God; for no one can achieve these miracles which thou performest, unless God be with him. Jesus answered and said to him, Indeed, I assure you, that except a man be repro-

duced, he cannot realize the reign of God. Nicodemus saith to him, can a man be produced when he is mature? Can he again pass into a state of embryo, and be produced? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he cannot enter the kingdom of God. That which is produced from the body, is natural life, and that which is produced from the Spirit is spiritual life."

Amos said, Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

With the old copy full of errors; with Dickinson's and Webster's polite translation, with Campbell's improved, and many more from different persuasions, how will a person of common understanding know which is right without the gift of the Holy Spirit? Well might Amos prophesy of a famine to hear the words of the Lord, for it will be even so with thousands of our fellow-men.

It must be admitted by all who have any knowledge of the general state of society, at the present time, that it is very corrupt; and those who have a knowledge of things as they really are, and as they really will be, know that it does and will grow worse from year to year, and yet the bible, instead of the hearts of men, must be purified!

Now just at the close of this world, or more properly at the close of this wicked generation, the bible, after a period of hundreds of years, is found to be faulty and indecent. It has been translated and sent to almost all nations, and now, the whole work is full of errors and unchaste expressions! Well may the saints of Christ's kingdom, exclaim, like the Roman orator, "O the degeneracy of the times! O the corruptness of the manners!"

What better testimony needs the disciple of the humble Jesus, that satan rules in the same palaces, where the daughters of the mother of abominations, are corrupting nations and holding vile commerce with the sons of men?

O what a blessing, that the Lord will bestow the gift of the Holy Spirit, upon the meek and humble, whereby they can know of a surety, his words from the words of men! O that men would learn wisdom, and know that a house divided against itself cannot stand!—Verily, all flesh, as before the flood, has corrupted itself before the Lord.—Iniquity abounds, and the love of men waxes cold. But the elect cannot be deceived, for Israel knows the voice of God, and will obey it.

THE GATHERING, &c.

No one that believes in the revelations of the Lord, can, or will deny the gathering of the saints to holy places, in the last days.—From the time that Jacob prophesied to his sons what should befall them in the last days, till as it is recorded in Acts: When, therefore, they were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? the children of Israel, that were of a pure heart, expected a gathering, or, in other words, a restoration of all the tribes to the land of their inheritance.

But from this time, to those that Jesus answered: It is not for you to know the times nor the seasons which the father hath put in his own power, it was not expected that the tribes would be restored; or, properly, the righteous gathered, till about the time that the glorious thousand years commenced, when a light should break forth among them that sat in darkness, that a present might be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers had spoiled, to the place of the name of the Lord of hosts, the mount Zion.

The Lord, who frequently speaks the same things by the mouths of different prophets, in different ages of the world, said, by his servants Isaiah, and Micah: And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

In support of this prophecy, which was delivered long before the coming of the Messiah, and which has not yet been fulfilled, the inhabitants of the earth may look and witness a part of the scene passing, to bring to pass the gathering of the Lord's elect.

Again, from rumors like the following, of which extracts have before appeared in our paper, we may naturally conclude that the Lord is bringing to pass his strange act.

The restoration of the Jews.—To the city of Jerusalem, and to their long lost lovely country that "flowed with milk and honey," it is said, is about becoming a very serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs, and the dread that Russia may acquire a footing on the Bosphorus and Asia Minor,

have led the cabinets of Europe to inquire into the propriety of establishing an independent sovereignty in Palestine, as they have already done in Greece.

A new power raised up in Palestine, a Jewish Kingdom erected in Jerusalem, might prove a check to the designs of the Pacha of Egypt, as well as to the Northern Nicholas. It is said in private letters, that the celebrated Rothschuld, and all the leading Israelites in Europe have been consulted on the subject, and that the project has been favorably received by many. The plan is to send an army and a fleet to Palestine, under the combined auspices of England and France, and to take possession of Palestine—to negotiate with Egypt, or fight that power, but at all events to lay the foundations of a new empire in the East, in which the Jews of Europe could occupy the first rank, on condition of their emigrating to that country, and furnishing that part of the funds necessary to defray the expenses. Of course the utmost liberty of opinion in religion, would be extended to all classes in the new Judea, for it is a singular fact that the Jews of the present age are the most liberal thinkers in all matters of political and religious belief. The exclusiveness which prevailed in the "high and palmy state" of Jerusalem is completely changed in this age of the world.

What a singular spectacle it would be to see that curious, original, and ancient people restored to their country by the Christian cabinets of Europe!—to see the banks of the brook of Kedron, the vale of Josaphat, the river Jordan, the mounts of Carmel and of Lebanon again peopled with the descendants of their ancient possessors.—Pennsylvanian.

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by the prophets has nearly arrived, in which they shall be restored to the possession of that country. The Jews generally are, we hear, watching the movements of the Egyptian army with great eagerness, in belief that some arrangements will be made which will enable them to return to Judea, and this belief has led to actual associations in Poland.—London paper.

In ancient days, Judah, (from whom sprang the Jews) was great in the eyes of the Lord. The scepter was not to depart from him, nor a law giver from between his feet, until the Savior, or, as it is written, Shiloh came: and unto him was to be the gathering of the people.

Moses, who was a great prophet of the Lord, said many hundred years before Judah was scattered among all nations, Hear Lord, the voice of Judah, and bring him unto his people.

But the events which are beginning to come to pass of the Jews; and of the remnants of the tribe of Joseph; yea, of the Gentiles, show that for Zion's sake the Lord will not hold his peace, and for Jerusalem's sake he will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

It seems remarkable, to those that feel for their fellow beings, that so many rational persons, who profess to believe and under-

stand the sacred scriptures, should be so blind to the events which are foretold in them, by the prophets of the Lord.

Some from all nations according to the prophets, have yet to be gathered to Zion; and the Lord is suddenly to come to his temple. And the Jews must assemble at Jerusalem: For the Lord will yet comfort Zion and he will yet choose Jerusalem. The horn which the Gentiles lifted up over Judah to scatter it, will vanish when the Lord raises up out of his holy habitation, to shake terribly the earth! Be silent, O all flesh before him!

We might follow this pleasing subject to a great length, but as new events are constantly bursting upon an astonished world, and unfolding fresh evidence, that the Lord has set his hand again the second time, to restore the scattered remnants of Israel, to the land of their inheritance, we leave the matter at the beginning.

SCHOOLS.

Although we have frequently spoke of the necessity of having children taught in all things appertaining to their welfare in this world, and that to come, still we feel a great anxiety on the subject, seeing that many children among the disciples, are deprived of, or do not enjoy the blessing of a school.

If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose, that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. And it is in vain to think they may be saved in the kingdom of God, without salvation.

As soon as our father Adam was born of the water and the Spirit, he received a commandment to teach his children; and, as soon as the church was called to prepare for the Lord, in these last days, the fathers and mothers in Israel, were commanded to teach their children the plan of salvation; to pray, and to walk uprightly before the Lord.

In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books: and then, as they grow up they can be qualified to search the scriptures, and acquire the knowledge of the Lord, become heirs of the kingdom, and, guided by the Holy Spirit, which is a never failing promise to the saints, they will walk in all the commandments of the Lord blameless, in thanksgiving forever.

Brethren, if you want your children to be useful, industrious, temperate, humane, meek and charitable, teach them so; if you want them to be prayerful, watchful, and godly, teach them so, and if you want them saved in the celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day, that they will grow up without sin unto salvation, and walk with God where the wicked will not trouble.

Solomon once said, (let the saints mark the saying.) The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

A BEE STORY.

A friend told me the other day a bee story, and were he not a man on whose word I can strictly rely, I should set it down as a real Munchausen. Such as it is you shall have it.

In Wythe county, in Virginia, in a spur of the Allegheny Mountains, called the 'Tobacco Row,' is a perpendicular ledge of rock fronting the southeast, about fifty feet high—an open sunny situation. About thirty feet from the base, a horizontal crack or fissure opens in the rock, from half an inch to six inches in width, and extending near eighty feet in length. How deep this fissure extends into the rock is not known, as no one has ever examined it. This fissure is full of bees! Their numbers are so great, that in the summer time they hang out in huge clusters for several feet, above and below the fissure, in its whole length. A short distance above are two other cracks, containing earth, in which grow some little chinquapin bushes, and these are covered with the bees. They frequently go off in huge swarms, like a barrel or hog-head in bulk, and are often compelled to return, finding no place large enough to contain them. In the spring, previous to commencing their labors, the dead bees, remnant of comb, and cleanings of the habitation which are brought out and dropped by them, make a winnow of a foot in height the whole length of the opening.

My informant saw it in the month of June, when immense numbers of bees were out on the surface, making great patches of rock black with their swarming masses. The oldest inhabitants say that the first settlers found the bees there, and the Indians told them that their oldest traditions knew nothing of its origin. 'It was always there.'

No one has ever been found bold enough to attempt its plunder, or to examine the place where they are. It is in fact too dangerous an enterprise to meddle with.

If these facts be so, and I cannot doubt it, does it not form rather a new feature from that generally received in the history of the bee? By the way, I fear that I am going to have all this bee discussion to myself. But we'll see.

Do none of the correspondents of the American Farmer live near this great bee hive! If so I should be much gratified to hear further about it.—Gen. Farmer. **ULMUS.**

REMARKS.

To them that believe in the revelations of the Lord, this bee story is no great mystery. The bees may have been there more than three thousand years. When Jared and his brother came from the tower of Babel, to settle the continent of America, they brought bees, as it is written in the book of Ether: And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in the which they did carry with them the fish of the waters: and they did also carry with them descent, which, by interpretation, is a honey bee: and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

What a pity it is that man has strayed so far from the knowledge of the Lord! Created as he was in the image of his Maker, an

agent unto himself, and capable, by obeying the commandments of the Lord, of receiving the Holy Ghost, which bringeth all things to remembrance, he might let his understanding reach to heaven, and never be at a loss for the truth; but alas he trusts in his own wisdom; and scarcely arrives at certainty.

Before the flood, bees might have been in every part of the world, but since Noah left them on the other side of the Atlantic, unless brought by man they would not have been able to cross it.

What a field for reflection does the world now present, to the contemplative disciple of our Savior? A desolating sickness is wasting the inhabitants in many places, while war, dreadful war is preparing to destroy his thousands among all nations. The most illiterate; yea, the most careless can see that great things are about to come to pass.

The Lord has said, that he is holding his Spirit from the inhabitants of the earth, and when we see a robbery in one paper, and a murder in another; yea, and all manner of crimes following each other, in quick succession, we are led to exclaim: The Spirit of God has nearly done striving with man!—Surely great things await this generation.—The Lord has called servants to publish glad tidings; and them that go forth to bear them unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Notwithstanding, man has been laboring for centuries, to preach the gospel to all nations, it has not been done; and the Lord has now commenced his strange act, and he will perform it. He will send forth servants that will preach the gospel to every nation, kindred, tongue, and people; yea, and all shall hear in their own tongue and language; so that before this generation passes away, some, out of all nations, may be gathered to Zion, ready to meet Jesus when he comes in the clouds of heaven.

Let us ask, who shall enter into the Lord's sacred rest, prepared for those that gather faith for a treasure. They that keep all the commandments. They that are ready and willing to give up houses and lands; leave all relatives and friends, and follow Jesus: such shall find rest for their souls.

LETTERS.

In the room of publishing a list of letters received, we shall publish as much of the contents of each as may be worthy of a place in the Star, for the information, and edification of the saints and the world.

Our accounts of the ravages of the cholera, in the south-western states, exceed any thing of last year. We shall notice the subject in our next.

The Evening and the Morning Star.

INDEPENDENCE, MO. JULY, 1833.

PROGRESS OF THE CHURCH OF CHRIST.

It affords us great joy to witness the spread of the gospel of our blessed Savior. Notwithstanding the unmerited opposition from many sources, the work goes on, and the poor among men; have the fulness of the gospel preached unto them, without money and without price, or any expense whatever, more than that of going to hear it.

It is impossible for man, though his acquired knowledge may be as broad as the earth, to hinder the work of the Lord. It is really painful to see how blind to the things of God, some are, who in fact, are endeavoring by worldly wisdom, to raise themselves above their fellow men, that they may be esteemed great and popular in matters of religion.

No personal reflections is meant by this, but a general idea. Some men are so afraid of the fulness of the gospel of our blessed Redeemer, that they declare against it before they hear it or know what it is. Others pin their faith upon the sleeve of some friend, and as he says, they say, right or wrong. But among all nations, kindreds, tongues and people, the Lord has some precious souls; and they can be touched by his love. The elect hear his voice and harden not their hearts.

It does a saint's heart good to see an honest man brought into the kingdom of Jesus, where he can keep the commandments of the Lord and be saved. Where he can consecrate unto the Lord, all the property that he has, more than he wants for himself and family, for the benefit of the poor and needy; that he may administer to their necessities as the gospel requires.

There is a joy and consolation in the gospel of our Lord, that amply repays the sufferings and persecutions of this life: yea, the everlasting covenant of the Lord, to his people, is worth more to happiness the soul in this life and prepare it for eternity, than all the religion, that man has invented and moddled over for the last thousand years.

The righteous will be rewarded. The faithful shall be blessed with many sheaves and in order to prove it, we continue our extracts of letters from the brethren abroad.

Kirtland, Ohio, May, 1833.

Dear Brethren, I take my pen in hand to write you a few lines. In the first place I must give you some idea of the churches:—The church at Kirtland is sharing bountifully in the blessings of the Lord, and many have the gift of tongues and some the interpretation thereof. The work is prospering in all the regions round about, especially east, much addition is made to several churches, and new ones are springing up.

Brother Jared has been to Michigan and raised up three small ones. There is the greatest prospect in Florence that there ever has been: I baptized ten there and one in this

place, and expect to baptize some more next Lord's day.

Yours in the Lord,
GIDEON H. CARTER.

New Rowley, Mass. May 5, 1833.

Brother Phelps, Feeling a desire for the prosperity of Zion, and for an increase of knowledge in the great things which the Lord is doing in these last days, I have obtained the number of subscribers, for the Star, (herein enclosed) for the next volume, I am your brother in the new covenant.

NATHANIEL HOLMES.

Palmyra, Missouri, May 16, 1833.

Brethren, yesterday brother Daniel took leave of us and started to visit the churches in Illinois and Indiana; to labor with them and prepare their hearts for Zion. It seemed good to the Lord to let me and brother Groves stay and labor in these regions, as there is a considerable door opened for preaching. The Lord is opening the eyes of the blind, and blessing our labors. We have baptized eighteen members in this settlement, and there is a greater prospect now than there has been of doing a great work. Some are raging considerably, but the day is close at hand, that the hail will sweep away the refuge of lies, and water shall overflow their hiding places: therefore let the servants go forth and labor with their mights in the vineyard of the Lord, for the harvest truly is great but the laborers are few. Pray for us, as we do for you.

Your brethren in the Lord,
G. M. HINKEL,
ELISHA GROVES.

Pleasant Grove, Illinois, May 25, 1833.

Dear brother in the Lord, I wrote to brothers Porter and Phelps to send to me and brother Jones, the papers: I have received them, and find they unfold, to my mind, many things that are precious.

I think, if the Lord directs, I shall come to Zion this summer. I am striving to instruct the people, in this part of the Lord's vineyard, in the way of truth.

There is great opposition, but some believe and are striving to keep the commandments. The church here has generally enjoyed the blessings of God, and none has fallen away, but some have fallen asleep.

What is most grievous, is, that the hardest persecution comes from them that profess the religion of Jesus Christ. It is marvelous how Satan strives to justify himself, and prove his doctrine by the bible; and condemn Christ's doctrine by the same. The only way I can see for the saints, is to live humble enough to enjoy the Spirit of the Lord; and watch and pray always.

I mean to try to establish the work of the Lord, as far as I can, for I can see almost all laying up for themselves treasures on earth, which must soon perish.

How little do mankind realize their situation! How easy they are satisfied without knowing whether they are born of water and the Spirit, or no! O that God would grant that they might humble themselves before him, that they might know the plan of salvation!

I desire an interest in your prayers that I may be able to do the will of the Lord in all things.

CHARLES RICH.

Chenango point, N. Y. May 16, 1833.

Dear brother, It is with a joyful heart that I take the opportunity to send a few subscribers for the Evening and the Morning Star. I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others, in coming to this place: all of which are nearly in the course from Kirtland to Chenango, New York; so grows, and so spreads the mighty work of the Lord.—Some of said churches are composed of nearly one hundred members; and, in nearly all of them, the work is still going on. With some few exceptions, union prevails among them.

The hearts of the people are generally open to hear preaching, and we frequently get admittance into their synagogues of worship, and sound the gospel in Babylon's halls; which often causes her priests to wonder.—O may the Lord cause his glorious voice to be heard until error and superstition shall give way to the everlasting gospel of Jesus.

I feel much weakness as a man, but in the strength of Christ I am resolved to blow the trumpet of the gospel, until the people of God are delivered from the merchants and traffickers of souls, unto the glorious liberty of the gospel. I have great need of aid from heaven, for I find the mother of abominations, has presented the cup to the lips of all people, languages and tongues; and nearly all have been sipping her delusion: and taking the name of the Beast instead of the name of Christ. Some say the book of Mormon is contrary to the bible, because it speaks against unconditional election, and reprobation; some because it exhorts the saints to continue faithful to the end, lest they fall out by the way and perish; some because it teaches immersion for baptism, and discards the baptism of infants. The universalists says it reproaches his creed; the atheist complains that it disorganizes his laws of nature, and thus it is condemned as destructive to every craft under heaven. All parties seem to feel a disquietude because of the marvelous and wonderful work that the Lord is beginning to accomplish in the earth; and may he stay not his hand until it is finished, and the despisers of godliness, are sent to their place, and hypocrites shall wonder and perish.

And O may the sheep that will hear the voice of the good Shepherd, and that know it when they hear it, be gathered unto the fold: so that there may be one fold, one Shepherd, and one flock, when the Lord brings again Zion, yea, from the days of Adam to the return of Israel, from the land of the north.

I have baptized four since I left Kirtland; and some here are ready to go forth out of Babylon and receive the new and everlasting covenant. The male members in this place have nearly all turned back to the world, but some six or eight sisters are in good faith, and the Holy Spirit is in their hearts, but they have been without any one to break the bread of life to them. I hope the Lord will raise up an elder for them, before I go away.

Pray for them for they are left to stem the torrent alone.

I have received a letter from brother John informing me, that the church in Benson, Vermont, was going up to Zion, this summer, but he is going to lake George. The churches in those regions are in a prosperous condition.

As for myself, I intend, if possible, to attend the School at the LATTER Jerusalem, to which I am confident, it is my privilege to go, as often as the old apostles went to the former Jerusalem.

Since I commenced my mission I have labored the most of the time with the churches which I have visited, but I intend to return, if the Lord will in a southern direction by way of the Gentiles, and plant the standard of truth wherever I can find soil sufficiently pliable to receive it: for I am sensible that the word will not grow and flourish upon the barren rocks of pride and unbelief, which is almost the only characteristic of the old churches.

When I view the situation of the sectarians of the day, my heart cries wo, wo, wo to the scribes, and pharisees, hypocrites, who build and garnish the sepulchres of the apostles! but alas! their building upon the old covenant, will not save them if they reject the new! Their crying out against the murderers of Christ and his apostles, will not save them, while they stone those whom the Lord sends to warn them of the desolations which await the wicked! But as said the Savior: As your fathers did, so do ye.

The world has always rejected the word of the Lord, when it came to them, from his servants, in their own day, because they would look back to the words given to the people before them, and say, O that we had lived in the days of those holy men, we would have believed! Alas! even so this generation, seem very willing to lay hold of the blessings promised to the world eighteen hundred years ago, but reject the glory that might be obtained in this generation, by obeying the commandments which now come forth for the salvation of men.

It is likely to be with the present inhabitants of the earth, as it was with the antediluvians. The Savior said, they knew not till the flood took them all away; so this eating and drinking generation will be overtaken with the judgments of God, when the cup of his indignation is poured out upon all nations.

And the Lord will say: When I called to you out of the heavens, ye refused and neglected my servants, which I sent to testify of your abominations: I will, therefore, laugh at your calamity, and mock at your fear.

Had this generation lived in the days of the Savior, they would have crucified him and killed the apostles and would not have known the voice of the good Shepherd, any better than they do now.

I know of no reason why the angels, after the people have been warned a little longer, should not receive the great command: go reap down the earth.

O ye children of the kingdom in Zion, fail not to lift up the ensign from afar even upon mount Zion, that the nations of the earth may see it, and flee unto it; that they may behold the glory of that city which is set upon a hill.

and cannot be hid! and O ye watchmen upon the walls of Zion, lift up your voices as with sound of a trumpet; and set an example of love and union; and teach the peaceable things of the kingdom, that the saints may see eye to eye when the Lord brings again Zion, that his people may be one! May the mighty God of Jacob regard you as the apple of his eye, and make you perfect, may he purify you as gold seven times tried in the fire.

Brother Harpen Riggs is with me, and though young, he bids fair to be useful. His faith is good. We have travelled about five hundred miles in about six weeks. We held fifteen meetings, and I trust that we shall continue to receive the grace of God to support us even to the end.

As a laborer in the vineyard, I am
SYLVESTER SMITH.

6 miles off Quincy, Missouri, June 3, 1833.

Brethren in the Lord, I embrace another opportunity of writing to you, to inform you that the Lord is still blessing me with strength to travel, and the power of his Spirit to preach the gospel. Every few days there are some honest souls born into the kingdom of God. The work progresses slow in this region, but sure. The hearts of the people are hard, but when they do come, they are firm in the faith. And we are careful to receive none but what bring fruit meet for repentance.

Persecution rages to a considerable extent. It seems as if every denomination, sect, party, and club, were prepared to fight against the work of the Lord. I often think of Paul when his friends let him down by the wall, in a basket; but notwithstanding all that I suffer, I rejoice. I will live Godly in Christ Jesus, though I suffer persecution.

We mean to go to Palmyra in a few days. We have some friends in that place, and hope to begin a work as we think the Lord has a people there. Pray for us brethren, that the Lord may assist us in doing good.—The brethren here are somewhat able, and they are willing to do all they can for the prosperity of Zion.

They talk of going up this fall. I am now about six miles off Quincy. I have not heard from my family for some weeks. There is much said about the cholera in this region.—A few cases have occurred, say half a dozen in Hannibal; some in New London, and some in Palmyra.

Brother Grover is still with me. We intend to come up to Zion as soon as we can. I was called to see a brother seized with the cholera, but before I reached him, he was dead. His wife was also taken, but having hands laid upon her, the Lord healed her.

A man has just told me, that in Palmyra, in 48 hours, the cholera had taken forty-seven to their graves. The disease is in the country as well as the town, and carries off all ages, colors and conditions, sparing none. Pray for us and we for you.

G. M. HINKEL.

FREE PEOPLE OF COLOR.

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the Laws of Missouri.

“SECTION. 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this state under any pretext whatever; and upon complaint made to any justice of the peace, that such persons is in his county, contrar to the provisions of this section, it shall appear that such person is a free negro or mulatto, and that he hath come into this state after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such state, the justice shall command him forthwith to depart from this state; and in case such negro or mulatto shall not depart from the state within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the state contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the state; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the state.

SEC. 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this state any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act: [he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the state, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of the attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offences to commence and prosecute an action as aforesaid.”

Slaves are real estate in this and other states, and wisdom would dictate great care among the branches of the church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

☐ WHILE on the subject of law, it may not be amiss to quote some of the Constitution of Missouri. It shows a liberality of opinion of the great men of the west, and will vie with that of any other state. It is good; it is just, and it is the citizens' right.

“4. That all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority ca

control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship:

5. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this state."

THE ELDERS STATIONED IN ZION TO THE CHURCHES ABROAD, IN LOVE GREETING:

Dear brethren: One year having passed since we addressed the churches abroad on the situation of Zion, and the state of the gathering, it seems to be our duty, to again address the saints on the same subjects. Although you frequently learn through the medium of the Star, our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship.

We have abundant reason to thank the Lord for his goodness and mercy manifested unto us, since we were planted in this land.

With the exception of the winter season, the gathering has continued slowly. At present, we have not the exact number of the disciples; but suppose that there are near seven hundred.—Include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls.

Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life: in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and the fatherless in their afflictions and to keep ourselves unspotted from the world: This brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see him in the flesh, when he comes to be glorified in his saints, and to be admired in all them that believe in that day.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place by persons seeking the loaves and fishes, or by such as have lost their standing among men of character in the world. In the letters alluded to are some facts: but the most of them are false.

It is said, that women go out to work: this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and, the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church; yet, we can say as far as our knowledge extends, that they have been honorably compensated. And we are willing that the decree concerning mankind, thou shalt eat thy bread by the sweat of thy brow, should be fulfilled. Members of the church have, or will have, "deeds" in their own name.

One Bates from New-London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and the necessaries for the saints, after his arrival here, sued Edward Partridge and obtained a judgment for the same. Bates shortly after denied the faith and run away on Sunday, leaving debts unpaid. We do not mention this to cast reflections, but to give a sample of his work manifested since he came to this land.

No man that has consecrated property to the Lord, for the benefit of the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give or donate to build meeting houses, or colleges; or to send missionaries to India or the Cape of Good Hope.

Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy, to say, that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land.

One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad, that had property, have given some away; and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor by consecrating some for their inheritances: For as yet, there has not been enough consecrated to plant the poor in inheritance according to the regulation of the church, and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent, in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has any thing to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sect or society, but gives all its citizens a privilege of worshiping God according to their own desire.

Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purpose which the Lord has commanded.

Do not think brethren by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of

our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed, that the poor and meek of the earth shall possess it.

The welfare of the poor has always a place in our hearts: yet we are confident, that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good of the cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject.

To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessities of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the saints, were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided.

For the disciples to suppose that they can come to this land without aught to eat, or to drink, or to wear, or any thing to purchase these necessities with, is a vain thought.—For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at nought the law of the glorious gospel, and also the word of our great Redeemer: And to suppose that we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great Republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that all our brethren are aware of the fact, that all the tithes can not be gathered into the storehouse of the Lord, that the windows of heaven may be opened, and a blessing poured out that there is not room enough to contain it, if all the means of the saints are exhausted, before they reach the place where they can have a privilege of so doing.

Do not conclude from these remarks brethren, that we doubt in the least, that the Lord will fail to provide for his saints in these last days; or, that we would extend our hands to steady his ark; for this is not the case.—

We know that the saints have the unchangeable word of God, that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making that proper use of what the Lord has made them stewards over, which is their duty to, they are not counted wise: for a strict account of every one's stewardship, is required, not only in time, but will be in eternity.

Neither do we apprehend that we shall be considered as putting out our hands to steady the ark of God, by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years' gathering, has taught us to revere that sacred word from heaven, **LET** not your flight be in haste, but let all things be prepared before you.

Then brethren, we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time and a part at another. And let the poor rejoice in that they are exalted: but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build air-castles, but consider, that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year: or, at any rate, food: and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and utter destructions upon the ungodly.

On the subject of false reports, which are put in circulation by evil minded men, to ridicule the idea of the gathering of Israel, in these last days, we would say to our brethren abroad, believe them not: The Evening and the Morning Star, was established expressly to publish the truth, and the word of the Lord, that the saints might not be deceived, by such as make broad the borders of their garments and love the uppermost rooms at feasts; yea, by such as bind heavy burdens which are grievous to be borne, and lay them upon men's shoulders, but will not move them with their fingers. Yea, we give this caution that the disciples may not give heed to the gainsaying of those who seek the honor of this world and the glory of the same, rather than seek the honor of God and his glory: nor those who have turned away from the church of Christ, and denied the faith delivered to his saints in these last days.

Brethren, the Lord has begun to gather his children, even Israel, that they may prepare to enter into and enjoy his rest when he comes in his glory, and he will do it. No matter what our ideas, and notions may be upon the subject; no matter what foolish report the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth **IT IS FINISHED.**

It ought to be known abroad that much improvement is needed in the cattle, sheep and hogs, in this part of the country. For the sake of comfort and convenience, as cows

here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region.

In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way.

They would then have them when they arrived here; and if they selected of the best breeds, they would lay a foundation for improvement. A thing of which all our brethren who are acquainted with raising stock, will at once see the propriety.

The sheep of this state, are large, but as their wool is coarse, the breed would soon be improved, if our brethren would drive with them, some Merinoes or Saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church.

The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed into the church in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites & Nephites took with them of all kinds; and the Jaredites, all kinds of animals. And although the Lord has said that it was his business to provide for his saints, yet, he has not said that he would do it, unless they kept his commandments.

And notwithstanding the fulness of the earth is for the saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoy the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in his own due time, and the willing and the obedient, will eat the good of the same: not the idle, for they are to be had in remembrance before the Lord.

One very important requisition for the saints that come up to the land of Zion, is, that, before they start, they procure a certificate from three elders of the church, or from the bishop in Ohio, according to the commandments; and when they arrive to present it to the bishop in Zion, otherwise they are not considered wise stewards, and cannot be received into fellowship with the church, till they prove themselves by their own goodness.

Some of our brethren may at the first instant think, perhaps, that this is useless and formal, but a few reflections, will be sufficient for them to see the propriety of it, and more especially, when they learn that it is a commandment given us of our Lord.

Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper. Great care should be taken on this point. The saints must shun every appearance of evil.—As to slaves we have nothing to say. In connection with the wonderful events of this

age, much is doing towards abolishing slavery, and colonizing the blacks, in Africa.

The foregoing remarks have been addressed to our brethren abroad, considered as one general body, and have been designed as general information to all. We cannot close this epistle, compatible with our duty, without particularly addressing ourselves to our brethren, the elders, to whom is intrusted the preaching of the everlasting gospel, the glad tidings of salvation to Israel, and to all the Gentiles, if they will listen to the invitation.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eye witnesses to the things of God, and having been called to bear testimony of the same from the first, since this gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible: for when you are prospered, we are, and when you are blessed, we are blessed also. The afflictions which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common Parent in your behalf, that you may be enabled to deliver his message in the demonstration of his Spirit, and call together his elect from the ends of the earth, to the place of the name of the Lord of hosts, even to mount Zion.

By those few expressions, you will see brethren, how important we view your callings. We do not consider that it is our duty to direct you in your missions; but we will give you in few words what we have reason to expect relative to the gathering of the saints, according to the revelations of the Lord.

By the authority of your callings and ordinances, you, no doubt will admit, that it will be expected, that you will know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to say, that in some instances, some of our brethren have failed to do so.

We would remind our brethren of a clause in the Covenants, which informs us, that all who are ordained in this church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in Paul's first letter to Timothy, which says, Lay hands suddenly on no man, neither be partaker of other men's sins.

Those cautions, however, are particularly addressed to our young brethren in the ministry. We know, that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further brethren to notice some particular items immediately connected with your duties, and what, as we said before, we have reason to expect from you; according to the revelations. In one given December 4, 1831, we learn that it is the duty of the elders of the church in the east, to render an account of their stewardship, unto the bishop appointed unto the church in that part of the Lord's vineyard.

The Lord says, And now, verily, I say unto you, that as every elder in this part of the vineyard, [the east] must give an account of

his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.

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

We hope brethren, that you will be particular to teach the disciples abroad, prudence and economy in all things. Teach them in plainness, that without regular recommends, they cannot be received in fellowship with the church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect, will be such as are personally known to you to be disciples indeed, and worthy the confidence of all saints.

Viewing the quotation relative to your obtaining a certificate from the bishop in the east concerning your worthiness, you cannot blame us, brethren, if we are strict on this point. It may be understood therefore, by our brethren, the elders, who come from the east, and do not bring a regular certificate showing that their labors have been accepted there, that they cannot be accepted in Zion. We do not set ourselves up as judges in this; we have only a desire to see the order of our Redeemer's kingdom observed in all things; for his commandments are precious with us; we have them in our hands, and they are sared to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the bishop in the east, who do not render their accounts to him, should be particular to bring recommends from the churches in which they do labor, and present them, with the accounts of their labors to the bishop immediately after their arrival here. And those elders who labor continually in preaching the gospel to the world, should also be particular to render their accounts of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the church of Christ.

Having said considerable concerning those particular points which are necessary to be observed by our brethren who journey to this land, and also a few words to the elders; we deem it a privilege before we conclude, to say something more to the church at large. In the previous remarks, however, we presume our brethren may make many improvements; and, perhaps discover some errors; if so, we can say, that the best of motives have prompted us to write to our brethren; and if some small errors are to be found, we are certain that the general ideas are correct, and will be a means of doing good, if those who are immediately interested in the same, give heed to them.

Dear brethren in the New Covenant, accept this as a token for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are contin-

ually taking place in fulfillment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the supper of the Lamb, our language, that is, the English tongue, fails to express our joy.

[To be continued in our next]

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

It is our bounden duty to set forth the judgments which are abroad, and will continue, in the earth, till there is an end of the wicked, and wickedness, that those who are looking for desolations to come upon Babylon, may know that the same are beginning to be accomplished, and that such as are watching the signs of the times, may be awakened and profit thereby; and above all, that our garments may be clear from the blood of our fellow men, whether they will hear, or whether they will forbear.

An observer of the passing events of the times, must see signs enough to show, that it is a time of trouble. He may behold, in one short year, plague, pestilence, famine, fire, flood and the sword, each, as it were, in their turn, consuming the inhabitants or the wealth of the land. Crimes of every description are multiplying, and the thirst for the riches that perish, and the fame that fades, increases with the calamities which are destroying all before them.

It is a time of trouble, a day of gloom and thick darkness to them that are not prepared to meet the Savior in this generation, as he comes in the clouds of heaven, with all the holy angels with him. We simply ask all to look for themselves: for all must come to pass, which was spoken by the prophets, and shortly the end will come. Read the accounts which we glean from our exchange papers, from mouth to mouth, for great things await the inhabitants of the earth.

THE FLOOD.

Loss of lives and property.—The most painful accounts begin to be received of the destructive effects of the freshet. The river continued rising till about 10 o'clock this forenoon, when it was a foot higher than in the spring. The loss of property is immense; nearly all the stores and buildings east of Market street, the whole of the city, are inundated. Our fellow citizens at Troy are heavy sufferers. We are informed that five men were drowned by the breaking up of a raft of which they had charge. A man and a boy near Troy, were drawn into the current & lost, while attempting to rescue a cow. The bridge across the Mohawk at Fort Plain has been swept away. We fear that the injury to the canal is so great as to interrupt the navigation for several weeks. We regret to see that the labors and hopes of the gardeners upon the Islands below and opposite the city are all blasted. This loss will fall

heavy upon an industrious and valuable class of citizens. It is impossible to estimate the loss of our citizens, which is much greater from the occurrence of such an extraordinary flood at an unusual season. Upwards of 200 cords of wood was swept away from one yard this morning. The quantity of lumber lost is very great. Many of our merchants found the water in their stores, yesterday morning, before they had an article of their goods removed.

The accounts of freshets occasioned by the late sudden and copious rains, are rather numerous and afflicting.—The Susquehanna, at Marietta, Pa. had risen, in 24 hours, from 3 o'clock, on Tuesday afternoon, about 15 feet. The property destroyed is immense; the greater part of the rafts and lumber borne down by the flood has been lost. Many persons have lost their entire property, and many have seen the labors of months suddenly swept from them. The canal has suffered so considerably, and the wall at Bainbridge so utterly destroyed, that it is apprehended the entire section will become useless for the season. The disasters are increased by the death of Mr. Cook, a respectable resident of Marietta, who was drowned on Thursday morning, below the town. The river opposite Columbia had also risen, and was sweeping down rafts and loose lumber. The outlet lock had been injured, and the span of the bridge on the Wrightsville side destroyed. A considerable loss of property was apprehended, from the increase of the freshet, which still continued at seven o'clock, Thursday morning.

We learn with regret, that the rise of the water in the Delaware has been productive of much public and private injury at and near Easton. Lumber, merchandize & boats have been swept away, and much injury sustained on the banks of the canal.

“When our paper went to press, the Susquehanna had reached the height of sixteen feet above low water mark, and was still rising. The oldest inhabitants say that the rise is greater than has taken place for thirty years—higher than the flood sixteen years ago. The rain must have been much more powerful up the river than in this vicinity. There must be a great destruction of property—the river is

full of floating timber; sometimes whole rafts pass swiftly by.”—Eastern papers.

CONSTANTINOPLE.

March 27.—Neschet Effenci, who was sent to Alexandria with the Turkish Ambassador, Halil Pacha, has returned to Constantinople. He has been sent by Halil Pacha to inform the Porte that Mehemit Ali was not to be induced to any peace compatible with his (Halil's) instructions, and that the Pacha, in consequence of Halil's declaration on the occasion, had announced to his son that he would send him reinforcements to enable him to continue his operations against Constantinople. This news, and perhaps also the supposition that Mehemet Ali acts in this manner in consequence of an understanding with England and France, has induced the Divan to take the resolution to require all possible assistance from Russia, and to request the Russian Ambassador to hasten the arrival of the intended succors in the capital as the urgency of the case demands.—Couriers were immediately despatched in all directions, and since that time the communications between the Turkish Ministry and M. Von Butanieff are observed to be extremely frequent.

The Russian corps which is marching by way of Sizeboll along the coast of the Black Sea, will partly arrive here in fourteen days. Quarters are already prepared for those troops in Remis Tschifik, and as Ibrahim Pacha is also to advance, it is very possible that he may soon come in contact with the Russians. This circumstance has again thrown the inhabitants of the capital into the greatest alarm.—Turks and Christians have already packed up their most valuable effects to convey them to a place of safety at the first notice, and the wavering of the Port which cannot wholly shut its ears to the incessant exhortations of the French Ambassador, not to place too much confidence in Russia, and is thereby continually led to take measures which indicate suspicion is not calculated to remove the apprehensions of the inhabitants. There are different statements respecting the amount of the Russian force, which is provisionally to occupy and defend Constantinople; it is believed to be from 40,000 to 60,000 men. On the other hand, Ibra-

him's army is said to be continually increased by volunteers, and when joined by the new reinforcements coming from Alexandria, will amount to much more than 100,000 men.

TEXAS.

By the big Fredericksburgh, arrived at New York from Matamoras, we learn that a vessel of war from Vera Cruz, arrived at that place a few days previous to her sailing with troops, who with others assembled at that place; amounting altogether to about 3,500 men, were to march in a short time to Texas, for the purpose of driving the American emigrants from that place.

HEALTH OF THE METROPOLIS.

The epidemic disease, which has for some time prevailed in London and its vicinity, and which last week confined so many persons to their chamber, has continued to spread with unabated severity. We believe we may assert with confidence, that there is not an inhabited house within the bills of mortality in which there has not been one or two sufferers, and in many instances whole families and establishments have been compelled to find nurses as attendants on the sick. On Saturday week the performances at all the theaters, including the Italian Opera, were, it will be recollected, meagre and unsatisfactory, in consequence of the sudden illness of many of the principal performers. On Monday Covent Garden was closed for the same cause, until Wednesday; on that evening an attempt was made to renew the performances, but the number of the afflicted under the influenza had increased so much in the meantime that the establishment was ultimately closed till the 24th. At Drury Lane the manager was extremely anxious to keep his house open, and the more so as her Majesty had commanded the performances, but there too the disease asserted its omnipotence, and at 4 o'clock on Tuesday it was announced that the house must remain closed till Sunday. The performance at the Haymarket and the Strand Theatre have been also interrupted; the Court of Review was unable to hear causes from the indisposition of the judges; and it was with great difficulty, and under considerable pain, that some of the ci-

ty functionaries presided at the Old Bailey Sessions. In many of the establishments at the west end of the town, the whole of the domestics have been confined. In Devonshire and Northumberland Houses there was scarcely a member of the household in attendance during the whole week, and some of them were at one time considered to be in a state approaching to dangerous. Lord Palmerston and many of the members of both Houses have been added to the sick list.—His lordship's attack was both severe and of long continuance. Nearly 800 of the police force have been reported absent this week, from the effects of this singular complaint, being an increase of more than one hundred over the week preceding.

These who live in low and damp situations appear to have suffered most; but we learn that in two or three instances death has been the consequence of the attack, but whether from the severity of the complaint, or from its aggravating the symptoms of previous illness, seems to be extremely doubtful.—[Lond. Observer.]

THE BOOK OF MORMON.

In our last number, we commenced the publication of the book of Mormon, but having altered our calculation, it is stopped. Our reason is, that, at no very distant period, we shall print the book of Mormon and the testament, and bind them in one volume: therefore to continue it in the Star would be superfluous.

SONG OF ZION.

The great and glorious gospel light,
Has usher'd forth into my sight,
Which in my soul I have receiv'd,
From death and bondage being freed.

With saints below and saints above,
I'll join to praise the God I love,
Like Enoch too, I will proclaim,
A loud Hosanna to his name.

Hosanna, let the echo fly
From pole to pole, from sky to sky,
And saint and angels join to sing,
Till all eternity shall ring.

Hosanna, let the voice extend,
Till time shall cease, and have an end;
Till all the throngs of heav'n above,
Shall join the saints in songs of love.

Hosanna let the trump of God,
Proclaim his wonders far abroad,
And earth, and air, and seas, and skies
Conspire to sound aloud his praise.

The Evening and the Morning Star,
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OLIVER COWDERY,

Kirtland, Ohio, July, 1836.

To the Patrons of the Evening and the Morning Star.

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

It is not our intention to give a minute detail of occurrences which have occasioned a removal of the location of the Star, in this address, as following articles are plain on that subject; but it may be expected, perhaps, that we shall give the outlines of the course which we intend to pursue while we are favored with the privilege of conducting the columns of this paper.

In the address of the former Editor, as well as his prospectus, it will be seen, that the Star was pledged to the cause of spreading the truth, without meddling with "politics, or the gain-sayings of the world;" which course was strictly observed. But on the subject of controversy, we will here remark, that, whenever we may deem it of any real benefit to our fellow-men, to enter the field against our opponents in principles upon the subject of our faith, we shall be at liberty so to do, always observing the strictest rules of decorum and respect, toward every individual who may controvert the principles of religion with us.

In our opinion, no one subject when controverted, requires more prudence and judgment than that of religion.—When parties of different principles contend with all the ingenuity and talent they possess, and are found to deviate in the least from the known precepts of scripture, we have reason to believe they do greater injury to the cause than good. But as we value the worth of souls, and hold sacred the principles of the gospel of the Lord Jesus, so we shall endeavor to *correct* our opinions by the word of truth, keeping in view our only object, to enlighten mankind, and point to them the way of salvation.

Ours is a day of the deepest interest to the human family, and an age fraught with the greatest consequences to the inhabitants of the earth, according to the testimony of all the holy prophets, who have written since the world began. Six thousand years have nearly passed since Omnipotence spake this universe into being by the Word of his power: when from a wide expanse of chaos the elements were brought to perfect order, and this vast globe shone out with magnificence and splendor, touched with the power of the Almighty: when the morning stars sang together, and all the sons of God shouted for joy. Almost two thousand years have rolled into eternity since the Son of Man bowed his head upon mount Calvary, for the sins of the world, when he said, It is finished! and gave up the ghost.

Wars and rumors of wars are spreading over the world; nation rising against nation, kingdom against kingdom; calamity upon calamity, and pestilence following plague; iniquity abounding, and the love of many waxing cold; almost every man seeking his own interest, to the destruction of his neighbor, and the hearts of this generation so grossly hardened, that no man can trust even his brother; and more than all these, that great day fast approaching when this scene of wickedness shall close; the veil of eternity be rent, and the Son of God be seen coming in the clouds of heaven, with all his holy angels, with power and great glory.

Who, with the bible in his hand, can doubt for a moment the near approach of that day when Israel shall be gathered to his own land, and the captivity of Jacob's tents return? when the seed of Abraham shall possess their promised inheritance in that choice country that once flowed with milk and honey? when the Lord will turn to his people a pure language, that they may all call upon his name to serve him with one consent; when even his suppliants the daughter of his dispersed, shall bring his offering from beyond the rivers of Ethiopia? and when the great river Euphrates shall be dried up, that the way of the kings of the east may be prepared?

As we previously remarked, we do not design to detail the particulars which have occasioned a removal of the location of this paper; but it may not be improper to offer a few reflections upon the subject, as a part of the scene transpired before our eyes.— With propriety we may say, that, of all subjects on earth who are bound to respect the principles of their government, the people of the United States, certainly, are of that class. The thought that our liberty was purchased with the blood of our fathers, ought to kindle emotions of patriotism in the bosom of every individual, and inspire it with just indignation against those who should in any way, even with the smallest pretext, rise up and disgrace his character as a republican, by violating those feelings which served as a main spring of action for those who achieved our freedom.

The freedom of speech, the liberty of conscience, and the liberty of the press, are three main principles in the Constitution of a free government; take from it these, and adieu to the blessings of civil society: deprive a citizen of the enjoyments guaranteed in these, and his life is not worth possessing. Men shudder at the thought of the dissolution of States, and the breaking of those links which hold governments together: but whenever those sacred principles are suffered to be trampled upon, and no arm raised to defend them, the lengthy documents, the long harangues, the great parade & the splendid show, are like the idle wind; they are like vain tales; they are beneath the empty sable, for they can profit no man.

It has become our duty to relate one of the most shocking scenes, which has disgraced the character of any citizen of the United States, since her freedom was purchased by the shedding of blood. We recollect the history of the persecution of the Quakers, and of the Baptists, in time gone by, but we thought we could with propriety, cherish a belief, that no set of creatures wearing the human form, and enjoying the privilege of being classed as citizens of this Republic, could be so blind to all feelings of common humanity, laying aside patriotism and liberal principles, as to rise up in open violation of the Constitution of our country, and persecute, even unto death a fellow-being for his religion.

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

O. COWDERY.

Kirtland, December, 1833.

*To His Excellency, Daniel Dunklin,
Governor of the State of Missouri.*

We, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the church of Christ, (vulgarily called Mormons,) believing in God, and worshiping him according to his revealed will contained in the holy bible, and the fulness of the gospel contained in the book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State, for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities and religion, according to the Constitution and laws of the State and National Governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows: First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society 'peaceably if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did, and now do to hold personal communication and converse face to face with the most high God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, & thus deluded they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into

our county little or no property with them, and left less behind them, and we infer, that those only, yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissensions and raise seditions amongst them. Of this their mormon leaders were informed, and they said they would deal with any of their members who should again, in like case offend, but how specious are appearances, in a late number of the Star, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become mormons and remove and settle among us, this exhibits them in still more odious colors. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a cast amongst us, would corrupt our blacks and instigate them to bloodsheds.

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into

the bosom of our families, as fit companions for our wives and daughters the degraded & corrupted free negroes and mulattoes, that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday next, 20 Inst. to consult ulterior movements."

Among the hundreds of names attached to the above document were:—

Lewis Franklin, Jailor; Samuel C. Owens, County Clerk; Russel Hicks, Deputy Clerk; R. W. Cummins, Indian Agent; Jones H. Flournoy, Post-Master; S. D. Lucas, Col. and Judge of the Court; Henry Childs, Att'y at Law; N. K. Olmstead, M. D.; John Smith, J. P.; Sam'l Weston, J. P.; William Brown, Const.; Abner F. Staples, Capt.; Thomas Pitcher, Deputy Const.; Moses G. Wilson, Thomas Willson, Merchants.

On Saturday the 20th July last, according to the foregoing document, there assembled suddenly in the town of Independence at the court house, between four and five hundred persons who sent Robert Johnson, James Campbell, Moses Willson, Joel F. Childs, Richard Bristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Willson, James M. Hunter, and Richard Simpson, to some of your petitioners namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson county, and that we as Elders of said church should agree to remove out of the county forthwith. We asked for three months, for consideration—They would not grant it—We asked for ten days—They would not

grant it but said, fifteen minutes was the longest, and refused to hear any reasons: Of course the conversation broke up.

The four or five hundred persons, as a Mob, then proceeded to demolish or raze to the ground, the printing office and dwelling house of W. W. Phelps, & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors: the press was broken, the type pieced—the book work, furniture, apparatus, property &c. of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families, left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the Evening and Morning Star, a monthly paper, and the Upper Missouri Advertiser, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the store house and destroy the goods of Gilbert Whitney, & Co. but Mr. Gilbert assuring them that the goods should be packed by the 23rd Inst.: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge; the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the court house. They caught other members of the church to serve them in like manner, but they made their escape—With horrid yells and the most blasphemous epithets, they sought for other leading Elders, but found them not—It being late, they adjourned until the 23rd. Inst.

On the 23 inst. early in the day, the mob again assembled to the number of about 500, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the HORRID YELL—They proceeded to take some of the leading elders by force declaring it to be their intention to whip them from fifty to five hundred

lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church, but being assured by the mob that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that they or the mormons must leave the county, or they or the mormons must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Childs, Harvey H. Younger, Hugh H. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton and Samuel Weston, who with Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert and John Whitmer, entered into the following stipulation.

"Memorandum of agreement between the undersigned of the mormon society, in Jackson county Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows to wit:—

That Oliver Cowdery, W. W. Phelps, Wm. E. McLellan, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvy Whitlock, shall remove with their families out of this county on or before the first day of January next, and that they, as well as the two herein after named, use all their influence to induce all the brethren now here to remove as soon as possible—One half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power to stop any more of their sect from moving to this country, and as to those now on the road, they will use their influence to prevent their settling per-

manently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and A. S. Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

The Star is not again to be published, nor a press set up by any of the society in this county.—

If the said Edward Partridge, and W. W. Phelps move their families by the first day of January as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned." To which agreement is subscribed the names of the above named committee, as also those of the mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labors for support, have been thrown out of employment and are kept so by the threatnings of those who composed the mob. [See their resolutions as published in the Western Monitor number 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousand of dollars, it would be short of a remuneration. Most of the mechanic's shops have been closed, two pair of Blacksmith's bellows have been cut in pieces. Our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south, but the settlers in that

country drew up an agreement among themselves to drive us from that country after we had commenced laboring there, they threatened to shoot our cattle and destroy our labor, and in fact, "The foxes have holes and the birds of the air have nests, but we have not where to lay our heads?"—We were obliged to return.

Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred, and also, some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the Western Monitor and other papers, censuring the conduct of the mob, the leaders have begun to threaten life, declaring that if any of the mormons attempted to seek redress by law or otherwise, for character, person or property, they would die!

Now THEREFORE, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the Western Monitor of August 2d, are not true. In relation to inviting free people of color to emigrate to this section of country—and other matters relative to our society, see the 100th, 104th, and 11th pages of the Evening and Morning Star, and the Extra accompanying the same, dated July 16th,—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the State, and of the United States—where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice—where numerous tribes of Indians, located by the General Government amid the corrupting influence of midday mobs, might massacre our defenceless women and children, with impunity:—

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring:—But we cannot patiently bare them any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a law

less mob with impunity, that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We solicit assistance to obtain our rights; holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenceless women and children to stain the land which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking him by express proclamation, or otherwise, to raise a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse—for defamation, as to ourselves—and if advisable try for treason against the government;—that the law of the land may not be defied, nor nullified, but peace restored to our country:—And we will ever pray.

[On the foregoing we may remark, that it falls far short of setting forth the actual suffering situation of the petitioners, and the wanton and malicious conduct of the inhabitants by whom they were surrounded. Excepting a few individuals, those who were engaged in the outrage were persons of little or no reading; and being thus ignorant, were the more easily persuaded to believe, that their privileges and rights as citizens were about to be unlawfully taken from them; and when once roused to acts of violence, were constantly heated by the insinuations of a few, who ought to have been the first to rise in the defence of innocence and virtue, and bring to justice wild infatuated violators of the peace of society by the majesty of the civil law.

We insert the following communication from his Excellency the Governor of Missouri, in answer to the foregoing petition. The candid patriotic spirit which it breathes, is truly becoming a man entrusted with the honor of extending an arm in support of those who are unjustly trampled upon; and of having it in his power to enforce due reverence to the Constitution.—Ed. Star.]

"City of Jefferson, Executive Department }
October 19th, 1833. }

To Edward Partridge, W. W. Phelps, Isaac Morley, John Corroll, A. S. Gilbert, John Whitmer and others:—

Your memorial soliciting my interposition against violence threatened you, and redresses for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow-citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a Government of laws, to them we owe all obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right, to take the redress of their grievances, whether real or *imaginary*, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney General and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws, the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offender apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course, obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a favorable execution of them.

With regard to the injuries you have sustained by destruction of property, &c, the law is open to redresses, I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages thereon.

Respectfully,

Your ob't. servant,

DANIEL DUNKLIN.

W. W. PHELPS, Esq. Independence, Mo."

TO WHOM IT MAY CONCERN.

ASSA JEFFERS, who was an elder in the church of Christ, has been excommunicated by the regular authority of the church at Elk Creek Erie Co. Pa. in consequence of unchristian like conduct. and he refused to give up his Credentials, but still retains them, and is probably going through the churches and the world, trying thus to impose upon them.

Z. COLTRIN, Presiding Elder.

December 14. 1833.

The Evening and the Morning Star.

KIRTLAND, OHIO, DECEMBER, 1833.

We have received a communication written on the subject of the Millenium, which we insert in this number of the Star. Our time will not permit us to offer any remarks upon this article: we therefore give it to our readers as we received it; but as we presume we shall be favored with more from the same pen, we shall hereafter make such comments as we may deem appropriate.

SIGNS IN THE HEAVENS.

On the morning of the 13th November last, about 3 or 4 o'clock, was seen a singular appearance in the heavens, which seemed to produce a small excitement in the minds of those who were up in season to gaze upon the sublime, yet strange phenomenon. We were roused from our slumber by the voice of one of our neighbors. "Rise and see the signs in the heavens!" Immediately we were on our feet, and on looking out at the window, beheld a scenery as sublime, apparently, as though the Great Majesty of heaven was riding forth through the firmament upon a cloud that was passing slowly towards the east, from whose presence worlds seemed to be moving with mighty rapidity, whose flaming orbits lighted down through the dark ether and shown upon this earth! But on walking out it was plain to be seen that it was not merely one place in the heavens thus illuminated, but the whole heavens were lit up with the same appearance, except here and there a small cloud as they were moved to the east by a gentle wind.

This scenery continued visible till near sunrise, when it fled by the rising splendor of the "King of day." While we were gazing upon this new wonder with surprise and admiration, we remembered the exhortation of the Lord to Israel, [Isa. xi. 26.] Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. This saying seems to be peculiarly well adapted to an occurrence of this kind: for notwithstanding the great commotion in the heavenly bodies, yet, the same power that brought them into existence and regulated their various revolutions, was still sufficient to retain them in their proper position by his immutable decree, till the judgment of the great day; or until the time of the fulfilment of certain prophecies contained in the holy scriptures. We were also reminded of that remarkable saying of the Savior, [Mat. xxv. 6.] while speaking of his kingdom in the last days, at the time of his second coming, when the cry is to be heard at midnight, behold, the bridegroom cometh, go ye out to meet him.

It is generally the case, however, that whatever appearances are seen in the heavens at this day, some, and indeed we may say nearly all, are so wise that they can assign natural causes in abundance to account

for them all without acknowledging that God's hand was in it, and that it was all done by his special direction. We admire the principle of searching into all causes and phenomena, and of ascertaining the real origin of transpiring events, that we may be free from superstition and vain imagination, which are too frequently spread over the minds of the simple and untaught. Wisdom not only relieves us from the fatal effects of blind enthusiasm, with which all who have not understanding are liable to be ensnared; but it enlarges the heart and exalts the mind to heaven, and enables it to discern the real purposes of every occurrence though marvellous in the extreme, and to acknowledge the Omnipotent *fat* that regulates the universe.

It is a pleasing thing to let the mind stretch away and contemplate the vast creations of the Almighty; to see the planets perform their regular revolutions, and observe their exact motions; to view the thousand suns giving light to myriads of globes, moving in their respective orbits, and revolving upon their several axes, all inhabited by intelligent beings; to consider that they all are visited with the light of his countenance, according to the revelation of his own character: that as he communicates from time to time his will to all his creatures, and that he could not be impartial, were he to give a part the privilege of attaining to perfection and glory, and leave the other in darkness and uncertainty; but that word by which all things were made will bring all alike to stand before him, and yet the least of all his creatures will not be overlooked, though at the assemblage of worlds, but all will be rewarded according to their works.

We profess a belief in the holy scriptures; we believe that the will of God is there contained and set forth for the good of mankind, and that neither a jot or tittle of his word will fall to the ground, or pass away unfulfilled. But in the admission of this idea are we not more willing that the scripture should be fulfilled in a time to come than in our day? Are we not forward in our opinion, that the great and notable day of the Lord, spoken of by the prophet Joel, and quoted by the apostle Peter, [Acts ii.] And I will show wonders in the heavens above, and signs in the earth beneath, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, was fulfilled at the destruction of Jerusalem? And even admitting that it was not then fulfilled are we not ready to say that it must mean something to take place at, or near the end of the world?

Are we not more willing that the great and mighty events which are to transpire just prior to the Savior's glorious appearance in the clouds of heaven, should be fulfilled upon the heads of a future generation, than on our own? If we were pure in heart, and in all things prepared for the coming of our Lord Jesus, would we not be as willing, or as ready to admit, that it was possible for this to be the day in which he should come, as to desire it to be fulfilled upon the heads of our children? If in all things we lived with an eye single to his glory, and from the heart used the prayer taught to the ancient apostles by their Lord, "Thy will be done,

as in heaven, so in earth," [Luke xi. 2.] and contemplated the joys with which the saints will be crowned, would we not rather that day would come in our generation than in a future one?

Because all the world at this day are engaged in secular pursuits, does that prove that the great day of the Lord is not near? Because all eyes seem to be closed, and all nations asleep as to the great interest of that period, do these things assure mankind that the Lord delays his coming? Or does it not rather serve as a precursory warning that the time draws nigh when the Son of God shall descend from heaven with his mighty angels in flaming fire? Is it any where written in the sacred volume that all the world should be prepared to meet him when he should come the second time without sin unto salvation? That they should all be watching with eagerness and anxiety for the day of the Lord to come as a thief in the night, when the heavens shall pass away with a great noise, and the elements melt with fervent heat? Or are not these events really to transpire according to the strict reading of the apostle's writing?

But if they are, we would like to be informed whether that scripture has yet been fulfilled, contained in Mathew's testimony, [24th chap.] where he says, After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory? This singular idea taught to the apostles by the Lord Jesus, was not merely noticed by Mathew, for there was a prospect, even an assurance of an inexpressible glory which was to burst upon the heads of the saints: a day of redemption, when they themselves were to set upon thrones and judge the twelve tribes of Israel.

But Luke makes this subject very plain, after giving a relation of that notable prophecy of the Lord concerning the destruction of the city of Jerusalem, and the captivity of the Jews, that they should be led into all nations, and Jerusalem be trodden down of the Gentiles until the times of the Gentiles were fulfilled, he says, There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. [Luke xxi. 25, 26, 27.] Need this language be mistook? can we figure in our minds a belief that these sayings have been fulfilled? or were the apostles mistaken? or did not Christ declare that these things should be so?

Isaiah declares that in the day of the fierce anger of the Lord of hosts, the heavens shall shake and the earth be removed out of her place: and that the sun shall be darkened in his going forth, and that the sun shall not cause her light to shine. [Isaiah lxxiii.]

John while upon the isle of Patmos, in giving a relation of the opening of the sixth seal. [Rev. vi.] says, Lo, there is a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were rolled out of their place. These prophecies if not yet fulfilled, must be of moment to this or a future generation. And who, with a moments reflection, will say, that they have been?—Events of this magnitude would have been noticed and recorded by previous historians, and we should now read them with wonder and amazement. And that they are to transpire, the veracity of the sacred scripture stands pledged for the truth of their performance. Whether that glorious day will usher in before our dissolution, we cannot say, we do not know. Whether it will be in this generation or a future one, we do not pretend to predict; but the signs of the times are sufficient to warn every man that the day is near at hand, and the great exhortation spoken by the Lord himself is of importance to every saint, [Matthew xxiv. 44.] Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

OBITUARY.

On the first day of November last, the members of the church in this place were called upon to pay the last tribute of respect due from them, to the remains of brother DAVID JOHNSON, who departed this life on the morning of the 31st of October, after an illness of five weeks and five days; aged 23 years.

Encomiums cannot salute the ears of the dead, nor the praise of the living cheer the heart of fellow-clay when once consigned to its mother earth. Still it is right to cherish some incidents of the lives of departed friends, to console us when we meditate upon our bereavements. And perhaps we should be found wanting in feelings of respect and friendship, were we not to notice the departure of our beloved brother, the loss of whom we view as an afflicting, though just providence.

Brother J. had been a member in this church more than two years, during which time he manifested that strict propriety in his daily walk and conversation, that truly was becoming a disciple of the Lord Jesus. Kind and benevolent, his heart ever rejoiced in the well-being and happiness of his brethren, and always sorrowed at their afflictions. In short, we may say, that impressed upon our minds a reverence toward him who had called him from darkness to light, he strove with unremitting diligence to have all his actions correspond with the pattern laid down in the sacred record: and to do by others as he wished them to do by him. But in the morning of his days he was called from a world of trouble and strife, to try the realities of eternity! in the flower of his age, in the vigor of his youth he was cut off from this life: God chose to take him to himself, though the affections of our hearts were closely allied to him.

The afflictions of his body, during his last illness, he bore with that resignation and fortitude becoming a man. Not a murmur escaped his lips concerning the providence of the Lord. And when his body was racked with pain, he stayed himself upon the arm of Omnipotence, and rested his hope in the promises of him who had given his life a ransom for his soul. And in his last moments, while kindred spirits waited to escort him away, he says, "I am going home: there is a place in the mansions of the Father that Christ has prepared for me, where I shall rest: I am anxious to go: I am prepared to die!" And then, without a struggle he fell asleep, and his spirit fled to the paradise of God!

His funeral was attended with due solemnity, conducted by the direction of brother J. Green; and a discourse suited to the occasion was delivered by brother J. S. Carter, from Rev. xiv. 13. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And while his numerous relatives and friends crowded round, eager to drop the last tear over their kindred dust, we could not forbear reflecting, that, though this body is now cold and inanimate, soon it shall be reanimated again; yes, quickened and immortalised, no more to see corruption; for we could not forbear saying in our hearts, Ah! he only sleeps! And while we mourn his departure, may God enable us to appreciate our loss—while he rests in peace!

In a communication from Missouri, dated at Independence, October 30, we are informed of the death of brother WILLIAM HOBERT, who, but a short time previous had been called to exchange this world for a situation with fellow spirits, in the place prepared in the economy of God. We had formed only a partial acquaintance with brother H. who had been in the place but a short time previous to the destruction of the office of the Star; but we are happy to say, that during the short acquaintance with which we were favored, he sustained a respectable character. He went to that country with the expectation of laboring in the office of the Star, as a typographer, and probably was excelled by but few, of his experience.

We do not know his age, but presume that it was not far from twenty years. It may be proper to say, that while on his way to Independence, in May last, he was afflicted with a delirium, which for a short time entirely deprived him of his natural intellect; but as far as we have information, was not troubled with that affliction, after his arrival in Jackson county. As to the circumstances relative to his last illness, we can give nothing more appropriate than a few words contained in the letter which announced his death.

"I have just returned from the repository of the dead, where I left the remains of brother William Hobert, to return no more! or I would rather say, until the resurrection of the just: for I am sensible that he is far better off than when in this state of existence.

I have reason to believe that he is happy: he died without a struggle or a groan."

NOTE.—Since the above was put in type we have been informed, that brother William Hobert was deranged in mind some two or three times previous to his death, which fact we were ignorant of, when writing the above article.

Communicated for the Evening and the Morning Star.

MILLENIUM.—No. I.

The subject of the Millennium has excited the attention of the students of the bible in the different ages of the world. All persons in any degree acquainted with the ancient prophecies, have been led to believe, that there was some different order of things to be established in the last days, from what had existed in the former ages of the world; and many have written on the subject, without, however, being able to give much light upon it; leaving it pretty much as they found it, without coming to any certain conclusion, as to the precise features, or character of that peculiar age.

Some have doubted, seriously, whether there were any such period, as that called the Millennium, ever to take place. But a large majority of professed christians, have had a greater or less degree of confidence in the actual arrival of such a period; believing that the things spoken of by the ancient prophets, have never been fulfilled, nor never can, unless the Millennium is brought about in the economy of God. But in what manner it is to be introduced, and by what means, they have been unable to see, or understand.

The fact, however, that a different state of things would exist, from that which had existed, they think, is plainly taught from the following testimonies of the ancient prophets: [Isaiah, LII. 8.] Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. [Jeremiah, xxxi. 34.] And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord for they shall all know me, from the least of them unto the greatest of them, saith the Lord. [Micah, iv. 3.] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more, [Isaiah xi. 6, 7, 8, and 9.] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

From the foregoing scriptures, as well as from many others, a large majority of the professing world, have been led to believe, that

the last days were to be days of wonder; that God would do great things for his saints, and rain down righteousness from heaven. In consequence of the general credence given to these testimonies of the prophets, together with many others of like import, the subject of the Millennium has become one of pretty general belief in the christian world; nearly all the sects of the nineteenth century believe in it, and cherish some opinion in relation to it, (which however, are generally favorable to their own prejudices and their own sect.)

There are no writers on this subject, with whom we are acquainted, who have entered into a minute detail of all its parts, as they lie strewn over the face of the ancient prophecies: but have contented themselves with a very limited view of some of them, only.— But notwithstanding the general opinion which now prevails in the world, that in the purpose of God such an era will come in the course of human existence, (for so general is the belief in the Millennium, that all the revivals among the sects are considered as a prelude to it, and a kind of foretaste of that day of rest and glory which God has in reserve for the last days,) still, their knowledge of the subject is too limited, that they are unable either to satisfy themselves or others.— The opinions of the world on the subject of the Millennium, are nearly as numerous as the sects: each party having an opinion of its own.

Within the last five years, a writer has made his appearance, professing it to be his primary object, to investigate this subject; and actually commenced publishing a paper, calling it the "Millennial Harbinger." From his high standing as a man of talents, and a biblical student, from his pen we expected much; but in this we have been disappointed; for we have received but little; indeed, less than little: we have received *nothing*.

Whether the Editor has undertaken a task that he is afraid to perform, or whether he is really ignorant of the subject, we do not pretend to say. But all those who have read the "Millennial Harbinger," know, that he has not given it so much as one passing glance. True, Mr. M'Corckle has said something, about something, or nothing; which the public have received through the columns of the Harbinger. How many more articles he may favor us with, yet remains to be found out hereafter. But he has reached the very prominent point, which all writers who write about nothing, generally gain, that is, *nothing*. False prophets, false prophecies, false christians, and false religious denomination, and *Hallelu!*

Yourselves, when reading Mr. M'Corckle's production, Who is the better of all this? What good, gentle reader, do you suppose it would do you if a man were to say to you, You will starve to death! you will starve to death! and yet never try to make any provision for your wants, or direct you where you could get any? Mr. M'Corckle has cried, death! destruction! desolation! judgment! but no provision! no way for escape! no hiding place! no city of refuge!— And what advantage is all his labor of love to us? For we might as well perish without knowing it twenty years before hand, as with. For perish we must, according to Mr. M'.

Corkle; for as yet, he has left the world, both saint and sinner without any way to escape the impending danger.

(To be continued.)

THE OUTRAGE IN JACKSON COUNTY.

We give below a letter to the Editors of the Boonville Herald, printed at Boonville, Mo. written by brother O. Hyde, on board the steam-boat Charleston, on her passage from Independence to that place, with the remarks of the Editors upon the same, commencing thus:

"*The Mormon War.*—The following statement of the recent belligerent attitudes assumed by the people of Jackson and the Mormons, was handed to us by an individual who passed this place on board the steam boat Charleston. Although it was the statement of a Mormon yet coming as it did, apparently authenticated by Capt. Gunsoles and his Clerk, we were at the time disposed to believe it correct. But it is certainly an exaggerated account. Since it was committed to the column, we have seen and conversed with Col. A. McLelland, of Jackson co. who was several days later from Independence. We know Col. McL. to be a man of the most superlative honor. We have no hesitation, whatever, in vouching for his assertions. He denies the demolishing of houses and otherwise maltreating the Mormons—although he says the greatest excitement and exasperation prevailed. So much so that it has become fashionable to carry arms. But he says there never was but one skirmish, in which the Mormons were the assailants. It was brought about in consequence of a small party of men who proceeded out to the Mormon settlement for the purpose of holding a consultation with them, respecting their stipulated removal from the county. They were fired on by a party in ambush. They were only partially armed, and were rather disposed to evade a rencontre. The unfortunate Brazeal ascended a log, and distinctly proclaimed peace. But the Mormons kept up a heedless fire,—when it was found necessary to act on the defensive. The conflict lasted for several minutes. Mr. Brazeal and a Mr. Linville fell dead on the spot. Several were severely wounded. It is not positively known whether more than one Mormon was killed or not. There was only one discovered dead on the battle-field. Mr. Hyde's statement of a second engagement, and of the death of Mr. Hicks, is entirely unfounded. Mr. Hicks was not in the county at the time—but was attending the Court of Lafayette. Mr. McL. further states that things were entirely tranquil at the time of his departure—and the Mormons dispersing.

On board S. B. Charleston, }
November 8, 1833. }

Messrs. Ed.—I am two days from Independence, the seat of war, and it may be acceptable to yourselves and also to your readers, to be made acquainted with some of the particulars respecting it.

On Thursday night, October 31, some 40 or fifty persons belonging to the Mob, assembled above Big Blue, eight or ten miles west of Independence, and in part demolished 12

of the dwelling houses belonging to the Mormons and occupied by them at the time.—The mob took two of the Mormonite men & beat them with stones and clubs, leaving barely a breath of life in them. Friday night, November 1, the mob broke open the store of Gilbert & Whitney, and scattered their goods through the street. They demolished Mr. Gilbert's brick dwelling house, and broke in the doors and windows of all the dwellings in Independence belonging to the Mormons. Saturday night, November 2, the mob commenced their ravages again above Big Blue. After they had fired five or six guns upon the Mormons without effect, the Mormons fired upon them, and one of the mob screamed, "O my God! I am shot." The mob then dispersed in much confusion, taking their wounded companion along with them. On Monday last, the mob collected again in the town of Independence, to the number of two or three hundred, well armed. They called it "calling out the militia!" probably for the purpose of lessening the magnitude of their crime in the eyes of community. At night a part of them went above Big Blue, but were met by a party of the Mormons who were well armed, and they poured a deadly fire upon them; two or three of the mob fell dead, and a number mortally wounded. Among the former, was Hugh L. Brazeal, Attorney at Law. Tuesday morning there were a number of the mob missing that could not be accounted for. Left Independence and came to Liberty Landing on board the boat, where we stopped to take in freight, and while we were there, (Wednesday 11 o'clock, A. M.) a messenger rode up, saying that he had just came from the seat of war, and that the night before, another battle had been fought, in which Mr. Hicks, Attorney at Law, fell, having three balls and some buck shot, through his body, and about twenty more of the mob. Mr. Hicks was one of the leaders of the mob. The cannonading in the last engagement, was heard on board the boat very distinctly.

Of a part of the above, I was an eye witness, but things were in a state of great confusion at the time, and should there be an error in the above statement, I trust that you and the public will pardon a well wisher to all mankind. Yours in haste.

ORSON HYDE.

The above is a true statement as far as the particulars have come to us.

Y. GUNSOLES, Captain.
N. MELVEN, Clerk.

We were not a little astonished on reading the remarks of the Herald upon the above letter, and the credence given to Mr. McLelland's statement of the outrage. Mr. M. is represented in the Herald as being a man of the most *superlative* honor, and utterly denies there having any thing transpired derogatory to the character of the inhabitants of that county toward their neighbors the "Mormons" as they call them. He says that no houses belonging to our society were demolished by the people of that place, and that no maltreatment was shown whatever. This

must be too barefaced to be believed by any candid unprejudiced man. The very admission that our people were leaving the county is sufficient to show that without some extraordinary occurrence they would not thus leave their houses, their homes, their property & their possessions in this late season of the year. He says that there never had been but one skirmish, and then the "Mormons" were the assailants. Would this Mr. M. be glad to make the people of the United States believe that there had been no unlawful proceedings by the citizens of Jackson county?

This reminds us of a certain article published soon after the outrage commenced, which went considerably the rounds in the public prints, stating that the citizens of Jackson county very coolly and deliberately surrounded the office of "The Evening and the Morning Star," razed it to the foundation, secured the press, &c. and dispersed without doing any thing further, or offering abuse and violence to any man. When the fact was, the press was broken, and now lies in fragments opposite the ruins of the building, unless recently removed; the types and furniture of the office, scattered and destroyed; and, to add glory to their triumphant victory, they very coolly and deliberately seized two peaceable and inoffensive fellow-citizens, marched them up before the court-house door, divested them of the more part of their wearing apparel, and tarred and feathered them amid shouts of "Now call on your God to deliver you—pretty Jesus you worship," &c.

Mr. M. says, that the "Mormons" have suffered no maltreatment; that only one skirmish has ensued, and then the mob only acted on the defensive; that the firing on their part did not commence until after the "Mormons" had fired upon them, and that they only went in order to hold a consultation with them concerning their afore stipulated agreement to leave the county. But this is so far from being correct, that we can say, that we have received several communications from the seat of war, and all corroborate the statement of brother Hyde, Capt. Gunsoles and his Clerk, that the firing commenced on the part of the mob. And farther, the individuals who entered into the stipulation to leave the county, were

then in the town of Independence, or near there, and the said skirmish was some eight or ten miles west of that place.

And we are authentically informed, that when the intelligence of the battle reached Independence, that Breazeal and Linville were killed, and others wounded, that M. Gilbert, Phelps, and others of the society, were then in the court-house on a trial, where they were charged with an assault, or false imprisonment; and the excitement was such, that with difficulty they escaped massacre from the hands of an inhuman and lawless populace; that in open court a pistol was presented to the breast of Mr. G. but providentially missed fire, and that no notice was taken of the transaction. Mr. Gilbert, Phelps, and those individuals, or at least some of them, were those who agreed to leave the county, with whom Mr. M. says, the mob went to hold a consultation.

We are not surprised, that men who are guilty of so flagrant a violation of the Constitution and laws of our country, should seek to screen themselves from justice, by false coloring those acts which cannot be hid; but for the name of a man of *superlative* honor, whose veracity is unimpeachable, and his integrity unquestionable, the truth of whose assertion is vouched for by the Editors of the Herald, to come before the public, we leave them to judge of the correctness of the statements of an eye witness, corroborated by the Captain and Clerk of the S. B. Charleston, believing that no argument from us is needed, to show the design of such representations, as made by Mr. M.

It may be proper to say, that Mr. G. and others were engaged in apprehending the individual who broke down the door of Mr. G. & Co's store, when their goods were taken out and scattered through the streets; but the Justice refusing to take any notice of the person, or act, he was accordingly permitted in turn to bring those individuals who apprehended him, before a court, where they were, when the report came of the above mentioned skirmish.

We give a few extracts from certain letters showing the conduct of the mob, since the destruction of the printing office. In an outrage of this mag-

nitude, and the great excitement unavoidably raised in the minds of the sufferers, it cannot but be expected, that exaggerated reports will be put in circulation, and frequent misrepresentations made by both parties, by giving too much credence to rumors; but we can draw a decided conclusion from what information we have received, that the society have been forced from their own dwellings, and compelled to seek an asylum among strangers without means to procure the common necessities of life.

Extract of a letter dated, "Independence, October 30, 1833.

Dear brethren,—Through the mercy and aid of our heavenly Father, we are yet alive; and we are very thankful for such a blessing. Since I last wrote we have been through a scene. We declared publicly a week ago last Sunday that we as a people should defend our lands and houses. On Monday the mob, or at least some of the leaders began to move; strict orders were given with us not to be the aggressors—but to warn them not to come upon us, &c. and as court was to set on Monday, it was noised abroad that the leaders of the mob would be called upon to bind themselves to keep the peace. It was a solemn looking time. The mob had lost no time in sending rumors, and counselling; above fifty of them met on Saturday and voted to a hand to move the "mormons;" They counselled and rode all day of Sunday. The great Monday came, but fewer people were seldom seen at a Circuit Court—No mob, but great threats. A number of families arrived last week from Ohio, Indiana, and Missouri; some of whom were attacked by the leaders of the mob, but I believe they received no injury. Yours, &c."

By the foregoing it can be seen, that our society were cautious not to act only in the defensive, which they were justified in doing. We give an extract of another communication, dated:

"November 6, 1833.

Dear brethren,—Since I last wrote we have had horrible times. When I returned from — behold the enemy had suddenly come upon our brethren above Blue, and had thrown down 10 or 12 houses, and nearly whipped some to death, among whom was H. Page— This was done on Thursday night.—

On Tuesday night they commenced in Independence; broke all the windows of the brethren's houses in; broke open the doors of bro. Gillert's store, strewed the goods in the streets. Saturday night they fell upon the brethren at the Blue—nearly beat one to death! but one of Manship's sons was dangerously wounded with a rifle ball, they fled. On Monday about sunset, a regular action was fought above Blue; we had four wounded—They had five wounded and killed; among the latter were Mr. Breazeal and Mr. Linville. From Friday till Tuesday afternoon, our brethren were under arms. On Tuesday the mob had about 300 collected— Before any blood was shed we agreed to go away immediately.

It is a horrid time, men, women, & children are fleeing, or preparing to, in all directions, almost—We mean to try to settle in Van Buren county, if possible; God only knows our lot.

Yours, &c.

November 7, 1833.

Since I wrote yesterday morning, another horrid scene has transpired.— After our people agreed to leave the county and were dispersed from each other in a measure, a party of the mob went to the Blue, and began to whip, and, as I heard last night, murder!

All hopes of going to the south was given up last night, when it was resolved that we should be driven forthwith into Clay county. The brethren have been driven into the woods, and God only knows what will become of them. Women and children are flocking to Everett's and Hancock's Ferry. Our families will have to take the ground for a floor to-night if they get down in season to cross the Missouri.

Yours in affliction, &c.

November 14, 1833.

Since I last wrote, our brethren have been moving in every direction. It is impossible to say where many of them are. The situation of many is critical, having nothing to buy food with, and having raised none the past season.— Great destruction is said to be making with the property left—such as corn, potatoes, household furniture, &c.— The Savior said, Blessed are ye when ye are hated of all men for my name's sake—and I think we have come to that. It is impossible to give you the information which requires a person

interview. Now is the hour that tries our souls; yea, the souls of the saints: *we want victuals and clothes*, and we mean to be saved, even if we die—for life with the present prospect before us, is not very desirable! I shall give more general information in my next if I can obtain it.

In great tribulation, yours, &c.

Amid the confusion unavoidably arising in calamities of this magnitude, as we previously remarked, it cannot but be expected that many rumors will be afloat having very little foundation.—But from the previous quotations it is plain to draw a conclusion, that lives have been sacrificed, some in attempting to gratify a spirit of outlaw, and persecution; and others in the defence of helpless innocence. Some statements were only drawn from report by the writer, and others from actual knowledge.

The fact, that houses were thrown down by the mob, is authentically furnished by verbal report, as well as by the extracts given. That the "Mormons suffered no maltreatment" from the mob, is an assertion as difficult to substantiate, as to authentically prove that no dwellings were thrown down, no doors broken open, no merchandize thrown about the streets, neither a printing office leveled with the ground. And for any citizen of Jackson county to say, that no occurrence of this kind has transpired, we leave our friends to judge, whether he could be well informed in the common transactions of his own county; or whether he endeavored in any degree to misrepresent, thinking to turn the public mind from a just feeling of censure against the perpetration of a crime of this magnitude, that the actors might escape justice.

From the following extract we can draw something of an estimate of the number killed, up to the time when it was written. We have heard various accounts of the number slain on both sides, and these reports have frequently been exaggerated. The account of the number killed in the last engagement, as inserted in the Herald, written by br. Hyde, was incorrect, and it will be seen from the article, that it was only a report; consequently, he was not accountable for its correctness.

But the calm deliberate spirit by which the following appears to have been indited, is sufficient to show that excitement did not agitate the mind of the author; though under such painful circumstances it is to be expected, that a man of feeling, on the reflection, that innocent women and children, were driven from their peaceable homes by a lawless mob, and compelled to lodge upon the cold earth, under the open canopy, without having the means or power to administer to them in their necessities, would be required to call every power and faculty of the intellect into requisition, to keep it from burning with just indignation.

November 17, 1833.

Dear brethren,—I will give you a few particulars of our proceedings, and also of the rioters, as I have been able to collect them. Some forty or fifty of them in one night, demolished or unroofed ten houses of ours, above Blue. They came out again in the night and two of their number were taken, and that stopped their career that night.—Again they fell upon the society at the Blue, & commenced firing upon them, which was returned by the society, & one of their men was shot through the thigh. Again they came out against the society above the Blue, a battle ensued in which some two or three of their men were killed, and a number wounded and shortly died, and others were wounded but are like to recover.

Brother Dibble was shot through the bowels & his case is considered doubtful; another by the name of Barber was wounded and has since died; five or six more were wounded but not mortally. Another party had fallen upon the brethren in Independence and did considerable damage. We went against them, and took one man while in the act of breaking open the store. We had him before the magistrate but he refused to do any thing with him at that time. He then sued br. G. and myself, and others for an assault; we were prisoners in the court house for trial when the news came of the battle above Blue. The house being full they rushed upon us to kill us, but through the mercy of God we were preserved and not hurt; we saw plainly that the whole county were enraged, and preparing for a general massacre the next day. We then thought it

wisdom to stop the shedding of more blood, and by agreeing to leave immediately we saved many lives; in this we feel justified. But we are literally in a scattered, miserable condition not knowing what we shall be called to pass through next. The brethren, generally, bear it patiently and feel cheerful, trusting in God, and but few deny the faith—I will write more particulars hereafter. Yours, &c.”

The Elders in Kirtland, to their brethren abroad.

Dear brethren in Christ, and companions in tribulation: It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord, that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with all the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says: “*Lay hands suddenly upon no man.*” Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a

faithful man, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious Millenium! but it is those who are “*called, and chosen, and faithful.*”

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that “*it is a day of warning, and not a day of many words.*” If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful, call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in:

Farewell.

To the Editor of the Star.

Sir: It appears from recent communications from the west, respecting the outrage in Jackson county, Mo. that I was somewhat mistaken in my communication to the Editor of the Boonville Herald.

It will be remembered, that I did not vouch for the correctness of all my statements, but published them as report only. I am happy to state that I now believe that the report concerning

the last engagement was without foundation, and that the cannonading which was heard on board the S. B. Charleston, was only an expression of the triumph and joy of the mob.

It was also a mistake about the imprisonment of Bro. Phelps. The brethren imprisoned were Morely, McLellan, Corril, and Gilbert. It also appears that Mr. Gilbert did not make a prisoner of any man; but one man was caught breaking in his store doors, and Mr. G. asked him if he would go before Esq. Weston, and answer for his conduct; he readily assented, and went before the Esq. whose principles were probably, no better than those of the offender; consequently, he was acquitted, or at least nothing was done about it.

I am surprised that Col. M'Lelland should be so prodigal of his "superlative honor," as to flatly deny the demolishing of any of the houses belonging to our people, and also that our people had been maltreated in any way, when there are hundreds of witnesses to the contrary. I saw the office of the Evening and Morning Star lying in a pile of ruins. I saw Mr. Gilbert's brick house lying prostrate, or at least a part of it, and the inmates flying therefrom. I also saw the doors of Mr. Gilbert's store split down, and the windows of many of our dwellings broken in. I also learned from one of the mob, that they had torn down 12 or 15 houses above Blue, and the same was confirmed to me by a brother who resided on the ground.

I might say many more things respecting the abuse which our people received, such as tarring and feathering, whipping and beating, knocking down, &c. &c. but I forbear. All these things Col. M'L. denies and the editor of the Herald has no hesitancy in vouching for the truth of his assertions. As to the truth of Col. M'L's statements relative to my communication, I leave a candid public to judge.

Affectionately, Yours,

O. HYDE.

We have received several communications from the elders abroad concerning the prosperity and spread of the gospel, which would be interesting, no doubt, to those who are daily offering up their prayers before the Lord, to roll on his kingdom until his will is

done on earth as in heaven, but we are not able to insert them in this number of the Star, the documents upon the subject of the outrage being lengthy; we shall give extracts hereafter.

We forward the Star to all its former patrons, but should there be those who do not desire to receive it any longer, they can return it to the office. We request the elders to write to us often, that we may receive intelligence concerning their prosperity; that we may lay it before the churches. As the Star is designed as an engine of truth, to spread the light among mankind, we hope the elders abroad will use their exertions to obtain subscribers.

SONG FOR ZION.

The towers of Zion soon shall rise
Above the clouds and reach the skies;
Attract the gaze and wondering eyes
Of all that worship gloriously.

The saints shall see the city stand
Upon this consecrated land,
And Israel, numerous as the sand,
Inherit it eternally.

O, that the day would hasten on,
When wickedness shall all be gone,
And saints and angels join in one,
To praise the Man of Holiness.

Then shall the veil of heaven rend,
And the Son Aw-Man will descend,
A vast eternity to spend
In perfect peace and righteousness.

Exalt the name of Zion's God;
Praise ye his name in songs aloud,
Proclaim his majesty abroad
Ye banner-bearing messengers.

Cry to the nations far and near,
To come and in the glories share,
That on mount Zion will appear,
When earth shall rest from wickedness.

The Evening and the Morning Star,
IS PUBLISHED EVERY MONTH,

AT KIRTLAND, GAUGA COUNTY, OHIO,

BY OLIVER COWDERY,

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

Kirtland, Ohio, July, 1836.

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

We continue to receive intelligence from Upper Missouri, detailing facts relative to the inhuman outrage committed by a large portion of the inhabitants of Jackson county, upon our friends, which we deem of importance to lay before our readers, as we are thereby furnished with satisfactory information by which we can draw a conclusion, in part, of the sufferings of the innocent, by the conduct of men who claim the appellation of honorable citizens in our Republic; entrusted with important offices in a free state, under a free Constitution, and under just and liberal laws; and not only these, but many of them profess the religion of Jesus Christ, and to be followers of the meek and lowly Lamb.

An everlasting stigma in the minds of all intelligent men, must be heaped upon those who are so lost to every feeling of that mercy and compassion, which moved the Savior of mankind to suffer for his creatures, as to rise up and persecute any sect or denomination because their belief differed from their own. Because in our country, every individual has the privilege of worshipping God according to the dictates of his *own* conscience, and no compulsory means whatever can be exercised in matters of religion, and those who are not disposed to embrace any prevailing tenet, or are not satisfied with those commonly received, have an undoubted right to form new ones, and so long as these, or their conduct is in no case whatever derogatory of the laws or Constitution, have an equal claim upon the same for protection with all other citizens, be their belief what it may.

Where is the individual who believes in revealed religion as contained in the sacred scriptures, but would blush with sorrow at the thought, that those who professed to be the disciples of Jesus of Nazareth, have risen up and stretched out the arm of persecution and violence against any society, because their opinions deviated from the tradition in which they themselves were taught? But should he blush, it would not be because these principles were contained in the doctrine of the new

testament, or could any where be found in the preachings of the apostles: it would only be because of the corruption of the human heart, and the great apostacy from the example and faith of the primitive saints. So that the scoffers at the religion of the bible could find no just plea against it on these grounds: it would only be an accusation against some of its professed votaries; while the sacred oracles would yet be unimpeached; and those pure principles which God has given from heaven to men for their peace and happiness, and so wisely calculated to lead them to salvation, remain unsullied, unmarred, and their truth still incontrovertible, to stand as a testimony forever against all those who so vilely turn from these pure precepts.

Millions of lives have been sacrificed to gratify a vain and tyrannical ambition; and millions have spilt their blood in enforcing *their* religion; and as many have fallen in defending themselves against those who were seeking to enforce their faith by the sword; and the unbeliever in Christ has brought this forward as an argument against the religion of the bible, and has been able to put to silence thousands who professed to believe it, in consequence of the conduct of men in past ages, when no such principles are to be found contained in that sacred volume from beginning to end, and its truth and propriety still the same in the mind of the candid searcher: still, to cloak their hypocrisy and tyranny, many have professed a belief in the scriptures, that they might the more easily blind the eyes of their followers, and in the name of the Most High, promise eternal life to all who would assist in putting to death their fellow mortals who did not believe as they did, that a universal religion might cover the earth, whether men were willing or not, when no such precept, instruction, or commandment, is any where to be found between the lids of that book; and is as foreign from every thing which God communicated to man from the creation to the present day, as light is preferable to darkness, truth to error, liberty to slavery, or heaven to the regions of the bottomless pit.

The fact, that men who professed religion were engaged in the shameful outrage in Jackson county, is one that needs no argument or testimony from us to prove, further, than to give the names of individuals, which we shall hereafter. That this persecution came in consequence of the religious belief of an innocent society, must be admitted by every candid unprejudiced man the moment he takes the time to examine the circumstances and testimony which are published to the world, not only by the leaders of the mob, but their declaration or bond, which was signed by themselves and their adherents, which was forwarded to the Governor of that state in the petition of the sufferers, and published in the last number of the Star.

We insert the first paragraph of the bond signed by the citizens of that county, to show the weak and vain excuse framed, either to justify themselves, or to blind the eyes of the more ignorant; for any man of principle or judgment might see at once, that these excuses in the minds of men of understanding would not weigh any thing, and that they could not plead any justification in the eyes of the law. It is as follows:

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society 'peaceably if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation."

From the foregoing it will be seen, that the principal charge brought or preferred against our society by the mob, was in consequence of the religion that they professed; acknowledg-

ing at the same time that the *civil law* did not give them a *sufficient guarantee*, but because their numbers were superior, they would *drive* a people from their homes, their possessions and their habitations; from their own lands, purchased with their own money of the Government and of individuals, holding legal deeds and duplicates of the same, and thus subject innocent and helpless women and children to undergo the fatigues and inclemencies of an approaching winter, destitute of the means of subsistence, to wander without shelter, unless God in his infinite mercy should touch the hearts of individuals, and fill them with a just sympathy, and constrain them to open their doors and give them an asylum.

The leaders of the mob come forward with another assertion, thinking to justify themselves in the act of driving peaceable citizens from their own possessions; or, rather present it as an excuse to their adherents, to fire their indignation against an inoffensive people, that they might be excited to commit acts of violence, and think at the time that they were justified. They say, in their bond, or *secret constitution*, that it was ascertained more than a year ago that our people had been tampering with their slaves. Were it not, that this was one of their main accusations, we should not notice it; but as this complaint has gone considerably the rounds in the public prints, we consider ourselves bound to lay every circumstance and fact before our readers which may have the least bearing on this point. In the first place, they may understand, that not four hundred slaves, old and young, are to be found in the county of Jackson, amid a population of from six to eight thousand whites; or at least, were not at the time when they say that it was ascertained that our friends were tampering with their blacks.

In the spring of 1832 a part of the citizens of the county were very desirous to expel our people from the place. Many threats were thrown out by certain low, degraded, unprincipled persons; but it was pretty satisfactorily ascertained, that they were only put forward and excited to desperation by a still more influential set, that kept secreted behind the scene for fear of public censure and contempt. A county meeting however was called, and a

large portion of the inhabitants attended, some to take measures to drive out, or compel their neighbors to leave, and others to prevent any violent or unlawful acts being committed; but they dispersed with doing nothing more than threaten, except stoning houses in the night to disturb the quiet repose of a few families. At the time of this excitement a report was in circulation among the people of the county, that our society were persuading or endeavoring to, the blacks to become disobedient and leave, or rise in a rebellion against their masters. On learning that any thing of this nature was current, an inquiry was immediately made, and one of the members of the church was informed by a certain preacher of the Cumberland Presbyterian order, then a resident of the county, that one of his slaves heard one of the elders of this church say, after asking him his age, "that he thought he had waited upon his master long enough, until his master had waited upon him a while, or as long;" or words to this effect.— This conversation was said to have passed the summer previous, and the individual accused was then in the east, and nothing farther could be learned on the subject; and the matter rested upon the story of the slave, which, perhaps was credited by some of the slave holders, but we are authorised to say, that no conversation of the kind ever passed between the individual named by the aforementioned preacher, and any slave in that State, having had a personal interview with him on that particular charge. No other charge was ever brought against our society by any of the people of that county, that they ever persuaded their slaves to acts of violence or disobedience.

They farther say, in their *secret constitution*, that at the time when it was ascertained that the "mormons," as they call them, had been tampering with their slaves, that their "mormon leaders" were informed of the fact, and promised to deal with any of their members who should in like case offend. All who are acquainted with the situation of slave States, know that amid a dense population of blacks, that the life of every white is in constant danger, and to insinuate any thing which could possibly be interpreted by a slave, that it was not just to hold human beings in bondage, would be jeop-

ardizing the life of every white inhabitant in the country. For the moment an insurrection should break out, no respect would be paid to age, sex, or religion; by an enraged, jealous, and ignorant black banditti. And the individual who would not immediately report any one who might be found influencing the minds of slaves with evil, would be beneath even the slave himself, and unworthy the privileges of a free Government.

We do not deny but a promise was made on the part of certain individuals, to deal with, and bring to justice every person who might, to their knowledge, violate the law of the land by stirring up the blacks to an insurrection, or in any degree dissuade them from being perfectly obedient to their masters; but we deny the charge, that the slaves in that county were ever tampered with by us, or at any time persuaded to be refractory, or taught in any respect whatever, that it was not right and just that they should remain peaceable servants. Any charge of that nature is wholly and entirely unfounded, and is as untrue as the proceedings of the mob were unconstitutional and unjust, and could have been brought forward under no other views, and presented with no other motive, than to endeavor to show something to make a bad cause look excusable, and in the minds of some, justifiable!

They acknowledge that the civil law did not give them a sufficient guarantee to drive our people from the county; and any man of discernment will see at once, that a force sufficient to expel a people from their homes in an unjust & murderous manner, would be sufficient to inflict any penalty of the law that justice might require. And our readers may understand, that every office, civil and military, in the county, was held by men who did not belong to this society. And had there been the least shadow of evidence against any one for any misdemeanor, they would have been brought to justice; for certainly, they had force sufficient to have done it without trouble, had there been any resistance. And who does not know, that a set of men degraded enough, to force peaceable inhabitants from their own lands without a cause, would be the *last* to let an opportunity pass unnoticed and unattend-

ed to of avenging themselves, where the *least* shadow of equity could be produced on their part, against the objects of their hatred?

That the religion of our friends was all, in short, that excited the hatred of the people of Jackson county, or the more part of them, is evident from the following facts: First, It will be seen from the first paragraph in their *secret constitution*, that in consequence of a pretended *religious* sect that were settling among them, they had reason to believe that their *civil society* was like to undergo a change. And secondly, While Messrs. Phelps, Partridge, Morley, Corril, Gilbert and Whitmer, were in the hands of the mob, on the 23d of July last, two provisos were offered on which it was said their lives would be spared, and no other. First, that they should deny the faith which they professed, which if they would, all should be peace and friendship on the part of the mob toward them; but if they would not, they should agree to leave the county, or their lives should be taken immediately on the ground! "The people of Jackson can stand any thing but men who profess to have seen angels, and to believe the book of Mormon," said an elderly man, who is a very self-pretending righteous one, while the mob were leading up their objects of hatred on whom they thirsted to spill their blood. This man belongs to a religious society in that place, who as he says, are the Lord's elect, while all who do not believe as they do, are reprobates, and it was foreordained that they should be *damned!*

Every officer, civil or military, on entering upon the duties of his office, takes his solemn oath, (or affirmation,) to support the Constitution of his respective State, and of the United States; and from the constitution of the state of Missouri, we extract the following:

"4. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support, or attend any place of warship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if

he do not disturb others in their religious worship:

"5. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this state."

No exceptions can be taken to the principles contained in these clauses of the constitution of the state of Missouri. A just and liberal spirit is manifested so plainly, that none but men of the corruptest principles could ever overlook it; and none except such as are lost to every feeling of humanity, or blind to every sense of a day of retribution, could violate a solemn oath once taken to support it. The actors in that awful tragedy may seek for an excuse, but it will be vain to undertake to make their proceedings appear in the least justifiable in the eyes of the constitution and laws of our country, or weigh any thing in the minds of all thinking men.

The blood of innocence has been shed; the cries of helpless women and infants have ascended up before the throne of Jehovah; men who never harmed the hair of any individual, have been hunted like the wild hart; the Great Charter of American liberties has been wilfully assailed; the constitution of our country shamefully trodden down by a lawless set of miscreants, and our land which has drank the blood of our fathers while fighting for freedom, that consciences might be uncontrolled, has been stained in consequence of this right being freely exercised!

To give to a certain sect of religious people the privilege of enjoying peace and happiness under the protection of civil laws, and deprive another of them because in their sentiments they differed, would offer violence to the constitution, and be a sure course to rid our happy country of a large portion of its citizens, to seek an asylum among strangers, or like the ancient saints, to wander in deserts, in mountains, and dens of the earth, casting every look in vain to the peaceful place that gave them birth, till God relieves them of their mourning and distress for their once lovely country, by calling them to an eternal world!

Where are the liberal principles which swayed the bosoms of our fathers, while bleeding for our Independence, and kindled up an everlasting hatred to intolerance and cruelty, while framing the Constitution which holds these States together? Where are the common sympathies of our natures which were inculcated into our minds while in the days of our youth, to treat all men with complacency and respect, be their religious views what they may, that we are left so vile, so degraded, so beneath every thing heavenly or holy, as to desire the destruction of our fellow-beings enough to be excited to commit acts of violence upon any?

Our fathers fled from the face of persecution, and left their homes, their friends, and the land which contained the ashes of their ancestors, braved the dangers of the deep, and underwent the hardships and perils subsequent to a wilderness filled with desperate and ferocious savages when once provoked to anger, that they might peaceably enjoy the blessings of free uncontrolled conscience.

They saw their young men massacred, and their helpless infants dashed in pieces; they underwent the fatigues and privations of a lengthy war to achieve liberty for their children, that when their weary heads were reclined in silence to return to their mother earth, their posterity might rise up in the full enjoyment of that rich legacy bequeathed to them—the blessings of a free constitution.

No particular name or distinction of sect is to be found in that liberal document, drawn up in the skill and wisdom of our fathers. No particular tenet swerved the minds of its framers, while employed in preparing an article to be a guide for their children, which was to astonish and out vie the most polished and wise nation then on earth. That feeling of freedom which fired the intellect and roused it to assert its rights, under a recollection that their fathers once sought an asylum in a strange country for their religion, seemed to have its proper influence upon the mind, when employed in adopting a form of government calculated in every particular for the peace, prosperity, and happiness of all its citizens, whether in a civil or religious capacity.

That these blessings might descend to the latest generation, and be enjoyed by the last race of beings that might be permitted to dwell upon this earth, before the final overthrow of all earthly kingdoms, when the elements shall melt with fervent heat, and, the Judge of all descended to establish his kingdom no more to be removed, where all his subjects may enjoy one undisturbed eternity of peace, was, no doubt, the wish, the fervent prayer, of the framers of our constitution.

Communications.—We would inform J. S. C. that this communication was not received in time for insertion; and though we consider the sentiment generally correct, we think that if a few expressions were softened it would have a better influence and a greater weight upon the minds of our readers than otherwise. We do not make these remarks out of any disrespect to our friend, for we were pleased with a spirit of boldness in advocating the truth, and a feeling too that would disdain to swerve from the principles of heaven before the eyes of a scrutinizing public, when the cause of righteousness is calling for advocates as at this day.

Perhaps our readers may think that our friend on the Millenium is to sever with the Harbinger and its editor. We presume that our friend has no personal feelings to gratify, and that if at any time previous the Editor of the Harbinger may have used his name too freely before the public, that he is willing to leave that matter to be adjusted in the balance where truth, virtue, and godliness, will shine in their conspicuous light and where the searcher of all hearts will decide all matters of difference, and bring every contention between man and man to an eternal close!

It may be superfluous for us to repeat the assurances which the name, Millennial Harbinger gives to the public of an investigation of the subject of the Millenium, or something instructive how that glorious era is to present itself in the economy of heaven to men,—That the Editor, with all his biblical knowledge has not yet ascertained the secret, (if we may credit his own remarks,) will be seen from the following which we copy from the

first page of the 2nd No. of the iv.—
Volume of the Millennial Harbinger.—
We think that the following is worthy
an insertion in the Star since it came
from a man of as high standing, (or
profession,) in the religious world as
Mr. Campbell; and if the readers of
the Harbinger have not yet forgotten
these remarks of the learned Editor,
perhaps some of the readers of the
Star may be pleased, if not edified to
peruse them also. We have, now; no
room for comment on the article were
we disposed to make any, and shall
give it to our readers as it is, and leave
them to interpret it for the present
themselves if it is not already suffi-
ciently plain. It commences:—

THE PROPHECIES.

The attentive reader will have dis-
covered before to-day, with what cau-
tion we have spoken on the prophecies
and millennial matters.. Among the
causes of this the following is chief:—
We felt some misgivings in the most
popular theories of interpretation; and,
the moral machinery about to operate,
and which was operating upon the
world, would usher in the glorious day,
supported by the vials of God's wrath
on an apostate church; we were invol-
untarily almost borne forward into an-
other, and entirely different system
of interpretation. Between these con-
flicting winds we thought it presumpt-
uous to weigh anchor and launch upon
the mighty deep. For the last five or
six years we have been waiting for
fair winds and a serene sky, and can-
not yet say that the prospects are such
as to authorize us to tempt the vast a-
byss. But here comes a bold adventur-
er, who is determined to make the
voyage at all hazards. As he seems
destined for the same port, we shall
help him to put to sea: and as he ap-
pears to sail by the same stars, if he
can brave the mighty dangers and
get safe to land, we shall hail him as
the most fortunate of modern adventur-
ers.

Figures apart, we shall give this
brother a fair hearing: for he deserves
it! This we say, not because we may
agree in the main propositions of his
essay: but because he speaks like a
man, and because the subject deserves
more profound attention than any oth-
er, except it be the personal remission
of sins. We may add a note occasion-

ally, but he shall be permitted to tell
his own story in his own way

EDITOR.

The Evening and the Morning Star.

KIRTLAND, OHIO; JANUARY, 1834.

FROM MISSOURI.

The following letter is from one of
our friends in Missouri, who was an
eye witness to a considerable part of
the proceedings of the mob, and as will
be seen from the communication, es-
caped the hands of lawless ruffians
only by a hair's breadth. We have no
hesitation in presenting this letter to
our readers, as a correct detail of the
transactions of both parties, so far as
it particularizes the events.

We know the writer to be a man of
truth and candor, having had a personal
acquaintance with him; and we have
no doubts as to the correctness of his
statements, of that part which did not
pass under his immediate inspection,
having been corroborated by letters
written by other individuals.

In our last we published the princi-
pal facts which are contained in the
following, but having been furnished
with a narration of the scene from the
23d of July, to the time when the most
of our friends were driven from the
county, we considered it worthy an in-
sertion entire. It will be seen that this
account is abridged: but we shall pub-
lish in pamphlet form in due time, all
the facts at full length from beginning
to end, relating in any respect to the
outrage in Missouri, committed upon
our friends, with a history of the first
settling of the church in that county,
and the general conduct, occupation,
and character of the inhabitants among
whom they settled.

Liberty, Clay County, Missouri, }
December, 1833. }

Brother O. Cowlerly,

Inasmuch as many reports have
gone abroad respecting the affairs of the
church in these parts, and not knowing whether
any person has given you the particu-
lars, I will give you a brief, correct, and im-
partial account as nearly as I can; but to give
all the particulars would require a volume,
yet I will give you as much, and that in or-
der, as will enable you to have a general, and
correct understanding of the whole transac-
tion.

The raising and spreading many slander-
ous and false reports against us as a society;
the coming out against us in night mobs! sto-
ning our houses; breaking our windows, burn-
ing our hay; their meeting together and band-
ing themselves, even in writing, to each oth-

er, in which they pledged their lives, their property, and their sacred honors, forcibly to drive us from the county, if we would not go without; the demolishing the printing office on the 20th July, tarring and feathering the bishop of the church and another member, and their meeting on the 23d to go on with the work of destruction, are facts so well known that I need not name their particulars at this time.

It is also well known, that we, seeing that there was no other alternative for us, to save the destruction of lives and property, at that time we agreed, six of us to leave the county, and to use our influence with the church to persuade them to leave also, one half by the first of January, and the other half by the first of April next; supposing, that before the time arrived the mob would see their error and stop their violence; or that some means might be employed so that we could stay in peace and enjoy our privileges as guaranteed in the constitution and laws of our country. But after waiting some weeks, and seeing that their wrath did not abate, but their threatenings continually increased upon us, and losing all hopes of their withdrawing their wicked purposes, and also despairing of having the laws executed in Jackson county without assistance, we therefore thought it would be wisdom to appeal to the Governor for aid.

We accordingly drew up a petition and circulated it in as prudent a manner as possible; for the mob threatened, that if we petitioned or prosecuted, they would MASSACRE us *in toto*. But on presenting the petition to the Governor, he manifested a willingness to assist us, but said he could not, until we had tried to enforce the law; and then if we could not he would enable us to do it.

We therefore saw plainly, that we were under the necessity of making a trial in our weak situation, in opposition to the wrath and violence of the enemy. And notwithstanding we should in so doing become exposed to death and destruction from the hands of the mob, yet we determined to magnify the laws of the land, and honor the advice of the Governor, by entering a prosecution against them. Accordingly we employed counsel for that purpose, and when the mob had learned this fact, their wrath seemed for a few days to abate; but they soon began to rage again, and to threaten to do their mischief in the night.

Until this time we had been in a defenceless situation, perfectly so, not even pretending to use any weapons, or even standing in our own defence. But on seeing that the wrath of the mob was great, and that our lives, as well as our property was in danger; knowing also that we had suffered as much as the law of man or of God required of us, and even more without resisting; and also being advised by good counsel, we concluded on the whole to prepare ourselves for self defence.

But in this we found ourselves somewhat lame; for many of us had not weapons to defend ourselves with. And again, a question arose in our minds to what extent we might go in defending ourselves; but on inquiry we found that a man was justified in defending his own person, his family and his house.— But again, another difficulty arose, which was this, one man in his house alone could not

defend it against many. We again asked counsel, and found that inasmuch as the mob gathered together to destroy us, we were justified in gathering together to defend ourselves.

We then came to the conclusion, that inasmuch as they should embody and come against us, we would embody to defend ourselves; although we knew that in this we should labor under great disadvantages; yet we supposed that if we prepared ourselves as well as we could for self defence, that this would have a tendency to stop the enemy from coming on us; but in this we were disappointed.

They proceeded to stone our houses in Independence in the night time, and to threaten the lives of individuals; but did no great damage until Tuesday night, October 31, when about 40 or 50 in number, many of whom were armed with guns, proceeded against the branch above, or west of the Blue, sometimes called the Whitmer settlement, & unroofed and partly demolished ten houses; and also whipped and pounded several persons in a shocking manner, and diligently sought for others who fled for safety.

Now, the brethren at that time, were not collected together for defence, supposing that they had not a perfect right to assemble until the mob had: they therefore neglected this until the mob was upon them; and then they had no time. And although some of them had guns, yet being alone, and seeing the mob also had guns and threatened their lives, if they resisted, found it of no use to undertake to defend themselves. However, they dispersed after committing such depredations as they thought proper at that time, (without being resisted,) after having threatened to come again in a more violent manner than ever.

This news was soon spread abroad, and none but the sufferers themselves, can imagine the feelings that it produced. To have their houses pulled down over their heads; their women and children exposed to the storms and blasts of a cold and dreary winter; and after laboring hard to lay up provisions for the winter, then to be driven from it and have it destroyed, and no means of obtaining more; and in addition to this, to be hunted and beaten in an unmerciful manner, was asking more of us than we felt willing to submit to. But the question was, what shall be done?— We were in a scattered situation, and could not embody immediately; and if we gathered the brethren to defend one part, the mob would fall upon another. Our neighbors who felt to pity us, though very few in number, dare not lift a finger in our behalf for fear of sharing the same fate. We could see no relief from any quarter; our only strength was within our own body, trusting in God: but something must be done; night was approaching in which we expected more or less of us to suffer.

We concluded at all hazards, to try for a peace warrant against certain head ones of the mob. We accordingly went to a magistrate and applied for one, but to no purpose; he refused to grant one on our oath. We then read to him the Governor's letter, which directed us to proceed in that way, but he disregarded it, and said he cared nothing about it.

Having no time to lose we concluded to advise each branch of the church to gather into lodges the best way they could for their own preservation. Threatenings were heard from the *mob* in different quarters. Night came on, and a party of their men proceeded to the branch on the prairie, sometimes called the Colesville branch. Two of their number were sent out as spies, well armed with two guns and three pistols; they were discovered by some of our brethren, with whom they held some conversation; and after one of them had struck one of our men over the head with the butt of his gun, they were taken by our brethren, their guns and pistols taken from them, and they kept till morning; their guns and pistols were then given to them and they let go without injury. It being dark, and the rest of the *mob* not showing themselves, were only heard by some of the brethren in the adjoining woods to enquire, why their spies did not return.

The same night, (Friday, Nov. 1.) another party commenced stoning our houses in Independence, breaking down our doors and windows, and destroying furniture, &c. A number of us were gathered together about a half a mile west of Independence from whence we could distinctly hear them; but we concluded that unless they did something more than stone and brick bat our houses, we would not meddle with them. But on sending some to discover what they were about, we learned that they had commenced pulling down the dwelling house of brother A. S. Gilbert.

We then thought it best, and accordingly proceeded in order into town, and as we drew near the store of brother Gilbert, we saw a number of men sending stones and brick bats against the same; but as soon as they saw us they fled. However, we were successful in taking one of them in the act, who appeared to be much frightened. And we found that they had broken down the store doors, and scattered some of the goods in the streets.— Then brother G. on seeing this, took the man whom we had taken in spoiling the store, and in company with two or three others went with him to the magistrate, and entered a complaint against him in order to get a warrant and have him secured; but the magistrate refused to do any thing about it, and therefore, we were obliged to let him go again. We then went home and there was no more done that night as I know of.

The next day, (Saturday, Nov. 2.) we knew not what to do for our safety; we talked some of the propriety of bringing our families and effects into one place; and this we knew would be attended with great inconvenience; for we had no houses nor shelters for our families, nor fodder for our cattle; and as the *mob* was upon us night after night we had no time to do it; therefore we must do the best we could. However, all the families in town removed as much together as they could, about half a mile west of town, and we concluded to send men to the Circuit Judge, who lived about forty miles off, to get a peace warrant.

A party of the *mob* gathered that night and went against the branch at the Blue; and after tearing the roof from one house and doing some injury to the furniture, they divided their company, and one party went to pulling

the roof from one dwelling house, while the other party went to another; they broke open the house, and found the owner in bed whom they took and beat unmercifully. But here they were met by a party of the brethren who had been wise enough to prepare for them; a firing of guns commenced, they say, by our men; but our men say, by them upon us; but as near as I can learn from those who were there, it can be easily proven that it commenced by them.

However, while they were in the act of pounding the brother whom they found in bed, one of them drew a pistol and swore he would blow out his brains; but as the Lord would have it, the ball, instead of going thro' his head only cut a gash on the top of it. All was confusion: our women and children crying and screaming with terror, were mixed in the crowd; and in the skirmish, a young man of the *mob* was shot through the thigh, and this stopped the affray that night.

The next day, (Sunday, Nov. 3.) we despatched four men to the Circuit Judge, to obtain a peace warrant. At the same time our enemies were busily engaged in gathering all the force they could to come against us, and we saw that they were terribly enraged; we were told that they were going to get a six pounder and come against us openly the next day; and we were also told by those who professed to be our friends, that we would certainly all be massacred. We saw that they were increasing their numbers, and we had nothing to expect but a terrible work of destruction to commence the next day, & we warned our brethren to be prepared for it as well as they could; therefore, two or three branches west of the Blue gathered together as well as they could, leaving their houses and property to the ravages of the *mob*.

Next day came on, (Monday, Nov. 4.) and a large party of the *mob* gathered above the Blue, took the ferry boat, and threatened some lives, &c. and for some cause they abandoned their purpose at that time, and returned to Wilson's about a mile west of the Blue. However, word had gone to our brethren, who had assembled themselves together at the Colesville branch west of the Blue, that the *mob* were doing damage on the east side of the Blue, and that the brethren there wanted help.

Accordingly nineteen of our men volunteered, and started to go to their assistance, but when they had proceeded a part of the way, they learned that the *mob* were not doing mischief at that time, but were at Wilson's store, so they turned about to go home, when the *mob* by some means found out that a party of our men were on the road west of them, and a party of them, thirty or forty, started on horse back with guns to fall upon our men; and after riding two or two and a half miles they overtook them; and as soon as the brethren saw them, they dispersed and fled; and some ran immediately to the main body of our brethren to let them know that the *mob* were upon them.

But the *mob* not being willing to give up the brethren without injuring them, pursued after, and hunted in order to find them.— They searched in the cornfield of Christian Whitmer, and fed their horses freely upon his corn. They also took him and pointed their guns at him, threatening to kill him

he did not tell them where the brethren were. They also got upon the top of his house, and threatened some women and children.

Thus they were employed in hunting and threatening the brethren until one of our men returned with assistance from the main body, which was about three miles off. And when the *mob* saw our men they fired upon them, and our men immediately fired in return. The *mob* immediately fled, and the brethren followed them a few rods and let them go. Two of the *mob* and some of their horses were killed on the ground, and others badly wounded. Several of our brethren were wounded, one mortally, who died the next day. The others are like to recover.— Brother Dibble was shot in the bowels, and he says, by the first gun that was fired.

The same day at Independence, brother A. S. Gilbert, Wm. E. McLein, I. Morley, myself, and three or four others were taken for an *Assault and Battery*, and *false imprisonment*, by the man whom we had taken the Friday night previous in the act of stoning the store. Although we could not obtain a warrant against him for breaking open the store, yet he had gotten one for us, for catching him at it. We were prisoners in the court house when news came to town of the battle last mentioned. But instead of coming correctly, it was stated, "that the mormons had gone into the house of Wilson and shot his son." This greatly enraged the people; and the court house being filled, a rush was made upon us by some to kill us; but the court esteeming it too dishonorable to have us killed while in their hands, on our request shut us up in the jail to save our lives.

The people had become desperate, and were busily employed in getting guns and ammunition, and preparing themselves for a general massacre of our people the next day. And we were frequently told that night, while in the jail, and that too by men of note, that without any doubt many lives would be lost the next day; for now, not only the *mob*, but the whole county were engaged and greatly enraged against us, and that nothing would stop them short of our leaving the county forthwith; and they thought that they were so enraged, that even this would not stop them from taking our lives.

We accordingly sent word that night to our brethren, that they might not expect any thing the next day but a general slaughter of our people, and that they must take care of themselves the best way they could. However, we at the same time came to the conclusion, on seeing the rage of the people, that it would be wisdom for us to leave the county immediately, rather than to have so many lives lost as probably would be. The sheriff and two others took us out of the jail and went with us to see our brethren upon this subject: our brethren agreed to it; and as we were returning to the jail about 1 o'clock at night, we were hailed by a party of men with guns, who intended no doubt to kill us. I wheeled and left them, they fired a rifle at me; brother Morley also left them; but bro. Gilbert stood his ground. They came up to him: presented two guns in order to kill him, but as Providence would, one snapped and the other flashed in the pan. He was then knocked down by one of them, but his life was preserved and he not materially hurt.

Our agreement to leave the county not being known to only a few, the people in their wrath collected together in the morning, well armed for war, and Col. Pitcher called out the militia, as he said, to quell the *mob*: but it would have been difficult for one to have distinguished between the militia and the *mob*, for all the most conspicuous characters engaged in the *riot* were found in his ranks. Our proposals to leave the county, however, were laid before the people, and we were told, that it was with much difficulty that they were constrained to let us go, but seemed determined on taking our lives.

At the same time our brethren west of Independence, not knowing that we had agreed to leave the county, and supposing that nothing but death awaited them, gathered together and marched towards town, and arrived within one mile of the place by 8 or 9 o'clock in the morning, (Tuesday, Nov. 5,) with a determination to make a stand about half a mile west of town, at the spot where the brethren at Independence branch had collected together, and there maintain the ground or die upon it, if the *mob* fell upon them. But on being told that we had agreed to leave the county, and also that the militia had been called out to make peace, they turned aside into the woods, and concluded to disperse and go home. But some persons on seeing them in the morning marching toward town, had carried news that our people were on the march toward the place, no doubt, "they supposed, with an intention to do mischief."

On hearing this the *militia* became enraged, and Col. Pitcher would not give us peace only on the conditions that we should deliver up those men who were engaged in the battle the day before, to have them tried for murder; and also, that we must deliver up our arms, and then, he said, we should be safely protected out of the county.

This being the only alternative for us, we accordingly agreed to it, and delivered up our arms, there being forty-nine guns and one pistol. We also delivered up the prisoners who had been demanded by them, and began to prepare to leave the county. They kept the prisoners whom we delivered up to be tried for murder, a day and a night, and after threatening them much, and bringing them to a trial, let them go for an old *watch*.

We plainly saw that the *militia* of the county with Col. Pitcher at their head, had taken from us our arms when we were using them only for self-defence against an outrageous *mob*. And instead of quelling the *mob*, he left them in full power to come upon us when they pleased, and promised us no protection against them, only while we were fleeing from our houses and homes with our women and children, to seek a shelter in the open air the best way we could.

Thus we were obliged, not only by the *mob*, but also by the *militia* to leave the county of Jackson. And on reflection the next morning, we concluded to go south into Van Buren county and there make another settlement about 40 or 50 miles off. But the people, on hearing this, although it was agreed to by some half a dozen of the leading men in Jackson county, rose up against it, and said we should not go, if we did, they would follow us.

The same day, (Wednesday, Nov. 6,) a part of the mob, between fifty and eighty in number, supposing that Col. Pitcher had not done his duty as faithfully as he ought, mounted their horses with their guns on their shoulders, went to visit the brethren, and frighten the members of the church: some they fired at, others they whipped, and some they chased upon horses for several miles; others they sought for diligently, as they said to kill them; and they burst open doors in an abrupt manner, and searched houses for guns and other weapons of war. As they passed through the branch at the Blue, they swore that if the people were not off by the time they returned at night, they would massacre the whole of them.

Accordingly, some started for Clay county, and about one hundred and thirty women and children, with six men, started without goods or furniture, and the most of them on foot, and wandered several days on the prairie, not knowing where to go, supposing that it was not their privilege to return and take their goods. Some have since returned and taken some of their things, and others I have not heard from particularly. But the more part of the church waited to take some or the principal part of their goods.

When we found that we could not go south peaceably, we came across the Missouri river into Clay county, where we found the inhabitants as accommodating as we could reasonably expect. Many of us have obtained houses and shelters for our families, and others have built huts in the woods, while some who have lately come over are yet in tents, or in the open air.

Some few of the brethren thought that they could remain after the others had come away, but on Saturday, Nov. 23, the mob held another meeting, and appointed a committee to warn off those families that remained. Accordingly, on Sunday and Monday following, the brethren that remained were ordered off with many threatenings if they did not go immediately. They have, since that time been getting away as fast as possible. Some few families, I learn, have gone south to Grand River, and some others have gone east. Great sacrifices have been made: some being destitute of money, have sold their cattle and other effects at a very low rate.

Much property that was left behind has been destroyed, and other property that yet remains probably will be before it can be taken care of. Some families are as it were entirely destitute, and must unavoidably suffer unless God interposes in their behalf. This is the present condition of the church.

And now, the question is, what can be done? The Governor has manifested a willingness to restore us back, and will if we request it; but this will be of little use unless he could leave a force there to help protect us, for the mob say, that three months shall not pass before they will drive us again. And he cannot leave a force without calling a special Legislature for that purpose, unless the President should see fit to place a company of rangers here with power to assist us in time of need.

To enter a criminal prosecution against them would be of little or no use; for I am satisfied that a grand jury cannot be had in Jackson county at present that would indict

them for their crimes; and the law, I am informed, requires that criminals shall be tried in their own county. And if the heads of the mob should be taken and put into jail it undoubtedly would be torn down and they liberated.

If we could be placed back, and become organized into independent companies, and armed with power and liberty to stand in our own defence, it would be much better for us. But then, as their numbers are double ours this would be paving the way, or laying the foundation for another scene of murder and bloodshed.

What can or will be done I know not; but I think that the state of Missouri is brought to the test, whether it can and will protect the persons and rights of its own citizens or not; or whether it will suffer its government and laws to be trodden down and trampled under the feet of a lawless banditti, without bringing them to justice.

As it respects the charges and crimes which they accuse us of being guilty, I think that they are not worthy of notice; for the law is open and they hold the execution of it in their own hands; and if we were guilty of crimes they certainly would have brought us to an account for them. But their not doing this, is clearly an evidence that we are innocent.

And again, in their declaration, or memorial, published after they tore down the printing office, they, as nearly as I can recollect, say, that the thing or crime for which they proceeded against us, was that that could not have been foreseen by any Legislature: therefore no law has been enacted against it. This is plainly acknowledging, that we are guilty of no crime for which the law could take any hold of us. Yours, &c.

JOHN CORRILL.

Communicated for The Evening and the Morning Star.

MILLENIUM No. II.

When the God of heaven sent a messenger to proclaim judgment on the old world, he provided an ark for the safety of the righteous: when Sodom was burned, there was a Zoar provided for Lot and his family; and when Jerusalem was destroyed, the Savior told the saints to flee out, and they fled, and found safety. And in the last days, when the Lord brings judgment on the world, there will be a Mount Zion, and a Jerusalem, where there will be a deliverance. [See Joel ii. 32]

What a difference between a man of God, and a self-authorized and self-constituted messenger! The man of God will no sooner cry, Destruction, desolation, and judgment, than he will tell them of an ark, a Zoar, a Palla, a Mount Zion, a Jerusalem, or some other place which God has provided for them who will hear his voice. But Mr. M'Corkle, like every other messenger, that God never sent, can cry

Destruction, desolation, fire and judgment, and write very ingeniously about it, but there it ends; with perhaps a false prophet, or false Christ, to finish it; and there the sound dies away.— And the world is just as well off, as when he began to cry; with this advantage, perhaps, they have been amused a little, at some creature's folly.

For several years we have been waiting and reading the "Millennial Harbinger," and finding a little of every thing in it which has been written or spoken of for the last hundred years, the Millennium excepted; that, as though its Harbinger was ashamed of it, has never as yet been able to find a place in its columns, so as to pay one visit to its friends. How long it will be kept in this solitary situation, remains to be disclosed in futurity; or whether the editor of the Harbinger was really in earnest when he put *Millennial* on the title page of his paper; or whether he designed to practice a hoax on its readers, time will doubtless bring to light. Or perhaps the editor understands the subject too well, to let it appear in his paper, believing if he does, that it will sap the foundation of all that he has done, and been doing for the last twenty years.

Let the editor of the Harbinger, however, treat this subject as he will, and let him in his course be influenced by what motives he may, whether good or evil, the Lord be his judge, and not us. If he acts righteously, he will receive a righteous man's reward; but if unrighteously, he will be rewarded accordingly; and although he has been lavish in his abuse of some of the members of the church of Christ; and not only some, but all the church has been reproached by him, all we say, is, the Lord judge between him and us, and deal with us according to justice and mercy, and there we leave it.

The subject however, which the editor of the Harbinger has treated with neglect, either through fear or ignorance, (for what else could have caused him to offer violence to his proposed object and plighted faith,) is the very one which effects the salvation of this generation. The only thing which God promised to the world, after the great apostacy, which was to corrupt all nations, and defile all the kings of the earth; and terminate in the overthrow of the Gentiles; to whom the

kingdom of heaven had been given, when the Jews were overthrown, was to return the scattered remnants of Jacob, and gather the house of Joseph; bringing them as he did at the first, & building them as he did at the beginning, and returning to them, (when they were washed and had put away the evil of their doings from before the eyes of the Lord, and had ceased to do evil and learned to do well,) their Judges as at the first, and their counsellors as at the beginning; and that not by virtue of any previous covenant with the house of Israel, but by one which was to be made with the house of Israel and the house of Judah in the last days which was to be different from all other covenants, made with that people. Though in obedience to a covenant made with their fathers Abraham, Isaac and Jacob, which God with these three men made, renewed, and confirmed, which covenant was to be fulfilled upon the the generations of the thousand years, or Millennium. We know that some careless transcriber, or ignorant translator, has made the Psalmist say, in the Psalm before mentioned, a thousand generations; but as there never will be that many generations on earth, the most illiterate may see the mistake. [See cv. Psalm.]

The house of Israel in the last days, was to be taught by a people of stammering lips and another tongue, line upon line, precept upon precept, here a little and there a little. In former days they had enlightened the Gentiles: in latter days they were to enlighten them. They had sent revelations in former times; and in latter times revelations were to go from among the Gentiles. In former days the Gentiles had obtained mercy through them; and in latter times they were to obtain mercy through the Gentiles.

Paul says, in viewing the marvelous dealings of God, Behold, the goodness and severity of God. By the hand of the Gentiles the Lord had scattered them; and by the hand of the Gentiles he would gather the house of Jacob, and save the house of Joseph, and plant them again in their own land; returning them to their folds, and peopling their waste heritages. They should come to Zion with songs of everlasting joy upon their heads, never to be supplanted, never to be thrown down any more: they should build and inherit;

they should plant and eat the fruit thereof. For they should not build and another inhabit; neither should they plant and another eat the fruit thereof. For as the days of a tree, shall be the days of the people of the Lord, and his elect shall long enjoy the work of their hands. Their seed was to be known among the Gentiles, and their offspring among the people. Their bones also should flourish as an herb: all that shall see them shall acknowledge them, that they are the seed which the Lord hath blessed. [See Isaiah, chapters I. XI. XXVIII. LX. LXV. LXVI. Jer. chapters, XXIII. XXXIII. Zech. chap. x.]

There seems to be one error common to all writers on the Millenium, which is this: they think that it is to be brought about by converting the Gentiles; and after all the Gentiles are converted, the Jews will be converted to the Savior also: and thus the world will be brought to see eye to eye, and be of one heart and of one mind and all contentious cease on earth.

These, doubtless, were the views of the editor of the Harbinger; or else he could not have supposed that his paper could contribute in any degree to this end; for had it once entered into his heart, that all the Millenium ever mentioned in the bible was promised to the seed of Abraham; and that unless the scattered remnants of Jacob should be gathered from all countries whither they had been driven, that no such thing as Millenium could ever exist; or that God never promised such an era to mankind on any other ground, than that of gathering the house of Jacob to the land of their fathers: and that predicated on the fact of the Gentiles having forfeited all claim to the divine favor by reason of their great apostacy, and having shamefully corrupted the kingdom of God, and having defiled all the nations of the earth with the wine of their fornication; they, their kings, their rulers and their judges together, until they had denied the Lord that bought them, and brought on their own heads swift destruction, as had done the Jews before them. [See 2 Peter ii. 7.]

Surely had the editor of that paper possessed one correct view on this subject, he would never thought of publishing the Harbinger. But he has, however, evaded the difficulty very easily, by perfect silence. What excuse he

will make to his readers for his conduct will doubtless appear by and by; and no doubt but his devotees will receive it, and say, "Well done! brother Campbell is always ready for all men." And how long the world is to be duped by such an imposition, will be seen in time to come.

The ears of the public are occasionally saluted from that press, with the great imposition of, Shakerism, and of Mormonism: But why not Mr. Editor, when you are engaged in detecting impositions, say something about the most barefaced imposition ever palmed upon this generation, the Millennial Harbinger? Why not be without respect of persons? The readers of that paper have surely been duped long enough; it is five years old; Mormonism is not yet as old. You ought certainly to begin at the oldest first; and thus show yourself a man of noble feeling; treating all alike.

The readers of that paper should recollect when they are reading it, that it is the Millennial Harbinger. And we would ask them, how long do you think you will have to read it till you understand the Millenium? You are paying the editor his thousands a year to unfold the Millenium, and to set forth the great things which God has promised to the people of the last days, by the mouth of the holy prophets; but you get a little of every thing, that excepted. But in all this, where is the Millenium? Lying among the prophets, unsought for; and untouched, too!—And yet its Harbinger is travelling abroad on the earth.

When John the Baptist came as the Harbinger of the Savior, in six months after, he could say, Behold the Lamb of God who taketh away the sin of the world. But the poor Harbinger, like a widowed dove, can find no mate.—It has been five years abroad on the earth, and going up and down on it, but no Millenium yet; not able to point to the place where it, or any part of it is to be found. Let the editor of the Harbinger be silent about impositions till he corrects his own, and ceases to practice fraud himself.

(To be continued.)

OBITUARY.

The following communication was handed us by a friend just as our paper was going to press. We feel a willing-

ness to weep with those that weep, and sympathise with those, who, in the providence of our Father are called to bid adieu to those who are united to them by the strongest earthly ties, and the most endearing obligations required by the law of heaven.

It is but a step between the living and the dead: Our moments swiftly pass, and succeeding generations, have in their turn, been called to another state of existence to give place to those who were to follow. After all our bustle in this life, our breath is in the hands of the great Giver, and the length of our tarry here entirely according to his will.

To be prepared is the most important of all: We may have displayed wonders in the estimation of our fellow men, but at the great day to which we are all fast approaching, we must answer for our actions before the Judge of quick and dead. No opportunity will there be realized of swerving the mind as in earthly courts. The eternal course of Omnipotence cannot be changed from perfect equity, for justice and judgment are the habitation of his throne.

By the frequent calls of providence which we are compelled to witness, we are daily reminded of our approaching dissolution, and of the importance of being prepared to exchange worlds.—Our hearts frequently cling to these earthly objects, and we too often look upon the things which are present, as though they were lasting, and forget that there is a Mansion which was prepared before the foundation of the world, a house not made with hands eternal in the heavens, where all the sanctified will rest forever in the presence of the Lamb.

Every community suffers a loss when they part with one of their respectable citizens; but soon, in the bustle of life and the cares of this world, the most of them forget all but the name, and their place is seemingly supplied by the society of others: But this is not the case with the nearest relatives, there is a tie, a union, a kindred feeling that often seems to mingle with its departed relative, and a sweet soft whisper, as the voice of a seraph speaks peace to the troubled and lonesome bosom, with a consolation that, "there is also a place prepared for you."

DIED—On the morning of the 16th inst. in the town of Auburn in this county, after a lingering illness, Mrs. Susan, wife of Mr. Dwight Riggs, and daughter of Col. Thomas Page, aged 21 years.

The deceased was brought into this place for interment pursuant to her own request, where an appropriate address was delivered by Elder Ward, a preacher in the Methodist Episcopal church, on the 16th inst. attended by a numerous circle of relations and friends who paid their last respects and shed the sympathizing tear over her whose countenance once bloomed with health, vigor and activity. The speaker addressed the congregation from 2 Cor. v. 1. by request of Mrs. Riggs previous to her death.

We do not esteem encomiums upon the dead of any worth, but perhaps we should be found wanting in paying that respect to the feelings of the friends of the deceased, if so solemn a visitation of divine Providence were to escape our notice.

Mrs. Riggs was a worthy member of society, and about six months previous to her death, she experienced a manifestation of the divine favor in the pardon of her sins, and an application of the atoning merits of the Lord Jesus, to her wounded soul.

She has left an affectionate husband and a little daughter, with many friends and relatives to mourn her loss: but has she left nothing to comfort and console them in their affliction? O yes! what is it? a satisfactory evidence that she rests from all her labors in the mansions prepared in our Father's house.

Thus we are called to part with one who, in the morning of life, has been taken into a world of spirits: and what does this circumstance say to us? "*Be ye also ready.*" Reader, perhaps it may be your lot, before another week closes, to try the realities of eternity. Can you answer the following question? if not, fly! O fly! to your bleeding Savior, while he invites you to come.

"When thou my righteous Judge shall come
To call thy ransom'd people home,
Shall I among them stand?"

Freedom, N. Y. January 14, 1834.

Dear Brother.—The first number of your paper was received here by last

Saturday's mail. I like your address to your patrons: I think it very well written, and evincive of considerable taste in wielding a *goose quill*. I had read in other public prints some of the proceedings of the Missouri mob, and felt in my heart the mingled emotions of sorrow and revenge. I feel to blush at the folly and imbecility of a government that should permit such daring outrages on its unoffending citizens, with impunity. I have no doubt in regard to the veracity of the statements you have published relative to that unhappy affair, and cannot but hope, that ere long, even-handed justice, though slow, will overtake the aggressors. They evinced a great want of knowledge of human nature, if they supposed your people in that county were ever so fanatical or stultified, and that by whipping, tarring and feathering, or even killing a few, would exterminate them, or make the survivors any less zealous. It may disperse them for a while, it is true, but the wave that seems to waft and disperse your friends may eventually recoil upon their oppressors with the fury of a mountain torrent. Such treatment will build up your cause, whether right or wrong.

I am aware that no persecution for the present seems to be joyous, but grievous, nevertheless it will yield the peaceable fruit of righteousness to them who are exercised thereby. I heard an elder of your order preach last evening, by the name of David Matthews. He appeared to be quite engaged, says he has a little church of seven members in the town south of this, and more that he expects will shortly be added to them. He informed me that he considered the cause in that region prosperous. He also informed me that he had charge of another church in Chautauque county, of about fifty members. I am also credibly informed that some one, I know not who, is preaching and baptizing in Livingston county. I shall write you but short, but make up in frequent repetition what I lack in length,

Yours truly,

W. A. COWDERY.

To OLIVER COWDERY.

Kirtland, O. January 23, 1834.

Dear Brother,—You will excuse my freedom in giving publicity to your last

to me of the 14th. The principles therein advanced, are of too great a moment, in my opinion, to be suffered to remain unnoticed, or sink in oblivion. I am aware that the heart of every true citizen of our beloved country, will, after a candid investigation of this shameful persecution, recoil with sorrow, on the reflection, that in our land men are so destitute of humanity and christian feelings as to be found disgracing themselves by violently opposing any sect or denomination, let their professed tenets be what they may.

It may be appropriate for me, however, before I proceed farther, to give you a short history of the character of the majority of the inhabitants of the county where this scene of murder and violence has transpired. It is but just to say, firstly, that there are individuals of respectability, who are kind, benevolent and hospitable to strangers; and when this is said, all that can be spoken in justice, in favor of that people, is said. They are mostly emigrants from the southern states, and settled in that county prior to the sale of the public lands, and mostly, no doubt, because they were unable to purchase where lands were in market. They are persons of the lowest habits: swearing, drinking, gambling, horse-racing, and fist and dirk fighting, are their common and frequent practices. To witness the unparalleled fights at election & business days at their county seat, defies description, and is sufficient almost, to sicken one of human society!

One sample of their courts of justice will suffice for the present: In the summer of 1831, if I mistake not, two Kansas Indians on their way into the white settlements from the Territory, found or took some two or three horses and led or drove them into the settlement; they were immediately taken for stealing, confined in jail for some time until a special court could be called for their trial. They were liberated, but the citizens, (or a part of them,) not being satisfied, seemed to be determined to revenge themselves on their persons, and commenced stoning and brick-battling them; they were rescued by the interference of others, but not till one of them had received a wound which occasioned his death. The life of the circuit judge was threatened, and, as I was credibly informed, he was under the

necessity of hiring one or more individuals to protect his own person from violence. Among the mob was one of the county judges. I have given this as an introduction of the character of their courts, and peace officers.

On the subject of the last mob you may understand also, that every officer civil or military, except a very few were either immediately engaged in the riot or bound with others to drive my friends from the county *dead or alive!* The Postmaster at Independence, Mr. Jones H. Flournoy, and Mr. R. W. Cummings Indian Agent for the General Government, also signed the bond; and still more shocking to relate, even men who professed to be preachers of the gospel of our Lord Jesus Christ, were busily engaged with their guns, to drive from the county or destroy those who had never injured them or any individual in the slightest particular!

Under circumstances of this nature the prospect to obtain justice is not at present very favorable with my friends at the west. As regards the sentiments expressed in my address, I may say in truth, that they are the principles of my bosom. Persecution will always force men to investigate the subject of religion, and since I and my friends have thus suffered, I cannot but hope that the candid will look for themselves. Be assured that there is nothing in my profession that will ever be held back by me from investigation: and though you may not agree with the principles of my faith, on my part, that shall never be a barrier between us as brethren. I cannot believe, according to the holy prophets, but that the day is near when the elect of the Lord will be gathered from the four winds, and the voice of the Great Shepherd of Israel proclaim to the seed of Jacob, that their captivity is ended, their iniquity forgiven, and their sin remembered no more: when he shall say to the north, Give up, and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth. And that we in that great day may stand among the sanctified, is the desire and fervent prayer of your brother,

OLIVER COWDERY.

To W. A. COWDERY.

LATER FROM MISSOURI.

We have received still later intelligence from Missouri, which we deem of importance to publish. It is from brother W. W. Phelps, the former editor of the Star, when published at Independence, Jackson county. We have been personally acquainted with br. P. for nearly three years, and have seen his unceasing diligence in the editorial department of this paper when it was directed by himself. His veracity will not be questioned by his personal acquaintances for a moment, nor his sincerity and firmness in the faith of the Everlasting gospel doubted, by those who have seen his daily walk since he has been a member of this church.

We have been informed, (and we credit the report,) that the mob sought very diligently for his life, and that it was only the interposition of a merciful Providence that preserved him from their hands. It will be recollected, that he with five others, offered his life for his religion on the 23d of July last, when dragged from his dwelling from the embraces of his family.

What had these men done? had they broken the law of Missouri, and must be brought to justice? If so, why not proceed against them in a legal manner, that they might suffer the penalty of the law? But, instead of this, they were surrounded by hundreds, armed with clubs, dirks, pistols, whips, and rifles! and told that except they would leave the county, or deny the faith which they professed, they should there die!

When death was presented before them in the horrid form of martyrdom, they stayed themselves upon God, and relied upon his promises without a murmur, or varying in the least degree from the principles of their faith.— They were in the hands of wicked men, and wholly in their power; and when assured that their lives should be taken unless they denied their faith, or agreed to leave the county, they said, “our lives are in your power, and if you are disposed you can take them, only spare this innocent people who have never harmed any man; but we shall never deny the faith which we have professed.”

But when assured that their lives should only answer for themselves, & that others should suffer in like manner; and not only this, when the lives

of our men were taken, our little ones should be massacred, and our women RAVISHED! Under circumstances of this nature our six brethren agreed to leave the county: In this they were justified. They were all men of families, and knew that if their lives were taken, their wives and little ones must fall into the hands of murderers, and would suffer violence from them.

The law of God and of man, and common humanity requires that every man should provide for his own family. To lay down one's life voluntarily, & leave a destitute wife and children, would be a sacrifice entirely uncalled for, and one unjustifiable in the law of heaven. With what feelings could a man bid adieu to this world and leave a destitute family that he knew would immediately fall into the hands of his murderers? Could he reasonably expect that they would be hospitably provided with the necessaries of this life? No! He would have every reason to suppose, that those hands which had been imbrued in his life's blood, would seek every opportunity, to wreak vengeance upon his posterity, till his name was blotted out from among men.

Clay County, Dec. 15, 1833.

Dear Brethren:—It has been some time since I have dropt you a line, and in the midst of solitude, I write. I need not give you new details of our persecutions,—for, as all true christians, that have gone before us, from Abel down to the beginners of re-establishing Zion now, have invariably suffered all manner of affliction, from common scourging even unto death:—it would not alter the decrees of God, nor lessen the necessary chastisement of them that are chosen from the foundation of the world, but who have to be tried as gold seven times purified before they are found faithful and true for that kingdom, *where the sons of God only* are made equal with Jesus Christ *having overcome*, by righteousness.

The situation of the saints, as scattered, is dubious, and affords a gloomy prospect.—No regular order can be enforced; nor any usual discipline kept up—among the world; yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellions, for there are saints that are as immovable as the everlasting Hills,) and what can be done? we are in Clay, Ray, Lafayette, Jackson, Van Buren, &c. and cannot hear from each other oftener than we do from you: I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out—we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat? Such is the common language of the honest, for they want to do the

will of God. I am sensible that we shall not be able to live again in Zion, till God, or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us, when back, we are not willing to go. The mob swear, if we come we shall die! If, from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue, to synagogue we want to know it; for there are those among us that would rather earn eternal life on such conditions, than lose it: But we hope for better things; and shall wait patiently for the word of the Lord. Isaiah says in the tenth chapter and 24 and 25 verses, something on the subject of Zion: and there is something also in the fourth and and twelfth chapters, whether we live to enjoy the saying or not.

I do not write this letter to entertain you with news, or for to wake you up to our dreadful condition, but that you may timely give us some advice what is best to do in our tarry till Zion is redeemed! Some times I think I will go right to work upon a small piece of land and obtain what I want for my growing family: then again I feel like writing the "Horrid History of the mob against the "mormons"—preabmling it with the Martyrs that have been nailed to the cross, burned alive, thrown to wild beasts and devoured, fried in pans, broiled on Grid Irons, or beheaded for the sake of their religion and faith in Jesus Christ. Blessed are the poor in spirit, for theirs is the kingdom of heaven, &c. If this world embraced much of eternity, I should soon be sick of it—but for all our sorrow we shall have joy!

Our people fair very well, and when they are discreet little or no persecution is felt.—The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial, and court of Enquiry, &c. but we can not attend a court of Enquiry, on account of the expense, till we are restored and protected!

Till the Lord delivers,
Or brings us together I am, W. W. PHELPS.

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

The Evening and the Morning Star,
IS PUBLISHED EVERY MONTH,
AT KIRTLAND, GAUGA COUNTY, OHIO,
BY OLIVER COWDERY,
Kirtland, Ohio, August, 1836.

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

From what we can learn relative to this shameful affair up to the latest intelligence, it appears that the mob still persist in their hostile conduct toward their neighbors whom they have, by force of arms deprived of their rights of citizenship, and still continue, when opportunity presents, to commit acts of violence upon those whom they have so inhumanly driven to wander in this inclement season without the means of subsistence. Where are the feelings of kindness to be found in the bosoms of those who drive helpless women and infants from their peaceable habitations in the dead hours of the night to seek shelter under trees, and the open canopy? Where are the humane principles to be found in the bosoms of those who will drag from their own dwellings and peaceable beds, husbands and fathers, and whip, beat and bruise them in a shocking manner, till their lives are despaired of? What could be the object of these men in killing husbands and exposing to death the lives of infants? That they might gratify their wantonness upon innocent mothers and virgins! for this was their last threat which caused those six on the 23d of July last, to agree to leave the county of Jackson. Said they, "We will rid Jackson county of the Mormons, peaceably if we can, and forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy the lives of their children, and *ravish their women!*"

Thus far, we are thankful to a merciful Providence, that all these threats have not yet been put into execution; and we may account it more to the over-ruling hand of the Father of the afflicted, than any principles of honor or virtue existing in the hearts of the mob. Every move that they have made from the commencement, from the time that their *secret constitution* was drawn up and circulated, down to the latest dates, bears the mark of ruthless barbarity far beyond the cruelty and indecency of the savage. The savage, when trampled upon and deprived of his land, has lifted the tomahawk against the innocent because he was beaten up to anger with a reflection,

that by flattery and intrigue he had been driven from the grave of his father; but in all his ferocity and thirst for the blood of his supposed enemy, the chastity of innocence has been held sacred and never violated, or a threat to that effect. But men, wearing the form, and pretending to the name of Christian, have risen up in a land of laws, in the midst of a wholesome government, without the first instance of robbery or treachery having been committed upon them, or a threat so to do, and sought the lives of men, exposed to starvation helpless infants, and made the bold assertion, that, "*We will ravish your women!*"

Previous to the time when the printing office was demolished some of the mob sent their negroes to insult and abuse certain young women, who slept in a small cabin adjoining the dwelling where the remainder of the family slept. After repeated attempts to commit insults upon these young women, the parents concluded that it would be unsafe to trust them longer in that situation. Accordingly the young women were put in another bed, and two young men were put in their stead.— After the young men had retired the man of the house was called to the door, and informed by a friend, of the determinations of the mob. This friend also informed him, that as near as he could learn, there would be one or more negroes sent to molest his daughters that night. This was during the excitement while the mob were circulating their *secret constitution* for signatures. Fortunately, however for the negroes, or their owners, the young men had retired without having this watch-word, and was unprepared with any deadly weapons. In the night they were awoke by the noise occasioned by the negroes whispering and planning without. Directly one made his entrance into the room through the way where the chimney had formerly stood, and was permitted to call the name of one of the young women, and make known his business and intentions when he was seized by the young men, and handled so roughly for a few moments that the demi-infernal when liberated from their grasp, dove head foremost through a wall of stone and bricks the

was then remaining of the old chimney.

That the negro did not send himself, is demonstrated from the fact, that whites knew it previous to the time he came and was informed of it by the individual just named. Every person acquainted with the manner in which the blacks are treated in a slave State, know that an act of that kind would cost the slave his own life in an instant, were it possible for the individuals suffering the insult to inflict death: this is no secret among the slaves. And without being encouraged to go, and having a promise of protection from their masters should they be caught, it would be in vain to endeavor to convince the mind, that those blacks would ever attempted an act of so gross a magnitude. And what but an attempt to insult and abuse, could ever prompted any man to encourage any thing of so shameful a nature? What better can we think of a man that will urge his negro to commit unlawful acts, than we could were he to attempt the same himself? But these are the men who make such pretensions to virtuous principles, as to complain that the "Mormons" were about to corrupt their society, by the introduction of free negroes and mulattoes into the country.

These men say in their secret constitution, that, "we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosoms of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes, that are now invited to settle among us." Degraded and corrupted! What a pity that a society, who are endeavoring by every possible means to abuse and defile the virtuous, even by condescending to stimulate negroes to go under cover of darkness and commit the basest crimes, should be corrupted and degraded! It would appear to us as consistent, as it would for lucifer to accuse one of his angels of being unholy! The cause of public morals! If a people are sunk so low as to be guilty of deeds of this magnitude, we are at a loss to know what they could imagine could be introduced among them to make them any more degraded. For of all things

which have ever been charged against any people, recorded in the sacred volume, who were cut off from the face of the earth for their wickedness, we know not of many that exceeded them. God destroyed the old world because of their wickedness, and not listening to the preaching of Noah. He overthrew Sodom, Gomorrah, and the cities about them, because they were proud and filled with bread. He also dispersed the Jews for rejecting the Messiah, and scattered them to the four winds; but here is a set of men in danger of having their public morals corrupted, who make a pretence to religion, and are so far beneath every thing heretofore extant on earth in the form of wickedness, that they will set their African colored population to steal into the dwellings of peaceable neighbors and defile the virtuous! They said, "We will ravish your women!" No promise of mercy, ever so solemnly made, has been observed a moment when they saw an opportunity to abuse the persons of their hatred.—But on the other side, every act of abuse which they swore to commit, when ever a possibility presented, it was done or attempted. An attempt was made by a gang of these lawless miscreants to abuse a lady who was in the most delicate situation in life, when a part were pursuing her husband to take his life, and others were engaged in pulling down his dwelling round her in the dead hour of the night! These are facts which will stand recorded upon the pages of the history of the inhabitants of the nineteenth century! A century prouder of its liberal laws, and its advance in science and religion! Which is entitled to the appellation, Civilized? We talk in our country of savages, whose custom and habits, we say, are such that it is necessary that missionaries should be sent immediately to convert them from their idolatry, and teach them the blessings of civilized life. Is it color that constitutes a savage, or is it the acts of men that appear disgusting, and awake in our breasts feelings of piety and compassion for them?

We are confident, that the conduct of these outrageous men cannot find a parallel in the annals of our country, since the days when priestly influence swerved the public mind and bent the prejudices of men with a belief, that

consciences ought to be controled, and made to bow to ecclesiastic authority. We are also confident, that no thinking citizens can for a moment excuse the acts of this banditti, be his sentiments and opinions relative to the reality of religion what they may. If the day has gone by when all classes of our community cannot enjoy the liberties of our constitution, then the day is near when the most powerful party will obtain the ascendancy over our government; and if we may take the Jackson county mob for a pattern, we may unhesitatingly conclude, that the rack and the fagot are the consequent remedies which will be immediately restored to, to bring men to their proper senses.

And were this the case, no distinction of sects, among the hundreds which are now in being would be tolerate for a moment except the ruling one; and no arm of human power would be considered ought but an enemy, should it be raised, if it did not belong to the predominant party. Facts demonstrating these assertions beyond the power of refutation are abundant in the annals of past ages. So astonishingly blind have been the vain imaginations of men when hurried on by Priests who sought for power and universal rule, that every excess of wickedness was resorted to with a full licence or indulgence, that no acts of cruelty or abuse was sin in the sight of heaven if only inflicted upon the heretics.

We are willing that God should overturn, overturn, overturn it, until he comes whose wright it is: and we rejoice in thought, that Christ has given his ancients a promise that he will come and reign on the earth, when all things that offend, and that do wickedly will then be cast out; and he set down with his saints to the feast spoken of in the sacred volume, and, as he said in days gon by, partaking of the fruit of the vine, new in his kingdom with his elect; but till that time, we do not believe that all people on the earth will see eye to eye in principles of religion; consequently, we do not believe that God ever will authorize one man, or set of men, to exercise an oppressive influence over the mind or conscience of their fellow men. It may be said, that under our present form of government, no one

party can have the pre-eminence, and be allowed to exercise any controle over the consciences of men; but were it not that an equilibrium of influence existed, if we can calculate any thing from the conduct of past ages, our happy form of government would soon be changed: then we to the weaker sect! from the strong would proceed fulminations and anathemas!—Our constitution, we know guarantees to all the liberty of speech, the liberty of the Press, and the liberty of conscience: but so blind have been the minds of men that when power was obtained, every principle of equality, was lost in a moment, and a spirit prevalent, that to kill all who did not believe with the popular party, would be doing God service. This was the case with the Jews, who vainly thought that the religion of heaven consisted in inflicting death upon the disciples of Jesus. The worshipers of idols thought that if any man refused to worship more than one god, he was an atheist: and from this fact arose some of the most shocking persecutions against the saints which are recorded in history. When the professors of christianity have obtained the ascendancy of power, they too often, for the honor of that glorious name, have overlooked the beautiful principles of that religion, and though ambitious motives brought a stain upon themselves in consequence of persecuting the weaker sect: not a stain upon the religion which heaven has revealed to men for their everlasting happiness, but a stain upon their own characters. Let the pretended professors conduct as they may, these pure principles are equally as pure, and truth as much truth, as it would have been had all men walked in it: it is man that chauges, not heaven.

Communicaton.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. 1.

As the world has been greatly excited about the things believed by the church of Christ in these last days, being exceedingly in the dark, owing to the many false reports which have been put in circulation by designing men, which have taken the rounds through those papers which delight more in putting falsehoods into circulation than truth, we deem it a privi-

lege to set this matter to rights, and undeceive that part of community who desire to know the truth on all subjects; believing there are many of this class in this generation: As for that part of community who "love and make lies," we leave them to receive their reward in the place appointed for that purpose, even from the days of old.

Such a document is called for, as the church is increasing daily and great numbers are constantly uniting with it in the different parts of our country, and much excitement prevails; many seeking to know what this strange doctrine is of which they hear so much; for there is no small stir in the land at this time about this way, even to raising of mobs, of spoiling the goods of the saints as in days of old, whipping some, casting some into prison, and killing others; which things must needs take place, that the church of Christ may be made manifest in the last days, as in days of old, so that all who are disposed to understand, may understand and know for themselves; for such things must needs come, that the testimony of the prophets fail not; and that the Lord may in his own time avenge the blood of his saints upon the earth: for as the church of Christ has always been the same in every age of the world, when there was a church of Christ in existence, and as the adversary of all righteousness has never altered in his feelings toward the saints of God, neither those who are under his influence, we may expect to see as much enmity manifested against the saints of God in one age as in another; and consequently in the last days suffer as in days of old.

Neither need they expect to escape the misrepresentations, calumnies, nor the false accusations which all their brethren have had to suffer who have gone before them. They must expect to have their virtues transformed into vices, their acts of benevolence into schemes of fraud, their voluntary sacrifices for the truth's sake designing plans to deceive. Should any church in the last days believe and do as the church in Jerusalem in the days of the apostles, that is, sell all that they had and cast it down at the feet of twelve men to be disposed of as they might direct, with what ease the religionists of the present day could

prove, (in their own estimation,) that it was wrong. They would endeavor to show what an endless train of evils would arise from such a course.— They would launch forth into futurity and see such unspeakable evils arising there from as to render it an act of the greatest imprudence; and still, they would declare that they lived under the same gospel, believed in the same order of things as the church of Jerusalem, were directed by the same inspired apostles, were under the influence of the same system of teaching; having the same Lord, the same faith, the same baptism, the same Spirit, the same hope of their calling, and the same God and Father of all, who is above all, and through all, and in them all; and yet the course pursued by one, would be altogether out of place for the other; yes, exceedingly wrong! still God was no respecter of persons; he required no more of one people than he did of another; "his love, his undefiled was one."

All the religious societies in our country, (or nearly all,) will direct us to the Acts of the Apostles, and to the notable day of pentecost for the time that the gospel was first proclaimed; and to Jerusalem for the first gospel church that was organized. They will show us what was required of men in order that they might become christians: That they must repent and be baptized for the remission of sins, and then receive the gift of the Holy Spirit. But here that matter ends, even with those who are the most tenacious for the scriptures, and for the order of the new testament, they will follow this church no farther. Instead of following them to a full display of their faith in the equal distribution of their goods, they will fly off in a tangent, and endeavor to prove that this was all the church that so disposed of their property. They are very cautious in the mean time, never to notice what Paul said to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee." [see Titus 1. 5.]

But it makes no difference whether the churches in Asia Minor, and in the islands of the Mediterranean were in order or not, so that we can but get an argument to hold on to our houses and lands, and still be Jerusalem churches.

Now, every man who desires truth without hypocrisy, would pause, and say, if the churches in those parts were not in order until Titus put them in order, before I hastily draw a conclusion I will enquire what that order was in which Titus was to put them; and if on examination they find that there was not scrape of a pen in all the revelations which are extant to show what that order was, they would be as ready to conclude that it was the same as was in Jerusalem, seeing that was done immediately under the notice of the apostles' eyes, and by their own direction. One thing we think on this subject is certain, that is this, if the account of the church at Jerusalem had read thus: "Then they that gladly received the word were baptized:— and all that believed were at their own houses, and every man had his own property; neither gave he to any man unless it seemed good unto himself.— And they continued eating and drinking such things as they had in their own houses, and such as they chose; neither gave they to any man beyond their own pleasure, each man as formerly laying up for himself an abundance of the things of time." Had the account of the church of Jerusalem read thus, and there could be no more evidence for laying down their property at the apostles' feet than they can get for doing it from the epistles to the other churches, it would not weigh one feather in their estimation, and the idea that their religion at all effected their property would have been out of the question; but seeing it is the reverse, the arguments are conclusive.

Strange as it may appear, yet it is no less so than true, that even those who profess to be reformers and manifest a great desire to restore the authority of the scriptures, whenever there is any thing in the bible which would put their faith to the test, the plainest things can be reasoned away and things which are very far from being so plain, both believed and practiced in their stead.

Not long since we were favored with a discourse upon the Holy Spirit by the Editor of the Evangelist, a paper published in Carthage, Ohio, which is famous for this kind of teaching. Notwithstanding the Editor is a reformer of modern times, and manifests a great fear that the scripture

authority will not be restored, and yet with all his apparent anxiety and his constant rebukes to those who will not return to apostolic order; yet, notwithstanding all this when ever he touches a subject, the full development of which would show the weakness of his own system, he falls into the same error of those whom he admonishes with so much zeal.

We have a discourse on the Holy Spirit by the prophet Joel in the second chapter of his prophesy, which says, and it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also, upon the servants and upon the hand maids, in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smok. The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

This discourse is quoted by the apostle Peter, and recorded in the second chapter of the Acts of the Apostles and commented on: And it shall come to pass in the last days, (saith God,) I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams. And on my servants, and on my hand-maids I will pour out in those days of my spirit, and they shall prophesy.— And I will show wonders in the heavens above and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. In the 33d verse the apostle says concerning this promise of the prophet Joel, speaking of the resurrection of Christ: Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you see and hear. This is the thing which God has promised in

the last days: To pour out his spirit upon all flesh: As much as to say, that when God pours out his spirit on all flesh, he will pour out the thing which was there seen and heard. And after three thousand were pricked in their hearts and asked what they should do, Peter said, 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. For the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call.

I suppose myself to have been one of this congregation, and depending on the apostle for all the information I had on the subject, what would I have expected to receive? The answer is, I would expect to receive a spirit through or by which I should see visions, dream dreams, and prophesy: Nor could any being expect any thing else from both Joel and Peter's discourse on the Holy Spirit. But from the discourse of the Editor of the Evangelist upon the Holy Spirit, no such expectation could be realized.—So different is the discourse of inspired and uninspired men on the subject of religion!—Neither would I have expected that congregation to be the ones; but their children; yea, all that were afar off even as many as the Lord our God should call.

But this reformer, like all others whom he condemns, takes a part of the sayings of Peter and enforces them on the people, saying to them, that they must be baptized for the remission of sins; but no sooner does he touch the promise that follows, than the people are informed, that though they have a right to expect the Holy Spirit will be received, but not to produce the office which Peter said that the promise he made, on conditions of repentance and baptism in the name of Jesus Christ, was the gift of the Holy Spirit, by which gift they were to dream dreams, see visions, and prophesy; and that in the last days was to be given to all who complied with the conditions, even as many as the Lord our God should call. Still, our reformer, by garbling the scriptures, taking a saying from one writer and a saying from another, can persuade the people that notwithstanding this promise was given to all, it only meant a

few in the earlier years of christianity. So that we can plainly see, that reformers and nonreformers are all of one.

The reformers of these last days, among those who call themselves reformers are very near a ridiculous farce, possessing scarcely one feature of primitive christianity, and savouring very much of Paul's apostasy, that is; a form of godliness without the power. This seems to be the common failing of all the sects in christendom, so called. Any thing among those religionists which can be done without an immediate display of divine power is believed; but any thing to accomplish it, is reasoned away. So that a man among them is an atheist! yea, a fool! who will pretend to believe the bible when it speaks of any thing to be done, which could require the God of heaven to exert his power.

For instance, if I were to profess to believe the bible when it speaks of any thing to be done, which could require the God of heaven to exert his power—

For instance, if I were to profess to believe the sayings of Isaiah in the xl. chapter 15 and 16 verses of his prophecy, which read thus:—And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt: I would be considered an atheist of the first magnitude, fit for nothing but to be laughed at! Why? Because this would require the immediate power of God. And say they, all miracles have ceased, and consequently, the prophet does not mean what he says.

Jeremiah while speaking of the gathering of Israel in the last days, says, Thus saith the Lord, again shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that

shall say, praise the Lord of hosts: for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to returne the captivity of the land, as at the first, saith the Lord. But should any man profess to believe that the Lord would return them at any time as he did at the first, he would be called a mad man, an atheist, if not an imposter! Why? Because, if the Lord ever should do so he would have to give more revelations; for by revelation upon revelation he took them into their land at the first; but this religious age say, that revelations have ceased, and consequently the prophet does not mean what he says.

Moses informs us how the Lord brought Israel out of Egypt at the first, in the iv, chapter 33 and 34 verses of Deuteronomy: Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs; and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? And should the Lord ever bring Israel again as he did at the first, he would have to do the same things over again. But this cannot be admitted, for this could not be done without both miracles and revelations: Therefore the prophet did not mean what he said.

TO BE CONTINUED.

MILLENNIUM. No. III.

As all writers on the Millennium, up to the present time, have failed to present the subject in a satisfactory point of light, the ground still remains to be occupied by any one who has courage to undertake it. And should they fail in the attempt, they will only do what great men, (so called) have done before them: indeed, there does not appear to be any great hazard in the undertaking at this time, as a failure would only leave the adventurer in company with the great men of the world, not even the Editor of the Harbinger, and his friend Mr. M'Corkle excepted, whom the Editor helped to sea: but ignorance, that adverse wind, and great draw-back to promotion, has

helped to shore again. He seems not, however, to have suffered much in the voyage if he did return as empty as he went; without enriching the literary world with one discovery for he finds himself in the same harbor, in safe mooring with others who have attempted the same voyage and have failed in the attempt. Some indeed hoisted all sail and made as though they would be off the first fair wind, leaving all behind; but after examining their rigging and sails they doubted of their sufficiency; and after a little close examination, they found to their great surprise, that they were entirely wanting in ballast. And after coasting for some time they abandoned the voyage altogether, or until they could increase their ballast; for though they had a great deal of sail, and a little ballast, yet it was found that it was not of the right kind: among whom the Editor of the Harbinger is chief.

In undertaking to present before the public the subject of the Millennium, we do it without claiming any favors, or pleading any excuses. We design to limit ourselves within the limits of the bible, and examine the subject as it has been written by the ancient prophets. If the public should not like the style, let them alter it till it suits them, and if they dislike the statement, our flag is on the outside of the wall, they can have an opportunity of trying their skill and making a better of it.

One thing on this subject is certain, and on which all agree: it is this, that, the Millennium has no existence, nor never had: that in searching after it, we are searching after a something that the eye of man never saw, nor has any society of men ever enjoyed it. To use the language of Paul, "eye hath not seen it, nor ear heard it," except by the spirit of prophecy and vision. But though it has no existence, yet it may have an essence, it is only to be found in the purpose of Him who " calleth things that are not, as though they were:" and all the knowledge we have of this purpose is through the medium of prophecy and revelation. It is one of those subjects which is alone to be found in the bible if any where: and it would be pretty hard to tell how the belief in it should be so general among believers in the bible in the different ages of the world, un-

less there is something said about it in the scriptures. It must be acknowledged by all, that the prophets have said some things, which if ever fulfilled, would produce a very different order of society in which the saints of God "could worship under their own vine and their own fig-tree, and there would be none to make them afraid." Such an order of society has never yet existed; for though the time has been and now is when a corrupted religion can be tolerated; yet there never was a time, nor is there one now in which the church of Christ can worship undisturbed. Their character, their property, and even their lives are now, as in former days, sought with unflinching perseverance by both religious and irreligious; *not even reformers excepted*. But this period is not only to be marked with this peculiarity, but it is also materially to effect the brutal creation. The lion and the ox are to eat straw together; the bear and the cow to graze the plain in company, and their young ones to lay down in peace: there shall be nothing to hurt or destroy in all the Lord's holy mountain. The lion will be carnivorous no longer; and all the beasts will cease to prey on flesh and blood; for if they do not they will both hurt and destroy, and the testimony of the prophets fail; for if no such day comes, there will be no Millennium. That day promised to the world by the prophets is to be a time of rest, otherwise they have promised nothing; and there is as much said about the rest for the beasts, as about the rest for man: and remains the same promise for the brutal creation, as for the rational; for the Lord promised by the mouth of Joel, and on the day of pentecost renewed the same promise by Peter, that in the last days he would pour out his Spirit on *all* flesh. If that promise is ever fulfilled in its full extent, the Spirit of God will have to be poured out on beast as well as man; for they also are flesh. And if there never should be a time when the spirit of God is poured out on the beast, there never will be a Millennium. And when that day comes, the Spirit of the Lord, when poured out, will make a great revolution on the irrational creation; changing their nature both as to food and habits; for the God of heaven, by that Spirit with which he garnished the heavens, can

also change the nature of both the rational and irrational creation, from one end of heaven to the other. One of the great difficulties in all writers who have written on the Millennium, is, that they have tried to prove by making the language of the prophets all figures and metaphors, that, that which alone can be done by a direct exertion of divine power in the way of miracle, is to be produced upon human principles; endeavouring to prove that all things spoken of by the prophets can be fulfilled without miracles; without an immediate exertion of divine power. Hence all the phenomena of the heavens are made to mean some thing about kings and priests; kingdoms and churches; (so says Mr. McCorkle, Mr. Campbell's help-mate;) and in this he is not alone; for others long before his day, and who had about as much knowledge of the subject as he had, said the same things in effect, before he was born; but no such rules of interpretation of prophecy would have been introduced, was not the religious world in a state of apostacy; having the form of godliness but denying the power thereof. But before the Millennium comes, or can come, there will be a day of power, not in figurative, but in a literal sense, as direct as the power which raised Lazarus from the dead, or else it will never come. And there will not only come, a day of power but a day of revelation also; and that as direct from God as those revelations given by Moses and the prophets; by Jesus and the apostles; and not a few only, but line upon line, and line upon line, precept upon precept, precept upon precept, here a little and there a little, meaning many, yea, very many revelations; until the knowledge of God shall cover the earth as the waters cover the sea. For who does not know that there is not knowledge enough in all the revelations now extant, together with all human productions in all languages, in the world, to cover the earth as the waters cover the face of the great deep? but a sufficiency of revelations to do this must come, or else the Millennium will never come.

The prophets in presenting what we call the Millennium, and what John calls the thousand years of Christ's reign on the earth, has shown us an order of things which, when understood, will clearly set forth to every

intelligent mind the great apostacy of all the religions of the world; their immense distance from the religion of heaven; the weakness and folly of all the schemes of all ages, since the days of the crusaders, to Alexander Campbell; (but he, of all others, with his Harbinger, cuts the oddest figure in the world;) an age of incessant revelations, every one knowing the Lord without the need of any teacher: a people of such faith, that it shall be said of the inhabitants, that they are not sick: an age of such power, that the mountains shall flow down and valleys rise up: crooked things become straight, and rough places made smooth: an age of wonder, when the faith of men, like that of Moses, shall make the mountains, not drop water only, but new wine: an age when people shall receive refreshing from the presence of the Lord: an age when there will be so much faith on the earth, that death can have no dominion; but men will be changed in the twinkling of an eye, and be caught up: an age when every man shall be his own revelator, prophet, and seer; for all shall know the Lord alike, from the least to the greatest. The day spoken of by Paul when the perfect shall have come, when all prophecies shall have failed; when all former knowledge shall have passed away; when all tongues shall be identified in one: an age when the will of God shall be done on earth as it is done in heaven; and if so, men will have to know as much as angels, or they cannot do the will of God as it is done in heaven. Let a man but for a moment, contemplate this order of things by the light of revelation, as it is justly called by Peter in Acts iii chapter, "The times of the restitution of all things of which God hath spoken by the mouth of all the holy prophets since world began," and then let him take a peep at Mr. Campbell and his Harbinger, making a mighty noise, saying, reform! crying, (that is, on the title page of his Harbinger,) *Millennium! Millennium!!* but if we may judge from what he says on other matters, *his* Millennium is not to possess one property of the Millennium of the prophets and apostles: *his* is to be a Millennium without power or revelation, and if so, there never will be one!

With regard to the Millennium, let it be remembered, that, it is worse than vain to conjure up a something in our brain that has no existence elsewhere; for if there is ever such a period it will just be what God promised in the scriptures, and nothing else. Nor would Mr. Campbell be at so great a loss as to have to *creep out* so dishonorably, if it were not that his statements are so directly opposed to the Millennium of the bible.—In his sentiments he follows in the train of his fathers, denying all miracles, all revelations and all the peculiar properties which are to distinguish that age from all others; and should he or any other man establish a Millennium of that description, he will put to silence Moses and the prophets: Jesus and the apostles; and all the inspired writers that ever wrote on it since the world began.—TO BE CONTINUED.

The Evening and the Morning Star.

KIRTLAND. OHIO, FEBRUARY, 1844.

THE PROPHECY OF ZEPHANIAH.

SOMETHING peculiarly interesting to those who look for the return of the children of Israel in the last days, and their reorganization in the land of their fathers' promised inheritance, that once flowed with milk and honey, occupies the mind when perusing the above prophecy. Favored as they were, with one continued scene of revelation, the prophets of God rising up one after another and delivering his will to them, that they might not go astray and fall into the customs of the heathen, and thereby bring down the wrath and indignation of heaven upon themselves, one might suppose, at first thought, that they would have continued in the strictest course of duty to their God, from that day to the present, and now, instead of remaining under the curse and anger of their Savior, hold a conspicuous part of the eastern world, and be a pattern of wisdom and intelligence to all nations, and serve as a guide to all people to point to them the way of life and salvation: For to them were committed the oracles of God: to them were given the promises; and to their fathers was the oath made, that, in them all the families of the earth should be blessed.

They had the promise from the Lord, that if they obeyed his precepts and walked in his statutes, of being preserved from every pestilence, and protected from the hands of all their enemies. And notwithstanding their country should be crowned with all the luxuries of the world for their joy and satisfaction; yet, the peculiar providence of God towards them should be such, that although they should even go thrice in a year to appear before the Lord their God, the nations round them were to be cast out, and the fear and dread of Israel in their hearts, so that no other people should desire their land or seek

to obtain it while they left it in this defenceless situation. Their borders were to be enlarged, and they were to stretch forth to the north, and to the south, and from the rivers of Egypt to the great river Euphrates. The arm that was stretched out for their deliverance while in Egyptian bondage, was still able to protect them when brought into the promised land. The angel who went before to lead them was still to be near, and defend them against the invasion of every foe: Their baskets were to be filled with plenty, their fairs were to overflow with wine and oil, their garners were to be filled with the richest stores, and their children were to rise up and bless the name of the Lord their God.

Nothing was lacking on the part of their Shepherd to make them the most delightful people on the earth, and render their situation the most pleasing: Every inducement that could be given in righteousness to encourage them to be faithful to the commandments of heaven, seemed to be presented and placed within their grasp: and no blessing possible for Omnipotence to bestow upon mankind was withheld from their view. They were not only delivered from Egyptian servitude by the marvellous interposition of providence, but the glory of the Lord was shown forth in a cloud to lead them by day, and to give them light by night: And they had the promise from the mouth of him that could not lie, that if they would obey his voice, and keep his covenant, they should be a peculiar treasure unto him: A kingdom of priests, and a holy nation. [see Exodus xix, 5 and 6.] And even when they had committed abominations in the sight of the Lord and worshipped a moulton image, and changed the glory of the incorruptible God into the similitude of an ox, so that He refused to go up in their midst, yet in his great mercy he sent his angel to bring them into the land that he had promised to their fathers.

All his dealings with them were wisely calculated to inspire their hearts to seek holiness, and depart from their wicked and idolatrous practices; and though they were often reproved and chastened, yet all his rebukes were wisely ordered in his providence for their good: and all his reproofs were given in love, only to remind them of their departure from the true God, and the wrath which must inevitably fall upon them if they persisted in a course of wickedness; for he had respect to his gracious covenant, and in all their afflictions he was afflicted; and the angel of his presence saved them: In his love and in his pity he redeemed them, as said the prophet. [see Isaiah, lxiii, 9, 10, 11, 12, 13, and 14.]

In consequence of transgressions they were often brought into bondage to their enemies, after their arrival in the land of Canaan: but from time to time to time, they were set at liberty, after being compelled to bow to the yoke of affliction, and were permitted to enjoy again their sacred privileges of worshipping God according to the pattern delivered from his hand.

The house of Israel [the ten tribes] had been led away captive from their own lands by Shalmanasser king of Assyria: Judah had been brought low and made small by conten-

ding with numerous enemies; and frequently the candle of David seemed almost extinguished, before the time when Zephaniah delivered his prophecy. He lived in the days of Josiah the son of Amon king of Judah; who, notwithstanding the iniquity of his father, set his mind even in his youth to seek the Lord and worship him. And though Judah had been afflicted and impoverished by idolatrous kings, the promise of the Lord that he made to David was not forgotten, which says, If thy children take heed to their ways, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee a man on all the throne of Israel. [see 1. Kings, ii, 4.]

Josiah, with propriety may be considered one of the most prosperous kings that ever reigned over the house of Judah after the days of Solomon: God gave him peace in all his realm and multiplied his blessings in all his borders: Wherever he turned his attention his efforts were crowned with abundant success: He threw down the altars of Baalim; he destroyed the groves, he beat the idols and carved images in pieces and ground them to powder, and made dust of them, and strewed it on the graves of those who had sacrificed to them; he slew the priests of Baal and burned their bones upon their altars; he cleansed Judah and Jerusalem, and caused their inhabitants to forsake the customs of the heathen and worship the Lord their God, according to the law given by the hand of Moses.

From the reign of Solomon to the reign of Josiah, a period of three hundred and forty years, Judah had alternately been governed by idolatrous and righteous princes. Some walking in the fear of God, and others debasing themselves by the worship of idols, and stooping to observe the traditions of their neighbours, and condescending to pay adoration to stocks and images, which were either made with their own hands, or by cunning workmen in their sight. How it was possible for a people who were so highly favoured of heaven, to turn to the worship of dumb idols, after receiving the law of the Lord by his voice in the mighty trump, and continually being reminded of his ways by faithful prophets, rising up early and exhorting them, is peculiarly astonishing, and is one of the greatest samples in the depravity of the human heart and the weakness of man, his folly, and his willingness to depart from the rules of heaven, of any other record in the sacred volume. We witness one king rising up and keeping the commandments of God, and prospering. He would put to flight and conquer his enemies, though not a fourth part as numerous as they; we witness the prosperity of his subjects in like manner, and the land filled with abundance of the good things of this life. We witness the reign of an idolatrous king, and then we behold trouble like a whirlwind coming upon Israel: wars, pestilence, famine, consume the seed of Jacob, and lay waste and desolate their beautiful cities. Such was the influence, and such the ascendancy of the kings of Israel and Judah over their people. A sceptre swayed in righteousness brought down the blessings of heaven upon all its subjects; but if held in unrighteous hands, destruction surely followed!

The temple of God was defiled from time to time when the kings of Judah forsook his statutes, and instituted idolatrous worship within its consecrated walls. Notwithstanding the glory of the Most High continually overshadowed the mercy seat within the veil, and the high priest being obliged to wash himself, and change his garments when ever he entered into the most holy place, and not then without first offering blood for his own sins; yet the goodly vessels of that house and sanctuary were not frequently used to sacrifice to devils and the work of men's hands; and the house stript of its gold and goodly gifts to decorate images and idols reared within its courts, in honor of the gods of the heathen. Such was the situation of the temple, and such the manner of its worship when Josiah was anointed king of Judah.

But he repaired those parts of the house which had been broken down and defaced, and cleansed that part which had been polluted and defiled by former idolatrous kings; he commanded the holy ark to be put into its place again, and the sacrifices of praise and of peace offerings to ascend up once more for a sweet savor before the face of the Lord of hosts, in the house that Solomon had built to his name. He caused the priests the sons of Aaron to stand and minister according to their courses, as written in the law: he arranged the singers in regular form in their places to praise the Lord, not only with their voices, but with instruments, wisely invented by those who were inspired by the Spirit of the Lord.

To witness the sacred ordinances of the law performed in the house reared to the name of Israel's God, after having long been neglected, must have been pleasing to those who had not in their hearts forsook the commandments. To witness the sublime scene of a passover as represented in the Old Testament, must, indeed, fill one's mind with the greatest degree of solemnity. To see the high priest approach the altar of God, and there, not only for himself, offer up sacrifices and the shedding of blood for the remission of his own, but for Israel's sins, clothed in the authority of his priesthood, wrapped in holy garments consecrated for that purpose by the holy oil, and crowned with a beautiful mitre, girded with a breastplate of judgment upon his heart, set with the most choice diamonds, with the names of the twelve tribes engraved therein: and the Urim and Thummim set within the same, must inspire the heart to reverence Him who seeth in secret, and who had instituted all these ordinances as types of the great sacrifice of his Only Begotten. The passover was instituted by the immediate direction of heaven to the children of Israel while they were yet in Egypt.—It was the last night they were to tarry in that country where they had served in rigorous bondage four hundred years. The angel of God was to pass over the land that night, and every dwelling that was not marked with the blood of a lamb without blemish on the posts of the door, its inmates were to loose their first born. In truth, it may be said, that this ordinance was kept through faith.

Not only was the passover to be observed by the Israelites in Egypt, but they were to

teach it to their children after them by their observing the same; and the memorial of the feast of unleavened bread, throughout their generations forever. [see Exodus xii, 14.]—And such a passover, says the ancient historian, was not kept in Israel from the days of Samuel the prophet to that time, even by all the former kings of Israel, as was kept by Josiah and those that were present with him, the priests, the Levites, and all Judah and Israel that were present, and all the inhabitants of Jerusalem. At his death the people mourned, and even the prophet Jeremiah lamented his loss: and all the singing men and the singing women spake of him in their lamentations: and behold, says the historian, they are written in the Lamentations. [see 2 Chron. xxxv, 15 and 25.]

Such, in short, is the character of the man who reigned over Judah, in the days of Zephaniah; and it may justly be said, the last of the house of Jacob that has ever swayed the scepter in Jerusalem long in peace. Jehoahaz his son reigned three months, and was deposed by Necho and carried into Egypt. Jehoiakim, or Eliakim his brother was made king in his stead, and reigned eleven years, who was then bound in fetters and carried captive to Babylon by Nebuchadnezzar. After him reigned Jehoiakim his son, three months and ten days, and was then carried to Babylon also. Mattaniah his father's brother was made king in his stead, whose name was changed to Zedekiah; and he reigned eleven years. [see 2 Chron. xxxvi, and 2 Kings xxiv, and 17.] Making in all from the death of Josiah, four kings, who reigned twenty two years, six months, and ten days. But these might with propriety be considered nominal: for they held their offices generally by appointment from foreign kings, and all except the first were made or created by them, and not by the voice of the people, and were deposed at pleasure by their masters. In fact, they were very little if any better than the rest of the heathen; nor were the people over whom they reigned, except individuals: all seemingly forgetting the prosperity of their former king, and also his righteous acts.

None except those who were filled with the spirit of prophecy, could for a moment imagine, or conceive the possibility of so great a change in the affairs of the remnants of the house of Israel, as suddenly transpired after the death of Josiah. But the prophets, taught by the voice of inspiration, seemed to be aware of this fact; and even in the days of peace and prosperity, rose early at the commandment of the Lord, and lifted their voices in the hearing of the people; warning them of approaching desolations, which at some future period, were to come upon that country. They saw in vision that calamity and destruction would overtake the remnants of Jacob who were yet left in the land: They saw that the rising generation would not walk after the Lord, and consequently must be dispersed: They knew that God had borne with that people, and suffered them to trample under their feet his law and the testimony of his prophets till justice from him was about to overtake them: Among these was to be found the prophet Zephaniah.

In his prophecy are many sayings very peculiar, and are to be met with, or expressions

similar, over the writings of most of the prophets of Israel. The introduction, though easy, has been rendered more interesting, if possible, in consequence of its fulfillment, by which fact we may draw a conclusion that, if any part of his prophecy is not yet fulfilled, according to its literal reading, it yet remains to be fulfilled; and with propriety we may expect it will be, as much so as the former. If there are doubts upon the mind relative to the certainty, whether this prophet designed to be understood as he spake, and that remains to settle the question is, to carefully compare his sayings with the subsequent history of the Jews; for in the midst of the prosperity of Judah he comes forth with boldness, and proclaims: I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heavens, and the fishes of the sea; and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem. That this notable prophecy was shortly after fulfilled, none, we presume, who are acquainted with the history of the Jews, will hesitate for a moment to admit. For they were shortly after carried captive to Babylon, except the poor, and they soon fled into Egypt, and left Jerusalem truly an astonishment, with her walls demolished and her palaces burned with fire, until her land had rest and enjoyed her Sabbaths seventy years. Notwithstanding the prophet declared that the day of the Lord was near, and that the Lord had prepared a sacrifice and bid his guests; and even a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and of thick darkness, when a sound of alarm should be heard against the fenced cities, and against the high towers, was also near, when all the land should be devoured by the fire of his jealousy; yet all seemed to pass by unobserved and unnoticed by many of the people, who said in their hearts, The Lord will not do good, neither will he do evil.

But if his prophecy was not observed by the rising generation, that fact did not make it untrue; nor did it fall to the ground unfulfilled because it was not heeded by the people in whose ears it was spoken. God who had power to speak from the heavens, had power to look from that holy place; and tho' his word was regarded but lightly, or esteemed of no worth by those to whom it was delivered; yet in due time he brought it all to pass, and established it forever, by fulfilling it upon the heads of a rebellious people, at a time when repentance with them was too late to escape his chastening hand! He who had power to bear Israel on eagles' wings, bring them to himself, and show them his glory; give them his law and commandments by his own voice in the hearing of all; had power also to chastise them sufficiently if they forsook him, to bring them to a remembrance of his ways again, and to seek his face! He who had power to raise up prophets and send unto them to turn them from their iniquities, had power also to fulfil all that he caused to be spoken by the mouths of these prophets; and if those things which he caused to be spoken by them by the power of

the Holy Spirit was rejected or esteemed lightly, he had power to lay waste their cities, and make their houses desolate, until they were afflicted in captivity by the hands of their enemies, consumed by pestilence, or famine, or brought to unfeigned repentance for all their sins! And thus it was with the inhabitants of Jerusalem in the days of these kings, who rejected the words of the prophets.

Nor is the vision of the prophet confined alone to the subject of the dispersion of the Jews. Though justice required that they should be chastened because of their transgressions after receiving such particular manifestations of the favor of heaven, and rejecting its teachings. The greater the blessing bestowed upon any people and disregarded, the more severe the chastisement from the hand of the Lord. Israel was exalted with favors, and Jerusalem filled with blessings; and the heathen were cast out. Consequently, then, when these avors were lightly esteemed, and the precepts of heaven rejected, the wrath of God must inevitably fall upon them first, according to the pattern of all his dealings with mankind: for Judgment firstly begins at his house.

Although the house of Jacob were to be afflicted because they had forsaken the Lord, yet the heathen could not escape! And though at the distress of Israel they could look on and mock, yet the time was near when sorrow should overtake them suddenly, and calamity as a thief in the night! And though they could hiss at their desolations, and wag their heads because of their destructions, and gloat themselves with their spoils; slay their young men and abuse their virgins, and destroy their children, yet the time was soon coming when the Lord in his wrath would overtake them also, and in his fury they should be consumed!

The eye that could behold Israel when he was in a desert land and in a waste howling wilderness, could look down upon him still, though he were carried captive to the remotest corners of the earth, or placed in the midst of the heathen, among a people that knew not God. That arm that was able to make the sea a path for Israel was still sufficient to protect him that his posterity perish not nor his name become extinct. That hand that fed him in the desert was able still to feed him, and bring him forth again, tho' he were hid in the mountains, and in the holes of the rocks, and lay the earth waste for his sake!

Zephaniah was assured of the destructions which were to come upon the surrounding nations also. God, after showing him the calamity which was to come upon his people, also showed him the utter overthrow and end of many of their enemies. He says, after warning those who had been righteous, to seek for a hiding place against the day of the Lord's anger, For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at noon-day, and Ekron shall be rooted up. Why? That even the sea coasts might be for the remnant of the house of Judah, that they might feed thereupon in safety; and lie down in the house of Ashkelon in the evening: For says he, the Lord their God shall visit them, and turn away their captivity.

No circumstance relating to the temporal situation of the surrounding nations, was withheld from the mind of the prophet while wrapped in the vision of the Lord, and clothed with the spirit of prophecy. Mer without a divine influence to touch the heart, could suppose, that all things were to pass smoothly along, and that their generations were to rise up successively and inherit the earth undisturbed till the world was filled with their posterity, or like other mighty nations, had subdued surrounding countries to make room for their spreading glory. But the man of God, swallowed up in the power and spirit of inspiration, could understand what should befall them for years to come, and in generations unborn; he could discover their increasing glory until it had arisen to its zenith; and he could behold their gradual decline until they ceased to have a name; or else by some revolution, or by a power superior to themselves, they were sunk in obscurity, led captive by their enemies, or slain with the sword.

The prophet continues, and says that the Ethiopian also should be slain with the sword of the Lord; and that he would stretch out his hand against the north and destroy Assyria; and make Nineveh a desolation, and dry like a wilderness. Nineveh, the pride of Assyria, the glory of Assur, which had stood for ages, and whose praise had been sung by thousands from century to century, by succeeding generations, should be laid waste and become a fold for flocks! Why? Because she had magnified herself against the Lord! she had touched his anointed! she had afflicted Israel and but a short time previous, her king had led the ten tribes captive from the land of their fathers!

(To be continued.)

By the direction of a conference of the elders of the church of Christ, assembled in this place, on the 19th of this month, notice is hereby given to the travelling elders and brethren abroad, that a general conference will be held in Saco, Maine, commencing on Friday, the 13th of June next, and continue as long as business may require, or it may be found proper. This appointment at Saco, has been made in answer to a special request of the church in that place, through the medium of a letter from one of the elders now laboring in that vicinity. If circumstances are such as to permit, it may be expected that one or more elders will be appointed to attend from this place. All who are laboring in the vineyard, whose arrangements will allow, should attend the general conferences abroad, as much instruction may be given on such occasions, which, if heeded, may prove a lasting benefit to all. Each laborer in the glorious gospel of our Lord's kingdom can there have an opportunity of learning the success of his brother, and all may rejoice with the full expectation of receiving an adequate compensation for all their toils and persecutions: not in the goods of this life, but in the riches of that eternal kingdom where "moth nor rust doth not corrupt."—No trifling excuse should deter our brethren from attending. [Editor of the Star.]

LETTERS.—We are happy to learn from letters frequently received, that the word is

preached with success in many parts of our country, and some among the thousands who hear are willing to be reproached for the sake of Christ, and the reward which is sure when he comes to make up his jewels. By a letter from brother Z. Fulcifer of Spafford, N. Y. we learn that a small church has lately been established in Richland, on the shores of Lake Ontario; and another from brother D. Evans, says that he has baptized, last summer and fall, seventy-four persons, and thirty in one day: We can say, may God roll on his glorious work. Other letters to brethren in this place give pleasing intelligence, and we hope that the elders will not forget to write us from time to time of their prosperity.

Last fall, two of the elders of this church made a short journey into Canada, and were successful in planting the word of truth in that country. During their stay in the place, which was short, they baptized thirteen; since then, as appears by the following to one of the brethren who was there, the work has been gradually increasing. This gospel has been preached in the province of Canada, previous to last fall: but never as far west, as we have been informed. The other is from the far east, and will show something how the work is received in that part of our country.—[Editor of the Star.]

Wendham, Dec. 20, 1833.

Dear Brother—I have long been expecting to receive a letter from you, but as yet have received none: I received one from brother Joseph, a short time since, which informed me that you had returned safe to your friends and families, which I was happy to hear.—Your labors while in Canada have been the beginning of a good work: there are 34 members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountain! For my part, I feel that I cannot be thankful enough for what I have received: the scriptures have been opened to my view beyond account, and the Revelation of John is become quite plain: I discover the monster there described in his true colors and by his right name.

Your friends in Canada often speak of you and brother Joseph. Mr. and Mrs. Beamer are seriously enquiring after the truth: they often speak of brother Sidney and Joseph; and all the people with whom I am acquainted, or have talked with upon the subject of religion, appear to be much engaged: Some for, and the remainder against; but I find those blessed promises to be verified, that God's grace shall be sufficient for our day and time of need. I find that those places where I thought the cross was a going to be the hardest, is often the lightest, and then I often obtain the greatest blessings.

If you can send a couple of preachers out here, as soon as you receive this, you would do us a kindness; for brother Freeman is often called from home, and it is necessary that some one should be there: Send those that you have confidence in or none: the work requires competent workmen; for the harvest is truly great. I feel thankful that I have been spared to see this time. I shall be up to see you in the spring, if the Lord will.—

Remember me in your devotions, that I may prove faithful in the cause of Christ, that we may come off more than conquerors, and be counted worthy, that we may receive the crown laid up for those that continue to the end.

Brother Jackson and wife were up to see us from Hamilton a short time since and we had a time of refreshing from the Lord; and brother J. went home with less prejudice than he came. I think there is a great opening in that place. Please write soon after the receipt of this, and let me know how it is with you and yours. Tell the brethren in the Lord, that they are near and dear to us in Canada; for I can truly say, that I do love the children of God.

From your brother in the bonds of the gospel.
M. C. NICKERSON.

Saco, Me. January 20, 1834.

Brethren in the Lord: I improve a few moments to inform you that I am well, that the Lord is present with me; his Spirit warms my heart; gives life to my soul; is my friend among enemies; my joy among friends; my comforter when alone; my companion in trouble; brings a hope like an anchor; makes the crown look near; and ensure us the victory by an endurance of faith unto the end.

The 15th No. of the Star arrived here a few days since which was gladly received; but it caused some painful emotions to read of the dreadful persecution at the west; yet there is a secret joy, for we can lift up our heads and rejoice, knowing that our redemption draweth nigh: for Jesus said, in the world ye shall have tribulation, but in me ye shall have peace.

Agreeably to your request, I would inform you that I have been laboring in this part of the vineyard for some time to lay before the people the new and everlasting covenant, and the glorious things of the kingdom that God has been pleased to reveal in these last days.

I have baptized about forty in this section, and there is more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them into his kingdom.

Brother E. M. Green labored with me from the 16th of Jan. 1833, till the October following. While we were together we baptized about one hundred and thirty, then at a council at Rowley Mass. it was decided that he should travel with brother H. Cowen to Kirtland. Accordingly they started on their mission, and I went to Boston and visited the church in that place and baptized one. I then returned to this place and organized this branch of the church. The members in this place are strong in the Lord and are rejoicing in the new and everlasting covenant. O! that God would rend the heavens and come down to deliver his saints; that the mountains might give way before him, and flow down at his presence; that the kingdom of our Lord and Savor Jesus Christ might roll forth till it fills the whole earth! I long to see the time when the saints of the most high God shall take the kingdom, and possess it forever.

Finally brethren, pray for me that I may have words of wisdom, and a door of utterance to declare the whole council of God, and

rightly divide the word of truth; giving to every man his portion in due season. For my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labor diligently in this world that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God. I am yours in Christ.

JOHN F. BOYNTON.

¶ PERSECUTION.—IT is to be lamented by every thinking man, that from those who condemn the Jews for persecuting the Messiah and his disciples, we not unfrequently see them manifest the same spirit toward those who are not of their faith. The Pharisees, Saducees, and Essenes, were, perhaps, equally zealous in their religious belief, and yet none of them agreed, except in this one thing, to persecute, even to death the Lord and his saints. Was this the pure doctrine of heaven? How astonished must these poor deluded beings, when they are cast out of that Kingdom which they so warmly contended that they were heirs to, and see those whom they despised and put to death, crowned to enjoy it forever! Does the religion of the Savior consist in persecution, or does it not? [Ed. Star.]

TO WHOM IT MAY CONCERN.

At a conference of elders of the church of Christ, convened at Geneseo, Livingston Co. N. Y. on the 13th of December, 1833, EZRA LANDIN, formerly an elder in said church, was silenced by the voice of said conference for promulgating unscriptural principles, and refusing to give proper satisfaction for his conduct. His credentials were demanded by the conference, but they were denied. According to the rules and regulations of the church, he was excommunicated from the body.

LYMAN JOHNSON, *Moderator.*
ORSON PRATT, *Clerk.*

¶ WE copy the following from "THE DAY BOOK," printed at Mount Vernon, Ohio. We are not sorry to discover that the Editor has not only a just sense of the liberty of conscience, but a proper regard for the letter of the Constitution. We have no comments to make on the article, further, than to say that it is correct; and we are rejoiced to learn that there are yet men in our country who are untrammelled by the power of the clergy.—[Ed. Star.]

Governor Dunklin of Missouri, has issued an Executive Letter directed to several leading men of the Mormon persuasion directing them to appeal to the courts of law, which are bound to render them satisfaction for the late outrageous assault upon their rights and liberties as peaceable citizens. The Governor says, "in the event that the laws cannot be executed, and that the fact is officially made known to me, my duty will require me to take such steps as will enforce a favorable execution of them".

We may infer from this declaration, that justice is to be rendered to that much abused people, the mormonites, who have been punished on account of their Religion. If this kind of proscription is permitted, the sacred bonds of friendship are sundered, and savage

customs must be restored with all their bloody rights! It is in vain to deny, that sectarian influence has nothing to do in this matter—the stake and the fagot was anciently used to burn hereticks, and if they are to be revived again, we may bid adieu to liberty equality, and the rights of man! If we may judge, from what has transpired in Missouri, a strong party of fanatics (not mormonites,) are determined to carry their cursed blue laws into effect, the same laws that were enforced in New-England, during the age of Puritan misrule.

☞ We copy the following article from the *NORTH STAR*, printed in Danville Vermont, by E. EATON, headed, "*The Mormons*,"—We have received the first number of the Mormon "*Morning and Evening Star*," [The Evening and the Morning Star,] resuscitated in Kirtland, Ohio. It is the same assuming, mysterious publication of its original.

Perhaps our patrons will not be surprized on reading the above remarks of the Editor of the *North Star*, when they are informed, that in his columns he advocates both politics and religion very warmly, frequently complaining of all who are not of his principles; and that he has been considerably troubled previous to this, in consequence of the everlasting gospel being proclaimed in his vicinity. On perusing his paper, we were ready to ask, whether to make the "tempest" which is so fast gathering at Washington, "burst in its fury" sooner, and accomplish the assiduous object, he had not better call on his neighbours of the "Blue Law" order, march to Washington, surround the Capitol, and proclaim a government of church and state, erect an ecclesiastic tribunal, and put to the rack all who will not embrace the creed? Would this be any sin?

Observing that the Editor took no notice of the horrid persecution against an unoffending community, in Jackson county, Missouri, by a party of religionists, we were ready to conclude, that, if a plain unvarnished relation of facts are assuming, then, certainly, Mr. EATON has found an ASSUMING publication; and if truth to him is mysterious, he also, in his life, if not till now, found a large quantity of MYSTERIES!

Query.—We ask, whether Mr. EATON is not of the same faith of a certain sect in olden time, who thought it no sin to whip, tar and feather, and drag through the streets the Baptists, hang the Quakers, and pass public statutes, that no one should feed, lodge or harbor an Adamite, or a Heretic?

THE ELDERS OF THE CHURCH IN KIRTLAND, TO THEIR BRETHREN ABROAD.

Dear brethren in Christ, and companions in tribulation:

WHEN we call to remembrance the ties with which we are bound to those who embrace the everlasting covenant, and the fellowship and love with which the hearts of the children of our Lord's kingdom should be united, we cherish a belief, that you will bear with us, when we take this course to communicate to you some of the many thoughts which occupy our minds, and press with continued weight upon our hearts, as

we reflect upon the vast importance and responsibility of your callings, in the sight of the Master of the vineyard. And though our communications to you may be frequent, yet we believe they will be received on your part with brotherly feelings; and that from us your unworthy brethren, you will suffer a word of exhortation to have place on your hearts, as you see the great extent of power and dominion of the prince of darkness, and realize how vast the numbers are who are crowding the road to death without ever giving heed to the cheering sound of the gospel of our Lord Jesus Christ!

Consider for a moment, brethren, the fulfilment of the words of the prophet: for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of every enormity are practised—the rising generation growing up in the fulness of pride and arrogance—the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection: the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, dying, blaspheming, stealing, robbing, murdering, defaming, defrauding, blasting the reputation of neighbors, advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have on the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of peace!

Impressed with the truth of these facts, what can be the feelings of those who have been partakers of the heavenly gift, and have tasted the good word of God, and the powers of the world to come? Who but those who can see the awful precipice upon which the world of mankind stand in this generation, can labor in the vineyard of the Lord with a feeling sense of their deplorable situation? Who but those who have duly considered the condescension of the Father of our spirits, in providing a sacrifice for his creatures, a plan of redemption, a power of atonement, a scheme of salvation, having as one of its great objects, to bring men back into the presence of the King of heaven, crown them in the celestial glory, and make them heirs with his Son to that inheritance which is incorruptible, undefiled, and which fadeth not away—can realize the importance of a perfect walk before all men, and a diligence in calling upon all men to partake of these blessings! How indescribably glorious are these tidings to mankind! Of a truth they may be considered tidings of great joy to all people; and tidings too that ought to fill the earth and cheer the heart of every one when sounded in his ears. And the reflection, that every one is to receive according to his own diligence and perseverance while in the vineyard, ought to inspire every one who is called to be a minister of these glad tidings, to

so improve upon their talent that they may gain other talents, that when the Master sits down to take an account of the conduct of his servants, that it may be said, Well done, good and faithful servant: thou hast been faithful over a few things; I will now make thee ruler over many things: enter thou into the joy of thy Lord.

Some may pretend to say, that the world in this age is fast in recessing in righteousness; that the dark ages of superstition and blindness have passed over, when the faith of Christ was known and practiced only by a few, when ecclesiastical power held an almost universal control over christianity, and the consciences of men were held bound by the strong chains of priestly power; but now, the gloomy cloud is burst, and the gospel is shining with all the resplendent glory of an apostolic day; and that the kingdom of the Messiah is greatly spreading, that the gospel of our Lord is carried to divers nations of the earth, the scriptures translating into different tongues; the ministers of truth crossing the vast deep to proclaim to men in darkness a risen Savior, and to erect the standard of Emmanuel where light has never shone, and that the idol is destroyed, the temple of images forsaken; and those who but a short time previous followed the traditions of their fathers and sacrificed their own flesh to appease the wrath of some imaginary god, are now raising their voices in the worship of the Most High, and are lifting their thoughts up to him with the full expectation, that one day they will meet with a joyful reception into his everlasting kingdom!

But, a moment's candid reflection upon the principles of these systems, the manner they are conducted, the individuals employed, the apparent object held out as an inducement to cause them to act, we think, is sufficient for every candid man to draw a conclusion in his own bosom, whether this is the order of heaven or not. We deem it a just principle, and it is one the force of which we believe ought to be duly considered by every individual, that all men are created equal, and that all have the privilege of thinking for themselves upon all matters relative to conscience. Consequently, then, we are not disposed to had we the power, to deprive any one from exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts; but we take the liberty, (and this we have a right to do,) of looking at this order of things a few moments; and contrasting it with the order of God as we find it in the sacred scriptures. In this review, however, we shall present the points as we consider they were really designed by the great Giver to be understood, and the happy result arising from a performance of the requirements of heaven, as therein revealed, to every one who obeys them; and the consequence attending a false construction, a misrepresentation, or a forced meaning that was never designed in the mind of the Lord when he condescended to speak from the heavens to men for their salvation.

Previous to entering upon a subject of so great a moment to the human family, there is a prominent item which suggests itself to our minds which, here, in few words we wish to discuss. All regularly organized and well established governments, have certain laws by which, more or less, the innocent are protected and the guilty punished. The fact admitted, that certain laws are good, equitable and just, ought to be binding upon the individual who admits this fact, to observe in the strictest manner and obedience to those laws. These laws when violated, or broken by that individual, must, in justice, convict his mind with a double force, if possible, of the extent & magnitude of his crime; he cannot have no plea of ignorance to produce; and his act of transgression was openly committed against light and knowledge. But the individual who may be ignorant and imperceptibly transgresses or violates these laws; though the voice of the country requires that he should suffer, yet he will never feel that remorse of conscience that the other will, and that keen-cutting reflection will never rise in his breast that otherwise would, had he done the deed, or committed the offence in full conviction that he was breaking the law of his country, and having previously acknowledged the same to be just. It is not our intention by these remarks, to attempt to place the law of man on a parallel with the law of heaven; because we do not consider that it is formed in that wisdom and propriety; neither do we consider that it is sufficient in itself to bestow any thing in comparison with the law of heaven, even should it promise it. The law of man may guarantee to a people protection in the bearable pursuits of this life, and the temporal hap-

iness arising from a protection against unjust insults and injuries; no, when this is said, all is said, that can be in truth, of the power, extent, and influence of the law of men, exclusive of the law of God. The law of heaven is presented to man, and as such guarantees to all who obey it a reward far beyond any earthly consideration; it does not promise that the believer in every age should be exempt from the afflictions and troubles arising from different sources in consequence of wicked men on earth; though in the midst of all this there is a promise presented upon the fact that it is the law of heaven, which transcends the law of man, as far as eternal life is preferable to temporal; and all the blessings which God is able to give, greater than those which can be given by man. Then, certainly, if the law of man is binding upon man when acknowledged, much more must the law of heaven be. And as much as the law of heaven is perfect, more than the law of man, so much greater must be the reward if obeyed. The law of man promises safety in temporal life; but the law of God promises that life which is eternal, even when inherited at his own right hand, secure from all the powers of the wicked one.

To be continued.

MORMON'S LAMENTATION.

I have no home, where shall I go,
While I am left to weep below!
My heart is pain'd, my friends are gone—
And here I'm left on earth to mourn.

I see my people lying round,
All lifeless here upon the ground;
Young men and maidens in their gore;
Which does increase my sorrow more!

My father look'd upon this scene,
And in his writings has made plain,
How ev'ry Nephite's heart did fear,
When he beheld his foe draw near.

With axe and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground,
Lo! here they now are bleeding round!

Ten thousand that were led by me
Lie round this hill called Cumorah;
Their spirits from their bodies fled,
And they are number'd with the dead!

Well might my father in despair,
Cry, O ye fair ones! once how fair
How is it that you've fall'n! Oh!
My soul is fill'd with pain for you.

My life is sought! where shall I flee?
Lord take me home to dwell with thee,
Where all my sorrow will be o'er,
And I shall sigh and weep no more.

Thus sang the son of Mormon when
He gaz'd upon his Nephite men,
And women too, which had been slain,
And left to moulder on the plain!

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Kirtland, Ohio, August, 1836.

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

From the beginning of the world, since the plan of redemption was communicated from heaven to man, the righteous have, almost unceasingly been persecuted. But persecution is not a heavenly principle: it was never inculcated by the inspiration of God: it never emanated from him; but must have come from the prince of darkness; and can never find countenance except in his followers.— However many may have been persecuted for their religion, and whether they were really the righteous followers of Christ, being founded upon the true principles of his gospel, we shall not here go into a lengthy discussion of this point; but this we can say, that whether the persecuted were righteous or unrighteous, the persecutors were actuated by the spirit of antichrist, and of course they were not the children of God. How long was it from the time that the system of salvation was communicated to Cain and Abel, before Abel, because he was righteous was slain by the hand of his brother? And why was he angry with Abel? because Abel was righteous, and he himself was not. A strange notion has almost invariably pervaded the minds of men—a wild desire to seek the blood of the innocent. What urges men on to the commission of such inhuman acts? Is it a liberal spirit which seeks the blood of innocence? Is it a kind, humane, disposition that prompts men to slay, or drive from the face of society their fellow creatures, to wander in solitude and seek a refuge for life in wildernesses and in mountains? Is this the religion which God has given men to prepare them for a mansion on his own right hand, in his glory, which consists in butchery and rapine? Did the apostles and primitive saints ever recommend such an order of things as this? Did the Lord Jesus in all his communications from heaven to earth ever command it? No! Who does, or ever did? POPES and PRIESTS! followed by a gang of obsequious wretches, who, if they ever had any respect or reverence for the divine Majesty, or a just sense of a reward for every act of violence committed upon their species, have lost it by the vain flatteries of such individuals as teach that, to expel a heretic, or massacre such as do not yield to their oppressive hand, is no crime: but a certain expiation for the blackest deed, and a sure means of obtaining the rich rewards of the kingdom of heaven! It is in vain to deny that this has not been the case century after century. The horrid scenes acted by the insigation of men, (or demons, we might more properly say,) who have professed holiness, is sufficient to shock the senses of every feeling man. The forms and plans for torturing *agnostics*, (as the Pagans used to designate the followers of Christ,) and *heretics*, (as the Catholics are pleased to call all who do not worship as the followers of the “*Whore of Babylon*,”) must have caused the angels to blush, and the heavens to weep! But with all their boast of religion, those who have professed to be the followers of the Lamb of God, have approached nearer the purposes of the father of lies in inventing torments for their victims, than the

Pagans. Witness the horrors of the Inquisition; or as the Catholics call it, “*The holy office*,” or as others call it, “*The holy apostolical court of inquisition*,” and see men accused without a crime, and condemned and put to the rack without a witness! See their goods and estates confiscated, and the money put into the coffers of the subjects of demons, called POPES and PRIESTS! See mothers deprived of their infants, and children left orphans! See cities and provinces depopulated by the express command of those who profess to be infallible; and witness at the same time a ruthless soldiery trample down the helpless and defile the virtuous! Notice the flow of blood from the cruelty of Herod of Judea, to Pope Sylvester, and from his time to the outrage in Jackson county, Missouri, and ask, Is this the religion of heaven, which teaches men to array the strong against the weak, and put to the torture men who do not believe the popular creed? Did God ever give to men the power to compel their fellow beings to believe contrary to their own minds, by putting into operation a system of cruelty where the most shocking excesses of torments were inflicted, to cause them so to do? For a moment witness the self-righteous and hypocritical fiends, clothed with the (pretended) garments of the sanctuary, professing to be the shepherds of the Lord’s flock, exulting in the afflictions and pains of men, who were made to suffer for no other reason than a disbelief in the popular creed: see them scoff at the groans of misery, and witness them turn a deaf ear to the cries of helpless innocence: see them walk over the ashes of the dwellings of their victims, and see them laugh at their calamity: see them trample upon the wounded and dying, while they wade through blood, and stain their (sacerdotal) garments with the same; and ask, Can such men inherit the celestial glory? Do such men hold the keys of the kingdom of heaven? Have they power to fasten the mansions of glory against those whom they persecute? If they have, may heaven grant that we may not enter with them; for we have no desire to be locked into a habitation with such blood-defiled monsters! God never gave so bloody a picture to his creatures, and called it his order to prepare them to inherit his rest. He never inculcated such for gospel principles, nor left on record, that such persons should have a place on his right hand in his glory. It is only the invention of those who love the glory of this world better than the pure riches of eternity: it came from such individuals as make merchandise of the souls of men to gratify a vain and wicked ambition, and under a cloak of sanctity fill up the cup of their own iniquity, sporting with the doctrines of the gospel, to carry on their own schemes of murder and barbarity, till God takes them from this stage of action to deceive men no more. Can such be the religion of heaven? No; the very reverse; for had all men that religion no acts of cruelty or violence would be committed; no blood would stain the earth, shed to gratify the ambition of tyrants and priests! No wars would fill our hearts with sorrow, nor the cry of helpless innocence and virtue, salute the heavens for vengeance up-

on the perpetrators of such crimes! No ambitious, hypocritical *pretended* doctors of divinity, would ride over the ruins of men in gilded coaches, to lord it over God's heritage! But every man would be on a level with his fellow-man, the great adversary of righteousness who leads men to destruction, would then be bound; the holy choir who now rejoice in heaven, would mingle praises with the saints below, and the earth would rest.

In past ages, few were privileged with reading the holy scriptures; the art of printing was not then known among men; and the poor, the low, and indeed, we might say, many who professed to be teachers of the gospel, scarce knew a syllable of that book now called the bible. It has ever been the policy of tyrants and despots to keep their subjects in ignorance, the more easily to effect their purposes. The popes and priests of the Romish church have sought, (more particularly perhaps in former days,) to keep the true knowledge of the word of God from their flocks; at the same time assuming the privilege of teaching its meaning, strenuously inculcating, that it was dangerous for the common people to think for themselves. And instead of teaching their congregations the doctrine of the bible, they have taught them a long round of whims and fabulous traditions, the decrees of popes and councils; the ridiculous worship of images; the celebration of mass; the prayers and intercessions for the relief of the souls of the dead from purgatory; the invoking the virgin Mary and other departed saints; the suffering of penance for sins; and one thing as strenuously as all, that they themselves were infallible, that they were invested with the power and authority of the apostles; yes, more than the apostles; because the apostles never claimed the authority of crowning, and of dethroning earthly princes; of regulating the affairs of empires, and of offering pardon for the most atrocious crimes, in the name of the Most High, to all who should take up arms and assist in the extirpation of *heretics*—and the popes have. But in this age, and more especially in countries where the word of God may be had freely by all classes of men, we are surprised at the ignorance of many on the subject of religion. How is it possible that any can suppose, that religion consists in despising men for any belief whatever; is unaccountable, unless we have in our country a set of creatures who are led blindfold by ambitious priests, who regard nothing but their own personal aggrandizement, and live without the fear of God before their eyes. From our own observation, we doubt not but there are such in our own beloved country, and may heaven grant that their numbers may be few: for religion consists in doing good, and not in doing evil; and the scripture is plain, that that which is pure and undefiled before God and the Father is, To visit the widow and the fatherless in their afflictions, and to keep one's self unspotted from the world. If then, this is the acceptable religion in the sight of heaven, how is it that men can have the hardihood to make a profession of it, and instead of visiting and relieving the wants of the widow and the fatherless, seek the destruction of fathers; and when that is effected, drive the helpless to perish in the open air without food or rai-

ment? Is heaven filled with such a religion as this? to persecute and destroy? If so, may we be delivered from it here and hereafter; for our hearts revolt at this system, and so would every man's if he had but one feeling of sympathy. But this is not so, such precepts are not contained in the gospel, to persecute men for their belief; deprive them of the goods of this life, and expose their widows and children to death. Men degrade themselves by their actions, and bring upon their own heads the judgments of the Almighty; yet they have, notwithstanding this, the privilege of believing in whatever system they choose, and heaven has never given to another man to say that they shall not enjoy this privilege, and act according to the dictates and influences of their own consciences. Why is a man to be despised for any belief whatever so long as he conducts himself with propriety, as a citizen? Suppose him to be a Musselman, shall he be despised on the account of it? It is only his belief that we may discard, not the individual, who has never harmed any man; because he is also a man, and has his own way of believing, which to him, no doubt is as near as our own to us.—It is not the Catholic that we despise, it is only that we do not fellowship him in his belief; believing it to be incorrect according to the written word of God; and so we might say of every other sect who do not think as we do; and when this is said, all is said with us: they have a right to enjoy the blessings of their belief without molestation from us or any one else: It is what heaven gave to them; they may enjoy it: It is what heaven gave to us just as freely, and we *shall* enjoy it also. If our neighbor is more righteous than ourselves, we rejoice because of his righteousness: we seek not his destruction because of it: If he is not as righteous as we are, we are sorry; it is our privilege to *persuade* him to be better; and if we can persuade him so to be, we rejoice; but if not, we judge him not, neither do we persecute him, nor threaten his life because he does not believe as we do; for this would not be the religion of heaven. Men cannot be forced into religion: their bodies may be bent, but their minds are their own: that intelligence is the gift of God, and when once it discovers an additional ray, it cannot be chained, it cannot be brought into subjection to a lesser power of intelligence; for it soars above it: when once turned to hate a system, force will only cause it to detest it the more, if used to cause it to receive it again. The body may be racked upon the wheel till each joint is dislocated; it may be confined in dungeons and solitary cells, yet the conscience cannot be *bent*—it may be consumed in the pan, or by the fagot, and yet, "*mens invicta manet.*" It is the height of folly to undertake to destroy any system of religion, be it ever so fallacious, or contrary to that which has been revealed from heaven, by persecution. The sword has not the power over the conscience, nor the fagot over the mind: it has been effectually tried in past ages; and from the ashes of the martyr who is slain to-day, an army may rise to-morrow, break the tyrant's chain, and defy his power.

Our readers will have noticed in former numbers of the Star, many items purporting to be facts relative to the shameful outrage

in Jackson county, Missouri, and they may remain assured, that nothing has been exaggerated by us relative to that subject. If doubts remain upon the mind with regard to this event, they may ask, where, now, are those inhabitants who settled peaceably in Jackson county, upon lands which they purchased of the Government and of individuals? Are they not driven from their homes by a lawless band of ruffians, who have defied the power of the civil law? Witness the desolate homes, raised by the industrious hands of lawful citizens; see the once fertile fields covered with crops which their economy and industry had prepared for their support, now lie open and waste to be destroyed by beasts, unless these murderers have seized upon the same for their own aggrandizement; and ask, why have these people fled, and what is the cause of this destruction and desolation? If they were disturbers of the public peace; if they were obnoxious to society, where are the records of legal courts to demonstrate the fact?

As we previously promised in a former number of the Star, that we should give the names of certain individuals concerned in this outrage, we give the following in this, with a statement of their standing and profession, &c. and shall continue in subsequent numbers to relate the acts of the leading characters of the mob, generally, as our limits and knowledge may enable us, with such remarks as the enormity of an outrage of this magnitude, in a republican Government, shall be thought appropriate.

S. D. Lucas, Colonel, one of the Judges of the county court, and a professor of religion, a Presbyterian who had taken a solemn oath to act according to law, and preserve inviolate the constitution, signed an article which we have heretofore published, and which we have called the *secret constitution of the Jackson county mob*, which says, "The arm of the civil law does not afford us a guarantee, or at least a sufficient one," &c. What an honorable man! what a fine citizen! what an impartial magistrate he must be! how firm his mind must be in the cause of justice! what a veneration he must have for the laws of his country! what a WASHINGTON he would have made! what a worthy member of society! what a heroic and patriotic nation ours would be were it composed of such men! what a fit subject to inherit—what? not the kingdom of God! Such monsters betrayed, led to the cross, and slew the Lord Jesus Christ! Such infernal-influenced beings martyred the ancient saints, and marked their own course with the blood of innocence! Robert Fristoe, a Judge of the county court, a member of the Baptist church, also signed the same writing, was present and assisted in conducting our six friends, of whom we have had occasion to mention, up to the slaughter, (except they would deny the faith, or agree to leave the county,) on the 23d of July last. How holly and majestic he must have walked by the side of these men; how beautifully he must have adorned his high and holy calling, being a professed follower of the meek and lowly Lamb, in assisting to destroy men who had never harmed an individual nor violated the laws of their country! A man whose profession teaches to relieve the wants of the afflicted; to visit the widow and fatherless, was now engaged, yes, had bound himself to

assist in making widows and orphans, and then drive them from their homes to perish! Where was his oath, or where was his profession? His oath was violated, and his profession as a christian was lost in his wicked desire to destroy men who did not believe as he did. Samuel C. Owens, Clerk of the court, (and if we mistake not one of the number who composed the delegation at the time the constitution of the state of Missouri was framed,) was also engaged in this same tragedy, and signed his name to the same instrument, binding himself to expel, to the sacrifice of his "property and bodily powers," peaceable citizens from their homes. Owens has been a clerk in the Legislature of that state during, if we mistake not several sessions. What an honor this must reflect upon his character! What a worthy legislator, and how peculiarly well qualified to assist in framing an instrument which reads like the following: "That no human authority can control or interfere with the rights of conscience; that no person can ever be lured, molested, or restrained in his religious profession." See the constitution of the state of Missouri, which Owens had sworn to defend, (not break,) and ask, whether this will not be an evidence to the rising generation, that we were fast marching into *reform*?—John Smith and Samuel Weston, Justices of the Peace, residing in the town of Independence, were so forward to act in the discharge of their duties as magistrates, that they used their influence to effect a removal of those peaceable inhabitants, by signing the same instrument. Weston's conduct has previously been noticed; and it is to be remembered, that when applied to for a peace warrant he refused to grant one, when the mob were engaged in stoning houses, destroying property, and threatening lives. This was the republican who refused to give a warrant that M'Carty, who was taken in the act of breaking open Gilbert, Whitney & Co's store, might be dealt with according to the law.—Weston emigrated from England, if we mistake not, and if his character is not altered materially since he left that country, his native countrymen have reason to be thankful that there is another place on the earth beside the isle of Great Britain. Smith is a native of—we know not where; but presume that he must have come up among a race where mob laws were the supreme statutes of the land, by his forwardness in the affairs of this outrage. We noticed some other names attached to the same *secret constitution*, which had J. P. affixed to them; but our memory is not sufficient at this time to enable us to name all. Neither can we give the characters of all who were engaged in this affair, in this article, nor every unlawful and wicked act committed by them; but we shall give extracts of some from time to time, until we can fulfil our promise previously made, to give in pamphlet form, in full, the general characters of the inhabitants of that country. By giving the conduct of a few of the more influential, our friends may draw their own conclusion relative to what the others undoubtedly are. Gan Johnson, a very devout, holy, (would be called,) Presbyterian, stood by and assisted in demolishing the printing office, on the 20th of July last. There is one act of this man, in this affair, which entitles him to our notice in this place: and were it not for

this, we know not as we should mention his name at this time. And as all great men, who have rendered themselves famous and conspicuous in the eyes of the world, are favored with privileges of appearing before the public in print, we think, considering this man's profession and standing in society in that county, that a failure to give him a passing notice, would be treating him with too much neglect. After the office was partly demolished, this Johnson, (with the cross-bar of a printer's chase in his hand,) was placed to see that nothing belonging to the office was taken by the owners from the hands of the mob; for, said they, "Destroy, or keep from them every thing, so that they shall not be able to print any more." Think for a moment, reader, how this *professor of religion* appeared, with a bar of iron in his hand to keep from the hands of lawful owners, every thing belonging to the establishment which he was then assisting to destroy, while you reflect, that he was then surrounded by an innocent family who had just been dragged (and some of them sick;) from the same building by those ruffians! Do you not think that he must have thought himself well employed, considering his profession and standing in society? How his bosom must have glowed with christian love while he was thus depriving women and children of a dwelling, and exposing them, though afflicted with sickness, to the inclemency of the weather under the open canopy! What better is an immediate death, than a lingering one?—Which would have been the most aggravating, think, in the sight of heaven, for this man to have fallen upon this helpless family with that *bar of iron*, and killed them at once, or do as he did, deprive them of the means of life, and drive them out to perish? Supposing a ruffian attacks a family, takes the life of the man, and deprives the remaining part of a dwelling, or even a means of subsistence, where in all human probability they must perish, is he not guilty of the blood of the whole? Where, reader, do you think such men will be sent when they are called from time? do you think they will be permitted to inherit those mansions which Christ told his disciples that he was going to prepare for them?

Since the foregoing was put in type the following letter has been received from the west, which will show that our conjectures were correct relative to criminal prosecution in Jackson county, which were, that no bills of indictment could be found against the mob. It could not reasonably be expected, that after binding themselves to violate the law they would now act according to it, and find bills against their own accomplices in those deeds of murder and violence. The mob may flatter themselves that all is over as regards criminal prosecutions, because they hold the power in their own hands; but the day may come when that county shall be inhabited by virtuous citizens who will "magnify the law and make it honorable." Justice may come in an unexpected hour upon the guilty. It yet remains for our friends to sue for damages, &c. and in all probability the suits will be removed to another county, which will give them a chance to obtain redress for the destruction of property. Enough is transpiring almost daily to show the public that the individuals composing that mob are on a level

with the most abandoned savage. We are happy to have it in our power yet to say, that our friends in all cases have only acted on the defensive, and have already borne more than the law of man or heaven ever required, without resistance.—[Editor of the Star.]

Clay Co. Feb. 27, 1834.

Dear Brethren—The times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts" of this region. I have just returned from Independence, the seat of war in the west.—About a dozen of our brethren, among whom were br. Partridge, Corril and myself, were subpoenaed in behalf of the state, and on the 23d (Feb.) about 12 o'clock we were on the bank, opposite Everitt's ferry, where we found Capt. Atchinson's company of "Liberty Blues," near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with U. S. muskets, bayonets fixed, &c. and to me the scene was one "passing strange," and long to be remembered. The martial law in force to guard the civil! About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought not advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the Quarter Master, and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not the most pacific appearance that could be.—Capt. Atchinson continued the express to Col. Allen for the 200 drafted militia; and also to Liberty for more ammunition; and the night passed off in war-like style, with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning we marched strongly guarded by the troops, to the seat of war, and quartered in the block-house, formerly the tavern stand of S. Flournoy. After breakfast, we were visited by the District Attorney, Mr. Rees, and the Attorney General, Mr. Wells. From them we learned that all hopes of criminal prosecution, was at an end. Mr. Wells had been sent by the Governor to investigate, as far as possible, the Jackson outrage, but the bold front of the mob, bound even unto death, (as I have heard) was not to be penetrated by civil law, or awed by Executive influence. Shortly after Capt. A. informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county, and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp ground without the loss of any lives. In fact much credit is due to Capt. Atchinson for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable; so much so, knowing as I do, the fatal result, had the militia come, or not come, I can add that the Captain's safe return, refreshed my mind,

with *Zenophon's retreat of the ten thousand*.—Thus ends all hopes of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts, ever witnessed, have been committed by these bitter branches. Old father Linsey, whose locks have been whitened by the blasts of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn, &c. piled together, and fire put to it, but fortunately, after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard one of the number that returned from Van Buren, had two chairs broke to splinters about him, and was then dragged out of doors and beat with clubs till he was supposed to be dead—but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c. and we shall not think it out of their power, by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings, and passions in all, and to strengthen the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the servants of the Lord of the vineyard, who are called and chosen to *prune* it for the last time; shall we, yea, verily, we, who are enlightened by the wisdom of heaven, shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the Spirit, that good may overcome the world.

I am a servant, &c.

W. W. PHELPS.

OBITUARY.

DIED on the 4th of December, last, near Pontiac, Michigan Territory, of consumption, brother William Scoby, formerly of Fayette, Seneca county, N. Y. aged 22 years. Brother S. received and obeyed the everlasting gospel, in Fayette, after which he emigrated to this country in 1831. For the last two years of his life he has resided in Michigan. Our personal acquaintance with bro. S. was very limited, but we are credibly informed that he was a worthy member of the church of Christ, and that he died as he lived, in the full assurance of a glorious resurrection at the appearing of our Lord. His death should have been noticed by us ere this; but the letter which gave the intelligence of his decease did not bring an account of his age, &c. Our friends from a distance wishing us to notice the death of their relatives, should make no delay in communicating such information.

[Communicated.]

"Saco, Maine, February 12, 1834.

BROTHER O. COWDERY:

I drop you this line to inform you that I am well: the Lord is present with me, and his work is prospering in this place: many are desirous to know the truth. I have calls on the right hand and on

the left: there is need of faithful laborers in this section, who are qualified to stand against the wiles of satan, and are finished workmen in the gospel of Christ; yes, in the new and everlasting covenant, and have faith like the brother of Jared. The Lord seems to be baptizing the church in this place with the outpouring of his Spirit: they are strong in the Lord and rejoicing in his love."

"I have just returned from paying the last respects due from us to sister MARY BRADBURY, who was a worth member in the church of Christ. She died yesterday morning after a consuming illness of about sixteen weeks, aged 26 years. During the latter part of her sickness she manifested a calm resignation to the will of a divine Providence; and when death was about to grasp her in his icy arms, she stayed herself on the promise of Him who is able to save, and who gave himself a ransom for her soul. In her last moments, when kindred spirits waited round to escort her spirit to the Paradise of bliss, she said, 'I am dying—glory to my Jesus, even so Lord Jesus come quickly: then on the breast of her Redeemer she reposed her weary head, and without a sigh or struggle,

'Breath'd her life out sweetly there.'

"I have nothing more at present to write only, that I feel strong in the Lord, and am determined to press my way to the celestial kingdom. Yours, &c.

JOHN F. BOYNTON."

Thus are mortals called from this to another state of existence, the present, like all other generations, passing off to try the realities of eternity, after having been permitted to dwell in the flesh—and others rising up to fill their place. This life, seemingly, is but a dream; for soon, our friends, though near and pleasing, drop into the dust: our affections cannot stay the hand of death, nor our tears prevent their exit. In all these dispensations of God, we are reminded of our own approaching dissolution, and the final consummation of all these earthly objects. Short is this life which is allotted to man; but there is sweet consolation, that the one to which we are fast approaching, has no end. And why should we seek to cling to the saint, when he is called to leave us only for a moment, and when a little space will bring us together where parting will not be realized? For soon this earth will rack by the mighty power of its Maker; soon creation will tremble; soon will the tribes of the earth mourn: soon will the wicked call for the rocks and mountains to fall upon them, to cover them from the face of HIM that sitteth upon the throne, and from the wrath of the Lamb, and soon will the saints be caught up to meet the Lord in the air, mingle praises with the church of the first born, and death shall be swallowed up in victory!

{Editor of the Star.}

OPINION.—OUR readers are, no doubt, acquainted with the proceedings of the municipal court, held some time since in Boston, Ms, in the case of Abner Kneeland, editor of the "Investigator," who was sentenced, on charge of blasphemy, for expressing a belief that there was no God, no further existence, &c. to three months imprisonment in the common jail, and to recognize the sum of \$500, with sufficient security

THE PROPHECY OF ZEPHANIAH.

(Continued from our last.)

Perhaps it might have been considered superfluous in Zephaniah, to predict the downfall of other nations, beside Israel, without carrying the same to them, or causing it to be done; but how far this was the case we shall not pretend to say, as we have no information on the subject contained in the sacred volume. It is a fact, that many of the prophets of Israel were very free in their predictions upon the heathen nations, and Israel might from time to time have seen the fulfilment of many of them had they looked ere this day. Jonah, as appears from the account, visited Nineveh and proclaimed the word of God to its inhabitants; and, what is very remarkable, they repented and covered themselves with sackcloth from the king to the lowest servant; while Israel, favored with prophets from the beginning of their location in the land of Palestine, rushed on in wickedness till the wrath of heaven overtook them to the uttermost. But it ought to be remembered, that Jonah lived in the days of Jeroboam the son of Joash king of Israel, more than one hundred and fifty years before the days of Zephaniah, and more than eighty previous to the time when the king of Assyria took the ten tribes from their own land to which they have not yet been restored.—And though the pride and boast of Assyria was humbled to the dust at the voice of God through one of the prophets from the land of Israel, yet now they could march fearlessly into the heart of that country and lead captive its inhabitants, because they had forsaken their Shepherd.

How far Nineveh had been enlightened by the revelations of the Lord previous to the time when Jonah visited it, we are not able to say, but we conclude, that they must have revered the word of God more than most people in our day, or else Jonah's appearance and preaching would not have excited such an alarm, and been the means of so great a reformation. Neither is it for us to say how long they continued righteous afterward; but we may conclude, that if a great people can turn from evil to good in a few days, in the space of eighty years, without continual preaching to, they could again fall into wickedness. But this, perhaps, may be thought digressing too far from the subject of Zephaniah's prophecy, though we are under the necessity of looking at the principal part of his predictions as we pass to the point which we had in view when we commenced; and we are of the opinion, that a minute investigation into even the least or shortest prophecy contained in the scriptures, would be of lasting benefit to any individual who might take the trouble and devote the time to that employment. The prophecies, are thought by many to be of no consequence whatever in our day to the human family, and that, if they are not all fulfilled, (as many suppose them to be,) they are clothed in mysteries and wrapped in metaphors far beyond our comprehension; and if ever fulfilled, the real meaning is so foreign from the literal word, that no one in our time can know any thing what the prophets did mean when they spoke;

in the like sum, to keep the peace for two years. "The Hartford Times," in making some comments upon the remarks of "The Universalist," which justifies the court in the case of Mr. Kneeland, says:

"Paul was a pestilent fellow," in the eyes of some of the ancient authorities, who thought 'a mild enforcement of the laws' necessary. We do not mean to compare Mr. Kneeland with Paul; but to say that error is ready at all times to prop itself with the legal arm. It is not for man to set up a standard of belief for his fellow man, and to enforce that belief with stripes, dungeon-bolts; or the scaffold itself."

We have previously read the "Investigator," and were not a little surprised at the folly of Mr. Kneeland; indeed, we may say, that we were disgusted with the foul calumny with which he assailed the subject of revealed religion, so much so, that we laid down his paper, and probably for the last time. If the good people of Massachusetts would do the same, none of them would have been troubled with it to this day.—Believing as we do, in the divine authenticity of the bible, and the religion therein revealed, we cannot see where it authorizes the state of Massachusetts to defend it by enacting laws to favor their own particular opinions, and lock up all others, whether they believe or disbelieve it, unless they have a mount Sinai, and lately from its summit have heard the trump of the Almighty, declaring his statutes and judgments. We are unacquainted with the constitution of that State; but any law interfering with conscience in the least; is directly opposite to the Constitution of the United States, and is an infringement upon the rights of every citizen over which it claims jurisdiction. If they have a right to lock Mr. Kneeland into jail for his opinion, or even for expressing it, they have an equal right to hang him for the same, as their progenitors did the Quakers. In no instance does man show his weakness sooner, than when he has recourse to the civil law to enforce his opinion; and in no case whatever can he quicker and more effectually show that his system never came from God!

The "Times" says, In the year 1823, the Judges of the Supreme court of the State of Connecticut, declared that Universalism was an immoral and dangerous doctrine, and that those who believed in it should be outlawed." This we could reasonably expect from the land of "Blue laws;" and the other from a country where they formerly murdered persons for their opinions: but we are thankful that none of them will be appointed to judge the world, nor receive power to shut heaven from any one. They may make bolts and bars here, and here is the only place where they can ever use them. God is to be thanked, that the religion which he has revealed for the salvation of men, is in no want of being bolstered up to keep it from falling, or from becoming untrue, by employing Massachusetts or Connecticut to enact laws to shut from society such men as Kneeland for fear they will investigate it!—[Editor of the Star.]

consequently, it is of no importance to us whether they are fulfilled, or whether they remain yet to be; and under circumstances of such a nature, it would matter nothing to us one way nor the other; for though the thing might have been plain to the prophet in his vision, it has since been locked up in the bosom of God, and is never to be shown again till it is accomplished, and then, no one can know it but himself, because he had hid it from the discernment of mortals.

It must be admitted, that even if the prophecies are dark and mysterious to us, they were, in a greater or less degree understood by those who spake them; and this we infer from the fact, that many of their predictions were fulfilled as they were literally spoken; and all the vast overturns among the surrounding nations seemed to have a bearing upon the history of Israel, and the prophets seldom closed their predictions without remarking something that should befall them. They knew that if Israel was scattered the heathen must also suffer in their turn; and if the children of Judah were chastened for their iniquities, their idolatrous neighbours, must, in due time be destroyed. Moab and Ammon, were looked upon by many of the prophets of Israel and were threatened with judgments. Zephaniah looked upon the time when they should reap their just reward for all the bitter affliction that they had brought upon Israel, and with sublime and positive language declares their overthrow. He says:

I have heard the reproach of Moab and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.— Therefore, as I live saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.— Who but those instructed by the Spirit of the Lord could suppose, or even would admit for a moment, the possibility that the children of Lot, after centuries of prosperity, in which they had conquered nations and enriched themselves with their spoils, could suddenly be deminished and brought into subjection to a people whose physical power was at the time of Zephaniah so far inferior to their own? and that too, after Israel had been diminished by the judgments which had overtaken them from the hand of the Lord? for the remnant of Judah were not to possess them, until they themselves had been led into captivity,

It may be thought by some, that these predictions were fulfilled when Judah returned from the Babylonish captivity; but we ask, did not these nations more or less of them exist at that time? and did not the Jews receive assistance from the Babylonians to re-instate themselves in the land of Judea, when they did return? and were not these nations constantly annoying the remnant of Jacob for a long period? and when these nations were under the yoke of other nations did Judah possess their land? It is said, the residue of my people shall spoil them, and the remnant of my people shall possess them. So far from spoiling the heathen or possessing their band, we know, (if we may credit the ac-

count,) that they were struggling to maintain their own; and even down to the coming of the Messiah Judea was a Roman province. But any man acquainted with the history of the Jews at this age, and the nations which then surrounded Palestine, on a moment's reflection will admit, that these prophecies in part have, in the strictest sense been literally fulfilled: So far, at least as we have any account of their fulfilment, it must be acknowledged a literal one. Where now is Gaza, and where is Ashkelon? Forsaken and desolate! Where is Ashdod and where is Ekron? Driven out and rooted up! Where are the inhabitants of Moab, and where are the children of Ammon! They are like Sodom, consumed and overthrown, a desolation in the eyes of every beholder, and a warning to every nation, that it is unsafe to sport with the people of God! Where is Assyria and where is Nineveh that dwelt carelessly, that said in her heart, I am, and there is none beside me! The Assyrians themselves have long since been destroyed or led captives and mingled with other nations, and Nineveh has sunk like a stone into the mighty deep! But the children of Judah, though often scourged by the chastening hand of the Lord for their iniquities, and often led into captivity by their enemies, and made to serve in cruel bondage, yet their descendants remain and their posterity is still extant without being swallowed up in other nations, while many who have afflicted them have melted away: their national glory has become extinct, and all but their name has sunk in oblivion.

In the last chapter of this prophecy there is an advance of thought on the subject of Israel's situation, beyond the time when they were taken captive by Nebuchadnezzar, or even when Jerusalem was destroyed by the Romans, and the Jews scattered into all parts of the earth. It must be plain to every man who is acquainted with his bible, or even common history; that a large portion of this chapter has not yet been fulfilled, or else the prophet spake figuratively, and did not calculate to edify Israel by his words nor the rising generations with his writings. But certainly, a part of his prophecy has been literally fulfilled, and that portion of it too which spake of the fall of certain nations which were wealthy and populous, as well as the judgments which came upon Jerusalem.— And since he has left us no rule to interpret it contrary from its plain reading, we do not feel justified in attempting to write, or to construe a sentence of it differently, without we can be made acquainted with the word of the Lord to that effect: and until then, we feel a conscience void of offence when we believe that all that has not been fulfilled precisely as it was spoken, will be in due time. If not, we shall then have to acknowledge, that we have known but little respecting the sayings of the ancient prophets; and that part which we now suppose has been fulfilled, might as well never have been spoken or written; for we cannot now be benefited in the least by them: and previous to the time when we can be, we must have another revelation to teach us what the old one means. Paul said in his epistle to the Romans, in the xvth chapt. and 4th. verse, that, whatsoever things were written afore-

time, were written for our learning, that we through faith and comfort of the scriptures might have hope. Either Paul and his brethren understood the sayings of the prophets to mean what they said, or they must have had some rule of interpretation which we have not, or else certainly, neither comfort nor hope could have been derived from a perusal of them. If they understood them to mean as they read, why not those who believe them understand them in the same manner in this age? But perhaps some of our friends may say, that the ancient churches had some rule by which they could penetrate into the dark sayings of the ancients, and unfold them to their full satisfaction, and thereby obtain much comfort and great hope; but when they left this rule, so they took it from the earth, and it is now in the bosom of eternity, locked up safely and securely, beyond the power of man to obtain; and since the ancient apostles established the church of Christ, and wrote many epistles to their brethren upon the subject, we have no need of any thing more: and a rule to enable us to interpret the whole bible, and lay out every secret, and unfold every mystery, would not be of any use to us, even were God willing to favor us with such an one. Neither would we believe it were it given, because we do not believe that he ever intended to speak again to mankind while the earth remains. So then, had we every necessary accomplishment to understand all the sayings in the whole scriptures it would do us no good; we should not act upon it, because we should not believe it. And this, in short, is the sad difficulty with the world at this day: they do not believe that the prophets meant what they said, neither do they believe that we can find out what they did mean; and yet hundreds are figuring, interpreting and expounding, for their hundreds and their thousands every year to tell the people something about the scriptures, which they, and the expositors themselves acknowledge that no man can understand, because they are all metaphors and types, and the Author of them long since ceased to speak to men; and the whole must remain at last as it was in the beginning!

We, were not disposed to condemn any portion of our fellow-beings for not believing as we do, or because they do not hold the words of the Lord by the mouths of his ancient prophets, precisely in the light that we conceive them to mean; or we might say, because they do not believe them to mean any thing that we can be benefitted with, because we cannot understand them; and we ourselves thinking that he meant to communicate his word to man in an intelligent manner, suited to his capacity, in some degree, that he might be benefitted by the same. We know, that in a free government, in the midst of a free-thinking and enlightened people, every man has the privilege as he chooses, and of interpreting the words of the prophets as to him may appear the most proper and right; and is left, (so far as human law can interfere,) to act his own choice freely and dispassionately, and settle all questions as to the items of his faith and religion uncontrolled by human influence; and there the matter may rest between himself and his Maker. A glorious

blessing! A privilege which, in our opinion cannot be estimated too highly, nor too thankfully acknowledged before Him who holds the destinies of all nations in his own hands, and who sways his scepter over all people.

But we cannot see the propriety of the idea that admits certain parts of prophecies to have been literally fulfilled, and other parts of the same prophecies, spoken by the same individuals, to be understood differently, because the time has not transpired when they were designed in the mind of the Lord to be, when they were spoken. We presume that it will readily be admitted, that the prophecies previously quoted, so far at least as they related to the downfall and overthrow of those nations against whom the judgments of the Almighty were denounced, have, in the plainest manner been literally fulfilled.

The Jews were led into captivity by their enemies, and Jerusalem was destroyed, and the land of Judea laid waste according to the plain declaration of the Lord by the mouth of the prophet, when he said that he would stretch out his hand upon Judah, and upon the inhabitants of Jerusalem, and utterly consume all things from off the land.

Having sketched considerably upon the two first chapters of Zephaniah's prophecy, we shall now speak more particularly of a portion of the matter written in the last.— There is however, a sufficient contained in the two first to afford a field for contemplation for a length of time, at least, when the fact is admitted, that it is the word of God, and that the very design of the Lord in giving it to his creatures was, that they might understand it and be benefitted therewith. In the chapter before us there is a stretch, or advance of thought peculiar and interesting; and such too as seems to have occupied the minds of the ancient prophets of Israel in a greater or less degree, which is easily to be discovered over the surface of a large portion of their prophecies. For though they predicted the dispersion of Israel and the captivity of the Jews, yet they seldom left these subjects, or closed their prophecies without speaking of the time when they should be brought back triumphant, and return to the land that God gave by promise to Abraham and his seed for an everlasting possession: which the reader will find written in language the most positive, if he will but take the trouble to look into their sayings.

After reminding the remnant of Israel then in the land, of the might and power of the Lord in the destruction of his enemies, or the enemies of his people, and in their salvation and protection, if faithful to his commandment, he declares to them that their sins are many and grievous; accusing their princes, their judges, and even their prophets and priests, saying they were like roaring lions, even like wolves, light, and vain and treacherous; that they had polluted the sanctuary, and done violence to the law; he declares again that he will lay waste the nations, cut off their towers, and lay open their streets to desolation, that there is no man, that there is no inhabitant. But notwithstanding all these, he exhorts them to wait upon him still, for he had determined a time when he would raise up to the pray, when the earth should be consumed with the fire

of his jealousy; when he would gather the nations, that he might assemble the kingdoms, to pour upon them his indignation, even all his fierce anger: for, said he, all the earth shall be devoured with the fire of my jealousy.

He said, I have cut off the nations: their towers are desolate, I made their streets waste, that none passed by: their cities are destroyed, so that there is no man, that there is none inhabitant. Therefore, wait ye upon me saith the Lord. Certainly, there is a peculiar force to these remarkable words: Wait ye upon me! How long? Till the time when I shall rise up to the prey! When has God for Israel rose up to the prey? When has he gathered the nations and assembled the kingdoms? and when has he poured upon them his indignation, even all his fierce anger, and when has all the earth been devoured with the fire of his jealousy? Was it when Israel came out of the land of Egypt? The Egyptians were then the only sufferers: The posterity of Ham then felt the wrath and vengeance of Israel's God; but not the whole earth. Pharaoh's hosts were then collected, and Thebes from her hundred gates sent forth her tents of thousands to trample down and take the spoil; but the outstretched arm of Jehovah in the defense of Jacob, caused them to be swallowed up in the Red Sea; and yet the nations were not then gathered, nor the kingdoms assembled, neither was the whole earth devoured with the fire of his jealousy. Was it when Israel marched into the land of Canaan with Joshua at their head, directed by the voice of the Lord? Jordan stood upon heaps at the approach of God's covenant people, and the walls of Jericho fell to the earth when they shouted in his name: the surrounding nations, the posterity of Canaan felt the shock; but the nations were not then gathered; nor the kingdoms assembled, neither all the earth devoured with the fire of his jealousy: the time had not arrived, nor had the prediction yet been made by the prophets of Israel. But centuries must roll away, and Jacob be driven from his land before that period was to come when he would, for his sake, devour the earth with the fire of his jealousy. Wait ye upon me! How many tedious hours has Israel, upon this word so big with meaning, sat in captivity, reviled and rejected, a hiss, a taunt, and a by-word, and waited with longing and with sighs too large to be expressed, for the precious voice to sound from the throne of I AM, and proclaim, Rise up! Rise up! Return ye! Return ye! O my people of the house of Israel: for this is the time that I will rise up to the prey! Wait ye upon me, saith the Lord. How oft has Israel wept in captivity while waiting for that long looked for hour: and how oft the arm of violence been raised because he still persisted that God would yet call himself, and declare that the time had arrived when he would rise up to the prey! How fruitless has been the labors of Gentile Missionaries in attempting to convert the seed of Jacob from the errors of their ways, by pretending that God had sent them, and at the same time declaring that God had ceased to talk to men. Nor could it surprise a man of common sense, that the Israelites should turn from them with disdain, after hearing that God had called for Jacob to return to him again, and had not

spoken from the heavens directly to that effect! Israel will never be duped with such a plan of inconsistency! The prophets in ancient days heard the voice of the Lord, and declared that in the last days their seed should hear it again. And though the Jews stumbled and were scattered, yet they look with longing anxiety, and wait to hear the acceptable sound that, the 'time has come when I will build you as at the first, and lead you as at the beginning; and make bare my holy arm in the eyes of all the nations, that all the ends of the earth may see the salvation of God! And we have no scruple in saying, that Israel will never embrace the gospel, nor the Jews believe in the Messiah as a people, till the Lord sends his word to them; for their fathers once enjoyed this blessing, and left it upon record that their children should inherit the same; and though they are scattered to the four winds, and peopled with affliction and adversity, they will yet wait till God himself shall speak: till he himself shall rise up to the prey! Convince Israel of this, and the work will soon be done. Convince him that the Lord himself has called, and no power of man can prevent his gathering. Let him once again be taught by the voice of the living God from on high, and the work of reformation will immediately be accomplished. But till then, the attempts of the Gentiles will be fruitless, it is what the Jews cannot, nor will not believe. If they should they would lay aside the voice of their fathers contained in the prophets, that they should in the last days, hear again: but this they have not, nor never will. That reflection which rolls across the mind, that their Shepherd once taught their fathers, is cherished too dearly to be exchanged for a phantom, a dream, a bubble, a vain and foolish whim, got up in the brains of the Gentiles, that God would never speak again to mankind! It will never be accepted with Israel; it will never be believed by the seed of Jacob; for that at once destroys the testimony of their fathers; that God would, in the last days, gather their children to the land of Canaan to possess it forever. Men who never heard the voice of God themselves, neither their fathers, but are dependent upon the voice of inspiration to another people who are no nearer related than the Jews and the Gentiles, may preach, perhaps, with some success among those who are in the same situation: for they will wait according to the declaration of their fathers, till the Lord shall rise up to the prey! Then, and not till then, will Israel be converted!

Zephaniah proceeds, after speaking of the great commotion which is to take place at the time, or before Israel returns to his own land, and says, For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offering.— We understand that the pure language is to be turned to the people after the nations are gathered, and the kingdoms assembled, and the indignation poured upon them, when all the earth is consumed with the fire of the Lord's jealousy, and not till then; because this marvelous display of the power of God is to be exerted that they may all call upon him to serve him with one consent: and who can-

not see; that they cannot *all* serve him with one consent while a part are righteous and a part wicked! *And thent*: Signifies afterward: After the wicked are cut off the righteous shall speak a pure language. It is said, long after the great Deluge, that the earth was of one language, and the Lord confounded that, and sent, or scattered the people into all the earth. If we can believe the first, why not the last? If we believe that all the earth once spake the same language, and that was confounded by the power of God, why not believe that God has power to cause the earth to speak one language again? Suppose that a Greek, a Roman, a Frenchman, a Spaniard, a Frenchman, an Englishman, and an Arab, were to be saved by listening to the gospel of Christ; when they arrived in heaven could they understand each other? or would the Lord have a school where they would all be taught to speak one language? and if so, what language would it be? Our readers, no doubt would smile at our folly, were they to think that we had any such belief. If then, God has power to cause all nations and languages to speak the same language, when in heaven, what is the reason that he has not power to cause the same on earth? Has he not all power? O yes, our friends will say: but you know, that he has long since ceased to work miracles on earth. Can that be the fact? If it is, we have to confess our ignorance; for we have not yet found in our bible where the Lord said he would ever cease to work on earth, or in heaven. Perhaps it may be in some corner of our neighbors', and so closely written that *we* have not found it; not being favored with *very* discerning eyes.— From beyond the rivers of Ethiopia! It will be admitted, we presume, that Zephaniah was in the land of Judea while delivering this notable prediction; and where, we ask, could the Lord's suppliants be found beyond the rivers of Ethiopia? Had he a people upon the continent of Africa? Was Israel driven there when Shalmanaser king of Assyria took them from the land of Palestine? Did they not, after taking counsel to leave the land of the heathen, go to the north? And is it not said that they passed over the narrow passage of the Euphrates, [not Ethiopia,] while the Lord held the flood? And is it not said again, that he will smite it in the seven streams in the *last days* and cause men to go over dry shod? Where, then, are his suppliants who were to bring his offering from beyond the rivers of Ethiopia? Was this fulfilled when the Jews returned from Babylon? This could not be, because Babylon was not beyond the rivers of Ethiopia, neither was a pure language turned to the people, that they might *all* call upon the Lord to serve him with one consent.

In that day, [when the pure language is restored, and the suppliants have brought the offering from beyond the rivers of Ethiopia,] thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain. For such as are conversant with the prophets, we conclude, that a lengthy comment upon this verse will be of but little edification: for all ought to know, that there never has been a time since Israel came out of Egypt when the Lord took from

their midst *all* that rejoiced in pride. And thou shalt no more be haughty, because of my holy mountain! If Jerusalem has been a holy place since the time when Zephaniah delivered this prophecy, we would like to be informed when: for when this is fulfilled his people are to be no more haughty, because of his holy mountain. If Jerusalem was then holy, the Jews never found out that fact, if they did they cared but little about it, or they would have been better prepared to receive the Messiah when he came. As a proof that the last sentence has not been fulfilled, we make a short quotation from the prophecy of Isaiah, which will show very plainly that Jerusalem is yet to be inhabited by the Jews, and is also to be a holy place.— The Arabs may now call Jerusalem a holy place; the Catholics may also, as well as the city of Rome, because Peter and Paul suffered martyrdom in it and the Pope, (their holy father, the successor of St. Peter, and the vicar of Jesus Christ, as they call him,) now resides in the same: [Rome] but in our opinion, Jerusalem is far lacking in holiness, and has ever been since the days of Zephaniah. Isaiah xxvii 12 & 13. *And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. When has the great trumpet been blown in Assyria? and when has the channel of the river been beaten off that Israel might come one by one? and when have they worshipped in his holy mount at Jerusalem?*

Every sentence of the last of Zephaniah's prophecy seems to be spoken in that plain and intelligent manner, that every individual who admits the fact, that Israel will return to the land of his fathers in the last days, must be ready to conclude, that if there is any confidence to be placed in the words of prophecy, and if we can believe that they were ever designed to be understood, the prophet must have had his eye fixed upon the time when the Lord was about to rise up to the prey: when he was about to exalt that long afflicted people above the power of all their oppressors, and establish them in righteousness by his own hand. He again says: The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. When, since the days of this prophet, has Israel dwelt in the land of Canaan in righteousness, and been guilty of no iniquity, nor spoken lies? When has been a time when a deceitful tongue was not to be found in their mouths? Was it after the Babylonish captivity? Who does not know, that they were filled with violence and iniquity, that deceit and wickedness filled Jerusalem from one end to the other, and they falsely accused even their Messiah & shed his blood? Was this the righteous people of whom the prophet was bere writing, that they should be so completely delivered from all their enemies that they should feed and lie down in peace, there being none to make them afraid?

Were they not in constant and almost unceasing wars? Famine and the sword were on every side from their return from Babylon, to the days when Titus took the city and razed it to the foundation.

(To be continued.)

THE ELDERS OF THE CHURCH IN KIRTLAND, TO THEIR BRETHREN ABROAD.

(Continued from our last.)

Dear brethren in Christ, and companions in tribulation:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the more conspicuous are his views, and the greater his enjoyments, until he has overcome the evils of this life and lost every desire of sin; and like the ancients, arrives to that point of faith that he is wrapped in the power and glory of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, till his mind was capable in some measure of comprehending the propriety, justice, equity, and consistency of the same. For further instruction we refer you to Deut. xxxiii. where the Lord says, that Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye, &c. which will show the force of the last item advanced, that it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory. So dissimilar are the governments of men, and so divers are their laws, from the government and laws of heaven, that a man, for instance, hearing that there was a country on this globe called the United States of North America, could take his journey to this place without first learning the laws of government; but the conditions of God's kingdom are such, that all who are made partakers of that glory, are under the necessity of first learning something respecting it previous to their entering into it. But the foreigner can come to this country without knowing a syllable of its laws, or even subscribing to obey them after he arrives. Why? Because the government of the U. States does not require it: it only requires an obedience to its laws after the individual has arrived within its jurisdiction.

As we previously remarked, we do not attempt to place the law of man on a parallel with the law of heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of heaven, after the fact is admitted, that the laws of man are binding upon man. Were a king to extend his dominion over the habitable earth, and send forth his laws which were of the most perfect kind, and command his subjects one and all to yield obedience to the same; and annex as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom; and they should be made equal with him in the same; & annex as a penalty for disobedience that every individual should be cast out at the marriage feast, and have no part nor portion with his government; and what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects? In the first place his laws were just, easy and perfect: nothing was required in them of a tyrannical nature; but their very construction was equity and beauty; and when obeyed would produce the happiest situation possible to all who adhered to them, beside the last great benefit of sitting down with a royal robe in the presence of the king at the great grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom.

When these royal laws were issued, and promulgated throughout the vast dominion, every subject, when interrogated whether he believed them to be from his sovereign, answered, Yes, I know they are, I am acquainted with the signature, for it is as usual. **THUS SAITH THE KING!** This admitted, the subject is bound by every consideration of honor to his country, his king, and his own personal character, to observe in the strictest sense every requisition in the royal edict. Should any escape the search of the ambassadors of the king, and never hear these last laws, giving

his subjects such exalted privileges, an excuse might be urged in their behalf, and they escape the censure of the king. But for those who had heard, who had admitted, and who had promised obedience to these just laws no excuse could be urged, and when brought into the presence of the king, certainly, justice would require that they should suffer a penalty! Could that king be just in admitting these rebellious individuals into the full enjoyment and privileges with his son, and those who had been obedient to his commandments? Certainly not. Because they disregarded the voice of their lawful king; they had no regard for his virtuous laws, for his dignity, nor for the honor of his name; neither for their own country's sake, nor their private virtue! They neither regarded his authority enough to obey him, neither did they regard the immediate advantages and blessings arising from these laws if kept, to observe them, so destitute were they of virtue and goodness; and above all, they regarded so little the joy and satisfaction of a legal seat in the presence of the king's only son, and to be made equal with him in all the blessings, honors, comforts, and felicities of his kingdom, that they turned away from an anticipation of them, and considered that they were beneath their present notice, though they had no doubt as to the real authenticity of the royal edict.

We ask, again, would the king be just in admitting these rebels to all the privileges of his kingdom, with those who had served him with the strictest integrity? We again answer, No! such individuals would be dangerous characters in any government, good and wholesome laws they despised; just and perfect principles they trampled under their feet as something beneath their notice, and disregarded those commands of their sovereign, entirely which they had once acknowledged to be equitable! How could a government be conducted with harmony if its administrators were possessed with such different dispositions and different principles? Could it prosper? Could it flourish? Would harmony prevail? Would order be established, and could justice be executed in righteousness in all branches of its department? No! In it were two classes of men as dissimilar as light is from darkness, virtue from vice, justice from injustice, truth from falsehood, and holiness from sin! One class were perfectly harmless and virtuous: they knew what virtue was for they had lived in the fullest enjoyment of it, and their fidelity to truth fairly tested by a series of years of faithful obedience to all its heavenly precepts. They knew what good order was, for they had been orderly and obedient to the laws imposed on them; by their wise sovereign, and had experienced the benefits arising from a life spent in his government till he had now seen proper to make them equal with his son. Such individuals would indeed adorn any court where perfection was one of its main springs of action, and shine far more fair than the richest gem in the diadem of the prince.

The other class were a set of individuals who disregarded every principle of justice & equity, whatever: and this is demonstrated from the fact, that when just laws were issued by the king, which were perfectly equitable, they were so lost to a sense of righteousness that they disregarded those laws, not-

withstanding an obedience to them would have produced the happiest result possible, at the time, as regarded their own personal comfort and advantage. They were entirely destitute of harmony and virtue, so much so that virtuous laws they despised. They had proven themselves unworthy a place in the joys of the prince, because they had for a series of years lived in open violation of his government. Certainly, then, those two classes of men could not hold the reins of the same government at the same time in peace; for internal jars, broils, and discords would rack it to the center, were such a form of government to exist under such a system. The virtuous could not enjoy peace in the constant and unceasing schemes and evil plans of the wicked; neither could the wicked have enjoyment in the constant perseverance of the righteous to do justly. And that there must be an agreement in this government, or it could not stand, must be admitted by all.—Should the king convey the reins into the hands of the rebellious the government must soon fall; for every government, from the creation to the present, when it ceased to be virtuous, and failed to execute justice, sooner or later has been overthrown. And without virtuous principles to actuate a government all care for justice is soon lost, and the only motive which prompts it to act is, ambition and selfishness. Should the king admit these rebels into his house to make them equal with the others, would he condescend beneath his character; because he once issued virtuous laws which were received by a part of his subjects, and the reward annexed was a seat at the marriage feast, and an adoption into his own family as lawful heirs. So should he now offer any thing differently he would blast forever his own reputation, and destroy forever that government which he once so diligently labored to establish and preserve, and which he once had wisdom to organize. Such individuals as the last named, would be a bane to a virtuous government, and would prove its overthrow if suffered to hold a part in conducting its helm!

We take the sacred writings into our hands, and admit that they were given by direct inspiration for the good of man. We believe that God condescended to speak from the heavens and declare his will concerning the human family: give to them just and holy laws to regulate their conduct, and guide them in a direct way, that in due time he might take them to himself, and make them joint heirs with his Son. But when this fact is admitted, that the immediate will of heaven is here contained, are we not bound, as rational creatures to live in accordance to all its precepts? Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not condescend beneath our own character, and the better wisdom which heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely those revelations were never given to be trifled with, without the trifier's incurring displeasure, and assuring vengeance upon their own heads, if there is any justice in heaven; and that there is, must be admitted by every indi-

vidual who admits the truth and force of its teachings; its blessings and cursings, as contained in the sacred volume.

Here, then, we have this part of our subject immediately before us for consideration: God has in reserve a time, or period appointed in his own bosom, when he will bring all his subjects, who have obeyed his voice and kept his commandments, into his celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom enter it and enjoy its blessings.—This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest. This, then, we conclude, was the purpose of God in giving his laws to us: if not, why, or for what were they given? If the whole family of man were as well off without them as they might be with them, for what purpose or intent were they ever given? Was it that God wanted to merely show that he could talk? This would be nonsense, to suppose that he would condescend to talk in vain: for it would be in vain, and to no purpose whatever: because, all the commandments contained in the law of the Lord, have the sure promise annexed of a reward to all who obey; predicated upon the fact, that they are really the promises of a Being who cannot lie, one who is abundantly able to fulfil every tittle of his word: and if man were as well prepared, or could be as well prepared, to meet God without their ever having been given in the first instance, why were they ever given? for certainly, in that case they can now do him no good.

As we previously remarked, all well established and properly organized governments have certain fixed and prominent laws for the regulation and management of the same. If man has grown to wisdom and is capable of discerning the propriety of laws to govern nations, what less can we expect from the Ruler and Upholder of the universe! Can we suppose that he has a kingdom without laws? Or do we believe that it is composed of an innumerable company of beings who are entirely beyond all law? Consequently have need of nothing to govern or regulate them? Would not such ideas be reproachful to our Great Parent, and an attempt to cast a stigma upon his glorious character! Would it not be asserting, that we had found out a secret beyond Deity? That we had learned that it was good to have laws, and yet He, after existing from eternity, and having power to create man, had not found out the fact, that it was proper to have laws for his government! We admit that God is the great source and fountain from whence proceeds all good; that he is perfect intelligence, and that his wisdom is alone sufficient to govern and regulate the mighty creations and worlds, which shine and blaze with such magnificence and splendor over our heads, as tho' touched with his finger and moved by his Almighty word. And if so, it is done and regulated by law; for without law all must certainly fall into chaos. If, then, we admit that God is the source of all wisdom and understanding, we must admit that by his direct inspiration he has taught man that law was necessary in order to govern and regulate his own immediate interest and welfare: For this reason, it is beneficial to promote

peace and happiness among men. And as before remarked, God is the source from whence proceeds all good; and if man is benefited by law, then certainly, law is good; and if law is good, it, or the principle of it emanated from God; for God is the source of all good; consequently, then, he was the first Author of law, or the principle of it, to mankind.

[The foregoing should, by good rights, have appeared in No. 17, but was omitted by accident.]

Having in a former number of the Star, written you quite lengthily on some few items connected with the religion which we profess, we deem it of importance to the cause in which all our united efforts ought, with an eye single to the glory of God, to be engaged, that we may escape the corruptions of the world, and not only show ourselves approved in his sight, but may be instruments in the order of his providence in convincing some of our fellow-travellers to eternity of the importance of turning from error to righteousness, and embracing the fulness of the everlasting gospel—to continue this letter of instruction and exhortation, believing, (as we have previously remarked,) that on your part it will be received in brotherly fellowship. We would remind you, brethren, of the fatigues, trials, privations, and persecutions, which the ancient saints endured for the only purpose of persuading men of the excellency and propriety of the faith of Christ, were it in our opinion necessary; or would serve in any respect to stimulate you to labor in the vineyard of the Lord with any more diligence; but we have reason to believe, (if you make the holy scriptures a sufficient part of your studies,) that their perseverance is known to you all; and that they were willing to sacrifice the present honors and pleasures of this world, that they might obtain an assurance of a crown of life from the hand of our Lord; and their excellent examples in labor, which manifests their zeal to us in the cause which they embraced, you are daily striving to pattern. And not only these, but the commandments of our Lord, we hope, are constantly revolving in your hearts, teaching you, not only his will in proclaiming his gospel, but his meekness and perfect walk before all, even in those times of severe persecutions and abuse which were heaped upon him by a wicked and adulterous generation. Remember, brethren, that he has called you unto holiness; and need we say, to be like him in purity? How wise; how holy; how chaste, and how perfect, then, you ought to conduct yourselves in his sight; and remember, too, that his eyes are continually upon you. Viewing these facts in a proper light, you cannot be insensible, that without a strict observance of all his divine requirements, you may, at last, be found wanting; and if so, you will admit, that your lot will be cast among the unprofitable servants. We beseech you, therefore brethren, to improve upon all things committed to your charge, that you lose not your reward!

No doubt, the course which we pursued in our last to you, is yet familiar to your minds; that we there endeavored to show, as far as our limits would extend, the propriety, in part of adhering to the law of heaven; and also, the consistency in looking to heaven for a law or rule to serve us as a guide in this

present state of existence, that we may be prepared to meet that which inevitably awaits us, as well as all mankind. There is an importance, perhaps, attached to this subject, which the world has not as fully examined as the importance of it requires. Think for a moment, of the greatness of the Being who created the Universe; and ask, Could he be so incoherent with his own character, as to leave man without a law or rule to regulate his conduct, after placing him here, where, according to the formation of his nature he must in a short period sink into the dust?—Is there nothing further; is there no existence beyond this veil of death which is so suddenly to be cast over all of us? If there is, why not that Being who had power to place us here, inform us something hereafter? If we had power to place ourselves in this present existence, why not have power to know what shall follow when that dark veil is cast over our bodies? If in this life we receive our all; when we crumble back to dust we are no more, from what source did we emanate, and what was the purpose in our existence? If this were all, we should be led to query, whether there was really any substance in existence; and we might with propriety say, "Let us eat and drink; for to-morrow we die!" If this were really so, then why this constant toiling, why this continual warfare, and why this unceasing trouble? But this is not the case, the voice of REASON, the language of INSPIRATION, and the Spirit of the living GOD, our Creator, teaches us, as we hold the record of truth in our hands, that this is not the case; that this is not so; for, the heavens declare the glory of a GOD, and the firmament shows his handy work; and a moment's reflection, is sufficient to teach every man of common intellect, that all these are not the mere production of chance, nor could they be supported by any power less than an Almighty hand; and he that can mark the power of Omnipotence inscribed upon the heavens, can also see His own hand-writing in the sacred volume; and he who reads it oftenest will like it best, and he who is acquainted with it, will know the hand wherever he can see it; and when once discovered, it will not only receive an acknowledgment, but an obedience to all its heavenly precepts. For a moment reflect, what could have been the purpose in our Father in giving to us a law? Was it that it might be obeyed, or disobeyed? And think further too, not only the propriety, but the importance of attending to his laws in every particular. If, then, there is an importance in this respect, is there not a responsibility of great weight resting upon those who are called to declare these truths to men? Could we, or were we capable of laying any thing before you as a just comparison, we would cheerfully do it; but in this our capacity fails, and we are inclined to think, that man is unable, without an assistant beyond what has been given to those before, of expressing in words the greatness of this important office. We can only say, that if an anticipation of the joys of the celestial glory, as witnessed to the hearts of the humble is not sufficient, we will leave with yourselves the result of your own diligence; for God ere long, will call all his servants before him, and there from His own hand they will receive a just recompense and a righteous reward for all their labors.

So much by way of introduction, and we shall proceed to examine still further the subject of law. However little may have been heretofore thought, or said upon the subject of law, does not diminish in the least the propriety nor the design of it, since it emanated from God; and though it may have been, and may be at this day a subject untouched by the professors of christianity, that does not lessen its value, neither does it diminish its power in judging men from their acting according to it, at the last day, those who have, or may have come to a knowledge of it. It may be supposed, and we think with a degree of propriety, that man had given him in the beginning, from the hand of his Maker, every necessary law and instruction, for his peace, happiness and future comfort: and if not living as he did in the immediate presence, and walking under the inspection of heaven, if he needed more, he could yet ask it, and that wise Hand which had formed him of the dust was sufficient; not only sufficient, but knowing all things, knew whether man needed more or not, and if he did, it would be bestowed. To suppose that the Maker of the universe never gave to man any law after he had formed him, would, in our opinion, be offering an insult to his glorious character, and be comparing him beneath, even an earthly parent! For where we ask, is the kind human father to be found, who would, for any consideration whatever, suffer his children to grow up to manhood without giving them instruction, and instruction too, which would be wisely calculated to benefit them, even in riper years? Should he teach them virtue in their youth, (a principle too much neglected with most parents,) if observed in age it certainly would be virtue still; and the more it was observed the more honorable would be the gray hairs, until its spirit took its welcome exit to mingle with its kindred spirits, and rejoice in the salvation of that God from whom came the first principles of virtue. Should the great Author of our being, after he had made all things, and even man, and pronounced them *all* good, leave man without a law, we might well suppose that there was a contradiction in terms, indeed; for he had pronounced all things which he had made good, and yet there was no good in man, consequently he was not worthy to receive law whereby his conduct might be governed; but must be left without any principles or directions from the hand of his Maker to guide him in the least particular.

From these facts, in short, and the further knowledge contained in the Scriptures, it is reasonable to suppose, that man departed from the first teachings, or instructions which he received from heaven in the first age, and refused by his disobedience to be governed by them. Consequently, he formed such laws as best suited his own mind, or as he supposed, best adapted to his situation. But that God has influenced man more or less since that time in the formation of law for his benefit we have no hesitancy in believing; for, as before remarked, being the source of all good, every just and equitable law was in a greater or less degree influenced by him. And though man in his own supposed wisdom would not admit the influence of a power superior to his own, yet for wise and great purposes, for the good and

happiness of his creatures, God has instructed man to form wise and wholesome laws, since he had departed from him and refused to be governed by those laws which he had given by his own voice from on high in the beginning. But notwithstanding this transgression, by which man had cut himself off from an immediate intercourse with his Maker without a Mediator, it appears that the great and glorious plan of his redemption was previously meditated; the sacrifice prepared; the atonement wrought out in the mind and purpose of God, even in the person of the Son, through whom man was now to look for acceptance, and through whose merits he was now taught that he alone could find redemption, since the world had been pronounced, Unto dust thou shalt return!

But that man was not sufficient of himself to erect a system, or plan with power sufficient to free him from a destruction which awaited him, is evident from the fact, that God, as before remarked, prepared a sacrifice in the gift of his own Son which should be sent in due time, in his own wisdom, to prepare a way, or open a door through which man might enter into his presence, from whence he had been cast for disobedience.— From time to time these glad tidings were sounded in the ears of men in different ages of the world down to the time of his coming. By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith: he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice by which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently, Cain could have no faith: and whatsoever is not of faith is sin. But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God himself testifying of his gifts. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type, or explanation of what was to be offered through the gift of God himself; and this performance done with an eye looking forward in faith on the power of that great Sacrifice for a remission of sins. But however various may have been, and may be at the present time the opinions of men respecting the conduct of Abel, and the knowledge which he had on the subject of atonement, it is evident in our minds, that he was instructed more fully into the plan than what the bible speaks; for how could he offer a sacrifice in faith, looking to God for a remission of his sins in the power of the great Atonement, without having been previously instructed into that plan? And further, if he was accepted of God, what were the ordinances performed further than the offering of the firstlings of the flock?

It is said by Paul in his letter to his Hebrew brethren, that Abel obtained witness that he was righteous, God testifying of his gifts. To whom did God testify of the gifts of Abel, was it to Paul? We have very little on this important subject in the forepart of the bible. But it is said, that Abel himself obtained witness that he was righteous.— Then certainly God spoke to him: indeed, it is said that God talked with him: and if he did, would he not, seeing he was righteous, deliver to him the whole plan of the gospel? And is not the gospel the news of redemption? How could Abel offer a sacrifice and look forward with faith on the Son of God for a remission of his sins, and not understand the gospel? The mere shedding the blood of beasts or offering any thing else in sacrifice, could not procure a remission of sins, except it were performed in faith of something to come, if it could, Cain's offering must have been as good as Abel's. And if Abel was taught of the coming of the Son of God, was he not taught of his ordinances? We all admit that the gospel has ordinances, and if so, had it not always ordinances, and were not its ordinances always the same? Perhaps, our friends will say, that the gospel and its ordinances were not known till the days of John the son of Zecharias, in the days of Herod the king of Judea. But we will here look at this point: For our own part, we cannot believe, that the ancients in all ages were so ignorant of the system of heaven as many suppose, since all that were ever saved, were saved through the power of this great plan of redemption, as much so before the coming of Christ as since; if not, God has had different plans in operation, (if we may so express it,) to bring men back to dwell with himself; and this we cannot believe, since there has been no change in the constitution of man since he fell; and the ordinance or institution of offering blood in sacrifice, was only designed to be performed till Christ was offered up and shed his blood, as said before, that man might look forward with faith to that time. It will be noticed that according to Paul, [see Gal. iii 8.] the gospel was preached to Abraham. We would like to be informed in what name the gospel was then preached, whether it was in the name of Christ or some other name? If in any other name, was it the gospel? And if it was the gospel, and that preached in the name of Christ, had it any ordinances? If not, was it the gospel? And if it had, what were they? Our friends may say, perhaps, that there were never any ordinances except those of offering sacrifices, before the coming of Christ, and that it could not be possible for the gospel to have been administered while the sacrifices of blood were. But we will recollect, that Abraham offered sacrifice, and notwithstanding this, had the gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ, we infer from these remarkable words of his to the Jews, Your father Abraham rejoiced to see my day; and he saw it and was glad. [See John viii 56.] So, then, because the ancients offered sacrifice it did not hinder their hearing the gospel; but served, as we said before, to open their eyes, and enabled them to look forward to the time of the coming of the Savior, and to rejoice in his redemption. We find also, that when the Israelites came out

of Egypt they had the gospel preached to them, according to Paul in his letter to the Hebrews, which says, For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [See Heb. iv 2.] It is said again, in Gal. iii 19, that the law [of Moses, or the Levitical law] was added because of transgression. What, we ask, was this law added to, if it was not added to the gospel? It must be plain that it was added to the gospel, since we learn that they had the gospel preached to them. From these few facts, we conclude, that whenever the Lord revealed himself to men in ancient days, and commanded them to offer sacrifice to him, that it was done that they might look forward in faith to the time of his coming, and rely upon the power of that atonement for a remission of their sins. And this they have done, thousands who have gone before us, whose garments are spotless, and who are, like Job, waiting with an assurance like his, that they will see him in the *latter day* upon the earth, even in their flesh.

We may conclude, that though there were different dispensations, yet all things which God communicated to his people, were calculated to draw their minds to the great object, and to teach them to rely upon him alone as the author of their salvation, as contained in his law. From what we can draw from the scriptures relative to the teachings of heaven we are induced to think, that much instruction has been given to man since the beginning which we have not. This may not agree with the opinions of some of our friends, who are bold to say, that we have every thing written in the bible which God ever spake to men since the world began, and that if he had ever said any thing more we should certainly have received it. But we ask, does it remain for a people who never had faith enough to call down one scrap of revelation from heaven, and for all they have now, are indebted to the faith of another people who lived hundreds and thousands of years before them, to say how much God has spoken and how much he has not spoken? We have what we have, and the bible contains what it does contain: but to say that God never said any thing more to man than is there recorded, would be saying at once, that we have at last received a revelation: for it must be one to advance thus far, because it is no where said in that volume by the mouth of God, that he would not, after giving what is there contained, speak again; and if any man has found out that for a fact, he has ascertained it by an immediate revelation, other than has been previously written by the prophets and apostles. But through the kind providence of our father a portion of his word which he delivered to his ancient saints, has fallen into our hands, and they are presented to us with a promise of a reward if obeyed, and with a penalty if disobeyed; and that all are deeply interested in these laws, or teachings, must be admitted by all who acknowledge their divine authenticity.

It may be proper for us to notice in this place, a few of the many blessings held out in this law of heaven as a reward to those who obey its teachings. God has appointed a day in which he will judge the world, and

this he has given an assurance of in that he raised up his Son Jesus Christ from the dead; the point on which the hope of all who believe the inspired record is founded for their future happiness and enjoyment: because, if Christ is not risen, said Paul to the Corinthians, your faith is vain; ye are yet in your sins: and those who have fallen asleep in him have perished. [See 1 Cor. xv.] If the resurrection from the dead is not an important point, or item in our faith, we must confess that we know nothing about it: for if there is no resurrection from the dead, then Christ has not risen; and if Christ has not risen he was not the Son of God; and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true: because the time has gone by when, according to that book he was to make his appearance. On this subject, however, we are reminded of the words of Peter to the Jewish Sanhedrim, when speaking of Christ, he says, that God raised him from the dead, and we [the apostles] are his witnesses of these things, and so is the Holy Ghost, whom God hath given to them that obey him. [See Acts v.] So that after the testimony of the scriptures on this point, the assurance is given by the Holy Ghost, bearing witness to those who obey him, that Christ himself has assuredly risen from the dead; and if he has risen from the dead, he will, by his power, bring all men to stand before him: for if he has risen from the dead the bands of the temporal death are broken that the grave has no victory. If then, the grave has no victory, those who keep the sayings of Jesus and obey his teachings have, not only a promise of a resurrection from the dead, but an assurance of being admitted into his glorious kingdom; for, he himself says, where I am, there shall also my servant be. [See John xii.] In the twenty second chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the kingdom of heaven that was represented in the parable; and that the saints, or those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage-supper, is evident from the sayings of John in the Revelations where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunders, saying, the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. [Rev. xix.]

That those only are the individuals who keep the commandments of the Lord and walk in his statutes to the end, that are permitted to set at this glorious feast, is evident from the following items: In Paul's last letter to Timothy, which was written just previous to his death, he says, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. No one who believes the account, will doubt for a moment this assertion of Paul which

was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the church of God and wasted it, yet after embracing the faith, his labors were unceasing to spread the glorious law; and like a faithful soldier, when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown. Follow the labors of this apostle: from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ: Whipped, stoned, and derided, the moment he escaped the hands of his persecutors, he as zealously as ever, proclaimed the doctrine of the Savior. And all may know, that he did not embrace the faith for the honor of this life, nor for the gain of earthly goods. What then could have induced him to undergo all this toil? It was, as he said, that he might sit in the crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end: None will say, that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the best: And what was he to receive? A crown of righteousness. And what shall others receive who do not labor faithfully, and continue to the end? We leave such to search out their own promises if any they have; and if they have any they are well on to them, on our part, for the Lord says, that every man is to receive according to his works. Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought, the good fight, and kept the faith, could you expect to receive; have you a promise of receiving a crown of righteousness from the hand of the Lord, with the church of the first born? Here then, we understand, that Paul rested his hope in Christ because he had kept the faith, and loved his appearing and from his hand he had a promise of receiving a crown of righteousness. If the saints are not to reign, for what purpose are they crowned? In an exhortation of the Lord to a certain church in Asia, which was built up in the days of the apostles, unto whom he communicated his word on that occasion by his servant John, he says, behold I come quickly: hold that fast which thou hast, that no man take thy crown. And Again, To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. [see Rev. iii.] And again, it is written, Behold, now are we the sons of God, and it doth not 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.— And he that hath this hope in him, purifieth himself, even as he is pure. [1 John iii. 2 & 3.] How is it that these old apostles should say so much on the subject of the coming of Christ? He certainly had once come; but Paul says, To all who love his appearing, shall be given the crown: and John says, When he shall appear, we shall be like him; for we shall see him as he is, Can we mistake such language as this? Do we not offer violence to our own good judgment when we deny the second coming of the Messiah? When has he partook of the fruit of the vine new with his ancient apostles in his Father's kingdom, as he said, just before he was crucified? In Paul's epistle to the Philippians, iii. 20 & 21, he says, for our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. We find another promise to individuals living in the church at Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life: but I will confess his name before my Father, and before his angels. John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book, and to open its seals; because he was slain, and had made them kings and priests unto God: and they should reign on the earth. [see Rev. v.] In the twentieth chapter we find a length of time specified, during which Satan is to be confined in his own place, and the saints reign in peace. All these promises and blessings we find contained in the law of the Lord, which the righteous are to enjoy; and we might enumerate many more placed where the same or similar promises are made to the faithful, but we do not deem it of importance to rehearse them here, as this little is now lengthy; and our brethren no doubt are familiar with them all.—[To be continued.

Kirtland, Ohio, August, 1836.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. II.

[Continued from our February No.]

If there is any understanding to the bible, or if it was ever intended to be of any use to man, it surely was designed that it should be understood by those to whom it was sent, and into whose hands it was put; and it must be so written as to be comprehended by the people not only of the age in which it was written, but all ages, or else it could be of no advantage; for as far as it is not understood, so far men are not profited by it. But in the present generation, there does not appear to be as much difficulty existing in understanding the bible, as there is an unwillingness to believe that which is easily understood. No man will endeavor to prove, (that is an honest man,) that the bible means different from what it says, unless he does not believe what it says; for if he believed what it said, he would never try to make himself or others believe that it meant any thing different. For instance, the prophet Isaiah says, chap. 40, and verse 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." But here the strongest nervous sectarians fail in belief; they cannot think that it is possible that any man can obtain this power; therefore, they try to persuade themselves that the prophet did not mean what he said, merely because they did not believe what he did say. If the men of this generation believed what the bible said, the gathering of Judah, and of Israel, Ephraim, Benjamin, and Manasseh, would be a matter of universal belief; but here lies the difficulty, this religious generation is like the Editor of the Millenial Harbinger, who never dare approach the Millenium, because he had some "misgivings" about the rules of the interpretation of prophecy which men had laid down for him; so is it with this unbelieving generation, the Editor of the Harbinger included; they have some "misgivings" about the truth of the declarations of the prophets, and they have fearful apprehensions that they will never take place, notwithstanding the prophets have said so in so many words; and through their unbelief they are driven to the necessity of throwing, as far as in them lies, a veil of darkness over these subjects, for disbelieving them: if they should let them stand uncovered, down must come the whole of their religion and bible together. And to avoid that fearful consequence, they have laid down rules for interpreting the sayings of the prophets; but in this there seems to be a great difficulty, for they cannot agree upon any certain rules, and so they leave the world in perfect darkness, not knowing whether the bible is true or false: and what interpretation we get from them is nearly resembling the "Delphic oracle," let what will take place, they construe the words of the prophets so as to make them mean that thing.

This modern way of disposing of the bible by sectarian infidels, is carried by some to a greater, and some to a less extent, according

as their respective systems will admit: some have gone so far as to say that there never was really a deluge, nor was Sodom or Gomorrah burned, neither was the Red Sea divided, nor did a pillar of fire by night, or a pillar of a cloud by day, attend Israel in their march from Egypt to Palestine. The writer of this article once heard a man attempting to prove in a sermon, that the soldiers did not give the Savior vinegar and gall to drink when he was on the cross, but it meant that those who rejected his gospel, and treated lightly his salvation, were the persons who gave him vinegar and gall to drink; and all these things were to be spiritualized. Others have said, that the foregoing scriptures were doubtless to be understood literally, (we mean that portion whose creed did not render them necessary to spiritualize them;) but other passages which come in contact with their creed, though they are precisely like the former, are to be understood figuratively, or must be spiritualized. Take the following examples, which are so similar, that one would suppose that all who believe in one, could not fail to believe the other, and if one were literal the other must be also. Exodus, 14th chapter, 21 and 22 verses: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left." Isaiah, 11 chapter, 15 and 16 verses: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in its seven streams and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." What multitudes of would be saints there are, who lay hold of the former of these quotations as one of the strongest proofs of the truth and reality of their religion; but as to the latter one, there is a considerable of squeamishness, they do not know so well about that: that the Red Sea *was* divided is a matter of no doubt, but that it will ever be so again is rather a doubt; their nerves begin to slacken, the cords of their religion get weaker and weaker, and at last it comes out. Ah! it must be a figurative expression, it has a spiritual and not a literal meaning; for we do not believe there will ever be another Moses: if we admit that the prophet meant what he said, away goes our whole theory together; or doubtless then there must be miracles in the last days, and wonderful ones too. That part of the bible which gives the history of past events it matters not how miraculous it is; if it were a Jonah in the fish's belly, it is to be understood as it says literally; but that part which declares like things to come must be figurative, it must be spiritualized and not understood literally, though the thing to be accomplished, and the thing accomplished

is precisely the same. However this is not the case with all, for some believe that the past and to come, are all to be spiritualized.

We do not recollect of having seen a wholesale spiritualizer among sectarians; but some philosophers of both ancient and modern times may come very near to it: If all related of Mr. Hume be correct he had nearly as many "misgivings" about his existence, as the Editor of the Harbinger has about the rules of interpreting prophecy: he appeared to be a wholesale spiritualizer; spiritualizing away his very existence, doubting, no doubt, whether the word existence meant what it said.

We have been told by some of the readers of the 'Millennial Harbinger,' that Mr. Campbell, some time since in one of the numbers of that paper, in speaking of one of the members of the church of Christ in the last days, said of him, that he had been getting wild for some time before he received the book of Mormon: as he believed in the gathering of the ten or lost tribes of Israel. (We relate the substance of this as we heard it, for we have not seen it ourselves, never taking that paper at any time, and only having read occasional numbers of it.) But if Mr. Campbell's observations about him be correct, he had got just as wild as the prophet Isaiah had got before him, and in his wildness he had got into good company; for in the foregoing quotation from Isaiah, that is what the prophet said if he said any thing, that the ten, (or lost tribes as they are called,) should not only be gathered and return, but when they did return the Lord should utterly destroy the tongue of the Egyptian sea: and there shall be a highway for the remnant of his people, which shall be left, from Assyria, not Babylon. I would ask, Was the Assyrian captivity the captivity of the ten tribes? Yea, the ten tribes surely, and they are the ones before whom the Lord will yet utterly destroy the tongue of the Egyptian sea, and for them there is to be a highway, (that is in the waters, and the very same waters,) as was to Israel in the day that he came up out of the land of Egypt. Mr. Campbell must have great confidence in the ignorance of his stupid followers, when he dare let such a sentence fall from his pen, particularly when they had the bible in their hands. But no doubt a good number of them are getting pretty well indoctrinated, that is, able to believe any thing their leader tells them, sense or no sense, scripture or not scripture.

There are none of the sects but use the bible in the same way, reformers and non-reformers are all one in this respect; for the bible is too large a pill for any of them to swallow. They can talk about its excellence and its good effects, but pin them down to believe it all, and you will soon find that they have to apply their rules of interpretation.—To believe it means what it says, in their estimation is the wildest enthusiasm, and the worst of all impositions. Had Mr. M'Corkle been a believer in the bible he would not have entertained the readers of the Harbinger, (or rather insulted them,) with the follies of his gospel heavens, where he supposed the sacred writers had fixed their imaginary sun, and moon, and stars; and then, after he got all their eyes fixed on the earth, stir them up to peep among kings and priests, to see the sun darkened, the moon turn to blood, and

the stars of heaven fall. Indeed Mr. M'Corkle is indebted to the ignorance of the Editor of the "Harbinger," to get such nonsense laid before the public, and to the stupidity of the patrons of that paper, for not being laughed to scorn!

This whole spiritualizing and interpreting business, originated in unbelief: it was because men did not believe what the bible said, that caused them to spiritualize and interpret its meaning away; some for gain and some for honor. As the so called christian religion became popular, multitudes were induced to unite with the respective churches: and being destitute of the faith of the saints, or of "the faith once delivered to the saints," they could not believe the great things would ever be accomplished which the prophets declared should take place; they had recourse to spiritualizing and interpreting, and persuading themselves and others that a great part of the bible did not mean what it said; and that the writers said one thing and meant another.—So one pretended reformation followed after another; but all their reformations left the world, in relation to understanding the bible, in the same situation, all had need of spiritualizing. One sect had a part of the bible which they took literally, and another part which they spiritualized: another part spiritualize the part which that sect understood literally, and understand literally what they spiritualize: and so the world is moving on in darkness and ignorance, about the things for which they are willing to fight, (or many of them at least,) and if any man has courage sufficient to expose their wickedness, he must expect to bear their heaviest censures, and have all the evils heaped on his head that malice can invent.

After a great many reformations, which never bettered the circumstances of the world one particle, so far as religion was concerned, here comes Alexander Campbell and his reformation, which by the by is like all the rest, a mere difference of opinion: not agreeing with other sects in opinion is the whole matter at last, when it is closely scanned; for no sooner is his mind brought to examine the writings of the prophets, than poor man! he has such monstrous "misgivings" about the rules of interpretation, that he has concluded to back out and hold his tongue.

There is so great a resemblance between all the religious sects of the day, that one who stands aloof from all of them, is astonished why there should be so much strife and contention among them; for all the difference there is between them, consists in form and opinion: as to their approach to the pure religion of the bible, they are all equal distance from it, one being no nearer than the other; and should there be a hundred other just such reformations as the past, still the world would be no better off than it now is—it would have the form of godliness, denying the power thereof. No one of the sects make any nearer approach to the power of godliness than another, in this respect they are all alike, the degree of the Spirit of God which is among them, (if there is any of it) is also about equal, depending on the honesty of individuals, and not on the correctness of any of their systems or the righteousness of any of their teachers; for in this respect they are all alike. View them in what point of light you will, and

There is so little to choose, that we know not why there are, or should be any contentions among them; the spirit of persecution seems to be about equally distributed, but in very large shares.

There is not in all christendom, or rather sectariandom, one church whose religious sentiments are such as to admit of their receiving the bible as it is; nor is there one of them founded on an understanding of it: they lay hold of some particular items of it, on which they found their religious theory, and on which they build their churches; but that part of the scripture which unfolds futurity to the mind of the saint of God, and apprizes him of what is coming on the world in unborn time, and which roused the energies of the ancients, and about which they sang their choicest songs, and sounded their sweetest notes, is hid from the eyes of this sectarian generation—the voice of the prophets is not known among them, neither are their visions understood by them: the spirit of inspiration which familiarized eternity to the minds of the fathers of the faithful, they have it not. The faith which the people of God in olden times held communion with him, and without which it is impossible to please him, by which they had power with God to make a howling wilderness become the house of God, and the gate of heaven, through the exercise of which they wrought righteousness, quenched the violence of fire, stopped the mouths of lions, put to flight the armies of the aliens, women received their dead children to life again, is unknown among them; and still, they are the saints of God, partakers with those men of the grace of life, heirs of the same glory, and sharers of the same crown! What will not come next?

It needs but very little reflection to see the great ignorance of the prevailing sects of the day; yea of all of them, even those who profess the greatest knowledge and are endeavoring to reform the rest: to be sure they promise much, but perform little, yes very little: they are in perfect ignorance of the times, seasons, and purposes of God in his economy with the world. They feel very confident that God will give no more revelations to the world, that he has filled up the full measure of information that he ever intended to give men till time shall end. And yet if they possessed one spark of discernment, they could see that unless God gave them more, it was useless to have given as much as he did; for they do not understand it, neither can they till they get more revelation to help them.—Witness the queer position of Mr. Campbell and his Harbinger: he found some things, as he supposed, in the prophecies about the Millennium—he outs with his prospectus, changes his Baptist into Harbinger, informs the public that if he had done so much with the Baptist, when he spent only part of his time, what might be expected from the Harbinger with all his time and attention. So to work he goes, might and main; but with all his wisdom, the prophecies, where the Millennium was to be found if any where, would not open their treasures to his understanding—get into the *hang* of them he could not: there was something said about the Millennium there, but what it was he could not tell; and at last had to quit like the poor Dutchman, who had nearly lost his mother tongue, and

had not learned the English correctly: he got up and undertook to preach; but after trying in English a while found it would not do; he then tried it in Dutch; still he could not make it out: at last the poor fellow exclaimed, "*pi surc, it is in, but I cannot ket it out.*" So with Mr. Campbell, there is something in the prophecies about the Millennium, but he cannot get it out.

To be continued.

For the Star.

MILLENNIUM.—No. IV.

The Millennium is that important period in the economy of God, which will put to the test the theories of all ages, and all generations, when God will try the faith of all living, separating between the good and the evil, and enabling all to discern between the righteous and the wicked, between those who serve God and those who serve him not.

There is no period in human existence about which there has been as much said by the prophets and apostles, as the time of Christ's reign, which reign was to last a thousand years; which gave rise to the idea of their ever being such a period as the Millennium; which term signifies a thousand years. John the Revelator, gives us the following account of it in the 20th chapter of the Revelations, from the 1st to the 9th verse:—And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were fulfilled.—This is the first resurrection. Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and the fire came down from God out of heaven, and devoured them.

In this connection, verse 1 we are told, that an angel came down from heaven: verse 2 and laid hold on the Devil and bound him a thousand years, and that during that thousand years he should have no power to deceive the nations, verse 3d; and in verse 4 that during that period the saints reigned with Christ; and verse 5, but the rest of the dead lived not

again until the thousand years were up.— Again verse 6, they who had part in the first resurrection shall be priests of God and of Christ, and shall reign with Christ a thousand years; verse 7, and when the thousand years are expired, Satan is to be loosed for a little season; verse 8, and he shall go out to deceive the nations which are in the four quarters of the earth; which proves this fact, at last, that all this is to take place on the earth; that it is on the earth where the saints are to reign with Christ a thousand years. Verse 9, and they went up on the breadth of the earth, and compassed the camp of saints: so there can be no doubt as to the fact, that this thousand years is to transpire while the saints are on the earth, and their camp is to be invaded after the thousand years are expired, and all this on the earth.

The sacred writers have been exceedingly prolific in their writings on the subject of Christ's reign: it is every where spoken of and set forth in the most splendid light: and that, when that time comes, the saints, yea, all of them, should reign with him. That this reign of Christ is to be an earthly reign, is not only evident from the before mentioned prophecies, but we have a saying of Paul in the 15th chapter of the first Epistle to the Corinthians, which limits it to the earth: see the 22, 23 and 24 verses: For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and all power. Verse 28; and when all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all. Here the apostle says, that when all that died in Adam shall have been made alive in Christ, then cometh the end, when he shall have delivered up the kingdom to the Father. In verse 28 we are told, that he himself shall be subject to the Father, when all things are put under his feet. After this time there can be no such thing as a reign of Christ distinctly, or separately, and of necessity, Christ's reign must be before this time: and if so, it must be in time; and if in time, it must be on the earth: for it would be curious indeed for Christ to reign a thousand years in eternity, where there are neither days, months, nor years! Another thing of importance to be remarked, in the sayings of the apostle above quoted, is that it is only the saints who were dead that were to reign with Christ a thousand years. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." But the rest of the dead lived not again till the thousand years were finished. That is, the rest of the dead were not raised till the thousand years were finished; and those saints who were raised to reign with Christ the thousand years, constituted the first resurrection. "This is the first resurrection."

The apostle seems to have understood himself perfectly when he wrote this 20th chap.

of his Revelations, and set forth his ideas so clearly, that none need mistake him. He says that Christ is to reign a thousand years: (and the very expression, a thousand years, shows that this reign belonged to the earth, and time; for it is only in time where there are days, and times, and seasons, and years: the unseen world and eternity, have no such divisions;) that the saints were to be raised and reign this thousand years with him, and this resurrection of the saints to reign with Christ, was the first resurrection. That in this thousand years, Satan was to be bound, so as not to be able to deceive the nations—and during this thousand years the saints on earth were to spread abroad in the four quarters thereof: yet it is not said that they shall reign with Christ a thousand years; but on the contrary, those who are raised from the dead.

In the 5th chapter of the Revelations, from the 8th to the 11th verse, we have the same subject set forth: he says, thus, And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. Here we are told that those who were redeemed unto God out of every kindred, tongue, people and nation, were to reign on the earth: If the question is asked, how long they should reign on the earth? the answer is, a thousand years, or Millenium; so that this important period does not only effect those in time, but those in eternity also.

If John's account of this subject be correct, all the saints which were redeemed unto God out of every nation, people, tongue and kindred, (and it so they must be from all generations, from the days of righteous Abel down to the second coming of Christ, or else they will not be from every people, and nation,) are to reign on the earth with Christ a thousand years: and this glory they are to obtain through their having part in the first resurrection.

In the first chapter of the Revelations, and 7th verse, John describes the coming of the Savior thus, when he comes to reign on the earth a thousand years: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

In all that John has said about the coming of the Savior, he has never told us of any other object he had in coming, but to reign on earth a thousand years; for where he has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very same scriptures which tell us of his coming again, tell us also, that when he comes, he will reign on the earth a thousand years, and all those of the first resurrection with him. The matter is fairly settled, that if ever the Savior comes again, he will reign on the earth a thousand years, and all the church of the first born whose names are

written in heaven, will at that time obtain a resurrection and reign with him; even all who are redeemed from among men, of every tongue, kindred, people, and nation—and if the Savior does not reign on earth a thousand years, and all the raised saints, with him, he never will come the second time.

Let us now sum up what John has said in the Revelations on this subject:

1. He has said that Christ is coming, when every eye shall see him. This could not have been his first coming, much less all.

2. That when he comes, he will come with, or in the clouds: this he did not at his first coming.

3. That when he comes with clouds, they who pierced him, and all kindreds of the earth shall wail because of him.

4. That all the saints which are redeemed from among men, of all tongues, kindreds, people, and nations, are to be raised from the dead, and those who were beheaded for the witness of Jesus, and for the word of God, and are all to reign with Christ on the earth a thousand years at his coming.

5. That the rest of the dead are not to be raised, or live again, till the thousand years are ended.

6. That during this thousand years, Satan is to be bound so as not to be able to deceive the nations; and it necessarily follows, that all the people who are on the earth during this period, will be saints.

7. That the saints are to become very numerous, and cover the breadth of the earth.

8. And at the end of the thousand years, Satan is to be loosed for a little season, to gather together Gog, and Magog, to battle, and they are to come up on the breadth of the earth, and surround the camp of saints, and fire is to come down from God out of heaven and devour them.

This is what John says, let him mean what he will; and if we are at liberty to believe what he says, the subject is so plain that he that runs may read and understand.

Let it here be observed, that when any of the latter day saints speak of living and reigning with Christ a thousand years, they do not mean by this, that they are to live a thousand years in the flesh: (as some have slanderously reported that they affirm: among whom the wise M. S. C. of Mentor, is principal;) but that they believe, that they shall be raised with the first resurrection, and reign with all the saints of every nation, people, tongue and kindred, when Christ descends with all the saints, to reign on earth a thousand years, according to the testimony of all the holy prophets since the world began. And he who does not expect this, must expect to be cast down to hell, to suffer a thousand years with the rest of the dead who are not to be raised until the thousand years are ended.

Such is the point of light in which John, the apostle, sets forth this subject: and such the prospects he set before the saints of God in his day; and this is the expectation he raised in them, that though they should have to suffer their entire three-score years and ten in the flesh, yet to rejoice; for when

the Lord come, they should reign on the same earth a thousand years, as a reward for their sufferings.

Having ascertained the substance of what John says in the Revelations on the subject of the second coming of Christ, and having seen the object for which he is coming, we shall see what the other sacred writers have said about it: knowing this first, that as John wrote by the spirit of inspiration, all others who have written by the same spirit, will write in accordance with him: for as they all understood this subject by the spirit of God, they must all have seen it alike, and understood it alike: this made me the more particular examining what John had said on the subject of Christ's second coming: for having got the mind of the spirit which was in John, I have got it as it was in all others who wrote, or understood by the same spirit. Another reason why I was the more particular in collecting together the substance of what John said was, that once having the whole subject before our minds, it would enable us to understand those writers the better, who had not written so fully on this subject as he had; for in our examination of the bible, we have not found any other of the inspired writers who have developed the whole subject as extensive as he has. I do not consider it necessary, however, among believers in the divine authenticity of the bible, to multiply testimony to prove that what John has said is true, nor do I expect that believers in the bible will require this at my hands; for one inspired man having said so once, settles the truth of the question forever, among those who believe that the person was inspired of God when he spake. So that I consider, that the truth of the second coming of Christ to reign on the earth a thousand years with all the saints of Adam's race, who at that time shall obtain a resurrection, or a translation, is as firmly fixed, as the truth of the bible; for should any man undertake to prove, hereafter, that such a marvelous occurrence will never take place, what would he do? why; he will prove that John had not told the truth! and should he, through some management make it appear that other of the writers have taught differently, he would only prove that the bible contradicted itself, and render the whole system void together: So it will come to this at last, that as John the Revelator has said, that Christ is coming the second time to reign on the earth a thousand years, with all the saints, that the second coming of Christ to reign on earth a thousand years, with all the raised saints, is as true as the bible.

I make these observations, that my readers may not suppose that I appeal to the other prophets and apostles to prove what John said, to be true: but to see how all the writers in the bible who have written on this subject, have seen eye to eye as far as they have said any thing upon it. Indeed, if we credit what John has said, we would necessarily expect to find that the other writers also would make some mention of a subject, in which they, together, with all the saints had so deep an interest, that they would not pass in silence a theme which must have laid so near their hearts, as that of their triumph and reward; as the first of their glory, after

their resurrection, was to reign on earth with him, for whom they suffered the loss of all things; which hope enabled them to endure affliction without murmuring. It was this hope which made Abraham call himself a stranger and pilgrim on the earth. Paul said concerning this promise, "unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" See Acts, 26 chapter, 7 and 8 verses. Surely, Paul would not have us understand, that the twelve tribes served God day and night simply that they might obtain resurrection from the dead, for he well knew, that there was to be a resurrection of the unjust as well as the just; and they would get a resurrection from the dead, whether they served God or not; but the promise which they all desired to obtain was, that of reigning with their Messiah on the earth a thousand years.

The hope of obtaining the resurrection was the great reason why the ancient saints took cheerfully the spoiling of their goods; for on such the second death was to have no power. Paul, in the 1st chapter of the Epistle to the Ephesians, and 10 verses says, "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." This apostle surely understood, that there was to be a dispensation of gathering together, not only the things on earth, (as the Lord has now commenced to do,) but in that dispensation, the things which are in Christ Jesus, which were in heaven, should be also gathered together with the things on earth. If it should be asked, when would the things which are in Christ Jesus, on earth, and in heaven, be gathered together? the answer is at hand, when Christ comes in the clouds of heaven, with power and great glory and all the saints with him, to reign on earth a thousand years. And the apostle in the above quotation says, that God had a dispensation, in which dispensation, he would do this marvellous thing. So we see that the apostle knew, that there was to be another dispensation to be ushered in, in the last days, under which dispensation of the gathering, God was to do his greatest work.

This important period, which is of all others the most marvellous in human existence, has found a place, either directly, or indirectly, in the writings of a majority of the sacred writers. Both prophets and apostles, in addition to the direct notice which they have taken of it, there are many beautiful allusions to it, such as is found in 10th Psalm, 3 and 4 verses, which reads thus, "Who layeth the beams of his chamber in the waters: who maketh the clouds his chariot: who walketh on the wings of the wind; who maketh his angels spirits; his ministers a flaming fire" Or, as some have translated it, "who maketh winds his messengers, and flaming fire his ministers." here the allusion is doubtless to his coming in the clouds of heaven, being revealed in fire, taking vengeance on them that know not God, and obey not the gospel. But not only these beautiful allusions, but the direct references

are numerous: some of these from the Savior himself, others from the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, 23 chapter, "The wilderness and the solitary place shall be glad for them, and the desert will rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees, Say to them who are of a fearful heart, Be strong, fear not: Behold your God will come with vengeance, even God with a recompense; he will come and save you." Any person who will read this chapter through with care, will see that the coming of the God of Israel, or of their Messiah, the Son of man, has not yet taken place, nor will it be fulfilled till Christ comes in the clouds of heaven to reign on the earth. In Daniel, 7 chapter, 13 and 14 verses, the prophet speaks of a night vision, in which he says, "I saw in the night vision, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Here the prophet says, one like the Son of man came with the clouds of heaven: at which time he is to get the kingdom before described: this is to take place when he comes to reign on the earth a thousand years; for until this time there has not a kingdom been given unto the Son of man, on earth, in which all people, and nations, and tongues, have served him; nor will he have such an one, till the kingdoms of this world become the kingdom of our God, and his Christ. It is said in the second chapter of Daniel's prophecy, and the 14th verse, "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these other kingdoms, and it shall stand forever." Surely this kingdom has never been set up until now; for that kingdom which was established among the Gentiles in the days of the ancient apostles, has been defaced, corrupted, and broken up, till there has not been one society left on the original platform laid down by the apostles; but all have been broken to pieces—nor can it ever break in pieces and destroy all the kingdoms of the world; but on the contrary, the kingdoms of the world have broken it. But from what Daniel saw in his night vision, as before mentioned, the Son of man, when he came to the Ancient of days, received a dominion, and glory, and a kingdom, that all people, and nations, and tongues, should serve him. This is doubtless the kingdom which God was to set up in the days of the kings there mentioned, not the Roman Empire as some have supposed, but a race of kings which should arise after the Roman Empire was divided into toes: some were to be strong, and some weak; some iron, and some clay.

Here it is plain, that none need mistake, that is, the Son of man, or Savior of the world, when he came with the clouds, or in the in the clouds, was to receive dominion, glory, and a kingdom, in which all people were to serve him of every nation, and tongue, and this kingdom which he was to receive at that time, was to be set up, while the kings which after the downfall of the Roman Empire, or after this great kingdom was divided, should yet be sawying their sceptres; but this was not the kingdom which was taken from the Jews and given to the Gentiles. See Mathew 21st chapter, 43 verse.—“Therefore, say I unto you, The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof.” But a kingdom set up for that express purpose, and doubtless in the last days, preparatory to Christ's coming in the clouds of heaven with power and great glory, and all the saints with him to reign with them on the earth a thousand years, when all people, nations, tongues, and kindreds, on earth or in the flesh shall serve him; not reign with him.

TO BE CONTINUED.

The Evening and the Morning Star.

KIRTLAND, OHIO, APRIL, 1834.

THE PROPHECY OF ZEPHANIAH.

(Concluded from our last.)

As before remarked, the prophets of Israel seldom closed their predictions, or left the subject of Jacob's dispersion, without speaking expressly of his return. After following him into captivity, they watch the time of his deliverance, and after seeing him scattered to the four winds and driven to the islands of the seas, they observe the time when light shall reflect upon him in this state of darkness, when the Sun of righteousness shall rise upon him and lift up a glorious ray of hope, when the islands shall wait for his law. By Jacob we mean the literal descendants of that individual who wrestled with the angel of God and obtained a blessing; and by his return we mean the return of his children to that land which was promised to Abraham and his seed for an everlasting possession.—To suppose that this people are to be converted to the true Messiah and then remain scattered over the face of the whole earth, or as they are now, particularly the remnants of Judah, among all nations, is one of the strange ideas of this generation, and may be ranked among the foremost inconsistencies peculiar to this age. Whether former ages inherited this opinion and were so astonishingly ignorant, or whether this is a new system framed entirely by this generation, does not matter with us, since it is an incontrovertible fact, that such an item is not to be found in the word of God: The very expression made by the Savior to his apostles before his crucifixion, when declaring that the Jews should be scattered, leaves the matter beyond dispute with every man who has one spark of common intellect uninfluenced by the tradition or the precepts of men, that their seed are yet to be brought back and inherit that land. [See Luke, xxi. and 24.]—

Jerusalem, said he, shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. The first has certainly been fulfilled, that is, the Jews have been led captive into all nations, and Jerusalem has been trodden down of the Gentiles; but when the times of the Gentiles are fulfilled, with propriety we may conclude the following notable prophecy of Zechariah will be brought to pass where he says: Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of JUDAH joy and gladness, and cheerful feasts; therefore love the truth and peace.— Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to pray before the Lord.— Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. [See Zechariah viii. 19, 20, 21, 22 & 23.]

Having noticed the principal part of Zephaniah's sayings, having followed him in his chastisements upon Judah in the days of prosperity and peace, which have been literally fulfilled to the uttermost, according to the strictest minuteness of language, and having said sufficient, perhaps, upon the situation and circumstances of the surrounding nations, we come to that period in his vision which has always been of so deep interest to the ancient prophets of the house of Israel, that is, the time when one undisturbed peace is to cover the earth, when the righteous are to possess it, and Israel, after ages spent in captivity, is to come forth triumphant from all parts of the earth wherever he has been driven, and enjoy the blessings of heaven under Messiah's reign. Language seems to have been insufficient to express their views of this glorious era. It is not astonishing in the least that they should pass by the small things when once brought by the visions of God to see and comprehend in full, by the Spirit, the glory and beauty of that long looked for hour. Each has expressed it, (as far as his language would permit,) seemingly in his own language, and noted the wonders of that day in words peculiar to himself. One has represented the lion and the ox harmlessly feeding upon the same food; the cow and the bear grazing the plain in quietness, and their young ones lying down in peace together, while the little child leads the young lion and the falling, and the infant lays his innocent hand upon the serpent's den, who is equally as innocent. No power but that which comes from God alone can produce an order of things of this description, and no child of Adam's numerous remnants will be permitted to enjoy it except those who are the lawful heirs of that kingdom. Wrapt in the vision of the Almighty, and transported with the thought of the Savior's reign on earth, Zephaniah breaks forth in these emphatic words: Sing, O daughter of Zion; shout, O Israel;

be glad and rejoice with all the heart, O daughter of Jerusalem.

Take the following part of this prophecy with those sayings, and all doubts must be removed from the mind of the individual who believes the bible, relative to the return of Israel in the last days, and the establishment of a kingdom of righteousness and peace, where the pure in heart only will be permitted to dwell. We may here understand, that this peculiar blessing is promised to Israel, not to the Gentiles as a people except they repent; for Paul says, Romans xi, that when the fulness of the Gentiles be come in, then all Israel shall be saved; as it is written, There shall come out of Sion, the Deliverer, and shall turn away ungodliness from Jacob. It is not said that all the Gentiles shall be saved; it is only their *fulness*. So, then, after all their bustle, when their fulness has come in, notwithstanding their great boast of religion and reformation, *then*, all Israel will be saved; for the kingdom of God will be transferred to the house of Jacob, and all who are numbered with them will be those who have obeyed the everlasting gospel, (not sectarianism.) and at that time this saying of the prophet will be realized by the seed of Abraham: The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.— When has the Lord dwelt with the seed of Abraham? Has this an allusion to the time when he brought them out of Egypt, when the angel of his presence went up in the midst of their camp? If so, why have they seen evil since? for at this time they are to see evil no more. When the angel declared to Mary the near approach of the Messiah, he says, And he shall reign over the house of Jacob forever; and unless he does reign over the house of Jacob according to this promise, the testimony of Luke must fail. But the prophet proceeds and says, In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. In what day were these declarations to be repeated in the ears of the Lord's people?— When he reigns in the midst of them, and casts out their enemies before them. Many suppose that this reign, mentioned by the prophets and apostles is to be when all the sects are united, and all the world converted to their systems; that then is the time when peace will cover the earth, & satan be bound, or confined in his own place, and deceive the nations no more for a long season; but as to this fact, that Christ is to come down upon this earth and reign in person with, or in the midst of his people, they consider to be a wicked principle, and an unscriptural idea: for, say they, he has ascended up out of sight, [and they might as well say out of hearing, for they do not believe that he will answer any of them when they call on him,] and will no more be seen until he comes in the clouds of heaven to judge the earth: and as for miracles they are done away, and God will never cause any more to be performed while the earth remains or the world stands. It is not to be wondered at, that they should deny the second coming of the Messiah, when he is to reign in the midst and over the house of Israel, when their system is once looked at; for they are to have a union of

sects, which is to compose, constitute, or commence their millenium. Let us look at it a moment: Here are the Baptists, who say they are the people of God, were elected from all eternity to be saved, and saved they are to be, and saved they must be, because it was foreordained that they should be; and should their children be called out of this world before they are old enough to repent and be baptized, they are *lost* eternally; and should they live, repent they could not unless God *mads* them do it; for unless this were the case, in putting up one petition to him in the name of Jesus, they would commit sin sufficient to damn a thousand worlds; and if they were not elected to be saved, damned they are already, and damned they must be; and come into the kingdom of God they cannot, because he does not bring them in; and he does not bring them in because he foreordained from all eternity that they should be damned; for he made them to be vessels of wrath that they might be fitted for destruction! It could not be supposed that a people of this description could have any desire that the Lord should come down among them, or even look upon their works. The Presbyterians are about as inconsistent: and the Methodists cannot be blamed, if they believe their creed, because they pretend to worship a God who has neither "body nor parts," and if they should get him to come down among them, he could not be seen, for there would be nothing to be seen. We suppose that they must think that he has *lost* himself since his ascension into heaven; for the apostles saw him go up and a cloud received him out of their sight, and the angels standing by, said, Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. What a wonderful reign of the Messiah it will be if their systems are correct, and how peaceably the house of Israel must dwell upon their promised land; for the Baptists would say, that the house of Israel must all become Baptists, or they cannot be saved; the Presbyterians would say, Presbyterians; the Methodists would say, Methodists, and the Roman Catholics would say, Roman Catholics, or they would never get out of purgatory: ~~for~~ they are each engaged in trying to convert them by sending missionaries among them, and if they do not believe that they will be lost unless they are converted to each of their respective systems, why are they endeavoring to convert them? But one thing is inconsistent as any part of it is, that all this is to be done without a miracle, the Catholics excepted: For say they, God ceased a long time since to work by miracles; and yet Satan is to be bound, and confined in his own place a thousand years, and all the earth is to enjoy peace. What a doleful millenium! We suppose that the poor "mormons," as they are reproachfully called, and a few other of the weaker sects, are to have the sword and sagot applied to them for their portion, so that the world may not be disturbed with heresy. Give either party before named the power, and the desolating hand of extermination would teach the others, that if they professed contrary to the party in power it would be at the expense of life! And what would be the consequence were they all uni-

ted? Look at it reader, one moment! No marvel that they do not believe that Christ is to reign on the earth in person, in the midst of such ridiculous confusion; and no marvel that a generation who deny his power, should also deny his personal reign on earth; for those only who *look* for him will he *appear* unto without sin unto salvation, when the wicked are to be consumed with his brightness when he *comes* with his holy angels.

See the difference—the sects say, that the Savior is not to come in person to reign over or dwell in Israel; but the prophet says, the Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Can it be a marvelous thing, that the scattered remnants of the house of Jacob, should still persist in the belief that they are yet to be gathered, and live under the immediate reign of the Messiah? They look for a kingdom of far greater extent, and a beauty and glory, surpassing that of David's, or Solomon's, beyond all description: and with all propriety they may; for they are to be free from all bondage, and possess the promised land in peace forever. And if the prophets in the name of the Lord, have promised them any thing which they are to receive in the last days, they have promised them this; and though they have often been deceived by false Christs, in their eagerness to have the time roll on, yet it is coming, and the period will soon arrive when the Gentiles will carry them upon camels, dromedaries, and swift beasts: upon litters, in their arms, and even upon their shoulders; and this saying of the prophet will be fulfilled in its strictest sense, and be realized in its fullest joy: Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.— On the subject of the gathering of the house of Israel, rests the matter relative to the latter day glory of the church of Christ, and the veracity of those writers called prophets and apostles; for if the house of Israel is not gathered, there will be no millenium; and if the seed of Jacob does not possess the land of Palestine in peace in the last days, down must come the bible; and down must come the system of the religion of Christ forever; for the writers of it have testified that this should be the case, if they have spoken any thing. And here was the mistake of the Jews: They overlooked the first coming of the Messiah, and fixed their minds upon the time when they were to be established before him in the promised rest, and be protected by his power, because the prophets said more upon the subject of his second coming, than they did of his first. Where the prophet said that, Out of Beth-lehem Ephratah shall he come forth unto me that is to be Ruler in Israel, they looked to see him come down upon the mount of Olives, and divide it by his mighty power; and where the prophet said that he should come riding upon an ass, they looked for him to come as Enoch said, with ten thousand of his saints, taking vengeance upon all the wicked. But still

they look, still they wait; and when that anxious hour arrives, when God shall say to the north, Give up! and to the south, Keep n't back! bring my sons from afar, and my daughters from the ends of the earth, then the fact will be ascertained, and the test will be tried, whether he is yet able to work wonders upon earth, and exert his power to meracles. And after all, the prophet Zephaniah closes his important sayings upon this sublime subject, and leaves his writings to speak for themselves in the ears of future generations, either by their fulfillment to prove their divine authenticity, or by their failure to sink into contempt and perish in oblivion. After viewing this people cast out before their enemies, afflicted, scattered, and driven, he follows them to their triumphant return, and lays down his pen, by closing his sayings with these important words, which must relate to the time when they are to be gathered for the last time to their inheritance, no more to be dispossessed: At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Thus closed, though short, one of the important prophecies contained in the book of inspiration, and its writer has long since gone the way of his fathers, to wait the period in the economy of heaven; when he will be called forth with them to enjoy in full, what he then saw in part; and to partake of those joys which are held in reserve for the ancient saints, when the Lord Jesus Christ shall appear, even when he shall come in his might to reign in mount Zion, and in Jerusalem, and before his ancients gloriously. On reading his prophecy, one is incapable, at first, to realize the fact, that he lived more than two thousand, four hundred, and fifty years ago; for though his body long since crumbled to dust, there is a Spirit (not of fanaticism) accompanying his predictions, which brings him immediately before the mind, and one would almost fancy himself upon the mountains of Judea, gazing down with admiration upon its inhabitants, surrounded with the blessings of heaven, and protected by the arm of the Lord under the righteous reign of Josiah: or follow the prophet in his vision and see them scattered to the four winds and driven to the utmost corners of the earth, hiding in the mountains, in the dens, and in the holes of the rocks, to await the time when God should say, come forth! and then with him witness their happy situation, redeemed from all their sins, and cleansed from all their pollutions, and under the Savior's immediate reign and notice, see them enjoying that long looked for peace which was never to be taken from them. When the Lord himself is to gather them out of all countries where he has previously driven them again to their own land, and cause them to dwell safely: when they are to be his people, and he their God. At that time he is to give them one heart and one way, that they may fear him forever, for their good, and for the good of their children after them, by making an everlasting covenant with them to do them good, and by putting his fear in their hearts that they shall never turn from him. And though, as before said, his body has been laid in the

grave of his fathers, and that land remained desolate for ages, we can anticipate the period when he will enjoy all these promises with his people, and even in his flesh see his God on the earth. Who would not gladly and joyfully exchange a vain and weak system of no glory, of no beauty, of no comeliness, or consistency, for a part with those who are to enjoy these privileges! And who would not say, let your people be my people, your joy be my joy, your portion be my portion, and your God be my God?

[Editor of the Star.]

Considerable excitement having prevailed among some of our citizens, of late, in this part of the country, respecting the case in law against Doctor P. Hurlbut, for a breach of the peace, in threatening the life of brother JOSEPH SMITH JR. and a number of those who doubtless desired that Hurlbut might escape justice, (some whose oaths were sufficient evidence of the feelings of their hearts,) indulged themselves in conjectures, and rumors, raising and spreading them to their own shame, or at least, to the shame of every good citizen who has the smallest regard for truth and righteousness, or peace and harmony in society: and by these means, created considerable feelings on the subject, as far as their influence could extend: trying to excite unfavorable impressions against bro. S. by every foolish report that ignorance could believe, or malice could invent.—However, their exertions were in vain: for with all the feelings that they could awaken, (and no exertion was wanting to gain a favorite object,) they could not screen Hurlbut from the punishment due his crime: the evidence was so positive, notwithstanding the great exertion to invalidate the testimony on the part of the State, that they failed in every attempt to save him from the force of the law; and the Court, after a patient hearing of all the witnesses, has holden Hurlbut to bail under bonds of two hundred dollars for his good behavior. This is as it should be—all idols who seek to obtain a support from the public, by threatening the lives, and assailing the characters of innocent men, ought to be brought to justice, or be exposed to the view of all, and this may be a proof to such as are disposed, unrighteously, to trample on the rights and privileges of others, that the law in Geauga County, has lost none of its nerves, neither have the Administrators of justice lost their virtue.

It has been really amusing to hear the (would be) ruling ones, spending their opinion on this case, between the time of examination before the Justice's court in Painsville, in January, last, and the trial at the county Court, to which Hurlbut was recognized to appear. One would have supposed, that all the abettors of this fellow were lawyers and judges—they had the case tried and decided a multitude of times in the way they wished it to be. A very grave jurge to the west of this, of the THEE, and THOU, Order, in the greatness of his wisdom and righteousness, embraced every favorable opportunity to impress the public mind, as we were informed as far as his influence would extend, that the Justice's court, held in Painsville, only bound Hurlbut over to the Coun-

ty Court, that the lawyers might have a fair opportunity of ridiculing, and scandalizing, Jo. Smith, as he was pleased to call him.—This was doubtless the desire of his own heart, otherwise, he would not have charged the Justices in Painsville with disregarding their oaths so far; as to bind an innocent man over to the court of his country, for trial, for such base purposes. Such have been the moral feelings of some of the religious law characters in our country. persons who are so holy, that they would, (if it were in their power,) lock the kingdom of heaven from such as might, in the time of an invasion of their country, grasp their muskets in her defense, but for some religious principle, which might not agree with their creed, suffer their animosity to rise to a degree sufficient to encourage night-mobs, and the threatening of lives. We have reason to hope, however, that their numbers are few in this region.

It is proper that the public should be informed, that this Doctor P. Hurlbut, who has gained so much celebrity of late through our country, (we mean at a distance,) in consequence of his engagements to expose the secrets of "mormonism," as some of our neighbours are pleased to style our faith, is not a physician, as some have supposed who are unacquainted with him; but, as he says, was called Doctor, by his parents, for the reason that he is a seventh son. We have been favored with notices from abroad, that "mormonism," was about to be exposed by this celebrated Doctor, who had learned that the book of mormon "was written some thirty years since, by a respectable clergyman," in this state, "now deceased. It was designed to be published as a romance." This valuable information, it is said, has been obtained by this eminent (would be called) Doctor, from the widow of this celebrated clergyman. We think a preacher of the gospel must be highly "celebrated," to lay aside the calling of God to declare the gospel of salvation to men, to write "Tales." But this valuable information, it is said, was obtained by this celebrated (would be called) Doctor, from the widow of this celebrated clergyman. In another paper it is said to be a "rhapsody." What will it be next? We are of the opinion, that when this (would be) celebrated Doctor, obtains a few hundred dollars more from the citizens in our vicinity, and has been sent on another tour to the east in search of further information, by a (would be) celebrated committee, residing in our country, and has given a few more expositions, and changed the title of his discoveries a few times more, that our friends, at least, such as will see, will be as willing that this (would be) celebrated Doctor, should labor honestly with his own hands for his support, as to *gull* their hard-earned money from them to ride over our country in stages in the character of a celebrated Doctor, to threaten the lives of peaceable inhabitants, when he discovers that his purposes are sure to fail. We have not, till now, thought this man worthy a notice in our paper, neither would he at this time been noticed, by us were it not to undeceive those at a distance who are unacquainted with him and may be deceived in consequence of the above mentioned title, of Doctor. It is but just, that,

we should say, with regard to those individuals whose names are going the rounds in the public prints, as a committee, who have employed this Hurlbut to expose, the "Origin of the book of mormon," that as citizens, and neighbors, they will be as forward to expose his character, and hold him up to the view of community, in the true light which his crimes merit, as they were first to employ him, and employ a more respectable agent, if they are calculating on success when they engage with the religion and characters of their neighbors. We care not what he, or they preach or publish: we are in no fear that he will overturn the truth; but let him conduct himself in a lawful manner, and hold in a proper estimation the lives, if not the characters of his fellow men, and he is welcome to all the success which his ignorance or wisdom can gain.—[*Editor of the Star.*]

WE were informed, just as our paper was going to press, that Mr. CAMPBELL, of the "Millennial Harbinger," had, contrary to the assertions, and assurances of the ruling ones among his followers in Mentor, condescended to notice as "little a thing" as the Star, or the principles it advocates. Whether the blaze of "Millennial" glory has completely put it out (in his estimation,) we are not able to say, as he has not, in the abundance of his condescension, favored us with a number. Perhaps he has some "misgivings" relative to that part of the subject, but when he has properly adjusted the matter, he may favor us with one. We have, till our last, (which contained nothing on the Millennium,) sent regularly to the "Harbinger," for *Exchange*, but have received none. If Mr. Campbell thinks it too heavy a draft on his purse, as his paper is \$2 per ann. and ours one, if he will acquaint us of the fact, we will send him the difference. The Millennium being a subject in which we are so deeply interested, we cannot but have a desire to pay our respects to its "Harbinger" occasionally, and giving it a *passing* notice while it is "going to and fro in the earth, and walking up and down in it." We therefore invite it to pay us a visit, and we will reciprocate its kindness, since it has condescended to notice us! and we are willing to pay it for its trouble.

If Mr. Campbell really desires, he is at perfect liberty to try any item of our faith which he may think himself competent to disprove, and we will meet him honorably; but let him do it manfully: until then, we shall notice him or not, as we may deem proper, not considering ourselves bound to answer any thing he may say, at least, till he acts the part of a gentleman enough to forward us his

articles. In a former attack upon some of the members of the church of latter day saints, Mr. Campbell acted so unworthy the character of a man, (not to say a servant of Christ, and a reformer,) as to render his effort entirely unworthy our notice, were it not to exhibit it at a future day, to show the spirit of this (would be called) great reformer. We shall hold it in reserve, as Mr. Campbell's *looking glass*, to keep in remembrance the true spirit of his reformation: for to whom could the public look to ascertain this fact, better than to Mr. Campbell himself? surely to none.

Whenever Mr. Campbell has a disposition to complain of the abuse of others, let him re-examine one of his Harbingers, Extra, and it will no doubt calm his feelings, and enable him to pursue his calling, thankful, that the worst of his enemies are no worse than himself. As he is the reformer of the last days, and the one who is to introduce the Millennium, if he will examine, he may easily discover, that the worst of his enemies are about as well reformed as himself, and of course, are as well prepared for the Millennium. He has only to get the opinions of the world a little altered, and his Millennium will be here—so his work is nearly done, and he can soon go to rest. It is well known, that Mr. Campbell made an unwarrantable attack upon the characters of some of the members of this church in its infancy, when they had no source to refute the charges, only by oral investigation; but that day has gone by, and though we have had the misfortune to lose one printing establishment by the lawless acts of a mob, heated up to desperation by a set of professed religionists, we are yet, notwithstanding that, in the providence of God, prepared to mete to him such as he may be disposed to measure to us, asking no favors, under that consideration, other than he feels willing to bestow!

[*Editor of the Star.*]

The "Gospel Banner, and Herald of Christian Union," is a small paper printed at Buffalo, N. Y. We conclude from its title and contents, that the Editor is expecting, (or at least, endeavoring,) to unite the different sects professing the religion of Christ; but we are inclined to think, that when this is effected, creed makers and creed preachers, will first lose their relish for the craft and honor of this world. As there is a difference between professing and possessing, the Editor will please inform us on what principle he would have the sects unite, and what

men must do to be saved? He says, that the law mentioned by Malachi, iv. and 4, is to be found "about the 20th chapter of Exodus," &c. But he will recollect, that that law was given from Sinai, and that Horeb and Sinai, are two mountains. He also says, that "the prophet was not speaking any more of the book of Mormon, than he was of the Alcoran!" From what source the Editor of the "Banner" could have conjured out the idea, that believers in the book of Mormon contended that Malachi, in his fourth chapter had any reference to it, we are not able to say; but presume, that notwithstanding his "careful view of the book of Mormon," his mind was either bewildered, or clouded with prejudice, as no one pretends that Moses had any hand in writing it; but from its contents it shows to have been written upon this continent by the progenitors of its aborigines. He says, "The book of Mormon" may be called a religion 'coming up out of the earth.' Rev. xiii 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." In what shape the "Banner" would have us understand that the religion contained, or advocated in the book of Mormon, represents this saying of John, is unknown to us, as we are entirely unacquainted with his rule of interpreting scripture. Perhaps God has revealed to him that John really meant the book of Mormon, in this saying, if he has, may we be informed of it. For us to say, that a book represents a beast with two horns, is advancing a stretch into the system of spiritualizing, beyond any thing we have yet attained to.—Editor of the Star.

The following is taken from the (Philadelphia) "Saturday Courier," of April 19. Some two or three years since, a similar story was hatched up by (we presume) the priests or their dupes; but we had supposed, that it had either gone back to its native region to dwell with its author the father of lies, or like its first promulgator from him, sunk into disgrace to rise no more. But in this we were mistaken—there are yet men to be found who are willing to exert every possible power to circulate, not only circulate, but frame falsehoods of every description and enormity, that has not a parallel in the annals of the world since the creation, and such as any man of common sense would know, from the face of them, were impositions; these are carried to the four winds and peddled out by wholesale by those who profess to cultivate the science

and morals of mankind, and are swallowed by the greedy multitude, who are led hithered by tradition and priestcraft, by such as pretend to proclaim righteousness!

"TRAGICAL EVENT.

"The following tragical story of a Mormon preacher is given by the Editor of the Independent Messenger on the authority of a gentleman from the western part of the state of New York. We shall expect to see it authenticated by the western papers if it be true."

"In a town where the delusion had made numerous converts the disciples were summoned to assemble in a wild place, circumjacent to a pond, on the water of which, a gifted elder announced that he would walk and preach. The believers notified their doubting friends, and great things were anticipated. But it seems there were a few wicked Lamanites, who secretly set themselves to make mischief. Choosing their opportunity, just before the appointed day of miracles, they ascertained by means of a raft, that the pond to be traversed was extremely shallow; a thin sheet of water covering a common swamp mire. This mire was found to be of a consistency nearly strong enough, except within a small central space, to sustain the weight of a man. They soon discovered a line of plank laid in a particular direction completely across the pond, sunk about four inches under the surface of the water. The planks were fastened down, and locked together, and so lapped with mud, as to be quite imperceptible from the neighboring declivities. They resolved on preventing the miracle by sawing the concealed bridge in pieces, just where it crossed the deepest and most dangerous part of the pond. This was done, and left seemingly as they found it."

"The expected day arrived, the congregation placed themselves as in an amphitheatre on the surrounding slopes and the preacher appeared at the edge of the water. Presently he raised his stentorian voice and as he paced his invisible bridge with a step apparent unearthly taught and warned the people. All ears were open, and every eye strained from its socket with astonishment. But alas! just as the miracle-worker seemed to have wrought conviction of his divine power in the wondering hearts of the multitude, lo! he stepped upon one of the detached pieces of plank, sallied side-ways, and instantly plunged, floundering and sinking in the deep water mire: mingling shrieks, screams and shouts of the spectators, all in a rush of commotion were appalling. The scene was indescribable. Even those who had spoiled the miracle, were filled with horror when they actually saw the unfortunate impostor disappear. They had not dreamed that their trick would cost him more than the fright, discomfort and disgrace of being submersed and afterwards struggling ashore; all along taking it for granted that his plank would enable him to swim, however it might treacherously fail him to walk. But the tale closes with the close of his life and the consequent close of Mormonism in that vicinity. He sunk, and long before the confounded assembly were in a condition to afford him relief, perished, a victim to his imposture."

We do not expect to make this fool-figured article appear any more ridiculous in the

minds of discerning individuals, than it really is; but it is just, that such as pretend to correct the morals and improve the condition of the public with stated periodicals, should be informed of their ignorance for giving publicity to a tale when, with a thimble full of brains, they might know, that it was not only foolish, but false. Firstly, it says, "In a town where the delusion had made numerous converts," &c. Will the Messenger or Courier, or even the gentleman who first told the lie to the Messenger, prove that the doctrine believed by the society who are reproachfully called "Mormons," is a delusion.

But there was a pond in the western part of the state of New York, extending over a large piece of ground, and only a small part of it but what was just covered by a thin sheet of water, and the bottom was sufficiently hard to hold the weight of a man; and yet, it was necessary to lay plank over this, as well as the other part. A large concourse of people collected to witness the miraculous performance of this wonderful person. Where did they come from? We suppose from New England, or some other distant country, as none of them knew that the pond to be traversed, was shoal, and the bottom sufficiently hard to bear the weight of a man. So the suspecting found out the secret, and in playing a trick, sent a man into eternity! The "delusion" had gained numerous converts, but these poor creatures being so blinded with the deception that they had actually forgotten that the pond was shoal. Alas! just as the "miracle" had wrought powerfully upon the minds of the assembly, as though the truth of God hung upon the event, down went the "imposture" and down went the "delusion," and there the matter ends, without recovering the body to give it another burial, or calling an inquest that an official account might be published to the world. We suppose that it could not be found in consequence of the miracle! Thus ends the "Tragic event," and one man made his escape to tell the news—what was his name?

Query:—Was not the "gentleman" who told the tale to the Messenger, employed in writing religious lies for the tract paddlers, to convert the world? If he is not we advise that he may be. Will the Courier ascertain the fact and inform us?—Ed. of the Star.

TO THE PUBLIC.

I feel myself called upon to notice the conduct of *Adamson Bently*, a Campbellite reformer, as I have had to suffer as much from

his hands as he could heap upon me, if the information which I have received be correct. He has exhausted nearly all his ingenuity, to do what little he could to injure me and my family, in both character and property. Not contenting himself with injuring my character, thinking, perhaps, that his influence was rather too small to gratify his malicious feelings, he has had recourse to other means; exercising his influence over the mind of an old superannuated man, near eighty years of age, whose mind was so bewildered, that frequently he did not know his own children whom he saw every day; and has actually succeeded in getting him to alter his will, so as to deprive my family of their just dues.— This he told me himself!

Some time in the winter of 1832, I was in the township of Weathersfield, Trumbull co. I was then informed by a number of people, that Mr. Bently had declared publicly, that I dare not meet him and investigate the subject of religion. At the time when I heard it, I disbelieved it; but seeing Mr. Bently some time afterwards, I interrogated him on the subject: he to my astonishment, confessed it was true! I asked him if I were to understand it as a challenge? He said I had a right to understand it as such. I then informed him, that I held him bound by it. As a man of truth and veracity he had to acknowledge that he was bound to support it, and in case I called on him to support his boast as a challenge, he was bound to meet me. I told him that I accepted it as a challenge, and I therefore required him to meet me. He agreed he would, and gave his word so to do before a number of persons whose testimonies can be had at any time; but said he could not for some weeks, as some engagements he had would hinder. I was going on a journey, & it was mutually agreed that the meeting should take place immediately after my return. Accordingly, as soon as I returned, I informed him by letter of my return, and that I was now ready to make the necessary arrangements for the proposed investigation; but to my astonishment he entirely declined, and utterly refused, though he had previously pledged his word that he would do it. So the matter stands up to this date. As I am occasionally hearing of his making many boasts what he can do, it is but justice to the public that they should be correctly informed on this matter. When this man is disposed to boast of what he can do, let the public know, that I am ready to meet him on his challenge at any time, and he can yet have an opportunity of displaying his wisdom and intelligence.

SIDNEY RIGDON.

Agreeably to a request of the church in Kirtland, we would inform our brethren abroad, that brother Jared Carter, has been appointed to visit the several churches, to receive contributions for the purpose of finishing the stone building now erecting in this place, designed as a house of worship and praise to the Lord. Brother Carter will be able to give you every information and instruction relative to his mission; and will probably visit all, or most of the branches of the church during the present season.

[Editor of the Star.]

The Elders of the Church in Kirtland, to their brethren abroad.

(Continued from our last.)

Dear brethren in Christ, and companions in tribulation.

Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtain from God promises of such weight and glory, that our hearts are often filled with gratitude, that we are even permitted to look upon them while we contemplate that there is no respect of persons in his sight, and that in every nation, he that feareth him and worketh righteousness, is accepted with him. But from the few items previously quoted, we can draw a conclusion, that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage-feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with him: at least we find that such promises were made to the ancient saints. And though we cannot claim these promises which were made to the ancients, or that they are not our property merely because they were made to them, yet if we are the children of the most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached him, and for ourselves obtain the same promises. These promises, when obtained, if ever by us, will not be because Peter, John, and the other apostles, with the churches at Sardis, Purgamos, Philadelphia, and elsewhere, walked in the fear of God and had power and faith to prevail and obtain them; but it will be because we, ourselves, have faith and approach him in the name of his Son Jesus Christ, even as they did; and when these promises are obtained, they will be promises directly to us, or they will do us no good: communicated for our benefit; being our own property,

(through the gift of God,) earned by our own diligence in keeping his commandments, and walking uprightly before him. If not, to what end serves the gospel of our Lord Jesus Christ, and why was it ever communicated to us?

Previous to commencing this letter we designed giving you some instruction upon the regulation of the church; but that will be given hereafter.

In our own country, surrounded with blessings innumerable, to which thousands of our fellow men are strangers, enjoying unspeakable benefits, and inexpressible comforts, when once our situation is compared with the ancient saints, as followers of the Lamb of God who has taken away our sins by his own blood, we are bound to rejoice and give thanks to him always. Since the organization of the church of Christ, or the church of the Latter Day Saints, which was on the 6th of April, 1830, we have had the satisfaction of witnessing the spread of the truth into various parts of our land, notwithstanding its enemies have exerted their unceasing diligence to stop its course and prevent its progress.— Though evil and designing men have been combined to destroy the innocent, because their own craft was in danger, and have been assisted in raising mobs and circulating falsehoods by a miserable set of apostates, who have, for wicked and unbecoming conduct, been expelled from the body of which they were once members, yet the glorious gospel in its fullness is spreading and daily gaining converts, and our prayer to God is, that it may continue, and numbers be added of such as shall be saved.

The Messiah's kingdom on earth is of that kind of government, that there has always been numerous apostates, for this very fact that it admits of no sins unrepented of without excluding the individual from its fellowship. Our Lord said, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. And again, many are called, but few chosen. Paul said to the elders of the church at Ephesus after he had labored three years with them, that he knew, that some of their own number would turn away from the faith, and seek to lead away disciples after them. None, we pre

sume, in this generation will pretend that they have the experience of Paul, in building up the church of Christ; and yet, after his departure from the church at Ephesus, many, even of the elders, turned away from the truth; and what is almost always the case, sought to lead away disciples after them. Strange as it may appear, at first thought, yet it is no less so than true, that with all the professed determination to live godly, after turning from the faith of Christ, apostates have, unless they have speedily repented, sooner or later, fallen into the snares of the wicked one and been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes. From apostates the faithful have received the severest persecutions: Judas was rebuked, and immediately betrayed his Lord into the hands of his enemies, because satan entered into him. There is a supreme intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and they are in truth, nigh unto cursing, and their end is to be burned. When once that light which was in them is taken from them, they became as much darkened as they were previously enlightened. And then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors! What nearer friend on earth, or in heaven, had Judas, than the Savior? and his first object was to destroy him! Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect, who is as pure, and who as holy as he was?—Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart! and yet one that ate with him, who had often supped of the same cup, was the first to lift up his heel against him! Where is there one like him. He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered in the nearest relation in the everlasting covenant, they should receive persecution? From what source emanated the prin-

ciple which has ever been manifested by apostates from the true church, to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive, with every power, in righteousness, to obtain the rest of God? Perhaps, our brethren, will say, the same that caused satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy.

Being limited to a short space in this number of the Star, we have advanced these few items, though in short, instead of pursuing our subject as in former numbers. The great plan of salvation is a theme which ought to occupy our strictest attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from approving ourselves in the sight of God, according to his divine requirement. Men not unfrequently forget, that they are dependent upon heaven for every blessing whice they are permitted to enjoy, and that for every opportunity granted them, they are to give an account. You know, brethren, that when the Master called his servants, he gave them their several benefits to improve only while he should tarry for a little season, and then he will call each to render an account; and where the five talents were bestowed, ten will be required, and he that has made no improvement will be cast out as an unprofitable servant, and the faithful are to enjoy everlasting honors.—Therefore we earnestly implore the grace of our Father to rest upon you, through Jesus Christ his Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution.

TO BE CONTINUED.

The Evening and the Morning Star,
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Kirtland, Ohio, September, 1836.

DIED—In this place, on the 4th of this month, Nancy, an infant child of br. Phineas J., & sister Clarissa Young, aged 10 months.

— In Florence, on the 15th inst. sister Hilah, wife of brother Gideon H. Carter, aged 32 years. Sister Carter has been declining in health for a length of time. She has been a professor several years, and was among the first who embraced the fulness of the gospel in these last days. Her friends and near relatives, though deeply sensible of her person's worth and virtues, are consoled with the assurance which she left of her acceptance with God; and though they cannot but drop a tear in consequence of their loss, yet they can, with propriety cherish the pleasing reflection, that they will soon meet her in the rest prepared for the saints.

— In Warrenton, Virginia, on the 24th of February last, Mr. Olmstead G. Johnson, son of brother John Johnson, of this place, aged 24 years.

PREPARE FOR HIS COMING.

Let all the saints their hearts prepare:
Behold, the day is near,
When Zion's King shall hasten there,
And banish all their fear;
Fill all with peace and love,
And blessings from above,
His church with honors to adorn,
The church of the first born.

Behold, he comes on flying clouds.
And speeds his way to earth,
With acclamations sounding loud,
With songs of heavenly birth.
The saints on earth will sing,
And hail their heavenly King:
All the redeem'd of adam's race
In peace behold his face.

Before his face devouring flames
In awful grandeur rise;
The suffering saint he boldly claims,
And bears them to the skies;
While earth is purified
In peace they all abide,
And then descend to earth again,
Rejoicing in his reign.

A thousand years in peace to dwell;
The earth with joys abound,
Made free from all the powers of hell,
No curse infect the ground.
From sin and pain releas'd
The saints abide in peace;

And all creation here below
Their King and Savior know,

WHAT A JOY!

Let us pray, gladly pray,
In the house of Jehovah,
Till the righteous can say,
"O our warfare is over!"
Then we'll dry up our tears,
Sweetly praising together,
Through the great thousand years,
Face to face with the Savior.

What a joy will be there,
At the great resurrection,
As the saints meet in air,
In their robes of perfection;
Then the Lamb—then the Lamb,
With a God's mandatory,
As I AM THAT I AM,
Fills the world with his glory;
We can then live in peace,
With a joy on the mountains,
As the earth doth increase,
With a joy by the fountains,
For the world will be blest,
With a joy to rely on,
From the east to the west,
Through the glory of Zion.

THE SAVIOR IS COMING.

Awake, O ye people! the Savior is coming;
He'll suddenly come to his temple, we hear;
Repentance is needed of all that are living,
To gain them a lot of inheritance near.
To day will soon pass, and that unknown tomorrow,
May leave many souls in a more dreadful sorrow,
Than came by the flood, or that fell on Gomorrah—
Yea, weeping, and wailing, and gushing of teeth.

Be ready, O islands, the Savior is coming;
He'll bring again Zion the prophets declare;
Repent of your sins and have faith in redemption,
To gain you a lot of inheritance there.
A voice to the nations in season is given,
To show the return of the glories of Eden,
And call the Elect from the four winds of heaven,
For Jesus is coming to reign on the earth,

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. III.

[Continued from our last.]

May we not ask, why so many "misgivings" about any subject written in the bible? why so much difficulty in understanding those things which have been indited by the Spirit of God, to enlighten the human family? why is it that the wisest, the most learned, the greatest of reformers, (or at least they would be so,) are in such serious difficulties, as not to be able to comprehend the things which God, the heavenly Father, has taken the pains to communicate and send down from heaven for the benefit of man? for such is the darkness which prevails, that those who are engaged in endeavoring to correct the errors of others, and return them back to first principles, as they say, are themselves under the necessity of stopping, and are not able to pursue the course which they have marked out for themselves. Is it because the God of heaven, after all the manifestations of his kindness to man, has instead of enlightening their minds, given them a book clothed in such mysterious language, and words of such doubtful import, that a person is never safe in attaching any definite meaning to them? or where lies the difficulty? The apostle John says, in his first Epistle, first chapter, 5 and 6 verses, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth." Are these sayings of John correct? or are they not? Is it even so, that a man who says he has fellowship with God, and yet is in darkness, lies and does not the truth? So says John. If so, what are we to think of those reformers who profess to have gotten so near the truth as to have entered into the "ancient order of things," and still declare, that they, even themselves are in darkness, and such great things, that they are incapable of understanding the teachings of the ancient prophets? For the deep things of God, (as they are pleased to call them,) they cannot comprehend. And after many years' labor and study, have to come to the conclusion that there is too much "conflicting" of the "winds" for an inexperienced mariner to launch forth into the mighty "abyss." If we ask, what abyss? O, the abyss of prophecy! a dark unfathomable abyss!—*Wonderfull!* To whom? Astonishing! To one who has fellowship with God! Yes, fellowship with God! Yes, indeed a great reformer; yea, more than great, very great; the Idol of his followers! the would be oracle of the age, the founder of the millenium, the restorer of pure speech! Yes reader, all these, with many more equally as great. But after all in darkness? yes, gross darkness! Be still, John! hush to silence! for we have found one man, if no more, that has fellowship with God, and is in darkness, and to all appearance will remain so. For the days have passed away, they say, when the Spirit of God is in the hearts of the saints a spirit of revelation, as in days of old. And how these re-

formers are to get into the light, is somewhat mysterious to us: how they are to determine when they get the proper rules of interpretation we are not able to say: unless the Spirit of God should say something about it, it will only be guess-work at best—a very uncertain ground to rest a man's eternal welfare upon. It appears to us, if their theory be true, that all they can do is to change one guess for another. In former days the saints were not at so great a loss; they had an unction from the Father, which taught them all things, and was the truth, and was no lie. So that they needed not human teaching, for their anointing which they had from the Holy One, was so peculiar in its effects, as to teach them of all things. See John's 1 epistle, 2 chapter, 20 and 27 verses. But these modern reformers have not obtained an anointing of any kind: they have no unction from the Holy One to lead them into the truth. And they are not at liberty to understand the bible as it says; nor can they obtain the proper rules of interpretation. But still, they are reformers, notwithstanding they do not possess one single peculiarity of the religion of the ancient saints—and are equal with them (as they say) in all the privileges of the eternal world, being heirs of God and joint heirs with Jesus Christ!

It is truly marvelous to see men trying to reform their fellow men and correct their errors on the subject of religion, while they themselves openly deny the existence of the religion of the bible, and boldly declare that that religion has ceased, and will exist no more. And if any man dare assert, that if ever the religion of heaven prevails on the earth it will be found to be the same it was before, they will denounce him as the basest of impostors, and the worst of villains! For instance, let a man declare that he has obtained the ministering of angels—how quick will all the reformers, yea, and nonreformers too, denounce him as the worst of men! but ask them, did the people of God in ancient days receive the ministering of angels? Surely they did, say they. What! and you have got the same religion as they had? They will answer in the affirmative. And yet you have no such thing as the ministering of angels? No. And your religion still the same as theirs? Yes the same God, the same gospel, the same dispensation, and the same Spirit. And yet, the dealings of God with them are as different as Mahometanism and christianity! There is something surely very strange about this matter, how two things can be unlike in every particular, and yet be the same.

After all the maneuvering and management to conceal their nakedness, of which modern religionists are capable, it will come to this at last, that all their darkness and difficulties arise from their unbelief: they are unwilling that the God of heaven should have such an order of things as is set forth in the bible. For should such an order of things ever exist on the earth as the prophets describe, it would expose their works to the contempt of the weakest mind. The religion

of the gospel was never more destructive to the craft of Demetrius, than is the religion taught by the ancient prophets opposed to the schemes of modern times, and modern would-be saints, whether their religion be of the reformed or nonreformed. The direct which we have of the great difference which exists between the things taught in the bible respecting the last times, and the religion believed in by this sectarian generation is, that the religion of this generation is so directly at war with the religion of the bible, that they cannot, with all their intelligence, understand the things taught by the sacred writers: their religion is so directly opposed to the bible, that it does not admit of the existence of such an order of things as the prophets said God would introduce in the last days: and this drives them to the necessity of interpreting, expounding and spiritualizing, in order to make themselves and others believe, that they are great sticklers for the bible; powerful defenders of the religion it advocates. But instead of their expounding, or interpreting the mysteries of the bible, as they pretend, they go to creating mysteries, and making things which in themselves are plain and easy of understanding, dark and incomprehensible. We should really be glad to see some of those spiritualizers, and interpreters, favor the world with a bible manufactured according to their plan, substituting their interpretations and spiritual meanings, for the words which are in the bible, and then compare the one with the other; and we are confident, that no person would suppose that the two books were written on the same subjects: it might be a necessary appendage to Webster's and Dickinon's PORTER bibles.

If those spiritualizers, and interpreters, were to change their course, and instead of spiritualizing, and interpreting, go to believing and understanding the bible as they would any other book, they would soon find that they had inherited lies, and vanity, and things in which there was no profit, [See Jeremiah, 10 chapter and 19 verse.] and their preaching had been vain, as also their faith, and that they were yet in their sins, being far from God, and without hope in the world, save that which they had entertained through the traditions of their fathers, by which they had made void the faith of the gospel and set at nought the counsel of the Most High: having received and taught for doctrines the commandments of men. For it is only the weak and vain schemes of men in spiritualizing and interpreting, which have rendered the bible obscure and unintelligible. All the important items of prophecy relating to the great things of the last days, are as plain as language can make them, if the world was willing to believe that the bible was true; for, to spiritualize the obvious meaning of the prophets away, is to make their language false, and to make them tell lies in the name of the Lord. For a person may believe an interpretation, or a spiritual meaning as the sects call it, and not believe the bible. Indeed it is as impossible for a man to believe both, as it is for him to serve two masters, or to have the friendship of the world, and the favor of God; yea, the camel could go through the needle's eye as easily, or a rich man get into the kingdom of heaven; or a man could as easily serve God and Mammon, as to believe an interpretation, or a spiritual mean-

ing, and the bible also, for the plainest of all reasons, which is this, that a man never spiritualizes, nor interprets, only when he does not believe what is written.

Let men cease thus to pervert the truth, and to handle the word of God deceitfully, (for if this is not handling the word of God deceitfully since the world began,) and let them betake themselves to the understanding of it, and it would make a speedy change in their views: the apparent darkness of prophecy would soon disappear; "misgivings" about the proper rules of interpretation would soon cease to exist, and the world be reformers of mankind, would have something of consequence to unfold to the minds of their followers, instead of keeping them years gazing and stretching after something, and receiving nothing except a strife about words, which subvert mens' souls, and serve no better purpose. Had the "Millennial Harbinger" been called *Universal Wrangler*, it would have suited its character much better, and the editor might continue it in existence, and yet be a conscientious man; but nothing now can support it but the stupid ignorance of its patrons.

The whole sectarian scheme of things, (what we mean by sectarian scheme is every scheme which is not the scheme of the bible,) stands on no better foundation than the ignorance of mankind, and produces no better result than the complete overthrow of all its devotees, whether they are reformed, or not reformed, and it is supported by a vague scheme of spiritualizing and interpreting; for without these two powerful supports, sectarianism, with all its appendages, would come to a final issue, and sink with as much rapidity as the angel's millstone, and rise no more forever.

Any rational being with the bible in his hand, feeling himself at liberty to believe what it said, would very soon redeem himself from all the follies of the age, see the weakness of all the sectarian schemes of the nineteenth century, and all former ages, and the perfect folly of all the pretended reformations of ancient and modern times, when there were not inspired men at the head of them, both apostles and prophets; for without such, the God of heaven never at any time produced a reformation, nor did he ever bring back an apostate race at any time, by any other means, than by raising up and inspiring men from on high, and giving unto them the spirit of revelation in the knowledge of himself. Ephesians, 1 chap. 17 verse. Any man proclaiming himself a reformer in religion, and in the next sentence denying inspiration and revelation, declares to all the world, that God never sent him. And let him bring about what order of things he may among those who trust themselves to his guidance, he never will establish the order of heaven; or that order of things which is according to the mind and will of the Holy Spirit; for this has never yet been done by any person unless he was inspired of God, and had in himself the spirit of revelation, and actually received revelations from heaven for himself. Nor can an apostate generation be brought back to the order of heaven without some persons are inspired, as the apostles of old were, to bring them back. This generation has a strong proof of the impossibility of any man having power, without the spirit of inspira-

tion, to bring about an order of things, such as is found in the bible, particularly, that part of them who reside in this region, as far as they have been made acquainted with the *Millennial Harbinger*, and its editor; for surely there is no want of either worldly learning or talents in the editor; but with them all he cannot make even an attempt at establishing the Millennial church: no, so far from establishing it, he cannot find out what it is; he would fain write about it, no doubt, if he knew what to say, and would rejoice greatly to be an instrument in ushering it in: but so far from making any advances toward it, he is not able to say one word about it, except on the title page of his paper. In this queer attitude he stands before the public, as a monument of human imbecility, speaking louder than words, saying, What an empty puff of breath is man, unless he is inspired of God—he begins by proposing, he continues with proposing, and terminates upon nothing—he makes a great commotion, but leaves the world at as great a distance from God as he finds it.

A man may propose much, he may write much, preach much, build up many churches, call them churches of Christ, Millennial churches, disciples, or what he or they please; but unless he is empowered from on high he can never build up the kingdom of heaven, nor add one member to it: when he gets done, compare his work and his church with one built by an inspired man, and there is no resemblance between them: The things believed by one are not believed by the other; the things done by one are not done by the other. Nor can any uninspired man build up a church, that will not call the religion of heaven a delusion, enthusiasm, an imposition, and every other evil epithet that the worst feelings of human nature can invent—and the servants of God base impostors. Let a man but declare in the presence of a parcel of men-made saints, that he believes the church of Christ to be always the same; let him contend for the very things for which the apostles in the days of the Savior contended, and it will soon be found to whom they belong, to God or to men; hear them denounce it the worst of impositions, the foulest of all schemes of speculation; though they confess THAT was what the ancient apostles contended for, and for which they laid down their lives. Then it was glorious, but now it is a vile, unsufferable imposition; but still they say they believe the bible—why! believe the bible? surely we believe the bible: it is the most glorious of all books, and it contains the most blessed of all religion. Ask them, Is your religion the same as in the bible? Doubtless it is. Does it bring forth the same fruits? Ah! besure, the mighty works of the ancients have ceased; revelations have ceased; inspiration has ceased, and spiritual gifts are no more; but still, our religion is bible religion, and our faith is bible faith, and we are a people who are as much the people of God as they were. Yes, reader, you have to believe that these sectarians are all the people of God, are bible christians, and heirs of the grace of life, without possessing one single qualification of the ancient saints, or else you must bear all the abominations they can heap upon your head, because you cannot believe it. And where is the man with the bible in his hand, and possessing common sense who

does, or can believe it? I am bold to assert, there is not an honest man in the world that can do it.

I would be gratified, to have some of the sectarian (would be saints,) give us a little light on this subject, particularly on the subject of spiritual gifts, as they existed in the primitive church. Paul, in enumerating the spiritual gifts, mentions wisdom, knowledge, and faith. I Corinthians, 12 chap. 8 verse.—What I would be glad to know, is whether all the spiritual gifts have ceased to exist in the church—or whether some of them continue; for if they are all done away, the present church is without wisdom, knowledge, or faith. (And I confess, if I am left to judge from their writings, and sayings, misgivings, and interpretations, I must admit that it looks very much as if this were the case.)—But as they are not willing to admit that all the spiritual gifts are done away, will some one of the wise ones be so kind as to take the 12 chapter of first Corinthians, and show unto us how many of the spiritual gifts are retained, and how many have ceased to be the privilege of the saints to enjoy? Will some of the modern reformers be so kind as to give us some light on the subject, as we may expect a little more from them than others, or else they are no reformers.

If it be admitted that faith still continues in the church, and who among all the religious world dare deny it? for the author of the epistle to the Hebrews, says, "Without faith it is impossible to please him." [God.] Hebrews, 11 chapter, 6 verse. And if faith is the prerogative of the saints now, the work of faith is equally so; and if the prayer of faith ever had power with God, what reason can be assigned that it should have no power in these last days? Will some of the knowing ones be so kind as to give us the desired information, and point out the time when the prayer of faith ceased to have power with God? and also the place in the scriptures, where it is said that there was to be a time when God would not answer the prayer of faith? If neither of these things can be done, let them be honest, and confess that faith has ceased, and should the Son of man now come, he would not find faith on the earth; and that they also have ceased to please God, and instead of being the servants of God they have become the disciples of men; and instead of being saints, they have become the dupes of a set of men-made teachers, who have turned them away from the truth to follow after fables.

(To be continued.)

[For the Star.]

MILLENIUM. NO. V.

In the 24th chapter of Isaiah, and 23d verse, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." We have before seen that this reign was to last a thousand years

and his ancients, before whom he was to reign in mount Zion, and in Jerusalem, gloriously, were all the redeemed from among men, of every tongue, language, kindred, and people. According to Daniel, he was to come to the *ancient of days*: here he is said to reign before his *ancients*, that is, all the saints from our father Adam, down; for who could the *ancient of days* be but our father Adam? surely none other: he was the first who lived in days, and must be the *ancient of days*. And to whom would the Savior come, but to the father of all the race, and then receive his kingdom, in which he was to reign before, or with his *ancients* gloriously? Let it here be remarked, that it is said to be in *mount Zion*, and in *Jerusalem*, where the Lord is to reign before his *ancients* gloriously. We shall have occasion for this hereafter. Zachariah says in the 14th chapter of his prophecy, and the 5th verse, "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all the saints with thee." This corresponds with what John says in the Revelations; for if he brings *all the saints with him*, they will be of every tribe, tongue, people, and kindred.

That all these passages refer to his second coming to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the bible; for there is no other time of his coming mentioned in the scriptures, but his coming first in the flesh to suffer and die for us, and his second coming to reign on the earth a thousand years, with all those who obey his will. As to his coming at the end of the earth, or at the final issue of all things, there is no such thing mentioned in the bible, nor is there one syllable said on it in any revelation which is extant; for so far from his coming at the end of all things, all revelations agree that he will be here more than a thousand years before. So that every thing in the bible said about his coming, which does not relate to his first coming in the flesh, relates to his second coming to reign in mount Zion, and in Jerusalem, and before his ancients gloriously, and this reign to

continue a thousand years, or the Millennium. On the subject of this coming, and this reign, the scriptures abound. In the testimony of Mathew we have the following sayings of the Savior, 24 chapter, 30 verse. "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." In the 26 chapter, and 64 verse, the Savior says to the high priest, "Nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Here the Savior says himself; that he will come in the clouds of heaven with power and great glory: for the purpose as the prophet Isaiah informs us, that he may reign in mount Zion, and in Jerusalem, and before his ancients gloriously—he will therefore come in the clouds of heaven with power and great glory. In Mark's testimony, 13 chapter and 26 verse, and 14 chapter and 62 verse, we have the same account that is given by Mathew. Luke also, in the 21 chapter of his testimony, and 27 verse gives the same account.

I want it distinctly understood by my readers, that in every instance where the coming of Christ is mentioned, either by the Savior, or the apostles, it has an allusion to his second coming to reign on the earth a thousand years; for it was after his first coming that all the apostles wrote; and surely it was at the time of his first coming that the Savior was here on the earth, so that there need be no mistake on this subject. As for any other coming of the Savior, save these two, it has originated else where than in the bible, or any revelation of God to man: it is one of the discoveries to modern times, and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles, had knowledge of any such coming of the Savior. They all knew of two comings: first, his coming in the flesh, being born of a virgin; made under the law; taking upon him flesh for the suffering of death; partaking of flesh and blood because the children were partakers of the same, that through death he might destroy him who had the power of death, that is the Devil, and deliver

those who through fear of death were all their lifetime subject to bondage. They knew of his being smitten, buffeted, scourged, and wounded for our transgressions; bruised for our iniquities; of the chastisement of our peace being upon him, and of our being healed by his stripes. And they also knew of his resurrection, and of his ascension; as well as of his coming again in the clouds of heaven with power and great glory, to convince all, to judge all, and to reign on earth a thousand years; and of his bringing all the saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, or if they had, they kept it to themselves, for they never wrote any thing about it.

We shall now see what the apostles have said about this coming of Christ to reign on the earth where he once suffered; for he promised his disciples that he would come again without sin, for the salvation of them who looked for him.

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul, 1 Corinthians, 4 chapter, 5 verse: he says to his Corinthian brethren, "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." Phillipians, 3 chapter 20 and 21 verses: "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

1 Thessalonians 1 chapter 8, 9, and 10 verses: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also to every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead even Jesus which delivered us from the wrath to come." 4 chapter 15,

16 and 17 verses: "For this we say unto you by the word of the Lord, that we which are alive and remain *unto the coming of the Lord*, shall not prevent them which are asleep. For the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be *caught up* together with them in the clouds to meet the Lord in the air, and shall we ever be with the Lord." 2 Thessalonians 1 chapter 7, 8, 9, and 10 verses. "And to you who are troubled, rest with us, when the Lord Jesus shall be *revealed from heaven* with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in them that believe." In the second chapter of this same epistle, and the 1 verse, the apostle thus exhorts the saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." And again, in the 8 verse of this chapter, he says, "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Epistle to Timothy, 4 chapter, 1 verse, Paul thus addresses Timothy; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and kingdom*." Titus, 2 chapter, 13 verse reads thus, "Looking for that blessed hope, *and the glorious appearing of the great God, and our Savior Jesus Christ*." In the epistle to the Hebrews, 9 chapter, and 28 verse, we have the following sayings: "So Christ was once offered to bear the sins of many; and to them that look for him *shall he appear the second time* without sin unto salvation.

We can see by the foregoing quotations, that the second coming of Christ formed a prominent point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years be-

fore that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the saints of his day. It was in view of this coming of Christ that he admonished the saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world until he has made them tremble. See Acts 23 chapter, 24 and 25 verses. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the revelations, so that there can be no doubt that they both viewed the subject in the same point of light.

Paul says that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in the 4 chapter of first Thessalonians, 16, and 17 verses, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." So the Lord, when he comes, must be in the clouds, or else the saints who remained at his coming, would not be caught up in the clouds to meet him. This plainly shows that Paul expected he would come in the clouds.

So says John the Revelator, in the 20 chapter of the Revelations, as before quoted. Daniel also in the 7 chapter and 12 verse of his prophecy; and so says the Savior himself: in this point then they all agree.

Paul says, that at his coming they that sleep in Christ shall be raised: so says John.

Paul says that he will take vengeance on them that know not God, and obey not the gospel: 2 Thessalonians 1 chapter and 8 verse. John says, that all kindreds of the earth shall wail because of him.

Isaiah shows in 24 chapter of his prophecy, that an innumerable train of judgments shall fall on those who have transgressed the laws, changed the ordinances, and broken the everlasting covenant, until the earth shall be utterly wasted; and all this when the Lord

comes to reign in mount Zion, and in Jerusalem, and before his accents gloriously. And in the 25 chapter, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that he would come with vengeance: "even God with a recompense he will come and save you." See the 4 verse.

Daniel says, that he will break in pieces and destroy all the kingdoms of the world, and his kingdom shall stand forever. Compare the 7 chapter, 13 and 14 verses, with the second chapter and 44 verse, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person, that they all understood the subject alike and have written for the benefit of the last days.

James, in the 5 chapter and 7 and 8 verses of his epistle, makes mention of the coming of the Savior. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter reign. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

Peter, in his second epistle, first chapter 16 verse says, to the saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses to his majesty."

Jude also makes mention of his coming in his epistle, 14 and 15 verses, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also the seventh from Adam was made acquainted with it. "And Enoch also the seventh from Adam prophesied of these, saying: Behold, the Lord cometh with ten thousand of his saints." Zachariah in the 14 chapter of his prophecy and 5 verse as before mentioned says, that all the saints will be here with him. John in the Revelations says, all them that are redeemed from among men are to be with him. Paul says that

his mighty angels will be with him.

All these doubtless refer to the same time and to the same beings, namely, the saints who are at that time to reign with him on the earth, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

In addition to what John has said in the Revelations, he has declared the same thing in his first epistle, 2 chapter and 28 verse. "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

In the Acts of the apostles, first chapter 10 and 11 verses, we have the testimony of the heavenly messengers. "And while he looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." In the 9 verse of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received him out of their sight; and if he comes in like manner as he went, (according to the sayings of the angels,) he will come in a cloud.

The prophet Malachi gives us a corresponding testimony in the 3 chapter of his propoecy, 1, 2, and 3 verses; "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: Behold, he shall come saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. [Paul says, in the first chapter of his second epistle to the Thessalonians, 7 and 8 verses, that he shall be revealed in fire, taking vengeance on them that know not God, and obey not gospel.] And he shall set as a refiner, and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may

offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming he did not come suddenly to his temple, neither did he appear in any sense as a refiner's fire, nor did he purge the sons of Levi, that they offered unto the Lord an offering in righteousness: but all has to take place when he comes, as prophesied of by this prophet.

David in the 50 Psalm, doubtless has his fixed on the second coming of Christ, when he says in the 3 verse: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." No such occurrence has taken place yet; but will when the Lord comes with all the saints, to reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

TO BE CONTINUED

The Evening and the Morning Star.

KIRTLAND, OHIO, MAY, 1834.

Progress of the Church of the Latter Day Saints.

Numberless have been the false reports, and unceasing have been the exertions of many to stop the spread of the everlasting gospel in these last days; but still our hearts are made glad with the cheering intelligence from time to time of the increase and prosperity of this glorious work. With all the vain and ridiculous reports; with all the strife and exertion of such as are in danger of having their deeds exposed; with all the cry of "false prophets, false teachers, and false Christs!" with all the combined influence of both the wisdom and ignorance of the age, and with every kind of abuse and ill-treatment, from the reproaches of the lying tongue, blasting reputations, and defaming characters, to the bold-rebellion of mid-day mobs, to the abuse of innocence and the sacrifice of life, the enemies of righteousness have hitherto failed in their attempts to overthrow the truth—still it spreads, still it prospers, still it prevails; and like the spring current of the Great Missouri, it rolls on as though nought except *brakes* and *weeds* were attempting to stop it in its decreed course.

Upheld by the power of Omnipotence, amid persecutions unparalleled in the history of the world, though it has progressed slowly, it has moved on, and not unfrequently those who have fought against it with great zeal, have, after a careful investigation, been constrained to acknowledge that it was the work of God. There is a peace communicated to the heart; there is a blessing given; there is the brightening of the intellect; there is a communion enjoyed; there is a faith unfeigned; there is an opening prospect which unfolds a new world to the understanding; there is the Spirit received, and an assurance given, that before these all things of a perishable nature sink into nothing; and the vain schemes; the false pretence; the dark and incomprehensible plans of all former generations, framed for craft, and held forth as a savor of life to mankind, vanish like the mist, and pass like the smoke before the whirlwind, and leave the saint in a cloudless atmosphere, undisturbed, to contemplate the scenes of eternity, and rejoice in the assurance of endless peace and glory in the presence of God.

Having attended a conference of late in Norton, Medina county, we had the privilege of meeting many of the elders from the south and west, the more part of whom were strangers to us except by information, and many of their names we had never heard before.—The elders represented a number of churches lately established, and generally bore glad tidings concerning the present and future prospects of the cause. Great harmony and union prevailed, and the conference was truly interesting, not only because so many were brought together professing the same thing, but our hearts were comforted as our hopes were brightened with the light and intelligence reflected on the occasion; and we witnessed the power and influence of the gospel of our Lord, in bringing, not only strangers together from different parts of our country, but men of different languages, brought up under different instructions and different principles of faith, to rejoice together in the bonds of the new covenant, and be ONE.

There are churches in the south that were not represented at this conference, and it is probable that the information was not received, as the appointment was not general. Several

of the elders residing in the western churches were also absent, and we suppose for the same reason. Our regular conferences, will hereafter be noticed in the Star if we receive the information in season, and all the brethren [the elders] should arrange their business so as to attend.

The church in Norton has greatly increased since it was first organized, in both intelligence and numbers; their meetings, as we were informed, are very interesting; the Holy Spirit is richly given, and the Lord is manifesting his goodness in a special manner. Many are anxiously enquiring from time to time, to know whether those things are of God, and the work is evidently gaining strength daily. It is now more than one year since the fulness of the gospel was proclaimed in that vicinity, and though prejudice had fortified the minds of many against it in consequence of false reports, when the truth was preached it was embraced in sincerity, and the church numbered from sixty to seventy at the time of the conference.

Our brethren in Norton had made sufficient arrangements for the accommodation of the elders and visiting brethren, and we acknowledge with gratitude to the Lord, the warmth of affection with which ourselves were received, and the kindness bestowed in the necessary requirements of nature; and we take this opportunity of assuring our brethren, that the remembrance will ever be cherished with feelings of deep respect. There is a tie uniting the hearts of those who embrace the new covenant, to which others are utter strangers, and when called by other engagements and duties to part with those for whom we have the purest love, it always awakens in our bosoms a desire which can only be realized, for the Lord to roll on his kingdom, and hasten the time when all may rest in his presence and part no more.

The other churches represented in the conference, are in the counties of Cuyahoga, Knox, Richland, Stark and Wayne. We have been informed, that there are some eight or ten churches south, that were not represented in the conference, and that the work is spreading in those parts considerably: we are acquainted with some elders in Lawrence county, who were not present. Certain it is, that wherever this gospel

is preached, and wherever people will dismiss their prejudices to give it a fair hearing, there it finds believers, and there it finds advocates. And notwithstanding that *charm* which holds mankind as with a cord of destiny, the door is opening wider, and calls for preaching are made on the right hand and on the left.

New churches are continually rising as the light spreads, and it is our peculiar privilege to hear, frequently, from different individuals, calling themselves our brethren, of whose names we have before never heard, and whose faces we have never seen, and learning of saints where we had not heard that the gospel had been preached—The following letter was received a few days since, and though the writer is a stranger, he will pardon us for taking the liberty of copying it into the Star.

“MAY 2, 1834.

Dear Brother—I take this opportunity of writing to let you know what the Lord is doing for the children of men in these last days. Last winter, one year ago, brother Simeon Carter came through our section of country, preaching the everlasting gospel of our blessed Savior, which made a great ado almost every person went to hear the ‘MORMON preacher, one of the deceivers that was to come in the last days,’ as they were called—I among the rest went to hear what he had to say; but to my astonishment, it was the first gospel sermon I ever heard; although I was in the habit of hearing preaching under the name of the ‘ancient gospel,’ which did not come as near to it as the children of Benjamin could throw a stone and not miss, tho’ they were left-handed. Our preacher was chosen to refute him; but when he came to oppose truth with error, he found that a *mole* could as soon upset the Rocky Mountains, or a *pop-gun* blow down the Pyramids of Egypt, as his system stand against the system of truth. He became converted, and is now preaching the everlasting gospel to perishing sinners.”

“Last harvest, brethren Drolinger and Emmet, came through our country, and preached a few times with us, and baptized and established a church with sixteen members; since that time three more have joined with us.”

“Never was there a time when it

was the duty of saints to pray, ‘Thy kingdom come, thy will be done on earth as in heaven,’ more than at this time. Pure and undefiled religion is almost banished from the earth, and in its place, creeds and confessions of men of corupt minds, men that would sell the flock for the fleece! We have as much right as Micah to cry out,—‘The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.’”

“The church I spake of is on Sugar Creek, Shelby county, Indiana. One brother and myself, with our families, moved into Kentucky, seven miles from Cincinnati, last month, and are trying to serve the Lord according to the Articles and Covenants of the church of Christ. We have established a church of eight members, who agree to serve the Lord with full purpose of heart.—Last Lord’s day but one, I baptized two, and there is a prospect of more. There is one truth in the bible, if no more: That they that will live godly in Christ Jesus, shall suffer persecution.”

“Dear brother, we want you all to pray for us, that we may be able to stand in the evil day; for when I look round among the sects, and see so much malice, hatred, emulation, strife, and worldly-mindedness, I am led to believe that the love of the Father is not in them.”

“Brother, I look forward to that happy day, the glorious morning which has began to dawn, and anticipate the time when the Lord shall have purged the filth of the daughter of Zion; when the ransomed shall return with songs of everlasting joy upon their heads: when the Lord shall reign over them in mount Zion from henceforth, even forever.”

“If brother Simeon Carter is in Kirtland, give my love to him, and tell him, the good seed that he sowed on Sugar Creek has taken root downward, and brought forth fruit upward to the glory of God.”

“I have sent for the ‘Evening and the Morning Star,’ commencing with the first number printed at Kirtland, one volume to be directed to Aaron Hart, and the other to myself, at Drury Creek P. O. Campbell co. Ky. I

hope they will do much good, as the people here know nothing of such a paper. You will forgive the hurried manner with which I have written."

"May the Lord bless you with the necessary gifts and graces, to be useful here, and in the end crown you in his kingdom—which is my prayer, for Christ's sake."

"ROBERT CULBERTSON "

Unto those who endure to the end, our Lord has promised an inheritance in his glory, and nothing can be more encouraging to the saints, than to learn of the prosperity of their Redeemer's cause. Sure it is, that he will carry it on till all enemies are subdued, and those who will not till then, at the great day fast approaching, will there bow the knee. Our strange brother will accept assurances of our esteem and respect, both for himself and the church at that place, and we as earnestly implore our Father's blessing for him in the name of Christ, as he can for us, for his future usefulness in the cause of God, & commend him to that source for wisdom from whence the pure in heart never fail to receive. Such always have suffered persecution, and such may expect to suffer while wickedness walks abroad unrestrained. Br. Simeon Carter was living in Jackson co. Mo. with the church in that place till they were driven out last fall, but was residing in Clay co. when the last intelligence was received of him.

From brother P. Pratt's journal we learn of the increase of the work in some parts of the state of New York. Brother Pratt left this place in March for the east, in company with several other elders, whom, as he says, he left in Livingston co. and continued his journey to Jefferson co. and found five or six small churches in that vicinity, surrounded with opposition, and the craft advocates, as in all other places, busily engaged in framing and publishing falsehoods, to prejudice the public and dissuade all from investigating, or even hearing.

While travelling east, he informs us, that he baptized a young man in the town of Freedom, and during his stay in Jefferson co. and vicinity, on one occasion eight members, and at another, several more. Though only permitted to tarry a few days, thousands flocked to hear, deep-rooted prejudice gave way before the force of truth, &

many who had previously been oppressed, acknowledged that their minds had been led to conclude that all was deception, in consequence of evil reports and misrepresentations. During his tour to the east, brothers J. Muddock and O. Pratt, baptized twenty-two in Freedom, and at his return he baptized three, constituting a church of 26 members.

From late intelligence received we learn of the success of the cause.—Meetings are attended by many, and the spirit of enquiry is manifest. The brethren are strong in the Lord, and are receiving, in a degree, those gifts which were enjoyed by the ancient saints. Many marvel, and though they are unwilling to ascribe it to the power of the devil, they are equally as unwilling to acknowledge that it is the work of God. True it is, that those professing the religion of the ancients, even the faith of Jesus, have lived so long without communion with God, that when they see his power manifested they are ready to reject it; and no marvel, for they are wholly unprepared to receive it, and being thus destitute of the Holy Spirit, are in no situation to judge correctly whether it is of God or not.

We are also informed by a letter from brother Bishop, dated at Salisbury, Ct. the 8th inst. that the work is beginning to find friends and advocates in that place. He informs us that he has baptized seven, and more are anxiously enquiring. There is an unwillingness in many to turn out to hear for themselves, and of course, it is the policy of craft advocates to cry "Delusion, heresy," and "blasphemy," intermixed with as many unaccountable extravagancies as they can frame concerning the faith of this society, to prevent their followers from hearing the gospel. It is a matter of astonishment that a people as forward in science and intelligence as the inhabitants of the northern and middle states, should be held under bondage to that degree that they cannot hear any thing without firstly obtaining consent of their priests. We know that in old time the priests contrived to get a law passed that the people should not only attend the "proper" place of worship, but must observe the regular form of walking while going to and from. We say walking, because it was contrary to law to go any

faster, and then they must go in a very devout manner or answer for the offence before a magistrate.

As a specimen of the opposition which this work has to encounter in many places, from those who pretend to have the care of men's souls, we give a paragraph from brother Pratt's journal.

From a personal acquaintance of near four years with brother Pratt, we are prepared to say, unhesitatingly, that he sustains the character of a man of truth, and the following having been corroborated verbally by another brother who was present at the time, we are prepared to give it to our readers as a statement on which they can depend.

"While in Jefferson co. we held a meeting in the large village of Sacketsharbor and the house was filled to overflowing. After we were through preaching the Rev. Mr. More, a man noted for talents, learning and salary, arose and testified to the congregation that he had read the book of Mormon, and that there was no such thing written in it as Christ appearing to the Nephites, and teaching them his gospel and the mode of baptism. He also testified that there was no testimony of three witnesses written in the book, that they had seen an angel. The people then gave a shout and the whole house rang. With much ado I got their attention to hear one remark, which was this: I am happy, said I, to state that the book of Mormon is before the public, and if this congregation will take the trouble to examine it half an hour, they will have the satisfaction of proving to a demonstration, that the Rev. Mr. More is a willful liar. The house again resounded with the shouts of the multitude."

Our readers may understand, that there has been but one edition of the book of Mormon printed, and relative to the two assertions of Mr. More, we leave them to judge whether his object was a good or a bad one in saying that he had read the book of Mormon, and that such statements were not to be found in it. From the 476th to the 511th pages may be found an account of the ministry of Christ to the Nephites, and on the 589th the testimony of three witnesses. If Mr. More had ever read the book, as he said, he must have been a dull scholar to pass over these two points and not notice them;

and if he had never read it, our friends may judge, as we before said, whether he designed in the presence of God to tell a falsehood, for fear that the truth would injure his craft, or whether he thought that it was no more harm to lie to stop the spread of **HEARESY** than to print *religious lies* to convert the world.

When the Lord gave his apostles charge to go forth and preach, as he was about to leave them, what were the instructions? and what order of teaching were they to observe? Was it to frame and publish **LIES** that the world might be converted and obey the truth? Let us see the commission:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matthew 24 chap. 19 and 20 verses.

From this communication, then, we learn a certain fact, and that is, that they were to teach all nations those things which had previously been taught them by the Savior. Now, if the Savior had taught them **LIES**, then they were to teach them to the world; but if he had taught them truth, then they were bound to teach the same, and if they did not they were transgressors.

We will look at the world converted under the teachings of the Savior by the apostles, and see the society, and also see whether they would be prepared to stand in the day of indignation and vengeance. "He that repenteth and is baptized, shall be saved; and he that repenteth not shall be damned." If men are required to repent, what are they to repent of? of good acts or evil ones? If of evil acts, would it not be of **LYING**, stealing, and other crimes similar? But if not, the world must repent that they have ever told the truth, and immediately be baptized, or they must be damned. This is the order, if the Savior taught his apostles **LIES**; for they were to follow his teachings. Not to multiply, or insert all the clauses where truth is held forth as the maxim of heaven, we give only the following:

"Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth

and the truth shall make you free."—John. 8 ch. 31 and 32 verses. Understand, "teach them to observe those things which I have taught you."—"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." John 16 ch. 13 verse.—"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Mat. 7 ch. 24, 25, verses.

Observe, those Jews who continued in his word, were to be his disciples and were to be made free by knowing and continuing in the truth. And from the quotation from Matthew's testimony we are informed, that those who hear his sayings and keep them, are to stand when the indignation passeth over. This then, is the manner of teaching left on record, which the apostles followed, if they obeyed the command of the Lord, and thus stands the promise to those who observe it.

We shall now look at that order of society formed by the conversion of men (as the sects would have them) with religious lies published in tracts, and falsehoods framed and promulgated by their leaders, to expose what they call delusion, and stop the spread of what they call heresy. It is admissible, no doubt, in the mind of every professed believer in the bible, that the apostles were good men, and walked in such perfection that from time to time they received revelations, the ministry of angels, and even saw the Lord. Those churches which they organized after the manner of the Saviour's teaching, as they were commanded, also attained to the same standing before God. So we see that they taught a system which was able to make others as perfect as themselves, and of course, it could make their followers no more, if they, [the apostles] observed their own teachings.

If the apostles were good men and taught the truth, and were only able to arrive to the perfection which would enable them to receive the ministering of angels, and converse with the Lord, as well as those who followed the same form of teaching, and now men come forward under a pretence of

preaching the same gospel, and are filled with deceit, and for fear their systems will not be received, condescend to publish falsehoods, will that people thus taught, and those societies thus led, ever arrive to the perfection of the ancients, and be prepared to stand when the storm shall come?

Men might do well, perhaps, if they would keep in sight the strict injunction of the Saviour: "Teach them to observe all things whatsoever I have commanded you." and "whoever observeth these sayings of mine he shall not fall when the floods come." Again: sanctify them through thy words, thy word is truth." And again: "whoever shall make you free"—Supposing the publishers of tracts should write a libel concerning a certain dispensation of providence, as they would call it, and tell a long story of the judgments of heaven which came upon an individual in Europe, or another place, at so great a distance that the falsehood could not be detected without more trouble than any man would subject himself to, and set forth as a reason, that the character did not attend their meetings, or something else as foolish, and some half a dozen persons should be what they call converted, would it be by the force of truth? and query, if it was not by the force of truth, would it not be by the force of a lie? and if by the force of a lie would they be sanctified? If they were they would be sanctified through a lie, and not the truth. And if they were thus converted, would the truth make them free, or would they be free by believing a lie?

If the truth of heaven is at last found to be insufficient to convert mankind, and those who pretend to teach the gospel are under the necessity of framing falsehoods to give it currency, well may the saint despair of ever seeing the world converted to God to the last generation when the earth shall be wrapped in fire and the heavens be rolled together as a scroll. If such pretend to have authority to teach those principles which come from above, condescend to report falsehoods to support their systems, in vain may they think to escape the impending destruction which awaits all who have not a foundation laid upon the rock.—If none are founded upon the rock except such as follow the precepts of

heaven; if none are sanctified except those who are sanctified through the truth; if none are perfect except such as observe all things which Christ commanded his apostles to teach to all nations, and if none have a hope based upon a more sure foundation than such as cling to men who frame and publish lies to oppose the truth, farewell, this generation may say, to all our hopes, and adieu to the prospects of ever reaching those mansions in the House of the Father, where his elect are to dwell—the rain will descend, the floods will come, and the winds will blow, their false pretences with their vain hope will perish in an instant, while leaders and led will be overwhelmed with the same ruin, and sink without exception into the same pit!—[*Editor of the Star.*]

THE SAINTS.

Under the head communicated on the last page of this number, will be seen the minutes of a conference held by the elders of the church of the Latter Day Saints, in this place on the 3d of this month. It is now more than four years since this church was organized in these last days, and though the conferences have always shown by their minutes, that they took no other name than the name of Christ, the church has, particularly, of late, been called "Mormonite." As the members of this church profess a belief in the truth of the book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very liberal in bestowing the title of "Mormonite."—Others may call themselves by their own, or by other names, and have the privilege of wearing them without our changing them or attempting so to do; but WE do not accept the above title, nor shall we wear it as OUR name, though it may be lavished out upon US double to what it has heretofore been. And when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter Day Saints, shall cease to exist, and when fabrications and despicable reports concerning this society are no longer considered a virtue, it will take its rank, at least with others, and these stigmas will forever sleep with their inventors.

It is not our intention to go into a lengthy investigation of name, in this article, nor shall we examine, particularly, the claims of each party to the right of heirship in the house of God. This thing is certain, however, if one is right, all the others are wrong, and if they are all right the bible is not true; for when the doctrine therein advocated is compared with this confused mass of bethenism, mockery, and idolatry, the resemblance is so foreign, that a candid mind would say at once, that if the same being was author of these, and that book too; he must be possessed of as many different natures as the "hydra" was of heads.

Let the man who never heard that there was a bible, or a religion professed by men, the merits of which they said would waft them to perfection and glory, examine the contents of that book and note its precepts, and then compare those precepts with the religions of this age, and where would he find that exact uniformity which would be necessary, for him to acknowledge that they were one, and cause the proper conviction that a Superior Being was author of them both, and cause him to embrace it with an unfeigned confidence that it came from his Maker? He might find a list of other names, to be sure, but as he was not taught by tradition that these names, or the wearers of them, professed to be like that people represented in the bible, he could not think that the one claimed any affinity to the other, without an abundance of labor in manufacturing him over.

Should it be urged, that those professing a belief in the bible, and not only professing a belief but to be followers of the doctrine contained in the same, were certain that they were right, we would ask for the example in that book which they profess came from God, of these different names, and for samples of the doctrine held forth by them to the world for others to follow, assuring all eternal life who will yield an obedience to the same? If there is a sect now extant, professing to follow the teachings of heaven, and cannot, when they present their system to the consideration of the unbeliever, affirm, upon the authority of heaven, that by obeying it he is sure of eternal salvation, what can induce them to hold it out to the inspection of men, and teach

it as coming from God? Is the system of man's salvation founded upon an uncertainty? and is it of that curious compound, that there can be a thousand ways, and all mean the same thing, and at last effect the same object? If it is urged that the ancient SAINTS were a different people in worship, had different ordinances, were partakers of other joys and privileges, and all this was necessary for their salvation, might we not with propriety ask, why was all this necessary for them, and is now unnecessary for those whose profession says that they are heirs of the same kingdom, children of the same Parent, and are expecting to be equal sharers with them in those joys which never fade, in that house not made with hands?

If it shall be further urged, that among all these are to be found the children of the kingdom of God, because each profess to believe the bible, we again ask for a sample in the sacred record where he ever took from Pharisees, Sadducees, Essenes, Herodians, Samaritans, and of the other different sects, and called them the children of his kingdom? We admit, that from each of these, such as would repent and be baptized, were permitted to enter his kingdom, and were then recognized as his children; but all were one, professors of the same faith, members of the same body, and followers of the same Lord. They had no distinction of sects, this was lost, when they obeyed the commandment, and were admitted into the church. They all followed one form of teaching, and each observed the same ordinances; and if a difference of opinion arose, the matter was decided by revelation. Thus they all walked the same road, were members of the same family, partakers of the same joys, and heirs to the same incorruptible inheritance.—In short, they were the church of God, they were his SAINTS.

Had the apostles found the churches which they built up and organized, separating into different parties, some observing one ordinance and neglecting another, another party observing the ordinances which the first neglected, and neglecting the one which another observed, in what manner would the apostles have written to them on the subject? After reproofs and corrections, (for certainly, they would have

subjected themselves to rebukes,) if they still continued in that course, what would have been the result? Would the Lord have directed his apostles to write in his name, and acknowledge them as his SAINTS? And if the ancient churches were required to observe the same order, where is the license for such as profess to be like them, to perform only a part of those ordinances, and yet be equal with them in assurances of eternal life? When the fact is admitted that the ancient saints were required to follow the same ordinances, and that no distinction of names were suffered to exist, may it not be asked, from whence all these different names, if from them all God is to take a certain portion, and will ultimately save that portion in his everlasting kingdom? Why not do away all names except one, if God is to save ALL?—Were the ordinances of the gospel given for men to follow, or were they not? If the ancients were commanded to walk by the same rule, and be obedient to the same system, will the Lord make another people equal with them, whose names have been different, their actions different, their ordinances different, their performances different and their whole systems of faith and worship as diverse from the former, as the worship of the church at ancient Philadelphia, and the present Hindoos?

If none were entitled to the name SAINTS, except such as kept all the commandments and observed all the ordinances of heaven, and walked in that perfect manner that ALL their actions corresponded, so that in truth they could be called one family, it is no wonder, that those who have departed from the course which the ancients were required to pursue in order to make their election sure, should now substitute other names, and that their names should be as dissimilar as their forms of worship; for certainly, it would be as inconsistent to suppose, by altering their names without reforming their systems, that that would give them a greater assurance of eternal life, as it would to suppose, that by calling themselves by one, they would yet all unite in ascribing glory to God for the plan of salvation, founded upon that act, when none of them agreed in principle. And since they have departed from the practices of the ancient

SAINTS, we do not see why they should be required to call themselves after their names, thinking to be benefitted by it so long as they do not walk as they did. Their systems being of their own forming, we know not why they are not at liberty to name them, and if they choose, call them by their own names, as none of them pretend that God has ever spoken to them, or given them a name of any kind.—[Editor of the Star.

THE OTURAGE IN JACKSON COUNTY, MISSOURI.

By letters regularly received from Upper Missouri, we are informed that the *mob* still persist in their former course of conduct, that is, to destroy property and seek life when ever an opportunity presents. We have been informed that they have passed a regular *decree*, that no saint ["Mormons," they would call them] shall come into Jackson county and live, after the first of last April. Our friends have generally been wise, and not exposed their lives by venturing in small numbers into a county where the whole population, except a few, have pledged their property and lives by oath and bound to violate the laws and trample the constitution of our country under their feet

Not long since, however, we were informed, that a young man by the name of *Ira J. Willis*, went into that county in search of a stray cow, and was surrounded and taken by the *mob*, who whipped and beat him until his life was despaired of. We are personally acquainted with brother *Willis* and know him to be a young man of first morality and respectability; of a kind and affectionate disposition, and one who never molests or insults any man without, and might say, with provocation.

From the following fact communicated a few days since, we are ready to conclude, that only the members of the church of the Latter Day Saints, are in danger of being molested and abused if they go into Jackson county; but any one whose principles the *mob* may suspect are different from their own, is likewise liable to be insulted. A few days since, *Mr. Arthur*, a respectable and wealthy planter of Clay county, sent one of his black servants into Jackson county with a large wag-

gon load of whisky, flour, and bacon. After the servant had crossed the River a stranger came out of the woods and began to burst open the barrels and destroy the flour, threatening the life of the negro if he should ever come into that county again. *Mr. Arthur* is not a member of this, or any other religious society, as we know of, and what could have led to the commission of the strange deed, is not for us to say; it would appear that all reason and respect has entirely fled from those characters, and they are like the wild beast, left to prowl upon every creature whom they suspect weaker than themselves, whether they are members of this church or not. The fact is, they have violated every principle of civil liberty, and can have no fellowship with, nor confidence in any but their own *gang*, and unless they are different from all others thus abandoned, they can have no confidence even in themselves.

But the *mob* are safe enough, as regards criminal prosecutions, because they hold the offices of the county in their own hands, and of course, no criminal process can or will avail any thing, were it to be undertaken. So they can inflict abuse, or even take life of any man against whom they have a *spleen* and that too at mid-day, and a jury of the same kind of men, bound with them to break the law of the land, would, of course, liberate such individuals. Thus have they contrived to escape justice, evade the force of the law, and enrich themselves with the spoils of a people whom they have dispossessed of their land, and forced to flee for life.

In the affair of the *mob* with brother *Willis* they conducted as on similar occasions, and they must think that the act will reflect great honor upon their characters; indeed, it shows their true courage as it has ever been manifest from the beginning. For a large company of armed men to surround one man, commence insults upon his person and inflict wounds with whips and clubs till his life is despaired of, when he is destitute of the means of self defence, and without a friend near to assist him, must be ranked among the most barbarous acts of the abandoned savage. But this has thus far been their manner of procedure, and we know not as any one can expect a different course, at least for the better. Whenever they have committed depredations they have always gone in large companies, and have fallen upon a few, thus gratifying their murderous disposition upon defenceless innocence, so long as they knew that our friends were in possession of arms.

On the 20 of July, after demolishing a printing office, three or four hundred could take two when they knew that they would offer no resistance, and drive or drag them upon the public square, and then tar and feather them, because they were in no danger of being hurt; but had these two men armed themselves with sufficient weapons, they

would have seen those ruffians turn their backs in haste; for death to them would have been an unwelcome visitor on that occasion. On the 23rd, five hundred could take seven individuals, and threaten life and destruction of property, and pass the day off with abundance of mirth and whiskey, thinking that affairs were moving on in regular order. At other times when committing violence, they have attempted it in the night with great numbers, assaulting one or two families at a time, armed with rifles and pistols; but the moment our friends resorted to arms, and actually fired upon the mob they fled in all directions. On the 4th of Nov. 60 or more armed and on horseback, after two or three shots from about 20, fled in confusion, leaving their wounded and dying. We have given these few items as a specimen of their courage, when our friends were in a situation to defend themselves.

When their arms were given into the hands of what they called civil authority, or rather the authority that ought to have been civil, then every mean and cowardly villain, who had previously stood back, rushed out to gratify his revenge; and among these was the *Rev. Isaac M' Coy!* Yes, the *Rev. Isaac M' Coy*, a Missionary; a baptist Missionary! sent to convert the Indians! Not content with the calamity which was brought upon an inoffensive and defenceless people, he grasped his gun and marched at the head of a company of ruffians, and ordered women and children to flee for their lives. This is a true follower of John Calvin—"as your fathers did so do you."

The following from bro. *W. W. Phelps*, is the last intelligence from the west; and as it gives particulars we insert it, deferring further remarks till a future number.—[*Editor of the Star.*]

Liberty May 1 1834.

DEAR BRETHREN:—There are great moves in the west. Last week an alarm was spread in Jackson county the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands, and nearly all the county turned out, "prepared for war," on Saturday and on Sunday took the field, near old McGees, above Blue. But no "Mormons" came; neither did Arthur go over to see about his *spilt whiskey*, so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once, must have made a light large enough to have glared on the dark deed and cup of iniquity running over, at midnight.

The crisis has come: All that will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county.

I understand some have left the county because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week for the purpose of learning who is who. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing

but the power of God can stop them in their latter day crusade against the church of Christ.

Our brethren are very industrious in planting in spring crops; and they are generally in good health and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.

W. W. PHELPS.

TO OUR SUBSCRIBERS.

If each patron of the Star would obtain another subscriber, they would, by that means, advance the spread of truth, and many who are now ignorant of the gospel might come to a knowledge of the glories of the last days. When we have a privilege of benefiting our fellow men, and that privilege is presented without trouble on our part more than merely exerting an influence which every man has with his neighbor, a principle ought always to exist in our bosoms, to seek his benefit without delay, and present the light as communicated to ourselves. Perhaps, one may be instrumental in showing the path of righteousness to his neighbor in that clear conspicuous manner which will persuade him to embrace it, and by that simple means, God may in the order of his purposes, bring that man into his everlasting kingdom.

We admit, that our country is literally filled with stated publications, and many are conducted under the title of religious periodicals. There can be no objection in the mind of any man who delights in the prosperity of his country, to witness the increase of the means of intelligence, and to see that means employed in communicating light and science: but amid this great mass of matter, darkness yet covers the earth, and the pure, simple principles of the gospel of Christ are untouched, and men are hastening to ruin!

Our patrons are entitled to acknowledgments from us for their liberality heretofore, and we still solicit an exertion on their part to enlarge our subscription. The low price of the Star will enable every individual, if disposed, to become a subscriber. From our brethren in the ministry we have a right to expect an unceasing exertion to increase the spread of this paper, as they will often find by so doing, that where they introduce the Star, frequent doors are opened and they kindly received, deep rooted malice gives way and the public is thus prepared to give them a hearing without abuse, which otherwise might not have been. As the work spreads the Star will continue to be more interesting, and as the time draws nigh when desolations are to cover the wicked and envelop the nations in one universal calamity, we can only persuade men to turn to God that they may stand unmoved with his saints, when deliverance is not to be found except in mount Zion, and in Jerusalem, and in the remnant whom the Lord shall call.—[*Editor.*]

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MILLENIUM, No. VI.

[Continued from our last.]

What proves that David, in this Psalm, had reference to the second coming of Christ, is in the 5 verse he says, "Gather my Saints together unto me; those who have made a covenant with me by sacrifice." Paul says, in the second chapter of the 2nd epistle to the Thessalonians, and the first verse: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him!" In the 24 chapter of Matthew, when the Savior is speaking of his second coming in the clouds of heaven with power and great glory, he says, verse 31: "And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The prophet Habakkuk, in the 3rd chapter of his prophecy, and 3rd verse, doubtless alluded to the second coming of Christ: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens and the earth was full of his praise.— And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet.— He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." No such wonders as these have transpired yet, nor is there any thing ever mentioned by the prophets to take place that can admit of such a scene but the second coming of Christ.

Isaiah, in the 64 chapter of his prophecy, and first verse, uses very similar language, at least, sufficiently so, to show that they both had the same thing in view:

"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! verse 3: When thou didst terrible things which we

looked not for, thou camest down, the mountains flowed down at thy presence." It is necessary to observe that the prophets speak of things to be accomplished long after their day, as tho' they had been accomplished at the time they wrote, because they saw them accomplished in the vision of heaven.

The same subject of the second coming of Christ is set forth by the sacred writers in another form.

For instance, Peter, in the 3 chapter of the Acts of the apostles, from the 19 to the 25 verse, had the same subject in view, calling it "the times of the restitution of all things:" he says thus: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people."

The prophet Joel, in the second chapter of his prophecy, calls it the great and terrible day of the Lord: see from the 58 verse to the close of the chapter which reads thus.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out of my Spirit. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord

bath, said, and in the remnant whom the Lord shall call." This same passage is quoted by Peter in the Acts of the apostles, 5 chapter, from the 14 to the 22 verse, with a little variation, such as notable instead of terrible, and saved instead of delivered, &c.

John, in the 6 chapter of Revelations, calls it the great day of the wrath of the Lamb. The connexion begins at the 12 verse, and continues to the end of the chapter. It reads as follows: "And I beheld when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll [or parted as a scroll] when it is rolled together; and every mountain and island were moved out of their places.— And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

A close reader of the scriptures will see, that the writers, in the preceding quotations, had in view the second coming of Christ, and the things attendant on that advent. In the quotation from the Acts, the apostle says he will send Jesus Christ who was before preached unto you. He also says that Moses had previously spoken of this, that is, that the time was coming when every soul should be cut off from among the people, who would not hear that prophet that was to be raised up like unto himself, which prophet was Christ: but the time that every soul who would not hear that prophet should be cut off has not come yet; but it will when Christ comes: for this is the uniform testimony of all the prophets that have written of these things. Paul says when he comes, he will take vengeance on them that know not God and obey not the gospel. John says, that all kindreds of the earth shall wail because of him, and Peter says, that Mo-

ses had testified that every soul should be cut off. So great is the sameness among these writers, there need be no mistake that the times of the restitution of all things, spoken of by all the holy prophets since the world began, is the time of the second coming of the Savior.

The quotation from Joel is equally plain; he says that, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come;" and at that time there is to be deliverance in mount Zion and in Jerusalem. This is the same in substance as others have said about the second coming of Christ. Paul says, as before referred to, that he should be revealed in fire. Malachi says, when he comes suddenly to his temple, he will be as a refiner's fire.

Joel here says, that the sun shall be darkened and the moon turn to blood, before the great and terrible day of the Lord come. Isaiah says, as before quoted in the 24th chapter of his prophecy and last verse, that the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.— Again, Joel says, that there shall be deliverance in mount Zion, and in Jerusalem; and Isaiah says, that the Lord will reign in mount Zion, and in Jerusalem. The sameness is so striking that any attentive reader may see that the terrible day of the Lord, spoken of by Joel, and quoted by Peter, is the time of Christ's second coming.

In the quotation from the 6th chap. of Revelations, the similarity is as visible: John mentions the sun becoming as sackcloth of hair, the moon turning to blood, and the stars of heaven falling, as a fig-tree casteth her untimely figs when shaken of a mighty wind.— The Savior says in the 24th chapter of Matthew, when speaking of his second coming, 29th verse, "Immediately after the tribulation of those days shall the sun be darkened, and the moon turn to blood, and the stars fall from heaven," &c.

It is farther said, in the preceding quotation, that every mountain and island was moved out of their place. Isaiah, in the 64th chapter, as before

quoted, speaking of the Lord rending the heavens and coming down, says, that the mountains flowed down at his presence, &c. One more coincidence is, that John says, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"—This is the same as others have said. Paul says he will take vengeance on them that know not God, and obey not the gospel.

Daniel says he will break in pieces and destroy all the kingdoms of the world.

John says, the kings of the earth sought a covert under the rocks and mountains: and in another part of his Revelations, "All kindreds of the earth shall wail because of him." That is, when he comes in the clouds of heaven with power and great glory, to reign on the earth a thousand years.

It must be plain to every thinking man, that all these writers in the foregoing passages, referred to the second coming of Christ, and the great and marvelous things there spoken of to be accomplished, are to take place in connection with his second advent and that the great and terrible, or notable day of the Lord, mentioned by Joel, and afterward by Peter, and the times of the restitution of all things spoken of by Peter, as well as the great day of the wrath of the Lamb, all refer to the second coming of the Savior, when he comes to reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Every candid reader of the bible, who is not so completely bewildered by the prejudice of education, and in the greatest possible darkness, by reason of false teaching, must see that the second coming of Christ in order to reign on the earth, is by far the most important period in human existence—all the sacred writers have viewed it to be so—heaven, earth, and hell are to be affected with it—saints and sinners are deeply interested in it—all the righteous who are sleeping in their graves,

fell asleep in Christ, in view of that glorious and awful day of wonders and majesty—the disembodied spirits of the saints in the paradise of God, are waiting the arrival of that period to receive their glorified bodies, and commence their never-ceasing age of glory by reigning with Christ a thousand years on earth! The prophets, the apostles, Moses, & Jesus, Abel, Enoch, and Abraham, all beheld it afar off and rejoiced in it—The saints above, and the saints on earth, are looking and longing for it; the time when they shall all be gathered together, both the things on earth and the things in heaven, which are in Christ Jesus. Those in heaven to reign with him a thousand years, and those on earth, or in the flesh, to serve him a thousand years in their successive generations. Not only men, both in the flesh and in the spirit, but beasts, reptiles, and birds, are also to rejoice in it: they will cease to hurt and to destroy. The asp, the cockatrice, the lion, the leopard, and the bear; shall all become harmless, the little child shall play unmolested, the weaned child perform its wanderings undisturbed! the calf, the kid, and the lamb, sport in playful mirth, and nothing to make them afraid: the whole lower creation rejoice, and all the heavens be glad! O glorious day, O happy period! rejoice ye heavens, and be exceeding glad O earth! Ye lofty mountains, prepare yourselves to bow respectfully, and prostrate yourselves at the feet of the King of kings, and the Lord of lords; and ye humble valleys wait his advent, that thou mayest be lifted up on high! O earth, roll on, and cease not; bring in haste this day of wonder and glory, O thou time exert all thy powers, and bring it swiftly to our doors! O saints, let your prayers cease not; call upon God day and night, until this day of rest comes, and the heavens and earth rejoice together!

From the foregoing quotations we have learned the following particulars.

1. That Christ is coming again to reign on the earth a thousand years, and that he will bring all the saints with him of every nation, tongue, and kindred, and they shall reign with him.

2. And previous to, and at the time of his coming, the saints on earth are to be gathered together to mount Zion,

and to Jerusalem, even all of them, from the four winds, from one end of heaven to the other; for there the Lord is to reign before his ancients gloriously.

3. That he will at that time take vengeance on the wicked, even all of them of all kindreds of the earth, for they shall all wail because of him.

Under these three general heads, we design to comprise all that we shall write on the subject of the Millenium in this dissertation.

The first in order, then is, that Christ is coming again to reign on the earth a thousand years, that he will bring all the saints with him of every nation, tongue, and kindred, and they shall reign with him.

There is no fact in the bible that is set forth more clearly, than that of Christ's coming to reign on the earth with all the raised saints; it has been declared by all the inspired men since the world began; and it has been the expectation of all the saints in every age of the world, that Christ would come, and they should yet reign with him in mount Zion, and in Jerusalem: the ancient prophets prophesied of it, and the ancient poets sang of it. Not as some have said, a spiritual (which might more properly be called unaginary) reign; but literal, and personal, as much so as David's reign over Israel, or the reign of any king on earth. All the inspired men have said that Christ shall reign over the earth literally; for literally the kingdoms of this world will become the kingdoms of our God and his Christ, and he shall reign on the earth. And he will as literally break in pieces and destroy all the kingdoms of the world, as ever one king destroyed and broke down the kingdom of another. Never did Cyrus the Great (as he is called,) more literally break down and destroy the kingdom of ancient Babylon, than will Christ, the Great King, break in pieces and destroy all the kingdoms of the world; and so completely will he do it, that there will not, from one end of the earth to the other, be an individual found whose word, or edict, will be obeyed but his own: so that he will completely break in pieces and destroy all kingdoms. See Daniel 2 chap. and 44 verse.

But before we enter particularly into an examination of Christ's reign,

let us see the situation of the world in relation to the government of heaven, at the time Christ was to begin to make preparation for his great and last advent.

That the world, previous to this time, was to wander far from God, and righteousness was so far to depart from the earth, and the true principles of the religion of heaven to be so neglected, as to leave the world in a state of apostacy, is pretty generally acknowledged by all who profess much confidence in the bible. This is the testimony of the Savior himself, and I presume, all will agree, that his testimony is sufficient to establish any point: I mean all who believe him to be the Savior of the world. He says, as recorded in the 24 chapter of Matthew, 37, 38, and 39 verses: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying, and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be."

(To be continued.)

Faith of the church of Christ in these last days. No. IV.

[CONTINUED FROM OUR LAST.]

After all the management and the ingenuity of the sectarian religionists, to make themselves appear righteous, it is impossible for them to hide themselves from the view of an honest reader of the bible: the great disparity between them and the primitive church of Christ is so manifest, that a man must load himself with an immense burdea of prejudice not to see it. There are, however, none, or very few at least, but do see it, and have to "display all their talents and learning to prove that which no creature that God ever made could prove, and that is, that God has a church on earth which he equally acknowledges with the church built up by the ancient apostles, and this modern church never sustain the same character before him the ancients did.

It might be considered one of the most marvellous things in the world, for men, with the bible in their hands, and who do believe in future rewards and punishments, to deceive them-

selves and others by using all their talents and learning, to lead the world astray. Well might Paul say, that wicked men and seducers should wax worse and worse, deceiving and being deceived; [2 epistle to Timothy, 3 chapter and 13 verse;] for scarce had the church of the **LATTER DAY SAINTS** began to make its apperance, than as it was in days of old so it is in the last days. We are told, in the 4 chapter of the Acts of the apostles, 27 verse, that, "Against the holy child Jesus, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together;" and Paul says to the Thessalontans, 1 epistle, 2 chapter, 14 and 15 verses, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

According to these testimonies, it made no difference where the gospel had effect, whether in Jerusalem or in Macedonia, Asia, or Europe, or who proclaimed it, either an apostle, or a prophet, or the Savior. Nor did it matter who received it, nor where it was received; for let the world differ in other things as they might, in this they all agreed, to persecute the messengers of heaven, and to seek the destruction of the church of Christ. The Pharisees, the Sadducees, the Herodians, and the Nazarites, in other things disagreed, but in persecuting the saints of God they agreed perfectly, together with all the heathen of every tribe, and tongue; for let them worship at the shrine of what God they would; with one consent they would persecute the church of Christ. Here you would find all classes of characters agreeing, moral and immoral, temperate and intemperate, learned and unlearned, vulgar and refined, old and young, priests and infidels; for they all felt a common interest. Neither were they wanting in persons to prove any thing they desired—there was no falsehood too great to tell, or to swear to.

William Jones, in his history of the Waldenses, (which were doubtless the remains of the apostolic church,) shows by records which are still extant, that

as long as there could be found a vestige of the church of Christ, though their enemies had to seek after them in the mountains, and often in dens and caves of the earth, they were unceasing in their persecutions: they followed them from cave to cave, and from mountain to mountain, burning, butchering, and in taking every means in their power to provoke one another to acts of violence: inventing and publishing the most outlandish falsehoods, which neither themselves nor others believed; but it served as a pretext for them to practice their iniquities under. Such as their eating children, living in common, which Mr. Jones shows from the clearest evidence, had no foundation, only in heads and hearts of the foulest characters. But such were the sufferings that innocent people had to suffer for righteousness' sake, and for no other reason, than that their faith differed from others.

The Roman Emperors put hundreds of the saints of God to death, because they believed that God would deliver them out of the hands of their enemies. The Romans were therefore determined to put their faith to the test, as they did the faith of the Savior—"let him come down from the cross, and then we will believe on him."

In every age of the world, when the Lord, after an apostacy, began to restore pure religion, the existing religionists, it mattered not whether they worshiped one imaginary god or fifty, they were all alike in their hostility to the messengers of heaven, and to the people of God. There is one thing common to the god, or gods of all apostate religionists, whether they are visible or invisible, wood, stone, marble, copper, brass, silver, gold or iron, they are all dumb—they never speak. Or, if the worshiper supposes *his* god to be spirit, still he is as silent as the material gods, and his tongue is as still as if he were wood or stone. It has been peculiar to the people of God in every age, to worship a God that would speak; for though some apostate religionists say they worship a God that is spirit, and one that in the younger part of his life, was in the habit of speaking and communicating to and with his saints, but now for many years he has been silent, and never calculate to speak any more, either because of his age, or because

he does not know the language of the people. This peculiarity in the God of the saints, has exposed them to the severest reproaches from those whose god had got the other side of speaking. Probably, because age may have impaired his senses, or weakened his nerves, or for some other reason or cause which he has not made known. If the saints' God would be as silent as theirs, their religion might be borne with; but to worship a God that will communicate with his saints, is too great an imposition to be endured in the estimation of *dumb-god* worshippers.

Since the God of heaven has begun to bring his church out of the wilderness, and to gather together his saints as he promised the fathers of Israel he would do in the last days, they [the saints] have had to feel the truth of Paul's declaration, that they who will live godly in Christ Jesus shall suffer persecution. 2 Epistle to Timothy, 3 chapter, 12 verse. As it was in former days, so it is now, all the dumb-god worshippers in the land have found one thing on which they can unite:—every tongue is let loose, every pen is employed in fabricating and publishing the most incredible falsehoods that the foulest of the foul can invent, though neither the inventor, the reporter, nor yet the printer believes a word of them; but they serve as a pretext to practice iniquity under, as done the ancient persecutors of the Waldenses. One circumstance I think worthy of remark. Let any man read Jones' history of the Waldenses, and he will find that the very same lies are put in circulation now about the **LATTER DAY SAINTS**, that were formerly circulated about that people. But what else could we expect, since the God of the saints is the same, the devil the same, dumb-god worshippers the same, and the saints the same?

In former days, Pharisees, Sadducees, Herodians, Nazarites, and all classes and casts of heathen mutually agreed to persecute the church of God. So in these last days, Presbyterians, Methodists, Baptists, Episcopalians, Quakers, Shakers, Tunkers, Jumpers, Universalians, Restorationers, and to put the *nub* on, the **LEARNED**, the wise, the **PIOUS** reformer, Mr. Campbell, with his whole train of *Campbellite* reformers, have entered the list, in

connection with thousands of those who hate religion in all its forms!—The cry of "false prophets," and "false Christ," is heard through all their ranks, as though their heads and hearts were all alike. And as we are to know them by their works, we must draw the conclusion, that as their works are alike, their hearts cannot differ much.

In examining carefully and honestly, all the sentiments of the different religious parties of the present day, their articles of faith, creeds, confessions, leagues, covenants, &c., it would be found, that there is scarcely one item of the doctrine of Christ preached in its purity; nor is there an item received in the same point of light as the ancients received it; neither is the practice, which grows out of their sentiments in any respect like the practice of the ancient churches.

With all the reformations the nineteenth century produces, or can produce, the sectarians will leave the world in no better condition than they found it—divided, distracted, confused, with parties, strifes, contentions, tumults, envyings, persecutions, evil-speaking, and the whole list of abominations, related by the apostles, will be in full practice among them. And in despite of all their exertions, though they were ten times as vigilant and zealous as they are, and their reformations ten to one, and their converts to multiply as the sand by the sea shore, still, when the Savior comes the people will be as they were in the days of Noah, and know nothing until the Savior is revealed in fire and they are destroyed by the brightness of his coming; for this is the testimony of Moses and the prophets, of Jesus and the apostles. Nor has there ever been an inspired man on earth, who did not bear the same testimony.

The ignorance of the religious teachers of the day, never appeared more glaring in any thing, than in an attempt to create a Millennium by converting this generation. I ask, when was a generation of apostate religionists ever converted to God? *at no time since the world began*: we read of their being cut off, but of their conversion we have no account,—the antediluvians, who were doubtless apostate religionists, were cut off: the Jews were cut off; and God, by the mouth

of all the holy prophets, has said, that in the last days the Gentiles, because they received not the truth in the love of it, should be destroyed. But notwithstanding all this testimony the priests of the day are determined to make all the prophets liars; for they have decreed to convert the whole generation before the Son of man comes, and make a Millenium out of them.—But let them know, that all the Millenium the bible knows any thing about, is, the thousand years that Christ shall reign personally on the earth, after he has gathered all the saints together from one end of heaven to the other, and cut all the wicked off that there shall not one be left.

We have been a little amused to see the inconsistencies which will appear in the writings and sayings of those who profess to be engaged in the same cause—Take for instance Mr. Campbell with his *Harbinger*, and Mr. Scott with his *Evangelist*; both professedly of the same faith, and devoted to the same cause. Mr. Campbell has published a long series of articles from the pen of a Mr. M'Corele, in which Mr. M'Corele has endeavored to prove that this whole religious generation is in a state of apostacy, (which is easily done by any one acquainted with the bible,) and thus no apostate generation has ever been converted to God, and he warns this generation to beware, for the judgements of God will be upon them. (This he can do with the greatest propriety.)

Mr. Scott, of the *Evangelist*, in one of his late Editorial addresses to his patrons and brethren, informs them, that it was required of the saints always to convert the world, and as his brethren are the saints, he therefore notifies them that God requires at their hands the conversion of the world.—Mr. Campbell's paper goes abroad alarming this generation from the pen of Mr. M'Corele, that they are in a state of apostacy, and therefore must be cut off, and cannot be converted; [and this is the testimony of all the prophets since the world began.] So one of their reforming papers denounces the judgements of God on this generation without remedy; the other has got a sovereign remedy—He and his brethren have got to convert them by the absolute requirements of heaven. If Mr. Scott was really in earnest

when he penned the sentence alluded to, and is honest when he says that he believes the coming of the Son of man draws near, he must feel himself and his brethren to be in a very peculiar situation; for just as sure as the Lord lives, when the Son of man comes, instead of the generation who lives at that time on the earth being converted, they will be like the people of Noah, and like them will be cut off. Now, if Mr. Scott and his brethren have got, by the requirement of heaven to convert them, they will as certainly be found transgressors as ever the Lord comes; for they will never get them converted, for if they do, the prophets, yea, every one of them has lied; for they have said, that they should be a wicked generation, and be cut off.—While it is written that the way of the transgressor is hard, [see Proverbs, 13 chapter, and 15 verse,] Mr. Scott must feel himself and brethren in trying circumstances; for the Lord never required at the hand of any person more than they can do; and if the Lord has really required this at their hand, they will have to be like Abraham, against hope they will have to believe with hope; for the testimony of all the prophets is, that it will not be done. So Mr. Scott and the prophets stand in opposition to each other.

I think that it is probable, notwithstanding the immense labor which Mr. Scott has laid off for his disciples, and the vast importance he attaches to it, that it will pass off for a little Editorial puff, with which some Editors try to make the most of a thing.

There is not a fact more certain than this, that if the heavens have to retain the Savior till Mr. Scott and his saints convert the world, he will have a long residence there yet, and the generations of five thousand years will have nothing to fear from his coming. So Mr. M'Corele may stay his hand, and cease to pronounce the judgements of God on this generation, and calmly employ himself about other matters, and leave this business to Mr. Scott, who has certainly chosen the better part, (whether it will be taken from him or not,) that of converting the whole of them.

I would recommend, however, to these gentlemen, as it is not so pleasing for reformers to disagree as it would be for them to see eye to eye,

that they hold a council as the apostles did at Jerusalem about the question of circumcision, to settle this question; and as Mr. Campbell has a great interest at stake let him be moderator, and let the question be fairly settled, whether Mr. M'Corcle is to succeed in getting this generation destroyed, or whether Mr. Scott will get them converted; and let the result of the *confab* be published, both in the *Harbinger* and *Evangelist*, so that the public mind, as far as they have been effected with the plans of Messrs. M'Corcle and Scott, may be at rest. I can see no reason why this matter could not be settled thus amicably, besure, if there were to be any very *severe* "conflicting of the winds," as that is an element which Mr. Campbell is rather afraid of, he might have the liberty of calling on as much help as the case might require.

Among all false religionists, and worshipers of dumb-gods, there is a great likeness, whether they be heathen, christian, Jewish or Mahometan, as their god or gods are all alike, as far as speaking is concerned. They are therefore under the necessity of obtaining a knowledge of their duty to them, without getting any direct communication from them, (I mean to themselves;) and they come to a knowledge of it by conjecture, or by means of what they have said to others, or what they have been supposed to say. So one god requires one thing, and another requires another. Some require their worshipers to wash in the Ganges, others require their's to burn their children; some find it necessary to demand of their subjects to be crushed to death under the wheels of their car; but Mr. Scott's god is worse than all of them, for his god requires of him that he, and those associated with him, should convert the world—this the God of heaven never required at the hand of any man, or set of men; he has required of his saints to proclaim the gospel to every creature in all the world, but no where commanded them to convert the world. A man can burn his childreu; he can wash in the Ganges; he can lay down and let the wheel of the car of his god crush him to pieces; and the saints of God can proclaim the gospel to every creature; but to convert the world to any particular religion, neither Mr.

Scott, nor any other has done it, nor can do it. So that his god is more unreasonable than Juggernaut; for Juggernaut requires nothing of his worshipers but what they can do: but Mr. Scott's god requires of him what neither himself nor no other man or set of men have done, or ever can do.

To be continued.

The Evening and the Morning Star.

KIRTLAND, OHIO, JUNE, 1834.

THE SAINTS.—AGAIN.

Our readers will recollect, that we made a few remarks in an article published in the last number of the Star, under the head *The Saints*. Our remarks being limited on this item it is no more than just that something further should be said upon a word that occurs more than ninety different times in the bible, and in every instance is meant to represent the people of God, either those immediately dwelling with him in glory, or those on earth walking according to his commandments. It certainly cannot be supposed by a reflecting man, that the Lord talked in vain to his people in ancient days, if he cannot admit that HE now communicates to the professed world. And it is reasonable to suppose, that if the Lord ever talked to a people on earth, that he called them by a name; and if he did, it is reasonable that he should call his people by a name which would distinguish them from all other people, as well as by one which would be pleasing in his sight that they should wear.

How many different names the enemies of the people of the Lord heaped upon them in different ages of the world, we are not prepared to say, and especially, in the early period of the church, as we find nothing recorded on this subject. Whether Noah and his family were called by reproachful names or not the bible does not inform us; and the same may be said of Abraham, Lot, Isaac, and Jacob. Jacob was called Israel after he had wrestled with the angel and prevailed, and his posterity ever after have been called Israelites.

When the Lord appeared to Moses at the back side of the desert by mount Horeb, he called out of the bush and said, "I have seen the affliction of my people which are in Egypt;" meaning the children of Israel. Till now the

descendants of Jacob are called Israelites, Jews, Ephraimites, Benjamites, &c. but may all be known as Israelites, in the prophets, where they predict their return in the last days to the land of Palestine. So there can be no doubt as regards the fact, that they will be known by that name in the last days, as were their fathers in their former years; but to say that the Lord never had a people on earth before Israel, would be making an unwarrantable assertion.

If the Lord had a people on earth before the days of Israel, what were they called, or by what name were they distinguished from others? Melchizedek was a priest of the most high God, it is said, and was also king of Salem. If, in the days of Abraham God had a people, (and certainly, there was *one* righteous man beside him, for he was God's priest,) by what name were they called? They could not have been called Israelites, for Jacob was yet in the loins of his father, as was said of Levi, nor was the name of Israel known, or at least, as we have any account. And even to suppose that the Lord never had a people that he called his before the great deluge, would be an inconsistent supposition; for we read of the sons of God in, or about the days of Noah, and previous to the time when he built the ark; and who, in the name of common sense, could the sons of God be, if they were not men in the flesh? for it is said, that they took to themselves wives of all they chose, &c. And where, since the world was made, had God sons who took wives, and yet at the same time did not dwell on earth? And where is it recorded, that God had sons on earth, who were not called his people? And if God had a people that he called his before the flood, by what name did he know them, and how were they distinguished from the wicked?—They could not have been called Jews, nor Israelites.

While the apostles were living, both they and their brethren began to be called Christians; and since that time those professing the same religion, generally, have been known by the same name, especially by their enemies, till all who profess to be followers of the doctrine of the gospel of Christ, now call themselves Christians, with few exceptions. And from this

fact we may conclude, that they suppose it to be a name given by inspiration, and that all embracing the testimony of Christ, and believing him to be the Savior, are bound to acknowledge the same name. But this at once shows how little they study the word of God, and with what little concern they peruse its sacred pages; for if they would examine as one would without prejudice by tradition, they would see that the name Christian was one reproachfully given to the saints of God because they believed in Christ Jesus, and that the Lord never called his people by that name from the creation to the present day. If he did, it is no where recorded.

But in this age of darkness, men are driven to the necessity of flattering each other, to avoid an exposition, because they are so destitute of holiness that they seek anything for a covering rather than have their weak systems compared with the plan of salvation, which God has instituted. No matter say they, by what name you are called, if you are a good Christian you are safe enough; we do not believe that God will have any more respect for one name or society than he will for another, and if you think you are right, go on, there is no danger, you will do well enough; and if I believe I am right, no matter what I am, I shall get to heaven too: therefore, press on, our little differences of opinion will not be noticed in heaven. This, in short, is the language of men in this day.

It is generally admitted by the sects, that there are good Christians among all denominations, and these good Christians will be saved in glory let their names be as different here as Pope Sylvester and John Calvin. For instance, see two priests of the present day sects, quarrel about their different tenets, and after abusing each other with slander and scurrility till both have exhausted their stock of bitter feelings, see them haul off very respectfully, by saying, "O, well dear brother, to be sure we cannot exactly agree here, but let us both be good Christians, and our differences of opinion will effect nothing, because we are both honest, and we shall meet in heaven. So go on, do all the good you can, and I will do all the good I can, and we shall be saved by and by!"—Having this title before us, we shall

see whether it can be proven from the scriptures, that God designed his people to be called by it, by comparing this name with the name saints; and if our reasoning is not satisfactory to any of our professing friends, they can have the liberty to give better ones, and if they please, disprove what we shall attempt to prove, and that is, as we have previously remarked, that God never called his people Christians.

The first mention of the name Christian, as recorded in the bible, is to be found in the xi chapter and 26 verse of Acts. Though the historian has not told us plainly that this was given to the believers in Christ by way of reproach, he has said that "they were called Christians first in Antioch." It is reasonable to suppose from the fact that the followers of Christ were not called Christians till so long after his resurrection, that it was a name given them by their enemies; for it is said they were first called Christians in Antioch. And we may suppose that it was their enemies who gave them this name, as it is said, "they were first called." Had it been handed down to us that they first called themselves Christians in Antioch, it would alter the sense materially.

When Paul, [or Saul,] was led blind into Damascus, the Lord said to Ananias, in a vision, that in the house of Judas in a certain street he would find him; but Ananias sought to excuse himself because he had heard by many how much evil he [Saul] had previously done to the Lord's saints in Jerusalem. [See the ix chapter.] In the same chapter it is said, that as Peter passed through the country he came down also to the saints who were in Lydda. In the 41 verse also of this chapter, it is written, that when Peter had raised Dorcas from the dead, he presented her alive to the saints, &c. This was evidently near the time when Barnabas found Paul at Tarsus, and brought him to Antioch, as would also appear from the manner of the expression, and was about the time when the disciples were first called Christians; but were known to each other by the name, disciples, brethren, and saints.

In the xxxi chapter, and 28 verse of the same book, the historian informs us, that when Paul was speaking for himself before Agrippa, that the king said, "Almost thou persuadest me to

be a Christian." There are certain facts to be considered concerning this account, previous to placing the mind directly upon this verse. We will here survey a powerful plea of Paul before his Judges, rendered doubly interesting from the fact, that his accusers charged him with constant attempts to overthrow the government, stir up factions, riots, discords, tumults, and rebellions of every description, and finally a subverter of the peace and good order of society every where, and that he had spread his pernicious doctrine throughout all Asia, when the plain fact was, his accusers were mad with him because of his religion—he had forsaken his former party, and ceased to persecute the saints, and they were determined to take his life; if they could not assassinate him secretly, they would like every other MOB, use every exertion to frame and circulate false reports concerning his private as well as public character, to enrage popular prejudice and stir up the authorities against him, to procure his destruction in that way. But Paul spake for himself, in the defence of his own life and character, and maintained his point in a beautiful manner, by relating his own conversion to the doctrine of the gospel, and thereby satisfactorily convinced his judges, that this was the ground of the whole charge preferred against him by the Jews. One item further will be noticed in his defence, that in the midst of the relation of his vision, he says, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they [the saints] were put to death, I gave my voice against them." [The saints.] "Because, I thought that I ought to do many things contrary to the name of Jesus of Nazareth, therefore I shut up the saints [not Christians] in prison," &c.

The next and last mention made of the word Christian in the bible, is in Peter's first epistle, iv chapter, and 16 verse. In the 14 verse of the same chapter, Peter plainly shows that the saints were called Christians in his day out of reproach, because he says, "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you.—On their part he [Christ] is evil spoken of, but on your part he [Christ] is glorified." From this it is reasonable to

conclude, that the saints in Peter's day were reproached for the name of Christ, that is, because they belonged to, or were followers of Christ; for had they not been followers of Christ, they certainly would not have been despised or reproached for him, and if they had not believed on him, they would not have been called Christians, and if they had not been called Christians they would not have suffered reproach for the gospel's sake, because, if they were reproached for Christ, it is evident that they were called Christians out of reproach, for their religion being from heaven, certainly heaven never would give a religion and then reproach it by calling those who embraced it by another name, out of reproach. He further says: "But let no man suffer as a murderer, or a thief, or an evil-doer, or as a busy-body in other men's matters. Yet, if as a Christian, let him not be ashamed; but let him glorify God on this behalf."

This is all we have in the bible to form or make the word Christian for a name to distinguish the church of Christ. The first and last show evidently, that it was a name given by the enemies of truth, and the other is merely quoted as the words of Agrippa after hearing Paul relate his vision of the Savior. Paul was accused, as before said, of violating the law of his country, but when he was brought before Agrippa and the Roman governor, by relating his vision he convinced them that the whole accusation on the part of the Jews, was for his embracing the gospel and believing that Jesus of Nazareth was the true Messiah. So the fact was demonstrated to them that Paul was "reproached" for the name of Christ, and Agrippa was almost persuaded to be "reproached" also for the sake of the reward, after listening to Paul's account of his own conversion, and of the circumstances leading to, or transpiring previous to that event, and of the glory of God which surrounded him on that occasion.

This being the amount of the testimony in the scriptures on the word Christian, it is to be observed, that it is mentioned only three times in all, and in neither case by the Lord in any form as addressing his people in that name, but to the contrary, it came from unbelievers, except in the last instance,

and this, as has been shown, was only quoted by the apostle Peter, as a name by which the saints were called out of reproach—the difference being more than thirty to one between the two words, and whenever the term or name saints is applied, it is mentioned to present the people of God, not by their enemies, but by themselves.

When the church of God was persecuted anciently, by the command of the Roman Emperors, its members were called "Atheists," because they did not willingly offer sacrifices and pay adoration to the gods of the heathen. Why do not professors call themselves "Atheists" now, because the heathen once called the church of God by that name, when they had power to persecute thousands to death? It would be just as proper, because the last was given to reproachfully accuse them for disrespecting the heathen worship, and the other was only given to distinguish them as a sect or party, whose practices and forms were different from the popular classes. One was given by way of persecution, and so was the other; for had no persecution been known, neither of these names would have been heaped "reproachfully" upon the followers of Jesus, and of course one is equally as appropriate as the other for the people of God to wear as a name of distinction from the unprofessing world.

Thus prejudice, growing out of tradition, is sufficient for any people who never look beyond the mere sound or common-place name, for a guide. Custom, with them, is sufficient to establish any form of worship, or system of belief, and the man who is bold enough to step over the common bounds, is assailed by every engine possible to be brought into operation; and every individual who has a few shillings of this world's lucre at stake, is abundantly armed with subtle reasoning, calculated to spread the dark gloom of unprincipled superstition over the minds of the stupid multitude, who look to him as to God for every lesson concerning salvation! Let the cry of "delusion" once be raised by such men, and it re-echoes from the lips of every infatuated tool, who supposes numbers a sure proof of the correctness of his principle, and a disposition to crush the man who lays siege to the received prejudice, the will of God.—

No matter what may be the country, nor no difference what may be the theory believed, Mahomedans, Hindoos, and blind sectarian professors of the religion of Christ, Jesus, are all alike!—[Editor of the Star.]

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

Perhaps our friends may think that we devote too large a portion of the Star to the subject of the Jackson outrage, in consequence of the willingness of every respectable citizen to raise his voice against every proceeding of the kind, and the supposed fact, that in a government of laws, such conduct cannot fail, sooner or later, to meet its just reward; and further, that a people so degraded, so lost to every feeling of common humanity, so destitute of that kindness which ought to occupy the bosom of at least, every citizen of a free country, and who are so perfectly estranged from that Spirit which should have a place in the hearts of all people who profess to live in an enlightened land, that it is time they were permitted to rest undisturbed, and remain unmolested, at least, so far as relates to any further exposition of their dark and unprincipled deeds; but facts disclose themselves almost daily which serve to confirm previous statements, that those professing the religion of heaven, were equal coadjutors in this grand rebellion and this high handed treason against the general government; and are now lurking in every place where they can hope to have influence, to turn the heavy current of public censure which is continually setting against them with more and more force, and are, as they have been from the beginning, seeking to hide themselves from justice under the frail cloak of falsehood.

These degraded beings attempted so to contrive and arrange their plans, that when they brought them into operation against the government and laws in this outrage, a number could stand back, professedly neutral, and make a show at impartiality in order to blind the public mind, and save those who acted a conspicuous part openly, from the censure and contempt which their crimes so justly merited, by inventing and circulating lies to defame the characters and blast the reputable standing of those they persecuted, and by concealing the acts of the mob from investigation, try to make it appear, that they [the mob] were firstly imposed upon, and there remained no alternative for them than to do as they have done, force civil inhabitants from their homes! but in this they have wholly failed. In their great eagerness to excuse the acts of those who figured openly, they have betrayed their own guilt in a manner which must be apparent to every sensible mind, and prove beyond a doubt, that if they were not imbruing their own hands in the immediate blood of their fellow-creatures, they were acting a conspicuous part in the tragedy, behind the scene, equally to be censured, and equally as base when once viewed with a discerning and impartial eye.

View their conduct in the most favorable point of light—give them lenity, in every act where the least semblance of excuse can

be urged on their part, and still, a dark shade is thrown over every action, and the most undeniable proof characterizing every deed, that they condescended to pattern after the uncultivated savage, and in some instances they have outdone him in profligate meanness!—The man who says to the assassin, go on, though I will not immediately engage in committing the act myself, but will use my influence to screen you from justice, if you are in danger of being exposed, is equally guilty with the perpetrator, and when God calls the nations to an account, his hands will be found equally stained with the blood of his fellow man. Because he did not engage in the actual commission of the crime, is no excuse, since by his influence he exerted an ascendancy over the other's mind, holding out a hope of escape from justice through his influence and standing in society, when, had it not been for this hope, entirely grounded upon the idea of escaping by this means, perhaps the deed never would have been committed, and those hands which must appear stained with the blood of men before the tribunal of Omnipotence, would have been clean and undefiled in his presence!

But in attempting to excuse the acts of treason and riot which have been so notorious in the Missouri affair, the coadjutors of the mob have betrayed a weakness common to all men on such occasions; and with the most plausible pretext yet framed and palmed upon the world by them, no matter who was its inventor, nor how impartially he would endeavor to write, with all the falsehoods he was capable of inventing, and with all his hypocritical turning he has not excused one act of the mob from first to last when once contrasted with the principles of justice and the common unalienable rights of man; but in every instance every individual has shown a personal revengeful feeling, and an uneasy, feverish desire to cover the acts of the perpetrators of those deeds, that the innocent might be crushed under the feet of superior power, and that power an unlawful banditti; and one thing as intelligibly discerned as any is, that all the abettors of the mob are troubled because of the religious principles of this persecuted society of saints.

This fact has been shown from the first, in the declaration of the mob, which was published in the 15th number of the Star, as well as in many subsequent articles on the same subject. And since it is the religion which is so troublesome to these men, it is to be expected, that such as are liable to suffer the greatest loss, will exert themselves with the most diligence to stop its progress; and as such men generally hold an influence, it is to be expected that that influence will be used in the best possible manner to effect the desired object. It is the policy of such men, to use all the art they have in their possession to heat up the ignorant class, by instilling into their minds a belief that something was materially wrong, that their personal liberty as freemen was about to be infringed, or was already trampled upon, and that only one course remained to rid themselves of those evils and secure to themselves permanent peace and safety, which was to rise enmass, and do by force what they could not by flattery nor threats: at the same time holding

out the promise of escaping from justice thro' their influence, and of having an honorable acquittal from all censure by the falsehoods and miscoloring which should immediately be thrown over the act; and with a further expectation of becoming famous in the eyes of good men for distinguishing themselves in such a peculiar manner in doing God service, as the Jews did the ancient saints, by ridding the earth of a people who worshiped not according to their tradition, and in consequence of that were fanatics, impostors, and blasphemers!

It may be said, that none but the most ignorant and profligate, such as have no standing or character in society, and are desirous of neither, will engage in riots and disturbances; but when this is laid down as a general rule, if carefully examined, will be found to admit of exceptions. In small acts of offence against the general peace of society, it may be only the low and abandoned who engage in it, and perhaps these, nine times out of ten, do it more for what they call "sport" than out of any vicious or revengeful motive; but in an extensive riot, where civil law is set aside at mid-day, and deeds of the foulest kind perpetrated, no respect to age, sect, or condition observed, as in the Jackson outrage, a moment's reflection will teach any rational man, that such characters never laid a plan of that depth, and carried it on with such determined resolution, in the midst of a government like this. They never would have courage to make the first move towards such a desperate act: the fear of immediate trial for treason, if not the expectation of immediately being killed by civil troops in quelling such factions, would leave such wretches without hope, and the most determined without numbers to stand by them even to make one attempt.—Another fact to be considered is, that such men are never troubling themselves about religion—they have none themselves neither do they care whether others have or not, consequently, they would never say that in consequence of any religious sect they were in danger of losing their liberty, or, as the Missouri mob said, "pretended religious society."

Whenever a government is found to be insufficient to protect its subjects from lawless depredators, and to ensure peace and safety to its citizens, against the assaults of men whose principles may differ from their neighbor's and when any part of community can rise up and subvert civil authority, and turn their whole proceedings into a *mock, mob legislature*, where crimes are considered a virtue, and open rebellion against the laws, a responsible recommend to a seat in that body, that country is hastening to ruin, and the day is not far distant when every one who may be bold enough to oppose such proceedings, will find they do it at the hazard of property and the imminent risk of life!

The individual encouraging the act of a mob in any shape or form, is that moment encouraging a course of procedure, which if suffered to continue, may recoil, perhaps, upon his own head, and be the means of his utter ruin: and when ever riots are hushed up, by people merely saying that they are unlawful, or that this ought not to be, because the civil law is sufficient to obtain every redress for injury. &c. without stamping it with the disapprobation due such vile opprobri-

ous proceedings, many may find themselves in time, in want of an influence exerted for their behalf, which they might have done for others, and the call for such an interposition as fruitless as the cry of the wicked, represented in the apocalypse, in the great day of the wrath of God!

Societies of great strength and power, may feel secure, perhaps, and in consequence of their supposed security, because of their superior numbers, think lightly of the afflictions of others and of proceedings calculated in their existence to overthrow the general peace, and set at defiance the very authority under which they themselves feel secure, till too late to heal the wound, or even apply a remedy. Give to a portion of mankind countenance in violating the laws, and they will soon have sufficient numbers to attack any society, or any part of society, against which they hold a spleen, and the community which once looked upon such proceedings with indifference, may be placed in an attitude where even a move toward self-defence would be but a toxin to utter destruction! The same circumstances surrounding the weak society to day, may surround the stronger to morrow; and the weak society which is oppressed and persecuted for its religion today, may stand and see the strong suffer tomorrow, without being able to raise an arm to defend it: and a mere *turn off*, because those were persecuted whose belief in matters of religion differed from ours may be an encouragement to a gang of ruffians to accumulate more strength, and consult their plans their plans to the entire subversion of our own liberty and future happiness!

We give, below an extract of a letter from brother J. Corrill, dated, "Clay Co. Mo. June, 14." It will be remembered, that the last No. of the Star contained a letter from brother W. W. Phelps, of the same place, giving information of the destruction of houses, &c. as well as the alarm, and determination of the mob to resist the civil law to the last, which is confirmed by the following. It will be seen, however, that their leaders are beginning to leave the place for fear of consequences; abandoning their ignorant and wretched followers to help themselves out of trouble in the best manner they can devise.—
[Editor of the Star.]

"The leaders of the mob are yet striving to keep up the same spirit of opposition, by instilling falsehoods into the minds of the people. They tell them that the 'Mormons' are coming upon them, *mob like*, to kill their women and children. They raised an alarm a few days ago in which the whole county of Jackson was in an uproar; men riding in different directions and proclaiming, 'the Mormons are coming,—they are now crossing the river—they are coming to kill, destroy, &c. Some women and children left their houses, and fled to the woods, and elsewhere, while the men, 2 or 300, gathered together, to oppose the 'Mormons,' as they supposed in their return. They repaired to the different ferries, on the river, to guard them, and I have been credibly informed, that they have since continued to guard the river at the different crossing places, from one end of Jackson county to the other. And for fear that we would return and enjoy our dwellings a-

gain, they set fire to, and burned them down, and then raised a report, that the 'Mormons' went over and burnt their houses, and I am informed, that they have burnt them all, except a very few which are occupied by other families; and I have been told that they have destroyed our fences and other property that remained. What was the cause of this great alarm among them, I know not; for we are at home attending to our own business, and had no thought of returning at that time. Neither have we any thoughts of ever returning in the night time, or in the *mob like* manner which they represent to the people: for as we design to be governed in all cases by the laws of the land, we shall therefore return under the protection of the Governor, as he has promised us. We therefore have no need to return and take them on surprise, as they falsely represent to the people; for we mean to act only on the principles of self defence in all cases. But they state falsehoods to the people for the purpose, I suppose, of keeping their strength good, to oppose our return, which I understand they are determined to do, even to the shedding of blood: and it is said, by the mob, that the whole county is combined together. They are arming themselves, and they have distributed our guns among them. But it is easy to be seen, that fear and consternation prevails among them; some of their leaders have already cleared out; Col. S. D. Lucas, has taken his goods and gone down to the river, both the Childs have lately gone to the south, on a *long* visit. Lawyer Hicks says, if no compromise is made, he shall seek a location some where else; and I have been told that L. Franklin is going away soon, some families, I have heard, are living through fear. As nearly as I can learn, the number that is determined to stand and oppose our return, even unto bloodshed, is about 150 or 200 in that county, though it is said, that many from other counties will come to their assistance."

"They are trying to excite the people of this county to drive us from here, and for this purpose, it is said, they are circulating a paper, and have got some signers; but the authorities of this county do not countenance them in this thing, and I think they cannot succeed; but it is said that they are lurking about and seeking a chance to private injury, but the brethren are on the look out, and are preparing themselves with arms for self defence, and I think, that if we continue firmly and persevere according to the laws of the land, that we shall be enabled shortly to overcome the mob and obtain our rights."

Yours, &c.

"JOHN CORRILL."

REFLECTIONS.

Every candid mind, or at least every mind that has been enlightened with the book of revelation, must be persuaded, on careful reflection, that there certainly exists a Supreme Being, who, by his own power, brought into action and still upholds the universe with all its innumerable train of inhabitants.— To admit that such a being exists, or as many express themselves, that there is a great first Cause who governs cre-

ation, and then say that that being never had respect enough for the work of his own hands to give them a law on which they could depend, and assurances confirmed on which they could unhesitatingly rely, would be placing him beneath even the creature itself, and show an inconsistency in his character which would at once discard all idea of a Supreme Being. If it is urged by such individuals, that he did not create, only governs, and that all these vast systems or innumerable creatures are the work or effect of chance, and that he has not respect sufficient for these chance-formed creatures whom he governs, to give them a law, would at once strike at the foundation of this chance-theory, and make that Being far inferior to frail chance-man.

In offering any reflection upon the subject of religion; in communicating our thoughts upon a system which purports to be from heaven; in placing our minds to reflect directly upon the consistency of a law from God, and in giving our views one to another upon the meaning and design of that law, there is a secret joy springing up in the heart of every lover of truth, which is past the art of man to express, that all are permitted so to do without the least fear of molestation. It may be said by some, that in consequence of this freedom, by frequent and constant discussions new societies arise and new parties form themselves, and for this reason a permanent system ought to be laid and a *prohibitio* law framed to prevent any from departing from this standard; but this would at once be an assumption of power beyond any thing which God has given, or even affected to claim, and would at once deprive us of our agency, and of course, could never have originated in the bosoms of any except those who have sought to rule both heaven and earth. Discussions may begin and close, and no matter how warmly each advocates his respective tenet, a war of words is the most, if each remains inflexible to the other's arguments. The free exercise of thought, the liberty of conscience, the liberty of speech, and the right to choose a course best suiting ourselves is, certainly, to be ranked among the great blessings of civil liberty, and a privilege for which the saint of God, is certainly bound, by every principle of the religion which

he professes to believe, and by every consideration of a just reward hereafter, to render unceasing gratitude to the author of his existence in unfeigned humility; for such principles could have emanated from no other source than from Him—They are just, consistent, and heavenly, and should be cherished in the bosom of every lover of happiness or holiness.

Heaven has a just right to give a form of worship to men, and to require men to follow that form upon the principle that they are to be judged by that form; but one happy consideration may be observed as it presents itself in the form of heaven for men to follow, heaven alone reserves the right to judge and reward all according to its own plan, and has left men here, to obey its teachings or reject them as they are disposed, without giving to other men equally as weak, and equally as fallible, power or authority to enforce those precepts by the arm of law. And since a difference of opinion has arisen upon the subject of the order or plan of heaven for man's salvation, we are again thankful that the matter is to be decided by heaven alone, and that none can come forward with a claim founded upon revelation, and assert that they have power and authority from God to compel others to yield to their form or opinion, of the system upon which the everlasting happiness of all men is so immovably fixed. We say immovably fixed, because, amid all the bustle and strife of men upon this most important of all subjects, who are right and who are wrong, the exact foundation which has been laid by the Lord himself, remains unmoved, and his decrees concerning man as unalterable the same as his throne, and the least variation in Him, would, in a moment overthrow the whole foundation, and strike into non-existence the whole universe. Men may believe or disbelieve, and truth remains truth notwithstanding: they may form and reform, moddle and remoddle, and the plan of salvation is still as exact as ever the Lord commanded Moses to build the tabernacle after the form showed him in the mount; and if men are saved they will be saved precisely according to the form or plan which God has devised, or there is no truth nor revelation extant, nor a day of retribution appointed to which we are all hastening.

Individuals or nations, may form themselves into as many different societies as they please, adopt as many different forms of worship, frame as many different creeds and confessions of faith, preach and proclaim what they call salvation, in their way, and pretend to found their claims upon scripture, and have their forms correspond with the bible, and assert that they obtained their authority from heaven, and still, this fact is to be observed amid it all, God has the power to say who are right and who are not.

Since none of the sects pretend that the Lord talks to men in this day, of course, one can demand equally of the other to wait for the day of decision when He shall reveal all things in the presence of all heaven. A long time to wait to know whether a man is sure of salvation or not, truly, but since God does not say any thing to them in this day, and each defend their respective systems with equal talents and each have an equal claim upon the scriptures, (being under the necessity of *plundering* something given to another people for a foundation,) without further controversy on this point, wait they must: for were one party to assert, that they had ascertained by revelation immediately to themselves from heaven, aside from the one in the bible, that they were right, they would offer violence to their own creed, and overthrow their present foundation in spite of all the ingenuity of their priests to prop up their rotten fabric; and the other would disbelieve it on the same principle, because his creed did not admit of any more revelations.

Surely, then, but the one alternative remains, and that is, to wait till the Judge himself shall decide, if ever the matter is settled; for whenever they undertake to decide it by the force of their own arguments, and settle the matter by fair discussion, each party claims the victory, and each disputant claims the ascendancy in argument, and those who listen are as much in darkness when they have finished as before they began; they have only listened to a senseless chatter which had no salvation in it from beginning to end; and if any difference is effected it is with those whose notions were not wholly absorbed in tradition before, and have only been led to see the weakness of both systems to start out upon another plan, and commence proselyting the world after another form, proclaiming, at the same time, against the great weakness of their former brethren, and exposing with wonderful strength and powerful reasoning their inconsistencies, without, however, pretending that God has spoken to them or given them authority to preach his gospel, other than a mere "*impression of the mind.*" This is sufficient for the majority of men in this day; and while the preacher of the new order, or the setter forth of "*new gods*" can prevent his next followers from investigating his new theory, he passes on in splendor, using his "*impression*" for a call and his pretensions for authority, and this his *craft* for his *trade*, to spend his time in taking the name of God in vain to make merchandise of the souls of men. Thus the giddy world suffer themselves to be wheeled out of their common senses, to be led by impressions, and fed with imaginations; and built upon a system without a foundation, or an existence, except in the

brain of a priest who preaches for money!

Perhaps this manner of communication may offend some of our friends of the "uncertain" order, and cause some bitter reproaches to be dropped from their lips; but we entreat them to look, at least once, before they judge of the correctness of the foregoing remarks, which if they do, and are honest they will admit their truth. It cannot be expected that those who are bound in the belief that their traditions are revelations, will forsake their follies, and from such we may suffer some reproach; but since they deny that God speaks to them when they call upon him, we are in no fear of their curses if they are pronounced in His name; for if he will not hear them when they ask blessings, we know, that as he is a God of mercy, he will not hear them when they pronounce curses in his name; for certainly, he would not remain deaf to all their cries and petitions for mercy, and at a moment when their wrath was kindled, send down judgments upon such as they disliked, as none of them pretend to hold the keys of the kingdom of heaven.— We therefore advise such to be composed, and in their patience possess their folly, if they are not willing to forsake it, as complaints will only confirm the truth of these hints, and more effectually show the weakness of their theories, and expose to the view of the candid, the fallacy of their systems.

The opinions of men vary on many subjects, but generally, if an assertion is made and particularly upon the subject of salvation, and they do not believe it, it cannot possibly be true. Give us evidence, say they, that we may believe. As though the things of God were to stand or fall upon the mere fact that they believe or disbelieve them, and that their whims were to regulate the revelations and set the whole kingdom of heaven at defiance if they disbelieve, or set it in order if by chance they should believe them.

Give us signs, said the Jews, that we may know that God has sent you; because if he has, you can show us any sign we wish to see, and unless you can show us signs, and that too when we ask to see them, we shall not believe that you are the true Messiah who was to come; and if a people as holy as we are to reject your testimony, you certainly are an imposture, and if we stamp your mission with disapprobation, heaven bear record, we will make you a false Christ whether you came from God or not.

But it is to be remembered, that each sect claimed this high prerogative, because each declared that they were the people of the Lord. The Pharisees said, We Pharisees are the people of the Lord, and the Sadducees said, We Sadducees are the people of the Lord, and so said every other sect in the day, of the ministry of Christ on earth, and his apostles. Each party claimed the superiority over the other, and each sect were sanguine in their opinion that God had no other people upon the earth but themselves, and as a matter of necessity, would call upon them to sanction every proceeding if his, and confirm every communication which he might make; and if any communication was not approbated by them such could not be true, and every decree of heaven, before it could take effect must be ratified by their consent, or it would remain void!

Such was the folly of a people whose fathers once heard the voice of the Lord, and were guided by his immediate instruction; such was the belief of a people who were favored with the presence of the Savior of the world in his own person—such their wickedness and hardness of heart, and such their blindness concerning the declarations of the ancient prophets, that the Lord of glory himself walked among them and was despised, because he did not sanction their acts of rebellion and applaud them for their departure from him. They killed the prophets, stoned those whom God sent to turn them from their iniquities, cast out the apostles and offered violence to the wisdom of heaven, until, as the Savior said they would, they fell upon that stone and were "broken!"

Men in our day declare that they have received the word of the Lord, and that they are his people, and yet declare, that he will give no more revelations while time lasts, & that any person declaring to the contrary is a liar and not worthy to live! They say, "We have received;" when in fact, they have received nothing! They say, "We enjoy from God;" when he never said any thing to them! They say, "We have a hope;" and found that hope upon a promise made to the ancients who passed through seas of afflictions and floods of adversities, despaired of life and sacrificed the dearest relations of human existence, left all things else and forsook the customs of the heathen, that they might obtain the promise from the Lord of glory that their salvation was sealed, that their election was sure! Will those who are so unlike them obtain the same blessings, and inherit the same glory? Will they have an abundant entrance administered unto them into the everlasting kingdom of the Lamb, when here they never heard his voice nor obtained a promise from his mouth? But amid all the strife and bustle on the subject of religion, the day is fast advancing when those who have made a false pretension will have their hypocrisy revealed before an assembled universe, and the generation despising the revelations of God and setting at nought the glories of his kingdom, will be weighed in the BALANCE, and on them, according to the true declaration of the Lord, the stone will fall and "grind them to powder!"

[Editor of the Star.]

After our paper had gone to press, we received the minutes of the Conference held at Saco, Me. on the 13th, but for want of room they are laid over till our next. By a request contained in the same letter the elders and churches abroad are informed, that Conferences will be held at the following places, viz:—At (or near Mr. Blood's as the church may appoint,) Andover, Windham co. Vt. on the 19th and 20th of July; at Benson, Rutland co. Vt. on the 26th of the same month; and at Bolton, Warren co. N. Y. on the 2d of August. The Elders will attend for church business on Saturdays at each place, and on Sundays general instructions on the gospel will be publicly given. May God sanction and bless their labors, and make manifest the power of his truth!—[Editor of the Star.]

Kirtland, Ohio, October, 1826.

MILENIUM. NO. VII.

[Continued from our last.]

Isaiah says in the 60 chapter, of his prophecy and the 2 verso, "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be upon thee." Any man who will read this 60 chapter of Isaiah will see that he was speaking of the last days, even the days of the coming of the Son of man, the time of the gathering, or the dispensation of the fullness of times, in which all things are to be gathered that are in Christ Jesus, whether they are things on earth, or things in heavens: and it was at this time, that darkness was to cover the earth, and gross darkness the people. But more of this hereafter.

Paul, in the 2 epistle to the Thessalonians, 2 chapter and 3 verse, told that people whom he had besought by the coming of the Lord Jesus, and by their gathering together unto him, that they need not expect the day of the Lord, or the coming of the Lord, until there had been a falling away first. — And in his first epistle to Timothy, 4 chapter, 1, 2 and 3 verses, he declares, "That the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, to abstain from meats, which God had created to be received with thanksgiving of them who believe and know the truth."

This same apostle, in his 2 epistle to Timothy, has set forth this same apostasy in words so plain as not to be easily misunderstood. 3 chapter, commencing with the first verse, to the close of the 5: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

We can see by the last verse in this quotation, that it is the religious world he is speaking of; for others have not a form of godliness. The apostle continues his discourse down to the 4 chapter, and then in a most solemn manner charges Timothy: [see 1 and 2 verse:] "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." After this charge, he gives the reason why he was thus strict, in verse 3: "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." In consequence of the great corruptions of the last days, their exceeding apostasy, the apostle declares in the 2 chapter of 2 Thessalonians, and 11 verse that the Lord will abandon them to strong delusions, that they may believe a lie; and in the 12 verso for this object, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Who can read these declarations of the apostles, and not see that the world, in the last days, when it begins to draw near to the time of the coming of the Son of man, will be in a deplorable condition, led by a parcel of teachers whom God never sent, and themselves full of all corruption and vileness? The apostle does not say that their teachers will not be very learned men, and that it will not be an age when science will be greatly studied, as men call it, nor yet an age of politeness, and of great worldly refinement; but on the contrary we may fairly infer from what he says about there being found boasters, that they will be all this, and a great deal more; but he says that they will not be a people of God. Jesus says that they will be just such a people as lived in the days of Noah; and Isaiah says, that gross darkness will cover them.

There are some thoughts which force themselves on the mind, when

reflecting on what the Savior says about the people of the last days, being as the people were in the days of Noah. Paul has shown, that the people of the last days were apostate religionists, and their great corruption arose from this thing, that they had apostatized from the faith of the gospel. Now, as we are told that they are just such a people as were in the days of Noah, would it be hazarding much to draw the conclusion, that the people in the days of Noah were apostate religionists, also, that their forefathers understood the religion of heaven as perfectly as the forefathers of this generation? or do not like causes produce like effects?

Another thing of great importance to those who believe in the second coming of the Savior is, that if the testimony of the Savior himself is to be credited, all attempts to convert this generation will be vain; for he says as it was in the days of Noah, so shall it be at the coming of the Son of man. Now, if we can find how it was in the days of Noah, we need not be at a loss to tell how it will be with this generation. Let us ask what advantage would it have been in the days of Noah to have gone through the land and built up churches? the answer is, it would have, (if the people thus built up believed that they had embraced the religion of heaven,) effectually secured them in blindness until the day of their destruction!

There was but one way for them to escape, and that was, to hear the preaching of Noah, and be gathered as God might have directed him. "And so shall it be at the coming of the Son of man."

The scriptures abound in warnings and admonitions to the people of the last days, lest they should be overtaken in an hour they expected not, and the Son of man should come and find them sleeping; but notwithstanding all the warnings and admonitions which the sacred writers left on record for their use, they well knew that they would be overtaken at last as by a thief in the night: even when they were crying peace and safety so sudden destruction should come upon them; for so great was to be their darkness, that they were not to be able to discern the signs of the times. All the signs of the coming of the Son of man

were to pass before their eyes, and still they were not to be able to discern them, nor yet know them to be such, because they were the children of darkness and not the children of light.

No man who believes, can read the prophetic history of the last days without marveling greatly. We are told that before this marvelous advent of the Savior, and as testimony to the world that his coming draws nigh, the sun is to be darkened, the moon turn to blood, and the stars fall from heaven: that there are to be wars, and rumors of wars, with earthquakes in divers places, famines and pestilences, and all this declared by the Savior as well as the apostles, to be to the world for signs, that his coming was at hand; and still, with all this testimony, the sacred writers testify, that they would be in such great darkness, that all these might pass by, and the world be overtaken by the coming of the Son of man as a thief in the night; and what could produce this effect? one thing, and only one, that God has given them over to strong delusions that they might believe lies, in order that they might be damned; because they did not receive the truth in the love of it. Compare first Thessalonians, 5 chapter, from the 1 to the 12 verse, with Matthew, 24 chapter, 29 and 30 verses; Isaiah 24 chapter, 23 verse; Acts, 2 chapter, and 20 verse; Revelations, 6 chapter, and 12 verse. Who can read, understandingly, and not marvel, yea, greatly marvel, at the generation of the last days.

Peter, in his 2 epistle, 2 chapter, 1, 2 and 3 verses, has given us the reason of the gross darkness which is to cover the people. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words, make merchandise of you." The apostle in the subsequent part of the chapter, give us the terminating point of a false religion, and the full extent of its influence on the minds of men—it reduces them to the level with the beast which perish: "But

these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." This is the final result of a false religion: it places its victim in a situation to perish, having first reduced him to a level with the beasts. It matters not how learned he may be, how refined, how polite, how genteel, nor yet how moral, according to the judgement of the world; destitute of the true religion, he is, notwithstanding all this, like a natural brute beast, if Peter's testimony is to be credited. — But let us inquire a little, what will make a man like a beast? we know of but one thing, and that is, being in a situation that he cannot get revelations; for should he have power sufficient with God to get revelations, he can escape any destruction, but without it, he can escape none only by mere accident, or chance, and so it is with the beasts. Nor could nature produce any thing more suitable to describe the situation of a race of men, who do not receive revelations, than the beasts; neither is it possible for a false religion to bring a greater evil on the human family than this, and nothing but a false religion can produce this effect: for there never was a society of people who possessed the true religion, but they received revelations from God, whether they were Jews or Gentiles, unless they had corrupted it; or at least, if there any such, we have no account of them; for the bible which we have, never makes mention of any such people.

If religion was ever designed of the God of heaven to be of any use to men, it was intended to bring him into the nearest possible relation to himself, and to give him the highest possible communion with his Creator, that his nature would admit; and any thing, or system, which in any degree prevents mankind from this attainment, is a departure from the pure religion of heaven, and the less of this communion men have, the farther they are from the truth, and when they get so far as not to be able to get revelations at all, they are like unto the beasts, and are ripe for destruction!

These sayings of Peter, when properly considered, taken in connection with what Paul says in his 2 epistle to Timothy, 4 chapter, "For the time

will come, when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn their ears away from the truth, and shall be turned to fables," may assist us in understanding the peculiar darkness of the generation, who shall inhabit the earth at the coming of the Savior. Peter says, that there shall be false teachers, who shall make merchandise of them, and so bewilder them that they will at last be like the beasts that perish. Paul says, that they will have itching ears, and heap to themselves teachers, who shall turn their ears away from the truth, and they shall be turned to fables. From what Paul has said in the 3 chapter of 1 Thessalonians, 1, 2 and 3 verses, we can see that they were to be in such darkness, that the Son of man was to come upon them as a thief in the night, when they were in the very act of crying peace and safety, notwithstanding the sun, previous to this time, had been darkened, the moon had been turned to blood, and the stars of heaven had fallen. And why was it that they could not discern the signs of the times? why? because, they had had itching ears, and had heaped to themselves teachers, and through their influence their ears were turned away from the truth unto fables! false teachers had got them so far from their God, that they were like the beasts that perish, they could get no revelations. — Besure they had seen the sun darkened, and the moon turn to blood, and they beheld something like stars falling from, or flying in the midst of heaven, but then they could not tell whether this was what was intended by the Savior and the apostles, when they said these signs should appear in the heavens as a prelude to the Savior's coming; and as none of them had power with God sufficient to get a revelation and know of a truth whether this was the case or not, like the beast which perish, they must stand and perish without power to know the things of God for themselves.

Peter, in his 2 Epistle, 3 chapter, 3, 4, 5, 6, and 7 verses, speaking of the people of the last days, says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming? for since

the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

This testimony of the apostle is very decisive: he says that the people of the last days, are to be mockers and scoffers; they are to scoff at the idea of the Saviors coming, saying, "where is the promise of it?" &c.

This will doubtless be after the church begins to come out of the wilderness, and to announce to the world his coming; then will the mockers and scoffers begin to cry, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," and this because they are willingly ignorant. The apostle, by this expression, seems to suppose that the subject of his coming to burn the world with fire, or to be revealed in fire, as Paul says, was so plainly written that it is wilful ignorance not to be acquainted with it, and understand it.— This is a hard saying for those who have been for years trying to find out something about the second coming of Christ, or Millenium, which is the same thing, and yet say they dare not approach it. Peter says they are willingly ignorant of it, the same as to say, that they are unwilling to believe what the scriptures say about it, and want to spiritualize them, or interpret them, so as to make them mean something different from what they say, and are, in consequence of this, in great ignorance, which ignorance is wilful. Isaiah, in the 28 chapter of his prophecy, from the 8th to the 23rd verse, gives us a similar account of the last days, the time when God should begin to give revelations to a people of stammering lips and of another tongue, for the benefit of Israel, he says:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line line upon line; here a little and there

a little; for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: that they might go and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people, which was in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at an agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work: and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

That the prophet refers to the same people that Peter referred to, I think will not admit of a doubt. Peter said of the people of the last days, that they were mockers, and scoffers, and were to mock and scoff at the coming of the Son of man. Isaiah says that the people of whom he spake, were scorner, and mockers, and they were to mock at the overflowing scourge, saying it would not come unto us.— Another fact which puts the matter to rest is, that Isaiah wrote of a people who were to live in the days, when God had decreed a consumption on the whole earth. This was to be done in the last days, at the coming of the Son of man. So that Isaiah as well as Peter, has given the same character to the generation which is to live in the days of the coming of the Son of man.

I shall have occasion for this quotation in another part of this dissertation.

I shall now sum up the substance of

what is said in the foregoing quotations, concerning the situation of the world at the coming of the Son of man.

1. They are to be false religionists, broken up into parties and sects.

2. Their teachers are to be numerous and of their own making; for they are to heap to themselves teachers having itching ears.

3. Those teachers that they heap to themselves, are to be false teachers, and are to make merchandise of the people.

4. They are to be in gross darkness, and not able to discern the signs of the coming of the Son of man, however visible they may be.

5. They are to be mockers, and scoffers; mocking at the idea of the coming of the Son of man; mocking and scoffing at the revelations, even the line upon life; the precept upon precept, which the Lord is to give to Israel to cause them to rest, by a people of stammering lips and another tongue, even by the Gentiles.

6. They were to have a form of godliness denying the power thereof.

7. They were to be like the natural brute beasts, made to be taken and destroyed, not being able to get revelations for themselves.

8. To crown all, they are to be a people just such as God destroyed in the days of Noah, marrying and given in marriage, being proud, boasters, inventors of evil things; heady, high minded; lovers of pleasure more than lovers of God, with an innumerable train of other evils.

Thus the sacred writers describe the people of the last days, and no doubt but the people themselves will say they are enlightened, very learned, exceedingly polite, remarkably genteel, peculiarly scientific, the greatest of statesmen, the profoundest of politicians, and the best of generations,—truly God seeth not as man seeth.—So differ inspired men and non inspired men in their judgment of mankind.

TO BE CONTINUED.

Faith of the Church of Christ in these last days.

(Continued from our last.)

It is really marvelous to hear men proclaiming to the world what great duties have been required of them by their God, when they have no authority for it but the workings of their own brain.

Among the follies of men this is the greatest; and where is the sect that is free from it? I answer none; there never was nor never will be a people on this earth, except those who get direct revelations from heaven for themselves, but will forge out their own religious duties, and enjoin duties on themselves that no other being ever required of them. In consequence of the gods of the nations all being dumb, we have had at one time and another, in this world, the most marvelous codes of religious laws that ever honored or disgraced the archives of any planet, of all God's vast creation. Men might be great statesmen and politicians, brave warriors, able counsellors, wise governors, discreet rulers, as far as worldly government was concerned; but unless their god could, and did talk, and that to themselves, their religion was perfect folly, and the most senseless ignorance. Take, for instance, the Greeks in their greatest glory, and with all their sagacity as statesmen, and wisdom as legislators, yet their religion was the greatest folly, being of no advantage to them, neither in this life nor yet in that which is to come, consisting in running races, with men, horses, and chariots, with every species of folly, not even drunkenness excepted, licentiousness, and debauchery, and still they were conscientious in the observances of their self-created duties, as necessary religious performances.

Let any candid person read the history of religion, as it has been practised in the world from one period to another, during the thousand years, of man's existence, and he will read nothing but a mixture of folly and wickedness from one end of the earth to the other, except among that portion of mankind who received direct revelation from heaven; nor were they any better off, though their fathers had received revelations from God, unless they received them themselves, they would soon degenerate, and their religion would be turned into the greatest nonsense and wickedness.

Whenever the Jews began to reject the prophets sent to them, they began to corrupt themselves, and become defiled before God, and ripened rapidly for destruction, and nothing could have preserved them from the complete overthrow which they suffered, but receiving constant revelations from God.—Had they continued to acknowledge the prophets, and received their teachings, they never would have crucified their Messiah, and they would have escaped the calamities which befel them.

The world, at one time and another, has supported all kinds of religion without direct revelations from heaven, except the religion of Jesus Christ, but that they never preserved without direct revelations from heaven since the world began. For revelations direct from heaven was a part of that great system devised in the heavens, for the salvation of man, and a very important item of it too, without which all the rest of the plan would have failed of its object, for without this, no people were ever saved, nor ever will be; nor is there salvation in the system and take this important item away. There never was a society on earth, nor never will be, matters not how pure they may be, unless God of heaven say as the religious world now says, that the canon of scripture

in fall, and there is now no more need of revelations, you have got enough: and from that very hour that society would begin to corrupt its way before God, and would never stop its deterioration until every vestige of purity had departed from it, and it would become a sink of corruption. It was part of the scheme of salvation to give constant revelations to the saints, and that, as long as they lived, nor was there any period in their life that they did not need to receive revelations. A person might as well talk about a perfect human system, when it had an arm or a leg out off, as to talk about a perfect scheme of purification, by which men are fitted for heaven, without the persons thus being fitted received continual revelations for themselves, for their own direction and salvation.

Without this power, what vain and foolish duties men hatch up out of their own brain and enjoin them on their followers, and on themselves also! what various kinds of obligations, from the severe austerities of a dominican friar, to the laborious duties enjoined on Mr. Scott, even the task of converting the world! for the dominican friar, or the augustine monk, has as much authority for his austerities, as Mr. Scott has for his arduous task of converting the world: that is just as much authority as they could give to themselves, or get from persons in the same situation as themselves. Indeed, they both worship the same kind of god, one who has found it necessary to hold his tongue for nearly two thousand years, & does not calculate to speak any more till time shall end, and one of them has as good a chance to know his duty as the other, and has as good a right to practice his austerities as the other has to convert the world.

No man ever yet knew his own individual duty to God only, as it was made known to him from time to time, as he needed instruction by immediate revelation direct from God. Without this he will labor in the labyrinth of uncertainty and doubt, "ever learning and never able to come to the knowledge of the truth!"

In consequence of the religious world having lost the power of getting revelations for themselves, they have fallen into their present state of confusion, each party manufacturing duties for themselves. For instance, the Presbyterian, the Episcopalian, the Methodist, and the Catholic god, with the god of some other sect, requires them, (or at least they think he does,) to sprinkle their children, while the Baptist, the Christian, (so called,) and the Campbellite god, or gods, are greatly offended with it, and considers it an insult to him for them to perform such a thing in his name; but requires them to immerse only. But notwithstanding their gods require them all to immerse, they differ widely in the object for which they do immerse: the Baptist and Christian gods, command their worshipers to be baptized because their sins are forgiven them; and the Campbellite god commands his worshipers to be baptized for the remission of their sins, in order that their sins may be remitted: the Episcopalian god requires the children of his worshipers to be sprinkled, that their sins may be remitted, as also the Catholic god; but the Methodist god considers the children of his worshipers all fit for heaven without sprinkling, as he

considers them without sin: the Baptist and the Presbyterian god have elect and non elect among the children of their worshipers, as well as among the adults. But after all the supposed requirements of these gods, (Gods we say, for who in his senses will have the effrontery to say that all these clashing commandments come from the same god?) let a person ask any of them, has your god at any time spoken to you and told by direct revelation that he required this at your hands? O no; say they, we worship a god that does not give revelations at present, nor will he ever speak any more to men in the flesh: he formerly conversed very freely with men, and told them every thing that they desired to know in righteousness: but he has now of a long time, seventeen hundred years, at least, been silent, and will remain so forever. Well, how do you know that he requires such ceremonies of you as those which you perform? We know because we find in a book which he caused to be written, that these were required. But of whom were they required? why, they were required of the people who lived at that day. Well, do you expect to receive the same reward for your obedience as the people received in that day?— No; we do not expect to receive any of the spiritual gifts which were bestowed upon them, neither healings, miracles, speaking with tongues, nor yet the interpretation of tongues. And still he requires the performance of the same duties of you as he did of them? To be sure; for he never changes!— But he does not give you as great a reward as he gave them. After all you have said about your god a man must draw the conclusion, that he is very much like the Pharaoh which rose up in Egypt who knew not Joseph; he requires the tale of brick; but makes you hunt the straw! Criticise all these sects down closely, and you will soon find that their gods, notwithstanding they are supposed to differ so much in their requirements, agree in one thing, that is, they are not very noisy! they are all dumb dogs; they have ears, but they hear not; mouths, but they speak not. So were the gods of the heathen, which were made by man's hands, of wood and stone; and after all the cry which pretended religionists make against the follies of heathenism, their gods are but a very little better than those.

A god that never speaks, is no better than an image of stone or wood, nor is any person under any more obligation to worship him, than he is to worship wood or stone, the gods of men's hands: But there are none of these gods, the God of the bible, whenever he had a people on earth, whether they were Jews or Gentiles, whether they were in Pontus, Gallatia, Cappadocia, Bithynia, in Libya, Macedonia, or the parts about Cyrene, Crete, or Arabians, God spake to them all, and gave revelations to them all, if they were worthy of promises; they were not under the necessity of going and hunting after the revelations given to some other people, but by the faith that was in them, they obtained them for themselves. By faith, says the author of the epistle to the Hebrews, the elders, or ancients, obtained promises: see the II chapter, 33 verse. The sectarians of this generation, are different from the ancient saints; for instead of their obtaining promises by faith, they get them

by stealth, by plundering the property of the saints and call it their own. They do not even pretend to get promises, but to claim those which others obtained for themselves eighteen hundred years since, and call them their own! "God say they, has promised eternal life to his children." And they call themselves his children, or they get their priests to set in judgment on them, and get their priests to set in judgment on them, and get them to call them the children of God; and having got a priest to name them they claim to themselves the promises which were made to the saints in the days of the ancient apostles, which they obtained by their faith; they do not, neither can they claim the same standing before God which the saints obtained; for they came so near to God as to have heavenly visions, obtain the spirit of prophecy, of revelation, and of speaking with tongues, of the interpretation of tongues, as also the gifts of healing by the same spirit, and of working miracles; as also the seeing and conversing with angels—with the gifts of wisdom, knowledge, and faith. The author of the epistle to the Hebrews, informs us, that the saints to whom he wrote that epistle, had "come up to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Such was the power which the ancients had with God, that by their faith they were introduced into the society of all the heavenly host, not even the Father and the Son expected, so that they became acquainted with the unseen world and its inhabitants, and having this power with God, through faith they obtained promises, enjoyed the spirit of both revelation and vision, and as such, received the promises of God because he considered them worthy.—Another peculiarity about these saints was, that it was God who set in judgment on them, and not men; they did not call on priests to know whether they were the people of God or not; but on the Father of heaven himself, and he passed decision on their head: if they had sinned, he who searched the hearts and tried the reins of all living, declared it unto them, and told them wherein; if they were indulging in secret iniquities he made it manifest to all: thus they were searched, reprov'd, rebuked, chastened, until they were made clean every whit, and became a fit temple for the holy spirit, which dwelt in them, and led them into all truth: they were full of the spirit of wisdom and understanding: God dwelt in them and they in him, until they became identified with the Father and Son, as the Father and Son were identified in one! see John's gospel, or testimony, 17 chapter, from the 10, to the 23 verse.

If the epistolary writing of the new testament, were examined closely, it will be found that all the churches that did not obtain this power with God, were rebuked for their wickedness instead of being flattered with the promises made to another people. This was the perfection which God required, and he would receive nothing less from them or

else he would "spew them out of his mouth."

But in these last days, we have churches and very many of them, who have never obtained a particle of power with God, and are utter strangers to the purity, holiness, and faith of the saints, and yet they are claiming their promises, and expect that God will receive them into the same heavenly mansions with those who overcame the world and obtained power with God. If I were to ask this sectarian generation, where their promise of eternal life was, they would have recourse to the promises made to the saints of former days, and there found their hope of eternal life! But ask them, do you sustain the same character before God they did?—Have you the same power with God that they had? Can you draw near with as pure hearts to God as they did, and obtain the judgment of God on yourself as they obtained it? All these questions they would have to answer in the negative, and confess they did not! how vain, then, must it be to expect to be benefited by their promises, unless we sustain the same character, and have obtained the same standing before God they had obtained. If men are to be judged according to the deeds done in the body, shall persons whose sayings, doings, and sufferings, bear as little resemblance as those of the primitive saints and the sectarians of the nineteenth century, receive the same reward, and be appointed unto the same glory in the eternal world? If they are, God will not judge men according to the deeds done in the body!

If men obtain power with God in proportion to their holiness and purity before him, there must be a vast difference between the purity and holiness of the primitive saints and the modern sectarians; for there is a great difference in their power, one having power to do all things, and the other power to do nothing! one doubtless was holy, and the other is as certainly corrupt! one pure, and the other impure! and yet, they are all to be rewarded alike in the eternal world!—And to crown the whole, all are to be rewarded "according to the deeds done in the body!!!" (To be continued.)

The Evening and the Morning Star

KIRTLAND, OHIO, JULY, 1834.

REFLECTIONS FOR THE FOURTH OF JULY, 1834.

Every citizen of this great Republic, can, with propriety join in the same voice in offering a tribute of gratitude and veneration to the Author of the universe, for those privileges and blessings which are not to be found in the same abundance in any other nation on earth, as every one must admit, when he compares these with the history and situation of other countries. There are other Republics, we admit, for other people have been roused up to exert their strength in consequence of the unjust oppression exercised over them, and have been permitted to partake, in a degree, the benefits derived from a government administered by their own hands; but they are yet young, and need care to sift from among them every principle of their former anarchy, which if done, they may rejoice equally with our nation and partake of all the abundant blessings which surround us at this day.

It has invariably been the case to the present day, that whenever a people threw off the shackles of despotism, they were, more or less, involved in difficulties, occasioned by party strifes and excesses; but if a firm course was pursued, trifling divisions were easily accommodated, and petty disputes buried, while each year brought its additional blessings, with a year's increase of intelligence and experience. And while integrity and virtue were the leading principles actuating the administrators of the law, such governments have continued to increase in strength and beauty, leaving far behind those whose personal ambition and tyrannical dispositions were opposed to the freedom of mankind.

There is something enchanting in the word LIBERTY! Can gold purchase it? no; it is the gift of heaven! and degraded, indeed, must be that man, who is once brought to taste its sweets, and then condescends so far beneath that exalted station in which nature at first placed him, (equal with all,) as to submit himself to the disposition of tyrants and usurpers!

When the reflecting man surveys our happy form of government, and contemplates the unsullied benefits which are, and can be enjoyed within its jurisdiction, he must be impressed with gratitude for that kind providence, which has, up to this present day, been so peculiarly favorable for the existence and continuation of the same. Fifty eight years have rolled away since the "thirteen confederate colonies dissolved their allegiance to the British crown." Amid embarrassments and perplexities calculated in their very nature to despond the hearts of all except FREEMEN, they threw off a foreign yoke, and gave birth to millions of happy mortals who most otherwise have remained in obscurity and sunk into the dust in silence.

It would have required a prophetic glance for either of those illustrious signers of that sacred compact, to have conceived the vast superstructure which was to be reared on that foundation so memorable in the mind of every lover of this exalted country, and without a firm reliance on the divine authenticity of such a vision, he would even himself, been willing to pronounce it a vain fanaticism, and a wild uncertainty, fit only for the superstitious and ignorant class, who were entirely unacquainted with the history of other nations, and the subsequent events attendant on acts of this importance, in former days.—And nothing short of a reliance on that arm which has ever been sufficient to deliver those who are unjustly oppressed, could have induced our fathers to take this step.

Had they not taken this step, hundreds whose illustrious deeds do and will shine upon the pages of history, must have remained unseen and unknown, and hundreds whose genius and intelligence have bettered the condition of men, and served to raise them above wretchedness and degradation, would have remained like the unwrought marble in the bosom of the mountain, unpolished, without disclosing one beauty, or adding one ray of elegance to the work of sculpture, to grace the march of science, and to spread a single lustre over the memory of men after they sleep in the dust. Blessings like ours—where can they be found? Not in a foreign clime! At home, alone, is the place of their

residence—they are our own—our sacred property; and each individual has an equal share! Had not heaven smiled, to this day guided coaches would have rolled over the ashes of the peasant; opulent landlords would have thronged our capitals, and held the poor in bondage; deputies would have stalked at the corners of our streets, to exact the stipulated fee of a hereditary prince, whose virtues or vices we knew nothing of, and as little whether he were a wise man or a fool, with ten thousand armed soldiers at his heels, to enforce the royal edicts, and this whole beautiful country, so peculiarly formed by the hand of Omnipotence to sustain a virtuous and happy people, would groan under the oppressive tax of ambitious sovereigns to support an army to keep in subjection the humble laborer, or massacre him if by chance he should refuse so to do, or speak amiss of his foreign Lord!

But millions have reason to rejoice that it is otherwise—Here, each man, so far as he conducts himself in prudence and discretion, is entitled to the highest privileges and honors of this government—here he is protected from oppression, honored as an equal, and respected as a citizen of the same great family, which God has planted with his own hand and sustains by his own power. Here he can contemplate the happy days of his rising posterity, (if they walk in righteousness,) and when called to leave this present state of existence, he can bless God that he can repose in peace with the joyful reflection, that his lot has been cast upon a consecrated land where factions have not been permitted to flourish, nor usurpation with her destructive hand been permitted to blight the flower of freedom, nor wither the genial rose that blossoms upon the tree of liberty, contributes strength, and adds a perpetuity to our noble institutions.

Here while law is administered in equity, an asylum is held out to the oppressed, and a proper inducement offered by which he can break those natural affections which bind him to the place which gave him being, which fact is demonstrated yearly by the many thousands who emigrate to our shores—here he may enjoy his religion equally with others, and his social relations unobscured; and while his labor is blessed he can enjoy the fruit of that also, without an exacter to rob him of the same to support a vile ministry, either civil or ecclesiastical; but what heaven blesses him with is his own—his liberty is guaranteed, his person is protected, and his right of citizenship questioned by none. Such privileges and blessings are no less than the gift of God, and every individual enjoying them, is bound to acknowledge his hand in the organization of this government, and the protection heretofore given to our fathers, his peculiar mercy, that a people might possess this land for a purpose unthought of and unknown to thousands, but held in reserve in his own mind to disclose to future generations, when his strong arm shall be revealed in the deliverance of Jacob, and his mighty power manifested in his defence.

These may be reflections foreign to the minds of most men in this delightful country, and perhaps might be spurned from them as a wild superstition, were they to be presented, in consequence of the overwhelming ig-

ignorance of men on the subject of the promises of God to his elect nation. But however lightly these facts may be esteemed at this day, certain it is, that a peculiar providence was manifest from the discovery of this continent, to the period when this nation became independent. This can be demonstrated from facts, and clearly shown to the mind susceptible of light, and willing to admit an overruling Hand in every act of nations to bring about great and important events in the future happiness of man.

Why, it might be asked, was not this continent discovered to eastern nations previous to the year 1492? great boast is made of the arts and learning of the Egyptians, of the wisdom and science of the Greeks and Romans, and to this day a continual strife is made to copy in the train of these nations, and equal their learning and refinement.—The Egyptians could astonish the universe for centuries with their knowledge of embalming their dead, of concealing their arts in mystical characters or hieroglyphics, and cause creation to wonder at their unparalleled power in piling rocks into huge masses as monuments of their industry and extravagance, and yet their knowledge of the extent of this globe be limited to a little narrow space, on which they were born, figured so wonderfully, and at last laid their bones with those of their fathers upon the same.

Greece could rise by transmitting to her shores the instructions she received from Egypt as a mother, and cause generations to gaze on her works of art and sculpture, men of intelligence to strive to equal her in wisdom and march in her train of philosophy; leave ruined cities and decayed temples as specimens of her vain ambition, for men of after years to admire with astonishment, and yet fall to the ground, after speculating upon the system of creation sufficiently to draw the world in her course, and yet her knowledge be as limited as the former.

Rome could rise on the ruins of Greece, exist century after century filled with riches and luxury, render herself famous for her power, conquer the east with her arms, and transmit her laws to after nations, with a great share of her profligacy, and sink at last into ruin without being able to soar over the vast deep and discover another world to poison with her wickedness.—That was left for after ages, and the honor to be given to a future generation, though Italy may boast of raising the favored city which gave birth to the man who, by the immediate inspiration of heaven, conceived the idea of the existence of another earth. Fourteen hundred and ninety-two years from the birth of the Savior, one thousand and sixteen from the fall of the Roman Empire in the west, and thirty-nine from its extinction in the east, had elapsed, before the nations of the eastern continent were favored with this knowledge. One wave might have overwhelmed his little bark and consigned this adventurer to the deep; and without a spirit equal to the first, another man might not have been found to hazard his all upon this dangerous experiment, and so the plan remain forever without being undertaken again—but the time had arrived, and wisdom in the Author of the world made it expedient for this treasure to be disclosed! Why not Egypt have this honor? or why not Greece study out by her phi-

losophy the power of the great BALANCE, and transmit to mankind this important blessing! Why not Rome, proud mistress of the eastern world, unfold the secret which was to make so many millions a resting place and a covert from the tempest? The short answer is, the time had not arrived, and with all their intelligence these nations were limited to territory, and though their genius were fertile in innumerable arts, yet they never touched upon the great and important thought of a King their children into an almost boundless region, where nature, with her luxuriant mantle had thrown around the blessings of the earth in the fullest abundance!

Many items present themselves to the mind which are pleasing as one reviews the history of the discovery of this country by the Europeans, and its subsequent settlement by them, at least, such parts of it as are not characterized by acts of cruelty and unparalleled barbarity. In perusing the history of the first introduction of the Spaniards into South America and the Mexicoes, the heart of the philanthropist must sink at those scenes of inhumanity to which they had recourse to deprive the aborigines of their country and precious metals. It may be said that they obtained it by right of conquest. This may be a sufficient excuse for some, yet when compared with the true principles of justice, will be found wanting. It may be said that the natives were ignorant, and the introduction of arts, sciences, and religion, would better their condition in time, and particularly religion in eternity; but if this is the case, (and is, no doubt,) it might be asked, and with propriety, too, what confidence could a rational mind place in a people who should rob them of every thing they possessed—treasures, lands, and homes, and drive them into mountains, and then turn round and offer them religion, and hold it forth as the only means of salvation!

As the eye of the student rapidly glances over the history of the world, he may ask at first, why so long a period elapsed from the first discovery of San Salvador, by Columbus, in the year 1492, to the first permanent English settlement at Jamestown, in the year 1607?—a period of 115 years.

It may be urged, philosophically, that the complicated condition of the affairs of Europe, was the main preventative, as the more part of its sovereigns were employed in either gaining possession of their thrones, or defending them from usurpation when once obtained, and that in consequence of these acts, there were none to engage in enterprises of this kind except individuals, and they, for a want of means—or a desire for self-aggrandizement, by which they destroyed that confidence so necessary for others to repose in them, were insufficient to accomplish an undertaking of such great importance. But one fact was, the country invited agriculturists, who must depend wholly upon their own industry with the blessing of heaven for their support, while the South was over-spread with ambitious Spaniards, who made no scruple as to the justice of carrying death and desolation with them, for the purpose of robbing the innocent and unsuspecting natives of their gold, and of bringing them into slavery!

Leaving the history of the South, by glancing over that of the North, we shall find th-

newly settled inhabitants involved in many difficulties, and at times unable to extricate themselves without the aid of a Superior power.

From the natives they received frequent assaults, and from the "mother country" after a few years, the cruel oppressions of a tyrant instead of that kind protection and kind care so much needed, and so anxiously looked for and expected. From the latter, excuses would prove ineffectual to satisfy the mind that the colonies were nourished in a parental manner. But from the former, had they the advantages of other people, and were heard when urging their excuses, by contrasting their first conduct with that of their new neighbors, right, between man and man, would unquestionably outweigh many charges now preferred against them, and excuse them in many acts where they have been been charged with being the first aggressors, although they have been called, savages and heathen.

It may be said, that the established customs of the whites, had constituted as a part of their religion the principle of taking of each other by force what they could not by purchase or flattery, and consequently, as the aborigines were a wild uncultivated race of men, wandering over a vast uncultivated region, obtaining their support from the wild beasts of the wilderness, that the whites had a right to demand a certain portion of this country for themselves, and if they could not obtain it by gift nor bribery, they could by force, as their means and experience of warfare were superior to that of the natives: not thinking that the Judge of all regarded the poor equally with the rich, and the destitute "Red man," though humble, worthy his privileges!

But whatever their custom may have established as a rule of right, if practiced, except that point can be founded upon the immediate revelation of heaven, or agree with the principles emanating from that source, they must fall, and in a coming day, be pronounced unrighteous before, and by the great and mighty One.

It might be urged on the part of the natives, that custom and tradition, which, with them constituted their religion, had established as a just principle the cruel practice of avenging themselves on a conquered enemy, although defenseless, and of treating their wives and little ones in the same manner, and as they had been provoked by the whites, their new neighbors, according to the received custom of their warfare, they had a just right to lurk for the blood of their enemy, and also carry his wives and little ones into captivity, to sacrifice them in tortures the same as their unfeeling fathers before them, after conquering a neighboring tribe!

But this does not prove that a course of this kind was just, however sacredly it might have been handed down by tradition, nor however strictly it had been observed for generations, any more than the practice of the other to take by force what they could not obtain by treachery. These two items, are, unquestionably, decided in the mind of our common Creator, and in a coming day will be proclaimed when the secrets of all are revealed, and each rewarded according to his works.

Without discussing particularly the justice or injustice of the conduct of our fathers in obtaining this country in the manner they did, we shall pass more directly to the subject, immediately before us—the 4th anniversary of American Independence. Still, there can be no doubt but our fathers had as just a right to drive the "wild man" from his hunting and fishing ground, without giving him an adequate compensation for the privilege of forming a Government upon the same, as the monarchs of Europe had to claim jurisdiction over them because some of their subjects happened to sail along its coasts. And the fact, that the Supreme Being ordered in his providence, all things in their proper time for the discovery of this continent to the Europeans, does not prove that they had a right to cheat its lawful owners, and by any unjust principle obtain their lands. An act which may be censured or pronounced unjust in one instance, will, under the same circumstances, be equally as unjust, let it be committed by whom it may. And though the descendants of Jacob upon this continent, (which no man can dispute that they are,) are yet in darkness, the day is not far distant when light shall be reflected upon them, and that deep malicious feeling, now reigning in many of their bosoms in consequence of injuries received, will be lost in the perfect knowledge of the gospel of the Lord Jesus, and they be prepared to receive and enjoy the promises so frequently (though long since) made to their fathers by the mouths of all the holy prophets.

If our fathers acted unjustly in any respect in taking possession of this country, no man in his sober moments when made acquainted with the conduct of the "Mother country," will for an instant doubt the justice of their act in dissolving their former allegiance.— Though frequently annoyed by the acts of the British Parliament, and the false insinuation of *persons in power*, no thought of revolt was meditated till long after their sovereign's troops had commenced an unwarlike attack upon the unoffending citizens. From the battle of Lexington, on the 19 of April, 1775, more than a year elapsed before the united colonies declared themselves FREE. And when carefully examined, it will be seen, was the *last* and only resort, except lying oppressively down to be walked over by their oppressors!

Notwithstanding their affections for the country which contained the ashes of their fathers, the convention of 1776 resolved at all peril, to try the test, and on the 4th of July, according to previous arrangement, the committee appointed for that purpose, reported a Bill which was carefully examined, and engrossed. Thus, being driven to the last expedient, their act on this day has claimed a name which will cause it to be observed with care by rising generations, should this Government exist, and like the "passover," will be hailed as the anniversary of freedom and blessings, when all who bore a share in those toils which purchased the same, have gone down to the silent shades of death!

Millions will celebrate this day, and if one to ten of their number know or realize for what, or why, it will be something uncommon. The great mass "turn out"—every heart is filled with joy for some cause—every

youth has looked for the anxious day to arrive, and enquired if it were near—the gay and fashionable have promised to themselves enjoyments unknown to other days, all anxious to act their part in celebrating the same—Work is suspended, the laborer ceases from his toil, and the slave forgets for one day that his soul has been bought with money like the beast, while a general time of festivity and joy occupies the mind and engrosses the attention of all.

But how few there are who realize the eventful moment which gave birth to this enjoyment! How few contrast the circumstances surrounding us with those surrounding our fathers who had courage and confidence sufficient to put their trust in the arm of God, and offer their lives a sacrifice to secure the blessings of peace and prosperity uncontrolled to their children! Those were days which tried men's souls, and an hour when every feeling of patriotism had to be brought into requisition; and each man who embarked in this great enterprise must "count the cost!" for if he did not succeed the debt must be paid at the end of the battle. But these are different days—surrounded with the blessings of heaven, what more can be asked that we have not already received! and what can disturb our peace, except unwise and factious men, who never inherited a virtue cherished in the bosom of our fathers, rise up and seek the destruction of others without cause!

Though none of the signets of the declaration of independence are now remaining, yet a few who fought in its defence are still alive, to see the reward of their sufferings and toils. But the mind cannot be brought to reflect upon these characters without asking, what has been done for these men, and what have they received from their children? comparatively nothing. It may be said that the more part receive pensions from the Government, and this is sufficient. What is a few dollars in comparison to life and liberty? It ought to be remembered, that these men not only spent their best days, but while doing it, offered their lives in the cause. Their numbers are now small, and in a few years the remainder will leave us, and all that can be done must be done soon.

While this day is spent in revelling by thousands, there is no doubt but many realize the importance of it, and reflect upon the consequences had our fathers failed in maintaining their declaration. Though all are bound to acknowledge the doings of the Creator in the discovery of this country, and the subsequent blessings in establishing a free Government upon the same, yet it is not to be expected that those who profess a belief in the religion instituted on high, will be wanting in gratitude, or behind in ascribing suitable thanks to heaven for these peculiar mercies. Here they may rejoice with the assurance, that while the law is faithfully administered, their persons and effects are secure from all religious intolerance and ecclesiastic oppression: that here they can worship as it best suits their minds or consciences, without the least fear from such as may feel disturbed on the account of it! Certainly, then, the saint is prepared to acknowledge this fact, and he, of all men, is the most willing to ascribe the hand of his Master in it.—For the privilege of living undisturbed, and

enjoying that communion ever held between heaven and the church of Christ, is a thought so pleasing, that while thousands pass unconcernedly along, the saint cannot but view it as an uncommon providence, and a mercy given to but few since the world began.

Who cannot see it! and who so destitute of the spirit of life as not to acknowledge it! How many might have groaned, and that in vain, had it not been for this: and how many millions may now come to a knowledge of the gospel who might otherwise have remained in darkness! Here the Nazarene, the Jew, the Mahomedan, and the Hindoo, may each worship according to his respective system, and yet hold an equal influence in all matters of this great Government, and each respectively transmit to his children the same privileges.

Amid these reflections the question may be asked, how long is this Government destined to stand? It is easy to discover the improprieties of other nations who have risen, flourished and sunk again into barbarism, and perished; but had they been capable of discerning their own approaching ruin, and marked the causes of the same, it is to be expected that they would have shunned the evil. Rome is justly said to boast of the longest Republican form of Government of any other, and yet it is to be observed, that the whole, or a great part of the time its citizens condescended to acts of profligacy and idolatry. One eighth of that time has transpired since this Government declared itself free, and it may be asked, cannot this, with all the experience drawn from former Governments, exist a still longer time? Every lover of free Governments is ready to enquire, will ambitious men rise up and lead to destruction the inhabitants of this favored country, involve them in ruin? Will not a respect for the name and honor of our fathers, as well as our own personal happiness, be a stimulus to awaken every feeling bosom to assert a cause so just, so holy, and so important to the welfare of men? And will there not be found a sufficient number who shall fearlessly stand forth in the defence of this righteous cause? Will men look calmly on and see their liberties proscribed, their dearest and most sacred rights trampled upon, and their children destined to wear out a life in wretched slavery, and spend their years in bending to their fellow creatures who are no better than themselves? May heaven forbid it!

In offering these reflections we have only spoken the convictions of our own mind, without any desire to turn the affections of others from a just regard for their own laws. They may boast of their respective Governments, and flatter themselves that theirs is the most liberal, most refined, and the best, and while they can live in peace, and particularly the saints, they are bound to be content, and in all cases be obedient to their laws, at least, so long as their privileges of worshiping God are not infringed; but when ever this time arrives in the administration of any Government, when all are not privileged by law to worship as they please, how they please, and when they please, every saint is justified in revolting against such oppressive systems, and resting assured that heaven approves the course.

Believing as we verily do, that our privileges are superior to any others, we are bound to offer up our feeble petitions for the long continuance of this Government and the increasing prosperity of its citizens. We cannot but wish that it may long continue, a temple for others and a resting place for all—and when destructions and desolations come upon all nations, and the indignation is poured upon all who are unprepared, as assuredly will be the case, we sincerely pray that God may here have a people, yea many thousands, redeemed from the corruptions of the world, taught in the mysteries of His kingdom, and prepared to rise and meet Him when he comes to reign on earth with his elect! Then earthly kingdoms, governed by the wicked will be no more! and the scepters of men no longer swayed—crowns will crumble—thrones dissolve—systems vanish—empires sink in ruin—and all pomp and parade of earthly courts will be no longer heard! but unity, real peace will be established, righteousness will abound, holiness surround the saints, and the knowledge of God will fill the earth as the waters cover the sea! —[Editor of the Star.]

AFFAIRS IN THE WEST.

We copy the following from the *Missouri Enquirer*, of the 18th June, printed at Liberty, Mo. As appears from another article in the same paper, the people of Jackson co. had appointed a Committee of 12 men to make proposals to our friends for the purchase of their possessions in Jackson co. It is said in another part of this same paper, that a public meeting was held in the court house in Clay co. and that several gentlemen addressed their fellow citizens on the subject of the Jackson outrage, advising a compromise. There are several items of importance connected with the proceedings of this meeting, which may be noticed in a future number, as our limits are not sufficient in this.

The first following, exhibits a number of names purporting to be a Committee invested with authority, by the people of Jackson co. to effect a compromise, settle difficulties, and make amends for grievances; which, were at the time offered on their part sufficient for our friends to purchase their possessions, we have no doubt, on the whole, but it would be by far the best: or at least could a fair course be entered upon, giving our friends an equal choice, notwithstanding the unlawful conduct of the mob heretofore, it might prevent the further effusion of blood, which certainly is desirable. Although our friends are entitled to another mode of procedure for the adjustment of their difficulties, which is, by being immediately reinstated upon their former possessions, protected when returned, and rewarded in civil court for injuries of person, and damages of property, yet, if an honorable course can be pursued, and this shocking affair amicably and satisfactorily settled, we shall not only be satisfied, but thankful to God, and presume that every reflecting man will rejoice with us. To say that a part of the citizens of Jackson co. have not openly rebelled against the civil law, and as may be drawn from the first following, are still determined to persist in their own course, is impossible for any candid unprejudiced man to deny; though their offer to sell and peaceably leave the county, is a

great step towards effecting a peace, and shows that they are persuaded to abandon their former unprecedented policy.—[Editor of the Star.]

PROPOSITIONS OF THE PEOPLE OF JACKSON TO THE 'MORMONS.'

The undersigned Committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbances between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information: and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid the people of Jackson will pay the valuation, with one HUNDRED PER CENT. ADDED THEREON, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons—the valuation to be obtained in the same manner—the same per cent. in addition to be paid—and the time the money is to be paid is the same, as the above set forth in our propositions to buy—the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

- SAMUEL C. OWENS,
- JOHN DAVIS,
- THOMAS JEFFREYS,
- RICHARD FRISTOE,
- SMALLWOOD NOLAND,
- THOMAS HAYTON, SEN.
- ROBERT RICKMAN,
- JAMES CAMPBELL.

ABRAHAM M. CLELLAN,
S. V. NOLAND.

ANSWER.

GENTLEMEN:—Your proposition for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire, and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free-born citizens of these United States. And as fears have been expressed that we designed to commence hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the respectable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

W. W. PHEAS,
A. S. GILBERT,
WM. E. M'LELLIN,
JOHN CARRILL,
ISAAC MORLEY.

N. B. As we are informed that a large number of our people are on their way, removing to Jackson county, we agree to use our influence immediately to the prevent the said company from entering into Jackson county, until you shall receive an answer to the propositions aforesaid."

It may be said, at first view, that the mob Committee have made a fair proposition to our friends in offering to buy their lands at 100 per cent. in 30 days, and of offering theirs on the same terms to our friends; but when it is understood that the mob hold possession of a large quantity of land more than our friends, and that they only offer 30 days for the payment of the same, it will be seen that they are only making a *salvo* to cover their past unlawful conduct. If the mob will give our friends a sufficient time to purchase their lands at a fair and adequate price, and also pay them damages for injuries received upon their persons, and of property, then, and not till then, shall we believe that they are disposed to act on any principle of justice further than they are compelled by law, and that put in force by military movement! --[Editor.]

From the Missouri Enquirer of June 25.

Copy of a letter from DANIEL DUNKLIN, Governor of the State of Missouri, to Col. J. THORNTON, dated

City of Jefferson, June 6, 1834.

DEAR SIR,—I was pleased at the receipt of your letter, concurred in by Messrs. Rees, Achison and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed, if the parties could compromise on

the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the Government, were I to take upon myself the task of effecting a compromise between the parties.—Had I not supposed it possible, yes, probable, that I should, as Executive of the State, have to act, I should before now, have interfered individually, in the way you suggest, or in some other way, in order if possible to effect a compromise. Unconvinced, as I am, to either party, I shall feel no embarrassment in doing my duty; though it may be done with the most extreme regret. My duty in the relation in which I now stand to the parties, is plain and strait forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to act contrary to the advice I had given, it might be said, that I either advised wrong; or that I was partial to one side or the other, in giving advice that I would not, as an officer, follow. A more clear, and indisputable right does not exist, that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of policy, to give up that right, or to qualify it, my course, as the chief executive officer of the state, is a plain one. The constitution of the United States declares, "That the citizens of each state be entitled to all privileges and immunities of citizens in the several states." Then we cannot interdict any people who have a political franchise in the United States from emigrating to this state, nor from choosing WHAT PART of the state they will settle in, provided they do not trespass on the property or rights of others. Our state constitution declares that the people's "right to bear arms, in defence of themselves, and of state, cannot be questioned." Then it is their constitutional right to arm themselves. Indeed, our militia law makes it the duty of every man, not not exempted by law, between the ages of 18 and 45, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition: &c. And again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe and worship JO SMITH as a man, an angel, or even as the only true and living God, and to call their habitation Zion, the Holy Land, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt their religion, so that in its exercise, they do not interfere with the rights of others.

It is not long since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured that I

would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons, to sell out their lands in Jackson county and to settle somewhere else; where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory and confine their members within their respective limits, with the exception of the public right of egress and regress upon the highway. If all these failed, then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end. And hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party are preparing themselves with cannon. That would be illegal. It is not necessary to self defense, as guaranteed by the constitution. And as there are no artillery companies organized in this state, nor field pieces provided by the public, any preparation of that kind will be considered as without right; and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county, independent of the commander-in-chief; but if citizens march there in arms from other counties, without order from the commander-in-chief, or some one authorized by him, it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by the order or permission of the commander-in-chief.—Men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which perhaps, you can be more servicable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief, and hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have, were they to emanate from the executive without committing yourself or the commander-in-chief in the event of a failure.

I should be glad, if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the state has been injured in consequence of this unfortunate affair:—

and I sincerely hope it may not be disgraced by it in the end.

With high respect, your ob't servant,
(Signed) DANIEL DUNKLIN."

From the Enquirer of July 2, we copy the following communication to the people of Clay county, from Cornelius Gilliam, Esq. with the reply of our friends to his interrogations relative to the cause of their emigrating to that place. Their answer was signed by eleven of their company, who, we presume, had authority to speak the sentiments of the remainder. With the most of the signs we have a personal acquaintance, and can unhesitatingly say, that it contains the feelings and desires of every individual professing the faith of the everlasting gospel, if he has been instructed therein; and justifies remarks previously made over the proposition of the mob. If the mob or their partisans in this or any other country have succeeded to themselves that we, as a people, are to be trampled upon in this unheard of and unwholy manner, without affecting to resist, they will, in the end find themselves mistaken! We are assured of our own personal rights, as free citizens of this Republic, and these we shall have, or every officer within the same is a injured man! Our liberty is as dear to us as to any other people, for we have fathers yet living who fought for the purchase and maintenance of the same, and while there is a constitution and laws, they shall protect us, if they possess any virtue. We are aware, as we have frequently had occasion to remark, that this persecution, from the first to the present, has been inflicted upon us in consequence of our religious principles; and that, in the first instance, was put into operation, and is still moved forward by the present priests and others of their obsequious adherents, who suppose that, to raise persecutions and violate the civil law in the destruction of those whose principles are unlike their own, is no sin in the sight of heaven!

The latest intelligence from the west corroborates statements previously received, that a compromise would be effected, and negotiations entered into, which will secure peace and save the loss of any more blood. We are aware that the people of the Upper Missouri have frequently been misinformed concerning our motives and assertions, and that many reports of this shameful description have emanated from persons resident in this vicinity. But so long as we can answer a pure conscience before all men for the conduct of our friends in the west, towards the people of Jackson county, they are at their defiance to make it appear to a candid public, after looking at both sides of the matter, that our friends were the first aggressors, or have in any instance, acted only on the defensive. We were residing in Jackson county at the time hostilities first commenced, and the fact, that our friends left that county, in the manner they did, is sufficient to convince every man who has the least desire for the principles of truth and righteousness, that the mob acted the part of abandoned villains, not to say common unwholesome citizens! The beautiful crops of wheat, amounting to some hundreds of acres, the labor of industrious and peaceable citizens, will, no doubt, serve to feed the mob and their assistants a con-

siderable length of time, should they enjoy the privilege. We advise some of those wretches who are so anxious that the mob in Missouri should accomplish their purposes, residing in this country, who have been busily employed for the last 6 or 8 months in communicating lies to their condutors in Jackson co. to go up and join their friends—they might, possibly, enjoy a large spoil!—These items are to be remembered!—[Ed.]

“Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof; and also knowing that different reports are arriving almost hourly; and being requested by the Hon. J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation—the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp, in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us.” (Signed)

“CORNELIUS GILLIUM.”

PROPOSITIONS, &c. OF THE “MORMONS.”

“Being called upon by the above named gentlemen, at our camp, in Clay county, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner that we have; we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man.—For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed their doors; also, that we carried a flag, bearing peace on one side and war or blood on the other; and various others too numerous to mention. All of which, a plain declaration of our intentions, from under our own hands, will show are not correct. In the first place, it is not our intention to commit hostilities against any man or set of men. It is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self-defence, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in

Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above 12 men. Or they may all live in the county, if they choose, and we will never molest them if they will let us alone and permit us to enjoy our rights. We want to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in support of the Government, and to be protected by its laws. If the above proposals are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the lands with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace.”

[Here follows the signatures.]

AFFLICTING. It becomes our duty, tho' painful, to notice the death of thirteen of our friends at the west, twelve men and one woman, who died of cholera the last of June, in Clay co. After a compromise was proposed, a part of the company from this place and the east, were preparing to return to their families, when this destructive scourge was sent, and in a few days we were deprived of the society in this life of some of our most worthy and valuable citizens! Up to the last account the disease had abated and many who had been severely attacked were recovering. It is said that the pestilence is raging on the western waters to an alarming degree, and in many or most cases proves fatal.

Never, before, were we called to record a mortality so afflicting, which seems to be increased when we reflect upon the great usefulness of some of those who have been taken from us; yet, we are bound to acknowledge the justice of every providence of our God, and we are not disposed to murmur, knowing that the righteous are often taken from the evil to come. Some have left wives and children with a small proportion of the comforts of this life; but we are assured that Israel's God is a father to the fatherless, and the widow's friend. We earnestly recommend such as are needy to the benevolent who have abundance, while we assure them that we sensibly feel this providence of God, and sincerely hope that we may also be prepared to meet our own approaching dissolution, knowing that this life is not only filled with innumerable toils, cares, disappointments, and adversities, but is short, and none except such as have an assurance in that which is to come, can take any real enjoyment! The names of those deceased, as furnished us, are John S. Carter, Eber Wilcox, Seth Hitch-

cock, Eraslus Ruff, A. Sidney Gilbert, Alfred Fish, Edwitt Ives, Noah Johnson, Jesse B. Lawson, Robert M'Gord, Eliak Strong, Jesse Smith, and Betsy Parrish.—[Ed.]

Other news from the west being so highly important, we are prohibited from presenting any particular remarks upon the character or personal worth of either of our deceased friends. Some two or three deaths have occurred in this place since our last, but cannot be particularly mentioned in this. The Maine Conference minutes are laid over, as well as some other interesting matter. Expecting intelligence from the west, we delayed this number to the last, to give all we could on the subject of the Jackson affair.—[Ed.]

Communications

Kirtland, Ohio, May 3, 1834.

Minutes of a conference of the Elders of the church of Christ, which church was organized in the township of Fayette, Seneca county, New-York, on the 6th of April, A. D. 1830.

The Conference came to order, and JOSEPH SMITH JR. was chosen Moderator, and FREDERICK G. WILLIAMS and OLIVER COWDERY, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by SIDNEY RIGDON, and seconded by NEWEL K. WHIRNEY, that this church be known hereafter by the name of the church of the Latter Day Saints. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator, and passed by unanimous voice.

Resolved that this Conference recommend to the Conferences and churches abroad, that in making out and transmitting Minutes of their proceedings, such minutes and proceedings be made out under the above title.

Resolved that these Minutes be signed by the Moderator and Clerks, and published in *The Evening and The Morning Star*.

JOSEPH SMITH JR. Moderator.

FREDERICK G. WILLIAMS, OLIVER COWDERY Clerks.

OBITUARY.

DIED—In this place on the 3d ult, Harriet U. daughter of brother Amos F. & sister Harriet Herrick, aged 20 months.

The flower is often watched with care, but before its leaves have disclosed its opening fragrance, a worm may prey upon its roots, the next hour its beauty has fled, and nought but a withered stock remains! Not so with the parents' hope, who is called to resign its prospects in the beauty of its smiling infant, though it commits its body to the tomb, God will watch its dust, and in the morning of the first resurrection HE will bring it forth from the dead, clothed in immortal life!

— On the 6th, sister Clarissa, wife of brother Phineas H. Young, aged 34 years.

Her relatives and intimate friends know her former worth, and can the better appreciate their loss; but as a member of the church of Latter Day Saints, her walk was a worthy example of the honesty and purity of her heart, and the sincerity of her profession, and her perseverance to the end, satisfactory

evidence that she enjoyed what she desired—the presence of the Savior to and during her last moments.—SHE lived, she fell asleep, and she was still the same.—A saint! And though the kindred card on the part of her friends was loth to sever, yet her dust was committed to its mother earth with the full assurance, that though “sown in weakness, it will be raised in power.”

— On the 8th, sister Lucinda Bigelow, aged 44 years. She has been a worthy member of the church of Latter Day Saints from near its first organization, during which she has maintained a circumspect and pious walk before all, and has now gone to the enjoyment of those who “rest from their labors, while their works follow them.” She has left a large family of children, some young, to mourn the loss of a tender mother. “My flesh shall rest in hope!”—[Ed. of the Star.]

In the March No. 3d page, first column, first line of the 2d paragraph of bro. W. W. Phelps' letter, instead of reading “it was thought not advisable, read most advisable.” Certainly, a difference—they lay under the snow!

THE GATHERING.

What wondrous things we now behold,
Which were declar'd from days of old
By prophets, who in visions clear
Beheld those glories from on high.

The visions which the God,
Contrar'd by his unchanging words
That to the ages then unborn
His greatest work he would perform.

The second time he'd set his hand
To gather Israel to their land,
Fulfill the covenants he had made,
And pour his blessings on their head.

When Moab's remnant, long oppress'd,
Should gather'd be and greatly blest;
And Ammon's children, scattered wide,
Return with joy, in peace abide.

While Elam's race a feeble band,
Receive a share in the blest land;
And Gentiles, all their power display
To hasten on the glorious day.

Then Ephraim's sons, a warlike race,
Shall haste in peace and see their rest,
And earth's remotest parts abroad,
With joys of everlasting sound.

Assyria's captivity long since lost,
In splendor come a numerous host;
Egyptia's waters fill'd with fear,
Their power feel and disappear.

Yes, Abram's children now shall be
Like sand in number by the sea;
White kindreds, tongues, and nations all
Combine, to make their numbers full.

The dawning of that day has come,
See! Abram's sons are gather'ing home,
And daughters too, with joyful lays,
Are hast'ning here to join in praise!

O God, our Father, and our King,
Prepare our voices and our theme;
Let all our pow'rs in one combine
To sing thy praise in songs divine.

Kirtland, Ohio, October, 1836.

MILLENIUM. NO. VIII.

[Continued from our last.]

Having seen from the clearest possible evidence, that the world at the time of the Savior's second advent will be in a state of apostasy, if we can credit the testimony of the Savior, of the prophets and apostles, let us compare the people of the apostasy, with the pure saints of God, and the societies of the last days, with the societies which were built by the immediate direction of the inspired men whom God sent into the world for the purpose of building up his kingdom; and in order to get the subject fairly before us, let us take a view of the kingdom of God or of heaven, as established among men. In the 21st chapter of Matthew and 43rd verse, the Savior says to the Jews, "Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." From this declaration of the Savior, we learn two things. First, that the Jews had the kingdom of heaven among them. Second, that they did not at that time bring forth the fruits of that kingdom. God by the mouth of Moses had promised to the Jews that if they would obey his voice and keep his covenant that they should be unto him a kingdom of priests, a peculiar treasure above all people; (see Ex. 19 chapter, 5 and 6 verses;) but notwithstanding this promise, the Jews broke the covenant, and did not obey the voice of the Lord; but corrupted and defiled the kingdom of heaven so exceedingly, that in the days of the Savior, he said it would be taken from them and be given to another people, that the fruits thereof might be brought forth.—We are told by Psalmist David, that so completely did the Jews corrupt the kingdom of God which was among them, that there was none of them doing good, no not so much as one: they had all gone out of the way and become unprofitable together. See the 14 ps. 2 and 3 verses: also Romans, 3 chapter, from the 10 to the 18 verse. Thus the Jews had corrupted themselves so exceedingly as that all of them had gone out of the way, and were considered transgressors before God, and at last became ripe for destruction, and the wrath of God came on them to the very uttermost; kingdom of God was taken from them, and given to another people, and for the best of all reasons, because they did not bring forth the fruits thereof, and were unworthy to enjoy it.

In order therefore to see from whence the Jews had fallen, let us inquire a little, what are the fruits of the kingdom of heaven, and what was the former condition of the Jews before they had rendered themselves unworthy of the divine favor?

Paul says that the kingdom of God is not meet and drink, but righteousness, and peace, and joy in the Holy Ghost. Romans, 14 chapter, 17 verse. As the kingdom of heaven is a distinct empire of its own, the subjects of it have privileges which belong to none other: this was the case with the Jews before their great apostasy: they were distinguished from all other people. When the Jews were first organized, they were all un-

der the same order of things: their worship the same; the same priest or teacher taught them all; the same prophet prophesied to them all; they worshiped at the same temple; offered sacrifices at the same altar: the same Law-giver directed them all; they all prayed for the same things, with every man's face toward the same temple. At the times for their great feasts, they all met at the same place, and enjoyed their festivities together; among them there was one prophet, one priest, one temple, one altar, one Law-giver, one hope of their calling, one God and Father of them all, who was through them all, and over them all, and in them all, and round about them all; whose glory shone in their temple; whose grace enlightened their minds; whose power guarded their persons, and defended their lands, and whose wisdom guided them by night and by day. The order of things which God established among that people, when attended to, would silence every cavil, allay every contention, put an end to all strife, and bring them to be of one heart and of one mind, seeing eye to eye, having but one desire: in a word, it would have made them *one*. Such was the real tendency of the kingdom of heaven established among the Jews, and as long as they continued in this order, the fruits of the kingdom were manifest!—it brought forth prophets and prophetesses, and a host of inspired men and women: they received revelation upon revelation, instruction after instruction—the angels of heaven ministered unto them, and the power of God was exerted in their behalf. Their prophets could tell what their enemies were doing in their bed chambers—all things were revealed unto them that they were willing to receive, and there was nothing withheld from them that they would receive. Such were the fruits of the kingdom, as established among the Jews; and may we not ask where is the kingdom of heaven and take these fruits away? or were not these the fruits of the kingdom of heaven? Surely every person in the least degree acquainted with the kingdom of heaven as revealed in the scriptures, knows that these fruits are found no where else but in the kingdom of heaven? And who does not know, that if these fruits had continued with the Jews, that they would have continued until this day as the people of God? for who could have overthrown them? for if God was for them, who could be against them? Every thinking man must see, that if the Jews had continued to bring forth the fruits of the kingdom of heaven, that it never would (nay could) have been taken from them; for God could not fight against himself; his power was pledged to them while they obeyed his voice and kept his covenant; it was only therefore their ceasing to bring forth the fruits of the kingdom, that could overthrow them; for where the power, the wisdom, and the presence of God is, there is safety, there is salvation, and there is deliverance—the kings of the earth may set themselves, and the rulers take counsel, the heathen may rage and the people may imagine a vain thing, but it is all unavailing, for where the

fruits of the kingdom of heaven are, there no power, nor combination of powers can prevail, for God is there. Had the Jews therefore continued to bring forth the fruits of the kingdom of heaven, it never would have been said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." But when they ceased to bring forth the fruits of the kingdom, God said it should be taken from them.

The apostle Peter in his 2nd epistle, 2nd chapter and 1st verse, traces this apostasy of the Jews to its proper *ultimatum*, that is, "to deny the Lord that bought them." Let us inquire a little what a people must do, in order to deny the Lord that bought them?—No people could deny the Lord that bought them, who continued to receive the messengers that he sent unto them; for if they received them, they received him who sent them, this was the Savior's maxim. See Mat. 10th chapter 40th verse. But whenever they rejected the messengers God sent unto them, they rejected him; when they denied them, they denied him. Hence came the Savior's complaint against the Jews, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." See Mat. 23rd chapter, 37th and 38th verses. Let the reader notice particularly, that the Savior says, if they had not killed the prophets and stoned them that he sent unto them, he would have gathered them as a hen gathereth her chickens under her wings; but in consequence of their having rejected them, they could not be gathered, consequently, "their house was left to them desolate." In the 34th and 35th verses of this same chapter, the Savior says, "Wherefore, behold, I send unto you prophets, wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar." Who can read and not see, that in rejecting the messengers whom God sends unto a people, they reject him, and bring upon their own heads the wrath of heaven! for in so doing they refuse the teachings of heaven, and reject his counsel, and thereby deny the Lord that bought them, and bring upon their own heads swift destruction. 2 Peter, 2 chapter, and 2 verse.

This was the situation of the Jews when the Savior said unto them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Instead of their being of one heart, and of one mind, receiving and rejoicing in the messengers whom God sent unto them for their edification and benefit, they killed some, and stoned others, and refused—utterly refused, to have an inspired man among them! And instead of their being united in one society, they were broken up into parties and sects, or heresies, which is the same thing. They were Pharisees, Sadducees, and Herodians, with a multitude of other

parties and sects, or heresies. Instead of prophets and prophetesses, they had lawyers, doctors, and rabbies: and instead of the pure word of God, they had got the traditions of the elders, and of the fathers, tracts, homilies, &c. &c. And in consequence of these things, the power of God had withdrawn from them, and they were left in darkness: to grope their way to destruction; fulfilling the declarations of the Psalmist, that there was none doing good no not one: for though they had much religion, and many, yea, very many societies, still there was not one of them organized according to the order of things established among their fathers by the inspiration of heaven: they had many teachers, but they were all of their own making: for a messenger that God sent, they would not have: *them* they would stone and kill.

If any rational being will only take the pains to compare the state of the Jews, in the days of the Savior, with their state and condition as organized by Moses through the inspiration of heaven, he cannot but see the force of the Savior's declaration, that the kingdom of God should be taken from them, and be given to nation bringing forth the fruits thereof. Behold them with their prophets, their prophetesses, their judges, their counsellors, their seers, their revelators, with their one temple, and their one altar; the harmony of their worship, the regular order of their priests, their lips keeping knowledge, and the people receiving the law at their mouth, and to crown the whole glory, the ministering of angels, and the power of God with them and round about them, with miracles and gifts of the Holy Spirit, I say, let any man contemplate these natural fruits of the kingdom of heaven, and behold what the kingdom of heaven is, when it is not corrupted and defiled, and then compare it with the state of the Jews in the days of the Savior, with their Pharisees, their Sadducees, their Herodians, their lawyers, their doctors, their rabbies, their strifes, their contentions, their traditions and their heresies; the power of God having fled from them, his glory ceased to overshadow them, and his angels to minister unto them! I say, let any rational being but for a moment view it, and he would exclaim with the Psalmist, "There are none of them doing good, no, not one."

Having taken a brief view of the kingdom of heaven among the Jews, both in its pure, as well as in its corrupt state, let us look at it in the hands of the Gentiles, to whom it was given after it was taken from the Jews.

We have previously seen that it was to be given to a nation bringing forth the fruits thereof, after it was taken from the Jews.—The query is this, did the Gentiles, after they had received the kingdom, bring forth the fruits of that kingdom? and if so, what were the fruits which they brought forth? We have seen that the Jews, before they corrupted the kingdom, brought forth a fruit that was among no other people, even that of inspiration, revelation, miracles, &c. and when that kind of fruit was not found among them, the kingdom was taken from them, and they were condemned to destruction, and this reason assigned, that they did not bring forth the fruit of that kingdom.

Let us follow the apostles, and see the fruit that the Gentiles brought forth, when the kingdom was transferred from among the

Jews to them, and we shall see that they brought forth the same kind of fruit the Jews did, before the kingdom was corrupted in their hands, even a host of inspired men and women—prophets and prophetesses, healings, miracles, and the gifts of the Holy Ghost, not only in one church, but in all the churches. The apostle Paul thanked God that the church of Corinth came behind in no gift, 1st Corinthians, 1st chapter, from 4th to 8th verse. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Now, if the church at Corinth came behind in no gift, they must have had all the spiritual gifts ever given to any people, or else they would have come behind in some gift. The same apostle says to the Ephesians, 1st chapter, and 3rd verse, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Notice here, that the apostle says that they were blessed with ALL spiritual blessings, if so, they also came behind in no gift. Peter, in his 2nd epistle, 1st chapter, 2nd and 3rd verses, says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue." Mark, that the apostle says here, that ALL things were given unto them that pertain to life and godliness, and if ALL things that pertain to life and godliness, were given unto them, they were behind in no gift; for spiritual gifts are among the "ALL things which pertain to life and godliness." But in the 12th chapter, of the 1st epistle to Corinthians, these spiritual gifts are enumerated and described. The chapter is too lengthy for insertion here, but let the reader peruse it, and he will there see what the apostle meant by the "ALL things which pertain to life and godliness;" the "ALL spiritual blessings" with which the Ephesians were blessed; and the gifts in which the Corinthians had come "behind in none."

If we can credit these testimonies of the apostles, the case is very clear one, that the Gentiles, when they received the kingdom of heaven, brought forth the fruits thereof; and that the Jews, previous to the time the kingdom was taken from them, had ceased to bring forth the fruits of the kingdom. We have seen that the Jews, when the kingdom was given unto them, at the first, brought forth a fruit which in latter times they did not bring forth, and that the Gentiles, when they received the kingdom, brought forth the same fruit that the Jews did at the first, before they transgressed the laws, changed the ordinances, and broke the everlasting covenant: that is, a host of inspired men—apostles, prophets and prophetesses, evangelists, pastors, teachers, healings, gifts, miracles, &c. &c. So it was with the Jews at the first—there were prophets, prophetesses, revelators, seers, healings, gifts, miracles, &c.: Who that will look at

this subject with any candor, but must see and understand what the fruit of the kingdom of heaven is? for this is fruit which is peculiar to the kingdom of heaven, and to be found no where else but there. Who then will say, that we hazard much in saying, that where these fruits are not found, whether among Jews, or Gentiles, that people are not found in favor with God? Let them have what else they may, if they lack these, it is proof direct, that they are in a state of apostasy; for if God (as the Savior testifies) took the kingdom of heaven from the Jews because they did not bring forth these fruits, and devoted them to destruction, can he save, redeem, and acknowledge another people who are as destitute of these fruits as the Jews were when the kingdom was taken from them? I answer no; unless he is both partial, and a respecter of persons.

We have seen from the most incontrovertible evidence, what the fruits of the kingdom of heaven were, both among the Jews and the Gentiles, and what a people must bring forth in order to bring forth the fruits of that kingdom; and as well might a people try to be saved by another gospel, as to palm any thing else upon God as the fruits of his kingdom. In the 11th chapter to the Romans, Paul gives the reason why the Jews did not bring forth these fruits. He says it was because of unbelief, see the 19th and 20th verses, "Thou wilt say then, [notice reader that he was speaking to the Gentiles, to whom the kingdom had been given, after it was taken from the Jews] the branches were broken off, that I might be grafted in: Well because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear." Notice that the apostle says, that the Jews were cut off because of unbelief.—The Savior says that the kingdom was taken from them because they did not bring forth the fruits of it. Now put them both together, and the matter stands thus: If the Jews had not fallen into unbelief, but had continued in faith, they would have continued to bring forth the fruits of the kingdom; and if they had continued to bring forth the fruits of the kingdom, they would not have been cut off; but when they fell into unbelief, and lost their faith, they ceased to bring forth the fruits of the kingdom, and were in consequence therefore cut off. This must put the subject forever at rest, in every candid mind, and we plainly see that without faith, the Jews could not bring forth the fruits of the kingdom of heaven, that if there were prophecies, healing, and miracles among them, it was done by their faith, and that whenever they lost their faith these things ceased among them, and they were cut off, and the kingdom of heaven taken from them.

To be continued.

Faith of the Church of Christ in these last days.—No. VI.

(Continued from our last.)

An honest man, who has one correct view of the divine character, must believe, that there will be a consistency in all the proceedings of God, in relation to his creatures, that his dealings will be in righteousness, without partiality, or hypocrisy, that when he comes

to judge the world, his righteousness will shine as the heavens, and his glory as the noon day, so that every mouth will be stopped, every tongue stilled, and all creation acknowledge the equity of the divine proceedings. But no sooner does a man admit these facts, than he sees the folly and weakness of the sectarians of this generation, yea, of all of them, for there is no exception, neither is there a difference: for they come short of the glory of God; nor has one of their societies ever reached the point of perfection, which entitles them to the promises of God. If the bible is to be our guide in matters of religion, and if the world is in any way to be judged by it, or if it has any thing to do with the future destinies of men; the question is forever settled, that this generation of sectarians is in a state of apostasy, every one of them, of all sects and parties, in all the world, and are ripening for destruction, both here and hereafter; for there is no rule of judging laid down in the bible which will not condemn them: neither is there any thing said in the bible which does not go to show plainly, that God never approved of them. all the admonitions and instructions given to the saints in all the revelations of God, extant, proves to a demonstration, that the sectarians of the nineteenth century, and the saints of God are so little like each other, that the same system of teaching is in no respect suited to them both: indeed nearly all the use the bible is to the sectarians of this generation is, that they claim to themselves the promises which were in former days given to the saints, entirely regardless of the way the saints obtained them, and also of the principle on which they were given to them. For instance, they (the sectarians) read what is said to the Romans, 8th chap. 35th verse, & onward, where the apostle says in writing to that church: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written; for thy sake we are killed all the day long; we are counted as sheep for the slaughter.) Nay, in all things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord," and when they read they exult greatly that they cannot be separated from the love of God which is in Christ Jesus our Lord, as though the apostle had spoken, or written these things to them; or, as though they had a right to claim them and call them their own. They never seem to consider the great difference there is between them and the saints at Rome; for a small degree of attention must convince the most blind, that there is nothing in the situation of the sectarians of the nineteenth century to entitle them to the promises made, and the assurances given by the apostle to the saints at Rome, in the first century, particularly, if sufferings for Christ's sake have any thing to do with the salvation of men; for if it is through sufferings that the saints approve themselves to God, surely the sufferings of the saints at Rome, in the first century, and that of the sectarians of the nineteenth century are very different; the former

had to suffer ALL things for Christ's sake, the others suffer nothing for his sake, but are themselves persecutors, like those who made the saints of the first century to suffer for Christ's sake. Where is the man that can, in truth, say to any sectarian society of the nineteenth century as Paul said to the saints at Rome? "Who shall separate us from the love of Christ: shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I say, where is the man who can in truth apply these sayings to any society of sectarians in the nineteenth century? Have they been put to the test, to know whether these things would separate them from the love of Christ? Not! Well, how does he know that they would endure sufferings as the saints at Rome, for Christ's sake? There are but two ways by which he could know it, either by seeing them tried, or else by getting a revelation from God, testifying that they would suffer these things for Christ's sake. But he has no such testimony; for there are none of the sects that have been tried. And all their leaders; and tho' led too, declare that there are no revelations to be had in these days! And yet, marvelous to relate, they pass decision on men's heads as though they were all apostles and prophets! Let us ask, does any man living know that he can, himself, endure nakedness, famine, peril, sword, persecutions, the opposition of principalities, and of powers, and of angels, and yet remain steadfast and immovable in the love of Christ? I say no man can know that he himself can endure all these things, until he is tried, or else receives a revelation from God, testifying to him that he can and will do it. What Paul here said to the saints at Rome, were founded on the clearest possible evidence, not only their being tried, but his having power to get revelations: he had the testimony of both God and man, and could not be mistaken! what a vast difference between Paul's saying this to the saints at Rome, and a sectarian saying it to the sects of the present day: the former having the testimony of both God and man, but the latter being without testimony, having neither the testimony of God or man! For man is not in a situation to give testimony, being untried: and they all say that God does not, nor will not give any, and yet they act and decide as those who had the testimony of both; yea, as apostles themselves; for no being is able to tell what any man will endure for Christ's sake, but him who knows the thoughts, searches the hearts, and tries the reins of all living: HE knows what men will endure for his sake, and what they will not endure; and those know to whom HE reveals it, and none others. And because Paul said this to the Romans, it does not follow of course that this would be the case with ALL who had called themselves after the name of Jesus Christ, or that took upon them the name of saints. And because the saints at Rome had offered themselves unto God, in the before mentioned trials, and afflictions, persecutions, and tribulations, it is no proof that all men, to the end of time, who make

profession of the faith of the saints, will approve themselves in like manner to God.—So that the application of these assurances to any sectarian society is, without authority: there being no principle in the divine proceedings which would authorize it—God has given no such license, nor has he authorized any being to make any such application.

Strange as it may appear, yet it is no more so than true, that the sectarians of the nineteenth century, flatter themselves, that they will be accepted of God without their approving themselves to him in any thing, and on this principle they claim to themselves the promises made to a people who commended themselves to God in all things, both in life and in death. Hear Paul declare to the Corinthians, 2d epistle, 6th chapter, from the 4th to the 11th verse, how the saints of his day approved themselves to God: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by purity, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report & good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." So says the apostle we approved ourselves to God, and having done so became heirs of promise. But when and where have the sectarians thus approved themselves to God? the answer is at no time, and in no place. There is not a sectarian in the world who has approved himself to God. And on what principle then, does he claim the promise made to a people who had approved themselves in all things? more particularly, as these promises were made to them, because they had approved themselves to God in the manner set forth in the scriptures? and had they not thus approved themselves to God, they would not have been the heirs of promise; for instead of receiving promises, they would have received cursings, if they had not approved themselves to God in the manner set forth in the scriptures. So that there is no principle in the economy of God, with men, that entitles the sectarians of this generation to claim to themselves the promises made in the scriptures to the saints; for surely the saints of the new testament, and the sectarians of this generation are very diverse from one another: the closest observer will not be able to trace the least resemblance between them, but a great disparity in every thing—one was persecuted, the other is persecutors; one was reviled, the other reviles; one was evil spoken of, the other evil speakers; one was full of faith, the other without faith; one suffered the loss of all things for Christ's sake, the other suffered the loss of nothing; one took joyfully the spoiling of their goods: the other's goods were never spoiled; one was in necessities, stripes, imprisonments, poverty and want, for Christ's sake; the other have riches, honor, wealth and affluence for their own sake; one received in this world evil things, the other their good things; but notwith-

standing all this, they are both to be rewarded alike in the eternal world! and yet, God is to reward every man according to the deeds done in the body, whether they be good or evil. So says the sectarian world; but who in the exercise of his reason and common sense can believe it?

In examining the scriptures carefully, it will be found, that those churches which were far superior to any of the modern churches, were called upon to repent, or else to suffer the displeasure of God, instead of being flattered with the promises of heaven: and they, though far in advance of any of the sectarian churches, were in danger of the wrath of heaven, and would surely feel it unless they repented. There is surely something in the management of the professors of these last ages which is strange beyond comprehension. We are frequently saluted with the voice of a reformer, professing to reform the world, to correct their errors, and to bring them back to pure principle. For instance, the Methodists, profess to be reformers, they feel a great anxiety to reform the errors of Calvinism, calling it a false doctrine, and they even go so far as to say that it came from hell; but notwithstanding they say that Calvinism is a doctrine of devils, still the believers in this doctrine, if they are honest, will be moved, that is, they believe there is purity enough in that system to save men: but we ask, if there is purity enough in the system of Calvinism to save men, why do Armenians feel so much zeal to reform them? can they more than save them? if they cannot, the Calvinist is as well off as the Armenian.—But says the Armenian, "it hinders a great many from being saved, and therefore we try to put it down." This is marvelously strange, the Calvinist is teaching a doctrine which will send thousands to hell, but will save himself. When any man, or set of men, present themselves before the world in the attitude of reformers, and yet declare to the world, that the people can be saved, without his, or their, reformation, they virtually say to the world, that their pretended mission is a fable; for who does not know, that they cannot do more than save men! The God of heaven never so insulted the common senses of men as to send a reformer into the world, unless the world would have been damned without him; nor would he insult the man by sending him on any less important errand. There never was a messenger sent of the God of heaven to the world, who was not received, without God rejected them. It is worse than folly for a man to pretend to be sent of God to reform the world, when the world can be saved without him; and it is equally nonsense for Methodists to try to reform Presbyterians, and Baptists, when they are equally heirs of eternal life with them, without their assistance.

CONFERENCE NOTICE.

Our brethren, (the elders,) of the church of Latter Day Saints, residing in this section, are hereby notified, that a conference will be held in Norton, Medina co. Ohio, on Monday the 8th of September next. On Sunday the 7th, public preaching may be expected at such places as the brethren may appoint. It

is expected that some of the elders of the church at Kirtland will attend, if providence permit. It is hoped that such of the elders abroad as can arrange their business so as to attend, will. We have expressed our opinion upon the great utility of conferences, heretofore, and would again recommend to all the elders, the propriety of embracing every opportunity to obtain instruction in the great and glorious principles of the religion we profess.

Certainly, there can be nothing more appropriate and requisite for the servants of the Lord Jesus, than to make such disposition of their time as to enlarge upon their information and intelligence, that they may be able to instruct others also; and though a conference is short, yet we may learn of the prosperity of the cause in different parts of the country, from the lips of those whose testimony we can cheerfully receive, and become more familiar with each other, and be preparing our hearts for the great day approaching, when every servant will be called to give an account of his stewardship, and the faithful receive an everlasting crown.—The church at New Portage [Norton] is large, and have always manifested a cheerfulness in entertaining their brethren from a distance. We cannot but feel grateful to our Father, on every remembrance of these personal kindnesses received, and are with joy reminded of these precious words of our Lord: "Inasmuch as you have done it unto the LEAST you have done it unto me!"

[Ed. Star.]

The Evening and the Morning Star.

KIRTLAND, OHIO, AUG, 1834.

THE PROGRESS OF THE GOSPEL.

For a length of time, and some of our friends may say too long, other important matter has prevented our saying but little relative to the spread of the truth, and the prosperity of the elders of the church of Latter Day Saints. But circumstances having prevented, in consequence of the situation of the church, and necessity calling forth much to inform those whose ears were continually saluted with misrepresentations, calculated to create an unfavorable opinion upon a subject which deeply interested every lover of his country and freedom, it has been our duty to record, (and we confess, painful,) scenes which have not disgraced the annals of our history since this government was organized. And yet, at this time, it may be thought to be superfluous in us to speak particularly of the Jackson outrage—of the atrocious deeds committed upon unoffending citizens, and of the distress inflicted upon innocent women and children: we therefore forbear, in this article.

From scenes of distress in the far west, we turn our eyes to that portion of the American society claimed to be the most refined and hospitable, and the heart sickens at the sound of falsehood and calumny, heaped upon the Saints. Ten thousand times ten thousand foolish reports are hatched up by designing individuals, and palmed upon their credulous followers, and swallowed by these greedy dupes, and cherished in their bosoms as truths! The sound, "False prophets" echoes and re-echoes from the mouths of babel's priests to the meanest worshiper of baal, and creation is convulsed to its center by blasphemies from the ignorant multitude who never knew the reality of the religion of heaven, and yet vainly suppose themselves to be the children of the Most High!

Amid this day of strife we are often reminded of the words of Peter, in his 1st epistle, 4th chapter and 12th verse: "Beloved think not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you;" for if, in the days of this apostle, the saints were compelled to suffer, (which will not be doubted,) it is to be expected in the last days, though most people boast of this wise, virtuous, and righteous age. In the days of this apostle, the truth found advocates, and the gospel of Christ, converts, after all the opposition of the powers of darkness. Any man making himself acquainted with the history of those days, will find that no scurrilous report, no foolish lie, nor idle tale, could be permitted to sleep; but with the utmost diligence were circulated with an intention to hedge up the way of salvation, and overthrow the work of the Lord! and yet it spread—still it prevailed: and had those professing it, remained faithful, that church would have risen in majesty and covered the earth, while darkness would have disappeared forever.

Another era has rolled on, and God has began to display his marvelous works in the eyes of many, that testimony may be given to this perverse generation, that desolation awaits them; and that with his own voice he is about to call Israel from the four winds.—While the way is opening and the great supper preparing, it is to be expected that satan will martial his forces and call his whole power into action. Every heart in which he has place is ready to be barred against the truth, and every uncircumcised ear is closed against the precious sound, which otherwise would be received as tidings from above, and would cause nations to clap their hands, and the universe to join in one glad song of praise.—At first thought, the upright in heart might be ready to conclude, that a nation of Gentiles would be born to God in a day, and that a people professing such high attainments in the favor of heaven, would be ready to embrace the truth with a zeal becoming their pretensions. But to view the contrast causes the heart to sorrow! Is it possible, the question might be asked, that this generation are sunk so low? Alas! they are fallen! are fallen!!

Let the impartial once look; let the honest once search, and his mind will admit—indeed, he cannot but acknowledge, that this is a people in whom is no godliness, and a generation who have corrupted their way before the Lord. They condemn the Jews for

persecuting the Savior, and say, "Had we lived in the days of the apostles, these chosen men would have been protected by us;" but wherever the same gospel is now preached, the same opposition is manifested, and the same unhallowed causes resorted to for the purpose of destroying those who embrace it. Surely, then, they are witnesses unto themselves that they are worse than the Jews; for the Jews never pretended to follow the Messiah nor obey his teachings; but from his first appearance among them they sought his destruction, and never rested till it was effected, as they supposed. Here is a people professing that quiet religion, the influence of which softens the vain ambitious thoughts of the heart, and begets a love for all, and teaches so to regard the well being of men that even good should be rewarded for evil.— One question, and one only will we now ask on this point, are these precious maxims observed?

From the east the sound is heard that numbers are turning to the Lord—and this is no marvel, for there intelligence has stepped in advance of the superstition of other places. With anticipations which are pleasing, we look forward to the time, (and we hope it is not long) when thousands shall come from the east, rejoicing in the assurances of the everlasting gospel.

From the south we frequently learn of the progress of truth, though bigotry and fanaticism present a formidable front. We verily believe that the Lord will yet bring a people from that section, sanctified and meet for his use; and earnestly hope, that he will raise up and send faithful laborers to call his elect from those regions.

From the north we hear glad news, and our ears are frequently saluted with the sound of REFORMATION, and the triumph of the gospel, notwithstanding the adversary has sent his emissaries with loads of printed lies, to destroy the good seed; and our prayer to the Father of mercies is, that, like the aurora borealis, it may rise in splendor until its spreading glory shall illuminate the horizon!

We often request our brethren, (the elders) to communicate the account of their labors; and we cannot close this piece without urging this request once more. We want (for the satisfaction and benefit of the whole church,) them to give, in short, the public feeling as manifest toward the gospel, with a general, but brief sketch of the country, &c. which to many, and especially our distant subscribers, will be a source of information worth their attention, and credit. We simply ask for facts. Other publications are made up, principally of communications from their distant or travelling brethren, and no doubt, serve to render them interesting to their readers. We have said, we wished for facts, and we repeat again, that this is all we ask. It cannot be doubted, (by the careful searcher of the scriptures,) but that the time is fast approaching when the Lord will arise in his might and come forth out of his PLACE and vex the nations, and as the time draws near, duty calls for the warning voice to be raised by all who are assured of this fact; and from whom could we expect more than from the elders of this church?

It is yet our privilege to receive frequent intelligence concerning the spread of the work, and often from persons whose names

we have not before heard. When this is the case it seemingly calls forth renewed gratitude from our hearts, and reminds us of the hand which is set for the redemption of Israel, the second time, and of the glorious day approaching when this gospel of the kingdom shall be preached in all the world for a testimony unto all people, that the Son of man is coming on the earth.

The following is an extract of a letter dated, "Wendell, Mass. July 17, 1834." Our strange brother has made a reasonable request, in our opinion, and we would hope for his, and the brethren's sake, in that place, when any of the elders are passing near, they would call. It is certainly our duty to lift up the hands that hang down, and strengthen the feeble; but when looking over the vast extent of territory, and the great field of labor to be occupied by the elders of this church, and the frequent doors, (and effectual ones, too,) which are opening, we can only say to them, as brethren in the Lord, go according to the counsel and direction of the Holy Spirit, and you will please our Master, and step into those places where you will effect the greatest good. The urgent requests are, Do come and visit us, or do send some faithful, humble brother, to communicate to us the word of truth, the gospel of salvation; and, if you were here, great good would, undoubtedly result from the same; or, cannot, or will not some of our brethren come soon? The fact is, we are all men, and cannot be in but one place at a time; and then, we are not like Philip (as yet) in faith—we cannot mount up as on eagles' wings, and flit across a desert, a mountain, a country, or prairie—we are compelled to walk as other men.

In truth, it can be said, that the harvest is plentiful, but the laborers are few. The unlearned fishermen from the sea of Galilee were called to preach the gospel to ALL the world, and soon after their endowment at Jerusalem, numbers flocked to the standard of truth, and many were commissioned to bear the glad tidings to men: So we trust in these last days that thousands of faithful and able ministers of the New Testament will be raised up, and to the nations lift a standard, and proclaim to the ends of the world, the Lord cometh!—[Editor of the Star.]

Dear Brother in the Lord,—Although a stranger, yet professing as I do, to be a member of the church of the Latter Day Saints, I take the liberty of addressing a few lines, to let you know of the prosperity of a branch of the church in this place, of its wants and necessities. It is now about one year since I first commenced seeking for an interest in Christ, and being then in the wilderness, and not knowing whither to go, I was led along by the precepts of men and their cunning craftiness whereby they lie in wait to deceive, until, (as I was about to receive the mark of that beast, whose number is the number of a man,) last November, when the Lord, who is rich in mercy, beholding my perilous condition, sent his servants to release me, and to declare unto us the everlasting gospel of Jesus Christ, which has been revealed unto you in these last days.

Brethren E. M. Green and H. Cowen, came here last November, and held many meetings in this place and vicinity, and baptized six persons in this town. Although

the beast was enraged against them, the seed was sown and has taken root, though rather a barren soil; and the beast is still enraged against it with all the powers of darkness, yet I hope and trust that it will yet become fruitful. We held our meetings in a school house until we were shut out! There has not been any of our brethren along this season, and I cannot account for it. There are some standing at the door and calling for admittance, but there is no one to open the door to these poor wanderers, or to break unto us the bread of life.

Three of our number have left town—Bro. D. Nelson was ordained a priest by brother Greene; but in consequence of coming under this new covenant, he was thrown out of business and employment, and consequently was under the necessity of leaving town to seek employment. Thus, we are without a preacher, and many say that if this was the work of the Lord, he would not suffer this delay; but this does not weaken my faith—I firmly believe the work to be of the Lord, though I am yet a child. The harvest truly is great, but the laborers are few. I pray, therefore, the Lord of the vineyard that he would send forth laborers that these proud scoffers may be cut down, and made to know the truth of what the Lord is doing in these last days, and that those who are knocking may receive admittance. Perhaps the reason why the brethren do not come here is, that they do not know that there is need of them, or that there is a branch of the church in this place. I would request that you notify, thro' the medium of the Star, our brethren who are travelling through the country, that we have need for their assistance; for we are like sheep among wolves who are howling on every side; and the same spirit is manifest here that was shown toward our brethren in the west; and they have even ventured so far as to trample on the laws of the land. But this is nothing more than we may expect—our sufferings are nothing compared with the sufferings of the saints of old, or our brethren in Zion. And if we are scoffed at, and the finger of scorn pointed at us, it is nothing; for if we be reproached for the name of Christ, happy are we. And we would, like Paul, "rather glory in tribulation; for tribulation worketh patience, and patience experience, and experience hope."

O that the Lord would rend the heavens and come down, and remove the darkness that covers the earth, and the gross darkness of the people. I can truly say, I rejoice that the day of the Lord is near at hand; and I have a secret longing for the day when we can unite our voices with all the heavenly hosts in singing praises to God and the Lamb forever; Amen.

Yours respectfully,
JONATHAN CROSBY, Jr.
To OLIVER COWDERY.

THE MINUTES OF THE CONFERENCE IN MAINE.

In the last number of the Star, the minutes of the Conference held in Maine by the elders of the church of Latter Day Saints, were omitted. They were regularly forwarded, but intelligence from the west occupied so large a space that it was impossible to in-

sert them. No doubt they will be interesting to those who are anxiously enquiring, as they give information of a number of churches, which, perhaps, are unknown abroad. We hope, hereafter, that when our brethren transmit accounts of churches, they will, if they have the information, send the number of each, as well as the places where they are located. We would suggest, for the consideration of the churches abroad, the propriety of furnishing their elders with their correct numbers, when going to represent them in conference, and let such representations be noticed on the minutes.

It is said by many, that there are but few who have embraced the gospel, and that those will soon be convinced of the "imposition!" and forsake it. Others say that our numbers are great and daily increasing: and not unfrequently we see complaints in the public prints, that "Mormonism," as the gospel we believe is reproachfully called, has succeeded in drawing in its train many, and some of the most respectable and intelligent. That our numbers are small, (compared to many sects,) we confess, but, that they are ever to forsake a cause so just and heavenly, we cannot believe: some may turn from the truth; (for even Paul said at a certain time, that at his first answer *all men forsook him*;) but while the saints are humble the Lord will be merciful, and truth so precious as it is in these last days, will not fail of finding adherents: and while a famine for the word of God ensues, so that nations wander from sea to sea to find it, a few, at least, will be found who will hold forth the word of LIFE and bring forth the fruits of the Redeemer's kingdom.—[Ed. Star.]

Saco, June 15, 1834.

Bro. O. COWDERY—

I take this opportunity to forward to you the minutes of the conference held in this place on the 13th day of the present month: it was an interesting scene, and no doubt will prove beneficial, and much good proceed from it. The public meeting commenced at half past 10 o'clock: those that stood in defence of the cause of God, were blessed with the Spirit, and the people gave good attention. At 4 o'clock, P. M. the elders' conference commenced—the conference came to order, and Jared Carter was chosen Moderator. After prayer the conference made choice of Sylvester B. Stoddard, for Clerk. It was then moved that the elders present proceed to give an account of themselves, and the several churches to which they belonged—They then proceeded, and seventeen branches of the church were represented, and said to be in good standing—two of the branches represented are located in Pennsylvania; three in the state of New York, and the remaining twelve, east of the state of New York. We have also heard of twenty three branches in York State, and other places east of Ohio, which are not represented in this conference.

There were many interesting narratives of the travels of the brethren related, which were edifying. Bro. John F. Boynton, then addressed the conference—much instruction was given, and his address very appropriate. The conference then adjourned to 7 o'clock, A. M. on the next day, when we again met and after prayer br. Jared Carter made known

his mission concerning the building of the house of the Lord in Kiriland. By the voice of the conference it was agreed that there should be a contribution—the conference then adjourned till 5 o'clock, P. M. in order to attend public meeting. After the meeting the conference again met, and after prayer proceeded to business. It was then motioned and seconded that the elders, priests, teachers, and deacons in this conference, abide by the word of wisdom, and passed by a unanimous vote. The subject of ordination then came before the conference, and six were ordained—three to the lesser priesthood—one to the office of a teacher, and two to the office of deacon, which was done in the name of the Lord. The conference then voted to appoint a conference in St. Johnsbury, Vermont, on the 28th day of the present month, and then closed by prayer. On the following day, being the first day of the week, we again repaired to the meeting house, where a numerous concourse had assembled to hear the word of the Lord, and God manifested himself to his servants and they were enabled to lay before them the great work of the Lord, and the glory of his kingdom which has been revealed in these last days. The people listened in a very becoming manner, and many were heard to say, "we have heard the truth to-day;" and according to the appearance much good may proceed from the interview that we have had with the people in this section. There have been several baptized since the commencement of this conference, and some from a distance, who came to investigate the work, have united themselves with the people of God, and have returned with an olive leaf. The Lord has been pleased to manifest himself by accompanying the administration of laying on hands for reception of the Holy Ghost, in a manner convincing to all around, even to those that were not disciples! And as there were many from different parts, it will be likely to make room for the spread of the glorious gospel of Christ, and the upbuilding of his kingdom that he has established in these last days; which may God grant for the Redeemer's sake.

I remain yours, &c.

SYLVESTER B. STODDARD,

Clerk of Conference.

THE APPEAL.

When an individual or a society fail of obtaining redress for abuses, at the hand of the civil law, circumstances often render it necessary for them to appeal directly to the people—This is perfectly right. However laudable, however just, and however pure may be the intentions, and however lawful the pursuits of men, (the better the more enemies,) it never has failed to incur the dissatisfaction of some, and often the disapprobation of the majority. Whenever this is the case, justice, the great rewarder of all men, whispers in the heart of every man of truth, that, before judgment is rendered against let them speak for themselves. If communities would defer their decision until this, often, no doubt, the innocent would escape censure,

and the man of upright conduct, the foul calumny of the unprincipled and ungenerous.

We recommend the following APPEAL to the careful perusal of our patrons, and hope, that the actual truths therein attested will be considered in the light a cause involving the welfare of so many thousands mortals. It is only necessary for us to add, here, that with each signer we have a personal acquaintance, and can also attest to the most of their statements from actual knowledge, having witnessed the same with our own eyes. To many, and indeed, to many thousands, the calamity and distress of this afflicted and persecuted society is partially known; but to the many millions, who, through the insinuations of men of corrupt hearts and vile principles, have their prejudices excited against an unoffending people, we join our friends in asking them to "hear and then judge."

With the most of individuals and societies who have been traduced, and their characters and designs misrepresented, their last APPEAL has been made to the world or nation at large; here they rested their claim, and here the matter, with them, was brought to a final close. If community approved their course, they triumphed; if not, they sunk forever; but this is not the last resort of a people whose interest is in heaven, and whose hope is built upon the everlasting word of Omnipotence!—when earthly courts and tribunals fail, and when the voice of the PEOPLE is not given in their favor, and a place on earth denied them and their helpless innocent posterity, THEIR last GREAT REFUGE IS JEHOVAH; and if, like the ancients, they are driven from the face of society, that even a lodging place is forbidden them, they can wander in obscurity, not "accepting deliverance," till their change come, and they "obtain a better resurrection!"—[Ed. of the Star.]

AN APPEAL.

Whereas the church of Christ, recently styled the church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the holy bible, or the book of Mormon—the revelations and commandments of our Savior, Jesus Christ: and whereas the said church, by revelation, commenced removing to the western boundaries of the state of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place which we were desirous to call Zion, as we believe a

place of refuge from the scourges and plagues which are so often mentioned in the bible by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the saints from their lands, and took their arms from them, and burned down many of their houses, without any provocation, and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county,) and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have armed themselves, *cap a pie*, and even with cannon for war; and whereas our people, residing in the Upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State: whereupon, to show that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell," and to sell our land would amount to a denial of our faith, as that land is the place where the Zion or God shall stand, according to our faith and belief in the revelations of God, and upon which Israel shall be gathered according to the prophets;—and secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and, in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land rich and poor, in thirty days! with the reproachable, vicious, unamerican, and unconstitutional proviso, that the committee on our part, bind themselves, "that no [Mormon should ever settle in Jackson county;" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus and book work, houses, property, &c. to come out of the purchase money, but no answer returned; and whereas, to show our honest intentions, and awaken the friends of virtue, humanity,

and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now therefore, as citizens of the United States, and leading elders in the church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn APPEAL to the people and constituted authorities of this nation, and to the ends of the earth, for PEACE: that we may have the privilege of enjoying our religious rights and immunities and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitutions of the national and State governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

Since the disgraceful combination of the inhabitants of Jackson county, has set the law at defiance, and put all hopes of criminal prosecution, against them, in that vicinage, beyond the reach of Judge and Jury, and left us but a distant expectation of civil reparation for the great amount of damage we have sustained, necessity compels us to complain to the world. And if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the heads of the church commenced purchasing lands in the western boundaries of the state of Missouri, according to the revelation of God, for the city of Zion. In doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work begun, for the salvation of mankind, in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God.

We verily believe, knowing that the National and State constitutions, and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy prophets had declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains, and should be exalted above the hills, and all nations should flow unto it. And many people should go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And again it was said by Joel, seemingly to strengthen the faith of the Latter Day Saints in the above, "that whosoever should call on the name of the Lord should be delivered, for in mount Zion and in Jerusalem, shall be deliverance, as the Lord hath said, and in the

remnant whom the Lord shall call." The book of Mormon, which we hold equally sacred with the bible, says, "that a New Jerusalem should be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type." In fact all the prophets from Moses to John the revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion, might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited. Firstly the rich and the learned, the wise and the noble: and after that cometh the day of his power: but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment, to prevent the spread of the work, and drove men, women, and children from their lands, houses and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children, across the wide spread prairies, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to show all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind, for peace, and ask their hospitality and assistance for our comfort, and the preservation of our persons and property, and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories, are in circulation against our religion and society, but as wise men will hear both sides and then judge, we sincerely hope and trust, that the still small voice of truth, will be heard, and our great revelations read and candidly compared with the prophecies of the bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the book of commandments, page 135, that the Lord has said to the church, and we mean to live by his words, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;" therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be: we claim the same at the hands of the Governors of the several States, and of the President of the United States, and of the friends of humanity and justice, in every clime and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights: and it is reported that we mean to regain our possessions, and even Jackson county, "by the shedding of blood." But if any man will take the pains to read the 153rd page of the book of commandments, he will find it there said, "Wherefore the land of Zion shall not

be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed: and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and you shall be scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance." So we declare, that we have ever meant and now mean, to purchase the land of our inheritance, like all other honest men, of the Government, and of those who would rather sell their farms than live in our society. And, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our society has commenced gathering to build a city and a house for the Lord, as a refuge from present evils and coming calamities. Our forefathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle, pertaining to futurity, according to the moral agency which he has given unto them; that every man may be accountable for his own sins in the day of judgment. And for this purpose he has established the constitution of this land by the hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation: not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for

our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged by the violence and usurpation of the inhabitants of Jackson county. As a people we hold ourselves amenable to the laws of the land, and while the government remains as it is, the right to emigrate from State to State; from territory to territory; from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accouterments for military duty. And we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will not only help perpetuate the great legacy of freedom, that came unimpaired from the hands of our venerable fathers, to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but in being considered honest in our faith, honest in our deal, and honest before God, till, by due course of law we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained," & to avoid blood and strife, and more fully satisfy the world, that our object is peace and good will to all mankind, we herobly AP

PEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force: setting an example for all true believers, that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established, that a majority may crush any religious sect with impunity; knowing, that if we give up our rights in Jackson co. farewell to society! farewell to religion! farewell to right! farewell to property! farewell to life! The fate of our church now, might become the fate of the Methodists next week; the Catholics next month, and the overthrow of all societies next year; leaving nation after nation a wide waste where reason and friendship once were!

Another and the great object which we mean to help accomplish, is the salvation of the souls of men. And to bring to pass such a glorious work, like many other religious denominations, in all ages, we shall license elders to preach the everlasting gospel to all nations, according to the great commandment of our Lord and Savior Jesus Christ, as recorded in St. Matthew: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is, and ever has been considered one of the most honorable and glorious employments of men, to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination. With all the sincerity that common men are endowed with, the saints have labored, without pay, to instruct the people of the United States, that the gathering had commenced in

the western boundaries of Missouri, to build a holy city, where, as may be seen, in the 18th chapter of Isaiah, "the present should be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts the mount Zion;" and how few have come forth rejoicing that the hour of redemption was near! and some that came have turned away, which may cause thousands to exclaim: amid the general confusion and fright of the times, "*Remember Lot's wife!*"

It would be a matter of supererogation to labor to show the truth of the gathering of the children of Israel in these last days: For the prophet told us long ago, "That it should 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 so it must be for the honor and glory of God.

The faith and religion of the Latter Day Saints, are founded upon the old scriptures, the book of Mormon, and direct revelation from God, and while every event that transpires around us, is evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honorable men of all creeds, and sects to read our publications, to examine the bible, the book of Mormon, and the commandments, and listen to the fulness of the gospel, and judge whether we are entitled to the credit of the world, for honest motives, and pure principles.

A cloud of bad omen seems to hang over this generation. Men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth wasting flesh without measure, and none can stay his course: In the midst of such portentous times, we feel an anxious desire to prepare, and help others prepare, for coming events; and we candidly believe that no honest man, will put forth his hand to stop the work of the Lord, or persecute the saints. In the name of Jesus we intreat the peo-

ple of this nation to pause before they reject the words of the Lord, or his servants: These, like all flesh, may be imperfect, *but God is pure hear ye him!*

While we ask peace and protection for the saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth, to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he, with all the ransomed of the Lord, may stand, in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the saints, beginning at Adam, with this motto in the base: "*Repent and live;*" surrounded with a beautiful circle sign, supported by a cross, about midway up its lofty column, staring the world in letters of blood: "The kingdom of heaven is at hand," and finished with a plain top, towering up in the midst of the celestial world, around which is written, by the finger of Jehovah:—"*Eternal life is the greatest gift of God.*"

Although we may fail to show all men the truth of the fulness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics, but, like other men, have a claim on the world for land, and for a living, as good and as great as our venerable fathers had for Independence and liberty: That though the world has been made to believe, by false reports and vague stories, that the saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work "Spread undivided," and "operate unspent."

For the honor of our beloved country, and the continuation of its free Government, we appeal for peace; for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to

humble us, and prepare us for his presence and glory: at the same time beseeching him, in the name of Jesus, to extend his blessings to whom he will, and his mercy to all, till, by righteousness, the kingdoms of this world become fair as the sun and clear as the moon.

W. W. PHELPS,
DAVID WHITMER,
JOHN WHITMER,
EDWARD PARTRIDGE,
JOHN CORRILL,
ISAAC MORLEY,
PARLEY P. PRATT,
LYMAN WIGHT,
NEWEL KNIGHT,
THOMAS B. MARSH,
SIMEON CARTER,
CALVIN BEEBE.

Missouri, (United States,) July, 1834.

DEATHS.

Died in New Rowley, Mass. on the 4th of May last, sister LOUISA ANN STICKNEY, aged 22 years. Sister L. was baptized into this church in September, 1832, by brother O. Hyde, and has since been a worthy member of the same. During her last illness, which was long and severe, she expressed great confidence in relation to her acceptance in the sight of heaven, and left this world rejoicing in the assurance of a crown of glory. May peace be multiplied upon her bereaved friends, and may God prepare them, with us, to meet our sister in the presence of the Redeemer, in peace.

Since our last we have learned of the death of two or three others of our friends in the west, of cholera, viz: S. B. WILKINSON of Westfield, N. Y. or vicinity, brother BENCRAFT, a resident of Clay co. Mo. and a little child of brother J. Murdock's. Our late communications also bring the intelligence of the decease (not of cholera) of ISAAC BEEBE. We believe that father Beebe was a soldier of the Revolution. He has resided in Missouri since 1831, and was driven from Jackson county last fall by the mob, and shared in common with others notwithstanding his age, infirmities, and former worth and patriotism. We never rejoice when any of our fellow men are called from us, but we do rejoice for the assurance, that our aged and worthy brother has gone where the wicked cannot dwell, nor vile mob overcome! There is a virtue in even dropping a tear over the ashes of the aged who have departed to be with God.—[Ed.]

In Danville. Vt. of consumption, May 17, sister Joanna, wife of brother Rufus Roberts, aged 45. She had been a worthy member of the church of the Latter Day Saints. During the last five weeks of her illness she manifested a perfect resignation to the will of God, and when her spirit was about to take its exit to the mansions of the blessed, she called her family around her, and after taking each by the hand, exhorting them to be faithful in securing their soul's salvation in the kingdom of God, fell asleep in the full assurance of a glorious immortality. "The righteous shall be had in everlasting remembrance."—Com.

In Pontiac, Me. T. on the 11th of March, Mrs. Bathia Fordham, wife of Elijah Fordham, late of the city of New York. Sister Fordham was a worthy member in the church of the Latter Day Saints. After a lingering illness of about four months, she, expressing great composure of mind, and a firm reliance on the attributes of Deity, fell asleep in the glorious hope of a blessed immortality. As a companion she was dutiful; as a friend, faithful; as a sister, worthy; and as a saint, devoted. She has gone home!—Com.

CONFERENCE MINUTES

Of the elders of the church of the Latter Day Saints, assembled in Kirtland, August 23, 1834. After the usual form the conference came to order, and was opened by prayer, when the following preamble and resolutions were read, and ordered to be printed in The Evening and the Morning Star, and sent as a circular to the churches abroad.

Whereas a report having come to the knowledge of the church in this place censuring the conduct of brother JOSEPH SMITH jr. relative to his proceedings during his late journey to and from Missouri: and whereas said report was calculated to create unfavorable influence as regards the moral character and honesty of our brother, it becomes necessary for us to investigate the matter and report the same to our brethren abroad:—Therefore,

Resolved, that after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our brother, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri, and are happy to have it in our power to say to our brethren abroad, one and all, that we are satisfied with his conduct, having learned from

the clearest evidence, that he has acted in every respect worthy his high and responsible station in this church, and has prudently and cautiously preserved the good of this society at large, and is still worthy our esteem and fellowship; and that those reports could have originated in the minds of none except such as, either from a misunderstanding or natural *jealousy*, are easily led to conceive of evils where none exist.

Resolved, that we say to our brethren, that while we are surrounded by thousands, eager to grasp at a shadow, if they have a hope of turning it into the semblance of a falsehood for the injury of the gospel, we exhort them to be steadfast and immovable in the truth, resting assured, that while they continue to walk in the holy covenant they have professed to embrace, that nothing can, in the end, operate against their good; and that while wickedness abounds, as in days of old, the characters of those seeking the greatest good for their fellow men will be shamefully trampled, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, calculated to create an evil prejudice in the minds of community, to prevent, if possible, the increase of light, the better to effect their own purposes and keep men in error. We say, dear brethren, may peace and the blessings of our Lord Jesus be multiplied unto you through the knowledge of the truth forever.

Resolved, that these minutes be signed by the Moderator and Clerk, and published to the churches in The Evening and the Morning Star.

REYNOLDS CAHOON,
Moderator.

OLIVER COWDERY, Clerk.

We, the undersigned, members of the above named conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation and cheerfully concur in the spirit of the above minutes, and join in saying, that we are perfectly satisfied that, whatever impressions may have gone abroad, or whatever may yet remain with any in this vicinity relative to the conduct of our brother Joseph Smith jr. we are certain, (from evidence,) that he conducted himself in all respects as set forth in the Resolutions of this conference. We are induced to make these statements that the innocent may not suffer wrongfully, and that the minds of our brethren may be satisfied that every appearance of evil is, in this place, searched out, and that nothing unbecoming a society of people professing godliness, suffered to exist among them.

J. B. BOZWORTH,
From Norton, Ohio.

JOHN SMITH,
Pottsdam, N. Y.
ORSON JOHNSON,
Bath, N. H.
ROSWELL EVANS,
Waterford, Vt.
WILLIAM BURGESS,
Bolton, N. Y.
ALMAN SHERMAN,
Pomfret, N. Y.
JONAS PUTNAM,
Bolton, N. Y.
IRA AMES,
Benson, Vt.
ASA LYMAN,
Parishville, N. Y.
JOHN RUDD,
Springfield, Pa.
ISAAC STORY,
Warsaw, N. Y.
OLIVER HIGLEY,
Jamestown, N. Y.
JACOB BUMP,
Silver Creek, N. Y.
ISAAC HILL,
East Liverpool, Ohio.
LORENZO YOUNG, Do.

We, the undersigned, members of this conference, being personally acquainted with brother J. Smith jr. and having accompanied him to Missouri, certify that the foregoing is correct.

HEBER C. KIMBALL.
LYMAN JOHNSON.

Parley's Magazine, by Lilly, Wait, & co. Boston, Ms. has been regularly received for some time. It is a neat clean half sheet, Super Royal, semi monthly, at \$1, per. an. in advance. and is embellished with cuts of beasts, birds, &c. We think it a well conducted juvenile periodical. Our friends may see it by calling at this office.

The People's Magazine, by Lilly, Wait, & co. Boston, Ms. is also received, with Coleman's Literary Gazette. They are neatly printed, and worth reading.—[*Editor of the Star.*]

The "*St. Thomas* (Upper Canada) *Journal*" of the 17th has copied some two or three paragraphs of Gov. DUNKLIN's letter to Col. J. Thornton of Clay co. Mo. on the subject of the Jackson county outrage. In the Editor's comments we notice the following: "In consequence of a treaty of peace being in agitation between these spirited people the inhabitants of Jackson county, and their no less undaunted fo, the 'Mormons,' who are returning to the place from whence they were driven, bearing Arms on their way and threats of vengeance on their tongues, to take possession of their lands and property, or fall the victim of the field."

We presume that the Editor of the *Journal* copied the few paragraphs from the July number of the *Star*; but where he learned that the 'Mormons' were going or did go "armed," with "threats of vengeance on their tongues," we are not able to say. In fact, had he given credit to the accounts published in the *Star*, (which by the by he could not disprove,) he would never have made those groundless and unprincipled assertions; add we have no doubt, if he would carefully re-examine his former piece, the sentiments

therein contained, would find no response in his heart, at least, if he has the feelings of a man of just principles.

After calling the framers of our constitution, "Rebels, Robbers, and murderous Assassins," he goes on to boast of the "proud flag" of England—"at whose wave Monarchs bow and petty republics tremble in due subordination, and reverentially acknowledge the greatness of that nation, whose strong hold is the 'church of Christ' on which its Government and Constitution have their base—demagogues and those who would make pack-asses of the ignorant cannot prevail where the very 'gates of hell' have to submit." This is another specimen of his weakness. He speaks as though England ruled the world, and her priests held the keys of the kingdom of God! It would be superfluous to copy his whole article here: we give a few sentences as a specimen of the fellow's puffings, as the principles of our constitution produce a violent fever upon his shallow brain. It will be remembered, that Gov. DONKIN, in his letter to Col. Thornton, quotes a few words from the constitution of that State, and the "Journal" while commenting upon it, says:

"By it we learn the *Beauties* of the constitution of the United States of America, and in fact, that it is just such a one as might have been expected were the characters of its framers taken into consideration! men, whose demon-like principles induced them to haunt their friends and neighbors from their houses and homes, and gloried in imbruing their hands in the blood of the innocent! because they adhered to their king, their country and their God! Yes! these are the men that gave a constitution to a government called a *Republic* which declares 'that all men are born free and equal.'

Now, we ask, where in the oracles of God is it to be found, that the Parliament of Great Britain, some two centuries since, received authority to create a church, and call it the "church of Christ," and then claim that their constitution and government were "based" upon the same? It is to be remembered, that there are religious societies existing under the protection of that government, and good loyal subjects they are, it is presumed—Methodists, Baptists, and others: and still, that church on which the government and constitution are "based" was created by an *Act of Parliament!* By what authority does the "Journal" call it the "church of Christ?"

But what troubles the "Journal" is, that our constitution allows the liberty of conscience: yet his own permits the same or why are other sects permitted to live under its protection? There are many belonging to the communion or the church of England in the United States: (we say church of England, because England made it,) and valuable citizens they are too; not "Rebels, Robbers, and Assassins;" but were they to possess the principles of the Editor of the "Journal" they would raise an immediate rebellion, and distract this government at once! because he denounces it, (or the principles on which it is founded, as well as the framers of those principles,) as being unworthy the support of every honorable man!

We do not make these remarks out of disrespect to the English government, by no means, as we know, that no such principles as advanced by the "Journal" are known in its Archives, of which he makes so great boast. We know that government allows every man to worship God as he pleases; or let it alone if he pleases; but were it such an one as the ignorant Editor of the "Journal" would be glad to make people believe, the *helter and skelter* would be the portion of all who departed from its dominion!

We have a number of brethren in Canada, and a great many in the States, and were they of the principles of the Editor of the "Journal;" instead of being *brethren* they would be *enemies*! One would ridicule the other for its unprincipled Government, and the others, in turn, would reproach them for living under a Government professing to be "based" upon the Rock Christ Jesus, and yet were under the necessity of creating it themselves by an act of their Parliament.—But we will not insult the good sense of our brethren in Canada and elsewhere by making any further comparison of the "Journal," but only remind them of the beautiful instructions of Paul to Timothy and Titus:—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for ALL that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." First Timothy, 2nd chapter, 1st and 2nd verses. "Put them in mind to be subject to principalities and powers, to obey magistrates to be ready to every good work." Titus, 3rd chap. 1st verse. With these few words from the holy scriptures, we close, leaving our friends to judge, whether the Editor of the "Journal," with ALL his professed sanctity and wonderful zeal for the "church of Christ" has maintained the least principle here advanced by this inspired man! —[Editor of the Star.]

From the west we have received nothing new since our last, except the deaths mentioned, and an account of the abuse inflicted upon another of our friends, who went into Jackson county to transact some business. When the conduct of this vile mob shall be laid before the public, it cannot fail to excite sympathy in the bosom of every honest feeling man. The mob have already committed the most cruel and unfeeling acts, ever yet committed by any set of men; and when the world, as well as the authorities of our nation, know that they still continue, it cannot be possible that justice will not be rendered against them.—[Ed. Star.]

The Evening and the Morning Star,
IS PUBLISHED EVERY MONTH,
AT KIRTLAND, GAUGA COUNTY, OHIO,
BY OLIVER COWDERY,

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

Kirtland, Ohio, October, 1836.

ADDRESS

TO THE PATRONS OF THE EVENING AND THE MORNING STAR.

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

As the Evening and the Morning Star was designed to be published at Missouri, it was considered that another name would be more appropriate for a paper in this place; consequently, as the name of this church has lately been entitled the church of the Latter Day Saints, and since it is destined, at least for a season, to bear the reproach and stigma of this world, it is no more than just, that a paper disseminating the doctrines believed by the same, and *advocating* its character and rights, should be entitled "MESSENGER AND ADVOCATE."

It is proper that all correspondents of the Messenger and Advocate should now be informed, that no communication, whatever, will be inserted except the name of the author is given, that it may follow his respective piece. It is just that every man should receive all the praise and credit his talents and accomplishments deserve, and by thus giving his name, places him on a fair level with others to show his wisdom, and gain applause, (if for such he is seeking,) according to the full merit of his ability. With our present arrangements, owing to the increase of members to the church of the Latter Day Saints, and the frequent communications from the *faithful* laborers in the Lord's vineyard, we hope to render the Messenger and Advocate more interesting and important than the Star has ever been; and for the accomplishment of this glorious and laudible object, we not only solicit the aid and ability of the wise, but a deep interest in the prayers of all the saints.

We cannot close this address without offering a few reflections which have suggested themselves so the mind; and with those reflections take an opportunity to say to our liberal patrons, that, for their kindness we hope they have been richly rewarded with a vindication of those pure principles which e-

manate from the Father of life, and for every truth, they have given ~~us~~ the honor of being its Author.

While looking at this church as it was four years since, or a few months previous to that time, the mind starts with astonishment, and the reflection arises in an instant, *What will be its end?* If, in the short space of four years its numbers have increased to thousands; if, in the midst of unparalleled persecution and opposition (considering the form of government under which it exists) it has spread from one side of the continent to the other; if, where bigotry has walked undisturbed, and superstition held an unmolested sway; if, in an age when iniquity abounds, and the love of men waxes cold, it has pursued its steady course, and found its way to the hearts of multitudes, what will be its standing when half a century shall have passed away? If, amid every slander imaginable, and every calumny possible, it has gained its hundreds and thousands, what will be its influence, and what its numbers when the world shall know the purity of its doctrines, the perfection of its principles, and the honesty of its followers? If, amid false representations, and wicked insinuations of men of corrupt hearts, accusing this innocent body, of usurpation, disloyalty, and treason, it has still progressed, and among the honest, found advocates, what will be the sound of the flocking to its communion of men of all nations, when a little time shall pass over, and the beauty and excellence of its religion shine in the face of all people, and the framers of these reports be exposed to the just reproach or an abused public, and the hail shall have swept away the refuge of lies?

In the commencement of this church, and we perfectly recollect the assertions, it was *promised* that one year would terminate its existence! One year, and all would see the "delusion," and be convinced of the "deception!" But one, yes, four have passed, and yet it stands! When persecution raged in one place; when the regions of darkness emitted its whole band of infernals, and when wrath poured from the lips of men upon the heads of the Saints that they could not endure, they have fled where they could be protected, while the influence of truth was still operating upon hundreds elsewhere; the servants of the Lord heard with attention; God manifesting himself in mercy, and the Holy Spirit bearing record of his "marvellous work," the church of Christ has received into its bosom the pure in heart, and angels have borne the joyful tidings to the regions of glory!

Many have strove to prevent the true knowledge of the principles of our religion from being introduced into the ranks of men to be investigated with candor, by slandering the characters of those who were advocating them; endeavoring thereby to rivet the fetters of superstition and ignorance upon their followers with a firmness which defies all power to unlock them, thus preparing them to be consumed when the great day of burning comes, because their own systems could

not stand the strict scrutiny of truth contained in those sacred records which teach men to forsake the corruptions of the world, for the wiser course and richer reward promised therein! But if such have not become convinced of their weakness yet, after pursuing in a path which brings no joy, a season longer, perhaps they may abandon it. Whether they do or do not, the purposes of God will be accomplished. While one man has cried "delusion," another "false prophets," and a third has reported a long catalogue of falsehoods of his own making, to bast the characters of men whom he never saw nor had a spark of evidence against, the fourth has seen the iniquity of the whole, and the first opportunity, with a thankful heart, embraced the gospel and rejoiced in the assurance manifested by the Spirit of the Lord?

On occasions like the present the wind naturally goes back to the starting point, or period when the world first heard the sound of the fulness of the everlasting gospel in these days; when a few only were to be found on the earth who had stepped forward into the new covenant, and proved by an experimental knowledge the word of the apostle to be true, "He that lives godly in Christ Jesus shall suffer persecution." However various may be the opinions of men, no one thing is more certain than this: In a corrupt generation, when the Lord spoke to man, those hearing and obeying that voice, always have suffered reproach and abuse. It may be said that false systems as well as true ones have suffered their share of persecution, and that this is not a correct way to judge what is right and what is not. The Savior was persecuted, the apostles were persecuted, the church in the days of Nero and his successors, for a season, was persecuted, the Waldenses and others were persecuted, the Baptists and Quakers in New-England were persecuted, the followers of Anna Lee, Jemima Wilkinson, and others were also persecuted, and were we to say that all who have been persecuted for their religion's sake were equally correct, would be to rank them in one general mass and seat them down in the same kingdom, partakers of the same joys and blessings: for, if the word of the Lord is true, all are blessed who are persecuted for his sake. How then shall we determine who are correct, since so many have been persecuted? The Savior was true, or we are yet in our sins, our faith is vain, and our bodies destined to be prisoners to the grave forever! But did he persecute? did his saints after him? if he nor they did not, unless it can now be proven from his word that the principle is correct, this fact is established, that those who persecute are the children of that wicked one." From these items, without saying that this one is correct or incorrect, who have been persecuted for their religion, if ever a fact did exist, or a truth sound from heaven in the ears of man, those who have persecuted this church to which we have a privilege of being a member, reproachfully and slanderously called "Mormonite," are, as has just been said, of their father the devil, and if they ever had communion of fellowship with the Lord they have forsaken his house, left his fold, and like wandering stars, filthy dreamers, or beasts of corruption, abandoned to be taken and destroyed in their own wickedness!

Since June, 1832, various changes have been noticed by the observing mind, and particularly by the man who is looking for the fulfilment of the words of the ancient prophets, as well as the declarations of the Lord Jesus. Abroad he has witnessed one calamity follow another, and one desolation march in quick succession in the train of a former, until nations have felt their weight, and kingdoms, countries, and wide spread empires, withered at the touch of the judgments of the Lord. War, with its horrors and distresses, has summoned its thousands to appear before the great tribunal; the same spirit of ambition and thirst for power has been prevalent among the great; the weak have been destined to relinquish their claims of authority by combinations of different kingdoms: the yoke of oppression has alternately passed into the hands of different masters; the low and oppressed have struggled in vain for freedom, while time, in its same rapid and mighty course, has been bringing near and more near the august period when the sun is to become as sackcloth of hair, the moon turn to blood, the stars fall from heaven, and the powers of heaven be shaken!

No man, in his sober senses, with the word of God in his hand, can reflect one moment upon these scenes without being filled with awe! In distant lands, now abandoned to darkness, where human beings bow down and worship the work of their own hands, and call for assistance upon a block of wood of their carving, have also felt the sting of pestilence, the angel of death, and the calamity of war! Whose heart, then, when gazing upon the finger of Omnipotence, as it moves creations round, and orders all things for the accomplishment of his own purposes, will not be touched with reverence as he thus sees the glorious era hastening on when the redeemed, yes, the ransomed of the Lord shall be assembled, his elect gathered home, wickedness and corruption destined to dwell in their own place, while peace and joy everlasting crown the blessed!

Said the Lord: "You shall hear of wars and rumors of wars." But our friends often say, that since Noah the same has been heard, and the end is not yet. Said the Lord: "There shall be earthquakes in diverse places." But say the world, earthquakes have desolated countries and kingdoms centuries previous, and the end is not yet. If there is not a particular meaning attached to each of these assertions, why were they ever spoken? Unless the Savior had his mind upon the future period, which should roll on its course, and bring these sayings to the fullest degree of plainness to be understood, why did he speak them? Did he not know that the inhabitants of the earth had experienced the calamity occasioned by the march of war? Did he not know that his followers were acquainted with the fact, that others before them had felt the hand of justice and judgment in the desolations of earthquakes? Eighteen hundred years have passed since these words were spoken; war has succeeded war: blood has flowed after blood; and the cry of the widow and orphan has saluted the skies; man has invariably followed the same course, and the world exists, the elements remain, and the end is not yet! Century has slept after century; wickedness has borne its accustomed sway; the

great deceiver has blinded and led captive his millions: truth has fled, virtue ceased, righteousness failed from off the earth, and the boaster against God has raised his head in blasphemies, from age to age, and the end is not yet! Truly spake an ancient apostle, when he said they would say, "Where is the promise of his coming?" The earth has rolled round: the different worlds have continued to move in their regular order; the sun is still brilliant; the moon shines upon earth, and the end is not yet!

Thus passes the world along—unwilling to acknowledge the hand of God in his providences, while pestilence stalks at their doors, and the waster consumes at mid-night; the plague devouring its thousands, and the destroyer performing his desolating march in the sight of all; the voice of the Most High heard from his holy habitation, and the angels flying in the midst of heaven: the earth just on the eve of rocking to and fro like the waves of the great ocean, and eternity filled with pain for the corruption of man; the holy messengers from above holding the four winds while he that holds the keys seals the servants of God in their foreheads; the warning voice going forth for all to be READY, and the light of truth illuminating the hearts of the poor, lest when he comes faith be not found: the signs of his near approach beginning to be manifested, by tokens which are not to be misinterpreted, and the hearts of many ready to receive the admonition—*Prepare!* the church, the bride, the Lamb's wife adorning herself with her beautiful attire, and decking herself with the wedding garments, making all things ready for the word—*He comes!* and anxiously waiting the glorious period when the everlasting doors even the gates of the celestial city shall again be lifted up, that the King of glory may descend to be crowned Lord and KING of all!

But the scenes abroad are not all which have transpired since 1832 to awaken the studious mind to reflection. At home he has found a field for meditation, calculated to arouse the intellect and call up the words of the ancient prophets, to see whether they, in the midst of their heavenly visitations, touched upon a period when perplexity and strife should rack the systems and inventions of the wise, as at this day. We have seen this liberal government tossed to and fro by the ambition of men; the great principles of union and social compact severed at a touch, and war, civil war, with all its horrors, threaten us with desolation! "Rumors of wars" have surely come upon us! We have seen men professing the religion of heaven rise up against their neighbors "to put them to death!" We have seen a community composing a part of this government defy law, despise justice, and tread upon the innocent because they were weak! We have witnessed mob after mob rise up in our most populous cities, and towns, and trample upon good order with the recklessness of the savage! Yes, we have seen more! The destroyer has set his foot upon our shores, and summoned thousands to their "long homes!" His march has been rapid, and his path has proven his commission! Amid calamities like these we can only say to all, while these scenes are transpiring, and new ones are

bursting upon us, let us be ready, for his coming is near!

O. COWDERY.

Kirtland, Ohio, September, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS, NO. VII.

[Continued from our last.]

But notwithstanding all these pretended reformations, there are none of them who ever pretend to restore to the world that which it has lost, namely, the religion of heaven: they all with one consent, admit that that has disappeared, and that forever, never to return again, reformation or no reformation, millennium or no millennium, it matters not, for the religion of Abraham, Moses, Jesus, and Paul, has disappeared to exist no more. I say their religion, because take away their faith by which they wrought their mighty works, and what is left? nothing but a form, an empty sound, mere idle pretensions, without virtue or efficacy; no better than that of any other people: no better than the worship of dumb idols. But what renders this peculiarly strange is, that the sects, though they confess that the religion of the ancients has ceased, and that the gift of the Holy Spirit is no more, yet, they claim to themselves the promises made to the people who enjoyed the gifts of the Holy Spirit, and who had power sufficient with God to obtain all gifts, and relations sufficient for both this world, and that which is to come: but by what authority they claim them, we have yet to learn, not the authority of God we are sure, for he has given no such authority, neither from any of his dealings with the people of former ages can any person draw such a conclusion—but the very reverse. The history of the divine proceedings in relation to his creatures, both saints and sinners, clearly proves, that the promises of God were never public plunder, to be applied according to the whims or caprices of men, nor according to the prejudices nor prepossessions of any age; but were founded upon definite and fixed principles, suited precisely to the people to whom they were given, and rarely applicable to any other people, but those to whom they were immediately given. For instance, the promises made to the Ephesians in the epistle to that church, were suited to their peculiar situation, and I think it strongly probable that there were no other people existing in that day to whom they were applicable but that church only; nor have any existed since to whom they could be applied with safety.

In all the promises which were made to the saints in former ages, there was respect had to their peculiar circumstances and situation, and all the promises made to them were in view of these; and it was because of their peculiar circumstances that they obtained all promises they did obtain. In order that the reader may clearly understand us, take the following example, 2nd Corinthians, 8th chapter, 1st and 2nd verses: "Moreover brethren we do you to wit of the grace of God bestowed upon the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty, abounded to the riches of their liberality!"

Four things contributed to entitle the saints of Macedonia to the approbation of heaven:

first, their deep poverty: second, their great affliction: third, the abundance of their joy in the midst of their afflictions: fourth, their liberality, notwithstanding their deep poverty. Now, no people who did not labor in great afflictions for Christ's sake, and yet rejoice abundantly in that affliction, and who were not deeply poor, and yet abundantly liberal in the midst of that poverty, whether they lived in the days when this epistle was written, or not; since, or before, they were not entitled, nor are they entitled to the promises made to that people. For had the Macedonian saints never been in a great trial of affliction, for Christ's sake, they never could have approved themselves unto God.— And had they not rejoiced abundantly in that affliction, God would not have accepted them: if they had not been deeply poor, they never could have been richly liberal; and had this not been the case with them, they would not have obtained the promises which were made to them; so that it was in consequence of these things that promises were made to them. And may we not carry it further and say, that if this had not been the case with them, they would not have been saved? and verify the Savior's saying, that it is as impossible for a rich man to enter into the kingdom of heaven, as for a camel to go through the eye of a needle.

If the epistles to the different churches were examined with care and attention, it would be found that the people there addressed were very different from any of the sects of the present day: and the promises made to them were in consequence of things which are not known among the sects. Indeed, it would be found that the whole character, circumstances, and behavior of the saints, were in every respect different from the sects of the present day, and were in consequence thereof entitled to promises which the best of the sects, (if there is any best among them,) can, on no principle of righteousness claim; nor can they on any principle of equity inherit. The ground on which the saints obtained all the promises that were made to them was, first, because of their faith; and second, because of their obedience, which grew out of their faith: and they became heirs of promise in proportion as their faith increased: for as they increased in faith, so, in proportion, they obtained promises by their faith, until, like Abraham, they were enabled to offer up their all to God, not keeping even Isaac back—but endured the trial of faith; until they had proved themselves to God as he did, and then obtained the blessing of being called his children, and had secured unto them the blessings of Abraham as well as the sure mercies of David. But it was because they had faith like Abraham that they were called the children of Abraham, and because their faith was as great as David's that they obtained his sure mercies; for the principles of heaven are fixed and unchangeable, that without faith it is impossible to please God, and the greater a man's faith is, the more acceptable are his services to God; and when his faith is perfect, his services also, which are offered up in faith, are perfect. And no service is acceptable unto God but an offering made in faith: it matters not how ceremonious the worshiper is, how grave, how sober, how formal: if his services lack the redeeming quality of faith, they will

not be acceptable to God; for without faith it is impossible to please God. Hebrews, 11 chapter, 5th and 6th verses. No fact is plainer than this, that the saints not only obtained their promises by faith, but that it was by faith that they enjoyed them; and all spiritual blessings which were received or enjoyed by any of the human family since the world began, were by reason of the faith of the persons who obtained them; and their degree of spiritual enjoyment depended on the degree of their faith: if their faith grew exceedingly, so did their spiritual enjoyments: if their faith languished, their enjoyments languished also. And every person stood on their own faith—obtained and enjoyed blessings for themselves. No one man could enjoy the Spirit of God for another, but every one for himself. And it is impossible for any two persons to enjoy an equal degree of spiritual blessings without an equal degree of faith; for in proportion to their faith they will enjoy as long as the Lord is God: and if one man's faith is greater than another's so will his spiritual blessings be greater: and all creation cannot prevent it.— Neither will the other ever get his degree of spiritual blessings until he gets the same degree of faith with him; but no sooner will he get the same degree of faith, than he will get the same degree of spiritual blessings, and *vice versa*.

This generation of sectarians never displayed greater weakness in any thing, than in the vain supposition that they can obtain the blessings of Abraham without first obtaining his faith; for it was through faith that Abraham obtained all his promises and blessings: and without faith he would have gotten none of them; neither will any man ever obtain the blessings of Abraham until he obtains a like degree of faith—then, and not till then will he obtain the blessings of Abraham; for with Abraham's faith he can obtain his blessings; but without it he cannot!

Paul says thus, concerning Abraham and his faith, in the 3rd chapt. to the Galatians, 6 7 8 and 9th verses: "Even as Abraham believed God, and it was accounted unto him for righteousness. Know ye therefore, that they which are of faith the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith, are blessed with faithful Abraham." Here the apostle declares in the clearest terms, that they who are of faith, are the children of Abraham, [and that it is because men have faith, that they are blessed with faithful Abraham; but no persons were ever blessed with the blessings of Abraham, unless they had his faith, and were thereby able to get them: for it was by faith that Abraham got them, and had it not been for his faith he never would have gotten them. Abraham might have read of the faith of righteous Abel, by which he was enabled to offer acceptable sacrifice to God; but unless he himself had as much faith as Abel he could never have offered as acceptable a sacrifice as Abel's, for this could only be done by the same degree of faith which Abel had when he offered his sacrifice. For though Abraham might have offered a hecatomb of sacrifice, still, if his faith, when he offered them, had not been as

strong as Abel's when he offered his sacrifice, they would not have been as acceptable to God as were Abel's, though they were the same kind of animals and in every respect like Abel's, and no difference only what existed in the faith of the worshippers. For it was by faith (and that only) by which Abel's sacrifice was more acceptable than Cain's; for says the author of the epistle to the Hebrews, "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts that he was righteous, and by it he being dead yet speaketh." So it was just as necessary that Abraham should have faith to be acceptable unto God as it was for Abel; neither could Abraham ever have known that his faith was accounted unto him for righteousness, if God had not testified unto him that he was righteous as well as he did unto Abel; for he might have read of the faith of righteous Abel, or of the faith of Enoch by which he was translated, or of the faith of Peleg by which the earth was divided, or of the faith of Noah by which he saved himself and family when the world was drowned, and might have believed with all his heart that these things were true; but unless he had obtained the same degree of faith that these men had, it would have been of no avail to him to have known of their faith. Reading and hearing of their faith would have done him no good, unless he had set about obtaining the same faith; and not only the same faith, but the same degree of it: for men are acceptable unto God in proportion to the degree of their faith, whether it is strong or whether it is weak. So we see that unless Abraham had obtained the same degree of faith that the saints before had obtained, he never could have been blessed with the same blessings: he might have read of their faith, and how they obtained by it a good report; but here it must have ended, as long as the blessings of life and salvation are to be obtained by faith, and by faith only; for Abraham must have had faith for himself, as well as the ancients had for themselves, or else their blessing would not have been the same, neither in this world, nor yet in the world to come. Nor could Abraham ever have been blessed with faithful Abel, Enoch, Peleg, and Noah, had he not have been a man of like precious faith with them, and not only the like precious faith, but the same degree of the like precious faith: neither can any person be blessed with faithful Abraham unless he has the like precious faith with him, and the same degree of the like precious faith; for no man ever had too much faith for his salvation, nor too high a degree of faith. Abel had not too much, neither had Enoch, nor Peleg, nor Noah, nor Abraham, nor Moses, nor Samuel, nor the prophets; nor had Peter, or Paul, or any of the apostles, or any other creature; neither had they any more than was necessary. This is a something that all the ancient inspired men well understood, and noticed in all their writings and teachings, and have left it on record for the benefit of this, as well as succeeding generations, that they all might know on what principle the ancients were blessed of the God of heaven, and how it was that men were made partakers of eternal life. Thus Paul, in the 3rd chapt. to the Galatians, and 9th verse, as before

quoted, says, "So then, they which be of faith, are blessed with faithful Abraham."— It is just as necessary that a man should have the faith of Abraham in order to be blessed with him, as it was for Abraham to have faith in order to be blessed; for Abraham could not have been blessed without this faith. Query: can another man be blessed with faithful Abraham, when he has not the same degree of the same faith which Abraham had? for if he can, there is neither order nor uniformity in the divine proceedings, and the scheme of life is an indiscribable vagary.

All the ancient men of God on this subject had one general view, they all knew that without faith it was impossible to please God, and that the faith of God's elect was the same: that in order that men might have the same degree of spiritual blessings, it was necessary that they should have the same degree of the same faith; and that in this respect, every man had to stand for himself.— Thus Paul, in writing to the Romans, 4th chapter, from the 10th verse, to the end, says, of Abraham, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith that it might be by grace; to the end that the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification."

This is quite a comment on the promise made to Abraham, setting forth not only the principles on which the promise was made, but also a very particular description of the seed that was promised to Abraham, that he should have by virtue of the promise made to

him, and also what kind of characters they were who were to be blessed with faithful Abraham, that is, they were to be of faith: they were to walk in the steps of that faith which Abraham had, and righteousness was to be imputed unto them if they like Abraham believed. We learn in short from the whole of this comment of the apostle's on the promise made to Abraham, that Abraham's seed was to be a people of faith like himself, walking in the steps of the same faith, having the same confidence in God, and in every respect like himself, that these were to be blessed with faithful Abraham, and none others.

GOSPEL No. I.

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

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

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

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned!" From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless

they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature: so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned; for they who believed not should be damned. This was certainly placing their commission in an important point of light; and their own teachings were in perfect consistency with their commission.

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

Nothing can make the apostles' mission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

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

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they

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

Every person in any degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Savior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

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

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

to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

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

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

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

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

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

and to them they must submit, or else they must be damned.

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

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

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

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

2d. That they were to be the children of God, through adoption by Jesus Christ.—

"Having predestinated us unto the adoption of children by Jesus Christ to himself."

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

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

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

The Evening and the Morning Star.

KIRTLAND, OHIO, SEPT. 1834.

As this number closes the Star, we hope our patrons will remember, that the terms are in advance, except special contracts.—We certainly are grateful for the liberal patronage heretofore received for the Star, and humbly trust, by the grace of God, to render the Messenger and Advocate worthy a double share: whether or not, we shall exert our ability, and devote our time, and leave the event with the Lord. If we advance incorrect principles, and call upon our fellow men to embrace them, we are responsible: if truth, though it may not be believed, our garments will be spotless, in this respect, and when the great day of trial comes, our reward will be with the just—with the just we shall rejoice; with the just we shall triumph; with the just we shall glory, and with the just we shall reign!—[Ed. Star.]

Freedom, Sept. 1, 1834.

Dear brother,—

I have now been home more than one week and I have written you once since my return, but yet I hear nothing from you. I indulge a hope, however, that I shall receive a line from you this week, and also the Star. I do not write you at this time from a conviction that I can enlighten your mind, correct your judgment, or inform your understanding, but merely because I am pleased to do so, and am pleased to receive letters from you. I also receive spiritual strength from all communications from you. And when I reflect that a system of religion purports to be a system of salvation, and that we have both embraced one that is almost every where spoken against, you are aware that a man reads with delight, any thing and every thing that corroborates his faith. I need not say to you, that thousands of respectable people say we are deluded, and deceived: and if I supposed they had one half the evidence of its falsity that you have of its truth, (provided they were equally honest,) perhaps, at times, I might be induced to give heed to what they say. I have a thousand times wished I could have that evidence that you have had, and many others.

Our brethren and sisters in this place appear to feel confident and unshaken in their belief, and to manifest a desire to obey the word of wisdom and the commandments.— There is another prepared for baptism this week. We have no regular understanding preacher among us, but we generally have tolerable good meetings, and we humbly trust some manifestations of divine approbation.— We strive to keep the unity of the Spirit in the bonds of peace, that our prayers may not be hindered.

I still feel to reiterate the same sentiment that I urged in my last, respecting a preacher of our order, such as I then, and at other times have described to you: in short, brother, such an one as would be likely to do us good, by strengthening and building us up in the most holy faith. We are few in number compared with the multitudes that surround us, and we are a by-word and the butt of ridicule for all the vulgar, and all the hypocrites. But may God give us grace and humility to stand in the evil day; yea, and having done all to stand.

Yours in the bonds of the gospel.

W. A. COWDERY.

TO OLIVER COWDERY.

ANSWER.

Dear brother,

I have received several communications from you, and of late I can say, there is an increase of joy on every reflection that the Lord, whose mercies are abundant, has, by his grace, given us the unspeakable consolation of rejoicing in the same faith, the same gospel, the same covenant, and the same hope of eternal life! Paul said to Timothy, that in the last days perilous times should come; for men should be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and without natural affection.— If this prophecy ever was, or ever will more evidently be illustrated by the acts of one generation, it must be by a race of men more

wicked than the antediluvians, and more corrupt than the people of Sodom, or else we have had an existence on earth among a people who were presented before the eyes of this man, by the inspiration of heaven, and declared to be the people of the Lord's curse, on whom his sword shall fall in judgment.

I find many who are willing to acknowledge that the Lord is pouring out judgment upon the earth, in our day; but few will admit that he has revealed it to man. This I conclude is because they deny the possibility of prophets in these last days; for Amos said (2:7) that, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." So, admitting that the cholera is a judgment sent by the Lord to chasten or rebuke the world, which thousands do, they must admit one of two things: Either God has prophets in these last days unto whom he reveals "his secrets," or Amos was no true prophet: but spake lies in the name of the Lord. Because, if this sickness is a judgment, it certainly was once a secret, to men, not yet unfolded for either their instruction or correction. Now we cannot find, in all the prophets who were living before the coming of Christ, that any one of them said, that in the year 1834; or previous, a desolating scourge should pass over the earth; neither did the apostles leave us such information. Then here was a secret; and how could the Lord perform this act without revealing it to "his prophets?" & how could he reveal it to his prophets, when he had none?

We are aware that there are various complaints and diseases common to various countries and climates, these, though never considered by the world at large to be special judgments, sent by the hand of the Lord, it may strictly be said are his rods to humble men. But, I will look at this subject as other men: were I living in some parts of the northern States, and were consumptive, I would locate myself elsewhere, for the recovery of health. Were I residing in the low parts of the State of New York, Ohio, or Michigan, and were afflicted with agues, I would, of course, seek a location where water was more pure, and the air less impregnated with the filth that arises from sluggish streams and putrid swamps. When this was effected, according to the common course of things, I might look for a recovery, and as men would say, except these complaints had fastened upon me, I should be certain of health.

Go to the high lands of Vermont and New-Hampshire, and you breathe an air that brings no ague:—you drink of the crystal fountain, and the lucid rill, where the hand of our Creator has marked before the eye, health, and without judgments, long life, where the speckled trout plays beneath its surface unmolested, and unconcerned; and where a man is not under the necessity to wrap himself in a cloak, after sun-set, for fear he will, the next day, be seized with a complaint which will either rack his constitution till he is ever after diseased, or take him from this world.

Go to the other places of which I have mentioned, and you find this to be the case. Visit the far South, and the yellow fever, with other disorders, come periodically, and take from the earth their thousands; but no

ague, nor consumptions. Such has been the course pursued by a Maker with his creatures, during our day, and for generations gone by: but no mention of the cholera.—Why not? men were the same, formed of the same materials, and residing in the same climates.

It is said, that this disease first made its appearance at Jessore, about 100 miles south of Calcutta, (India;) in August, 1817. To mark its rapid progress, as it laid desolate villages and cities, would cause one's bosom to be pained for the afflictions of men! We can scarce form an estimate of its ravages in that remote country for 12 or 13 years.—Towns were depopulated, and countries laid waste as the angel of death marched forth to execute his commission! till it spread from the gulf of Tartary to the Mediterranean sea! A once favored land where light and knowledge beamed from the regions of glory to illuminate the path of men, though long since sunk in darkness, once more felt the chastening hand of God.

In 1830 the Destroyer began to execute his work in Europe, and the first, it is said, who were doomed to suffer by him, were the inhabitants resident at the mouth of the Volga, on the Caspian sea. Soon, you know, desolation marked his course over Europe, and by his hand many, very many were removed from time. In May, or June, 1832 he set foot upon our shores. The people of Quebec felt the scourge, and soon a great part of the continent were groaning under the affliction. I have marked its progress these two years with some minuteness. In 1832 it spread from the North to the South; in 1833 it carried thousands to their long homes in the South and West, far West, and in 1834 it comes, like a "strong man armed!" and extends in rapid strides from South to North! What can stay this mighty Destroyer in his course? can the skill of men who have, for their whole life, studied the secrets of disease to render usefulness to their fellow men? No! the wisdom of the wise falls useless, while the ocean, the fortress, "the high tower," the lofty mountains, streaked with pearly streams, with mighty rivers rolling to seek their equilibrium, are also rendered no place of security!—he flies o'er oceans, he walks o'er countries, he spreads terror and dismay in all ranks and conditions of men, and scatters the "seeds of death" in all climates, to execute his great commission, till, in fact, it is, as the prophet said should be, a vexation only to hear the report!

I have, myself, passed through towns, cities, and villages, as well as sections of our country, where hundreds were, by him, snatched from time to eternity, in an hour.—I have seen the effects of his desolating march and witnessed the pale countenances of men who were just touched with his finger, and left as monuments of his power, with fallen cheeks and sunken eyes! I have seen the bereaved husband, the fatherless child, and the disconsolate widow, and others whose countenances wore a settled gloom and when met in the streets, would start as from a revelry of death, or a converse with departed friends! Nor do I presume that my eyes have witnessed a beginning of what others have experienced. But I will assure you that a thinking man's mind will be occupied with no ordinary reflections, to walk in

the house of death, and to be surrounded by a power sent from God to chasten the world! In truth, it will awaken every faculty of the soul, and call forth the strictest scrutiny of one's religion, to know whether he is prepared to meet the judgment, if he has not faith to stand. Amid this mighty contagion or, not properly contagious, but desolation, one will stand with feelings of reverence when he knows that it is a scourge of the Almighty; and as he reflects upon the system on which his hope is based, he will stand with fearless contemplation, and say, This is no less than the power of God to prepare the way for his advent in glory!

But lest I am too lengthy on this item, I will dismiss it, after making a few remarks further. The first season after the Destroyer visited our land, you will recollect to have seen almost all denominations of people professing the religion of heaven, assembling for prayer and fasting to turn away the scourge. The several Governors in whose respective States the afflicting angel came, were very careful to make mention of the same in their messages to the Legislatures; and what is still more interesting here to be observed is, that they acknowledged that it was a judgment, a special judgment.

All, then agree, that it is a providence to chasten men—the great the small, the religious, as well as those who profess none—from the Governor to the private citizen, and as the scripture would represent, "From the king that sits upon the throne to the maid behind the mill," low the head with one general assent and confess "it is a scourge!" If this is the case, I ask, Where has been the fulfilment of the word of Amos, that the Lord reveals his secrets to his servants the prophets? Has this affliction, which has taken its millions, been sent, and the Lord ceased to do by us as he always did by other people? Mark its progress. Since it has commenced it has taken off more than the number living on the continent of America excepting the aborigines! A continent desolated, a vast territory depopulated with one breath from the lips of the Most High, or a touch with the finger of the angel of death! and no one informed of the design, nor warned to prepare, that they might escape! Alas, O foolish generation! a people void of understanding! Acknowledge the scourge came by a special providence of God, and then deny the possibility of his informing people of it that they might escape! Indeed, this must be ranked among the great discoveries of the age; for a "discovery" it must be; the ancients knew nothing of such providences—they believed that God had as much love in their lives and happiness as he had in their afflictions and deaths; consequently, would "reveal his secrets to his prophets." Let them wait, then, a few years longer, and see cities and provinces left without inhabitant, and perhaps some may be "affrighted and give glory to God."

Before the Lord destroyed Ninevah he sent Jonah to warn them to repent. Were the Ninevites the people of God? Certainly they were not Israel, and yet mercy was shown them to that degree that they were warned of approaching destruction. Are we as righteous as the people of Ninevah? if so, will not God deal just as merciful with us as

he did with them? If he will not when we are as righteous, will he not be a respecter of persons? Will he not cease to deal with that same unchangeable hand which has characterized all his ways since the days of Adam? It may be said, that we are not as righteous as they were. If so, certainly, we have the greater need of mercy, and of prophets to warn us of the anger of the Lord.—But I will now leave this subject for the present.

I am informed by some of your previous communications, that the church in your place and vicinity numbered over sixty.—This is pleasing intelligence to us; we are not, as Paul said some would be in the last days, "unthankful;" but on every remembrance of his mercy, (and we desire not to be unmindful,) we give thanks. And when we experience unbounded opposition in endeavoring to set light and truth before the world, we are led to glorify God that many are embracing it in various parts of our country.—Truth, you know, has a power, and when it once finds a place in an honest heart, like the good seed, grows up and brings forth fruit.

Some length of time since I received the "Baptist Register," published at Utica, N. Y. containing certain affidavits over the signatures of several persons residing in Susquehanna co. Pa. From letters accompanying the same written by yourself I learned that you forwarded the paper for my information, requesting, at the same time something from me relative to, not only the characters of those individuals, but a statement, according to my own knowledge, of their assertions. I have previously written you short on the subject of those affidavits, and promised more. You have also requested me to write to some one of our friends on the same subject, which as yet, I have not found space. After some reflection, I have concluded, that any information which might benefit one might also benefit many, and at a future period, if providence permit, I shall give the subject a review, and make it as public, no doubt, as the authors of those affidavits will wish. However, so many persons, you know, have an itching to see their names in print. "This may be the case with them, and I may render them a kindness, perhaps, which they little expected at the time they gave their assent, or properly speaking, prevailed upon the "little man" of the "Susquehanna Register" to place them in the hands of his mountain readers!

About the same time, or soon after, I received a number of the same paper, ("Baptist Register.") which had previously been mailed, according to the direction on the margin, to Ellery, N. Y. Who had the kindness to forward me this paper from Ellery, N. Y. the Lord knows—I know not.—But so it was, and I received it as a kindness, for the grave Editor, Le-bee, in the greatness of his liberality, sent no "exchange," after noticing the Star, which, among all ranks of professed gentlemen Editors, is called a crime little inferior to that of sacrilege! Why I have said "liberality," is because, if a man may calculate that there is any meaning in language, when I read the motto of his paper, I conclude Mr. Beebee to be a man of the greatest liberality! Not only is he to declare the wonders of God among the

people of N. Y. but among all people, even the heathen. Hear him!—"Declare his glory among the heathen, his wonders among all people."—Ps. 96.3. But, it is to be remembered, that these are the words of a man said to be after God's own heart, who lived more than 2,800 years since, who "spoke, moved by the Holy Ghost"—whose soul was illuminated with the light of truth, and whose heart was a rich treasury of wisdom and understanding: who saw the great offering of God for a guilty world, extended to satisfy the demands of justice, that men might live, and who also saw the time when the righteous are gathered and the Mighty One comes to judge the world with righteousness! Of course he believed in revelations. Mr. Beebee does also, but not in this day, and for this reason is under the necessity of garbling something from the writings of a man, who would have looked down upon him with as little respect as any other heathen who denied the living and the true God by saying that he had ceased to speak to his creatures! Mr. Beebee, has no doubt but David is saved, and also "hopes he has a hope" that he shall be saved with him by-and-by. I suppose, in his heaven, the description of which he has hatched up in his brain, which exists somewhere beyond the regions of space, as far from the fixed stars as the fixed stars are from this earth—a place he never saw, neither does he expect to have a view of it till he has flitted as many millions beyond the stars as he is now from them! There he "hopes he has a hope" that he will find admittance into a glorious city where this man (David) now dwells. But query: Will he be delighted with his company?—David was a prophet: he believed in revelations, for he received them; but this man neither receives revelations; nor does he believe it to be possible for any man to receive them in this day. Can the prophet David and Mr. Beebee be one? if they are not, can they both inhabit the same place?

Mr. Beebee tells us the secret however, in few words, and informs the world where the great trouble lies. Hear him:—"Had we not fallen in with one of the followers of Smith, within eighty miles of Utica, and found their papers circulating even in Oneida co." [The Star.] "we should hardly have given so much space in our paper to the following statement." Poor man! what trouble and perplexity surround him! Astonishing! within eighty miles of Utica one of the servants of God! (Not of Joseph Smith jr. as this man would gladly represent to excite contempt and ridicule.) The people are in danger, and ought to be warned, so he gives a large space in his paper to put them on the watch. How dare a man go so near! within eighty miles! Truly, then, it was because they did not know that Mr. Beebee lived there, and edited a large sheet printed on a Napier press! But there is a further trouble: He found the Star circulating even in Oneida county! This, he says, is "jumbled up with the scriptures to obtain attention, and the misapplication of them, though glaring to the eyes of most readers, may not at all times be discovered by those but partially acquainted with their bibles.—Here is the danger." A "danger" indeed, and Mr. Beebee can inform the public of it; but for fear the publishers of the Star would

call on him to do something he could not,—show the contradiction, if any, or where it was “jumbled” by “misapplications,” he was very careful to forward no exchange. I received it however, but from whom I cannot say: I shall forward this No. to the P. M. at Ellery, and hope, if he is acquainted with the individual who forwarded me the “Register,” he will present him this No. as I take this opportunity to present him my compliments and warmest wishes for his welfare, for his kindness.

There is no danger of deception if persons are acquainted with their bibles, it would appear from Mr. Beebe's remarks. What a pity that other people are not as wise! A man capable of penetrating into the depths of that wisdom which moved the Psalmist David to unlock the treasures of heaven, and unfold to his people the divine mind concerning future generations, and all this without inspiration in this day! No fear of deception here! The people of New York must think they have a wise man to watch over their spiritual condition: One who can seize the words of an ancient prophet, and without the least authority from God, make it a common plunder and send it forth to the world as a harbinger before he comes in flaming fire!—Indeed, he is the very man from whom we could expect to be accused of “jumbling and misrepresenting” truth—panic struck to see one Super Royal sheet circulating within his knowledge. It must be that he is apprehensive that his craft is in danger, and that some may compare his principles with those contained in the paper which has given him this fright! Because, every man professing to believe the bible, and at the same time denying the possibility of more revelations in the last days, that moment shows that his foundation is SAND, that his heart is void of all understanding or he himself is an impostor.

I must return to your letter, as I have already occupied a large space, for the present, in noticing Mr. Beebe and his paper, but I trust I shall escape censure on your part, and also on the part of the subscribers of the Star, as every man is entitled to notice according to his greatness; not to say any thing of the worth of a man professing the share of liberality with which this man is endowed.

Some items in yours, if space and opportunity were granted, might call forth some lengthy essays; but on these, for the present, I must be very concise, as my letter is already more prolix than I had designed it to be when I commenced.

There are certain reflections on all systems of religion which should be taken into consideration. Every people professing religion, (and when closely examined, few can be found without some kind,) are, more or less sanguine that they are right. The Israelites were called out of Egypt, and but few were willing to acknowledge that they had a more perfect system than they, (the Egyptians,) because of the peculiar prejudice of their foster education. But did this prove that they were correct? When the Jews, as a nation, had departed from the true way, they were as zealous as their fathers ever were—they could enlarge the borders of their garments; they could tythe the mint and rue, and annis and cummin; they could reject the preaching of John, and slay the Lord Jesus; they could persecute the saints, and put to

death the innocent; they could make long prayers, and wear long faces, and say they were right, the people of God, and a chosen generation, and yet they were in darkness, the children of the devil, and fast ripening for the damnation of hell! They did not disbelieve in more revelations being given; but they believed that when they were given they would be given to themselves, and also precisely according to their former whims and prejudices. I leave you to judge, which principle is least exceptionable in the sight of heaven, one that denies the possibility of more revelations, or admits it to be possible, though that people admitting the last are as corrupt as were the Jews.

You say that, “thousands say we are deluded and deceived.” Rare assertions, [on this point, avail nothing, because men are always bound to believe that system supported by the highest degree of evidence. Christ said, “I am the Son of God;” the Jews said, “you are not the Son of God.” From what evidence, or by what authority did they say this? They said it because they disbelieved it. But were they justified in their unbelief? by no means. Why? Because they were a people professing to hold the keys of the kingdom of God, which, if they did, and judged before they unlocked its archives and obtained his voice, they were condemned: they judged without evidence; they passed decision without authority! If they did not hold this power with God, (to obtain revelations,) neither profess to, by what authority did they condemn the Lord, and say that he was an impostor? To say that they were in possession of this power, and then judge a matter coming immediately under its jurisdiction, (it being a matter of religion,) without first obtaining evidence from a source where darkness and uncertainty have no power to deceive or swerve the mind from truth, showed a wicked, hypocritical, and corrupt heart!—To make this pretence possessing no such power, nor professing to, shows a heart equally as wicked, hypocritical and corrupt, and an additional folly which will cause a man of common sense to blush, and turn aside with feelings of contempt!

I will, however, defer further remarks till a future period, meanwhile wishing you favor and peace, with the church in your place, forever.

Yours truly,

OLIVER COWDERY.

To W. A. COWDERY.

Liberty, Mo. Aug. 24, 1834.

Dear Brethren,—

Because I feel a great interest in the cause of our Redeemer, I take a little more time and paper than usual, and write. You are, in general, so well informed of all that is going on in this region of the Lord's vineyard, that I cannot give any news.—When I say all that is going on, I mean between us and the Jackson mob, for there are many other things, I presume, that you and the saints abroad are ignorant of for months.

From petitions sent to Congress by the inhabitants of Clay and other counties, a bill was got up in the house of Representatives, to annex all the land between this county and the Missouri river, to this state, together with a considerable quantity on the north, but

it has all fell through, and I have understood that the Wyandots have selected that on the west, for their spot of gathering. A party of Potawatamias passed through Liberty, not long since, on their way to the Kickapoos, whom they will join for the sake of their religion. Their prophet preached in Liberty just before the brethren came up last June, on the subject of their religion, and if he had had a true interpreter, would have given great light.

We have had several High Councils for the benefit of the scattered brethren; at one, the following letter was issued to four brethren, viz: John Corrill, Simeon Carter, Orson Pratt, and Parley Pratt.

"To the Latter Day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri,—the High Council, established according to the pattern given by our blessed Savior Jesus Christ, send greeting:

Dear Brethren, We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He, in connexion with others duly appointed also, will visit you alternately, for the purpose of instructing you in the necessary qualifications of the Latter Day Saints: that they may be perfected, that the officers and members of the body of Christ, may become very prayerful and very faithful, strictly keeping all the commandments, and walking in holiness before the Lord, continually. That all that mean to have "the Destroyer pass over them, as the children of Israel, and not slay them," may live according to the "word of wisdom;" that the saints by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance, to build up Zion according to the word of the Lord.

We are sure, if the saints are very humble, very watchful and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the Spirit to teach according to the power of the Holy Ghost, in the scriptures. Lest any man's blood should be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the kingdom of our God and his Christ, that peace by grace, and blessings by righteousness, may attend you till you are sanctified and redeemed."

(Signed)

"Clay Co. Aug. 1, 1834."

Since this document was issued, meetings have been held alternately at twelve different places, to the joy of the scattered brethren, and so far as I learn to the satisfaction of those who are "without" the kingdom.—And they will be continued. It is very sickly now. There has been no rain of note since the first of July; every thing looks sorry for the want of it; and, what is here called "the chill fever" is attacking hundreds.

Bro. Drolinger, a worthy elder died on Saturday.—There is a great deal to humble the saints & make them possess their souls in patience. The great drought is an index of famine, and

so much sickness denotes chastisement, and the saints have only to say: "Though he slay us, yet will we trust in him."

We are looked upon as slaves, and in many instances, treated so. In fact, we are treated just as the saints of God ever have been: despised, belied, slandered, whipped, mocked, buffeted, reproached, and considered by other professors among the sects, as "the jest and riddle of the world," to be laughed at, and "rendered any thing by every body;" and so be it for Christ's sake. The truth is in common meter, (as I have thought in poetry,) as follows:—

There is a land the Lord will bless,
Where all the Saints shall come;
There is a day for righteousness
When Israel gathers home.

Before the word goes forth—*Destroy!*
And all the wicked burn,
With songs of everlasting joy,
The pure-in-heart return.

Their fields beyond Missouri's flood,
Are in perspective seen,
As unto Israel "Canaan stood
While Jordan flow'd between."

Though wicked men and Satan strive,
To keep us from that land,
And from their homes the Saints they drive
To try the Lord's command:—

There all the springs of God will be;
And there an end of strife;
And there the righteous rising free
Shall have eternal life.

There shall the will of God be done,
And Saints and Angels greet;
And there, when all in Christ is one,
The best from worlds shall meet.

There, in the resurrection morn',
The living live again,
And all their children will be born,
Without the sting of sin.

How long our Father, O how long
Shall that p'nter time delay?
Come on, come on, ye holy throng,
And bring the glorious day.

As ever,

W. W. PHELPS.

To OLIVER COWDERY.

Bolton, N. Y. Aug. 31, 1834.

Brother O. Cowdery,—

By request of brother J. Carter, I proceed to forward you some information respecting our prosperity on the subject of our mission.

Previous to the conference at Saco, I had been laboring in the east, and had built up a small church in Farmington. When I returned to attend the conference I received your letter from the council, by the hand of brother Jared, requesting me to engage in the mission with him in laying before the churches the subject of building the house of the Lord in Kirtland, with which I readily complied, realising that it was a subject of the greatest importance. Accordingly on the 19 we separated at Saco, agreeing that I should pass through the churches at the north, while he visited those at the south, and meet again

at Andover, Vt. to attend the conference in that place on the 19th. I then visited the church at Erol, found them strong in the Lord. From thence I came to the church at Dalton; then to St. Johnsbury, where a conference [was held on the 28th. There were present at this conference three high priests and seven elders, and seven churches represented which were all found to be in good standing. Much instruction was given.—Three were ordained teachers. Great union prevailed, and the conference unanimously voted to keep the word of wisdom.

I next visited the church at Charleston, baptized one; from thence to Jay, and baptized another; then to Danville, where I held two meetings, and baptized seven. I then returned to St. Johnsbury; held a meeting on the Sabbath, had a large and attentive audience, and baptized in that place, thirteen. The minds of many more seemed to be called up to inquire into the great work which the prophets have declared should come forth in the last days. I then came on to Andover, where I again met brother Jared, who had passed through the church at Boston, from thence to Killingworth, Ct. where he baptized three, and one in Madison. He then visited the church at Norfolk, and baptized one; from thence to Shaftsbury, where his labors were blessed in regulating the affairs of the church and bringing them to the order of the Latter Day Saints. Also, he baptized four, and others were convinced of the truth, and there was a general *move* on the minds of the people in that place. He had been greatly blessed with the Spirit in laying before the churches the object of his mission: also in breaking down prejudice, and in laying before the people the truth of the fulness of the everlasting gospel contained in the new covenant.

The conference in Andover was crowned with the blessing of God! We think much good will result from this meeting. From thence we came to Benson, attended the conference in that place, and the preaching was attended with the power of the Spirit.—One was added to the church, and many more were inquiring into the truth. We next attended the conference in Bolton where were a large collection of official members of the church. Considerable business was transacted—two were ordained to the high priesthood—many questions were discussed—the meeting crowned with the Spirit, and much intelligence was given concerning the work of the Lord, which will undoubtedly prove a lasting benefit to the servants of God! Our meeting following the conference was greatly blessed of the Lord: two were baptized, and many others had their minds called up to inquire into the truth of the fulness of the gospel of the kingdom of the Latter Day Saints. It is evident that much good will be the result of the conferences, and meetings, which we have held through our mission: for much prejudice, occasioned by the false reports that have gone forth, by those who withstand the truth, has been removed, and tradition, superstition, and error, seems to give way before the mild rays of the glorious gospel, while the cause of truth is taking a general triumph!

O that the cause might spread far and wide until Zion's borders shall be extended from the rivers to the ends of the earth; when the

will of God shall be done on earth as it is in heaven, and Christ be crowned King of nations as he now reigns King of saints!

Yours in the bonds of the everlasting covenant.

JOHN F. LOYNTON.

Sugar Creek, Indiana, August 12, 1834.

DEAR BROTHER:

I take the liberty to send you a few lines to inform you of our condition, as a church. There are a few of us in this region who have embraced the everlasting gospel: as we trust, through the ministering brethren S. Carter, and J. Emmet: and fitting ourselves at a distance from our brethren, and strangers to the most of them, as also to yourself—desiring and praying that the cause may prosper, and the work of the Lord go on, we wish to inform you that we subscribed for "The Evening and Morning Star," while the press was at Zion, and since it was destroyed have received a few papers from Kirtland, but not regularly. We wish you to send one to myself and another to Robert Snodgrass, Sugar Creek, Hancock Co. Indiana, and I will be responsible to you for the same.

As we learned from your paper that brother J. Carter was visiting the churches we wish him to call on us, and by him we will send you your dues. If he cannot visit us, strive to get some one of the faithful elders to come and labor with us in this region.—And although we are few, and surrounded with opposition by the different sects who persecute and misrepresent us, yet, as far as they have met us on *bible ground* they have lost influence: and though we have had no additions of late, the cause is gaining ground, and prejudice giving way before the force of truth!

We still hear of the persecution and opposition against the brethren who went up to Zion: we hope they will endure hardness as good soldiers of Jesus Christ, and be restored to their lands. O may that blessed hope of the glorious appearing of our Lord and Savior, the literal gathering of the saints to enjoy his personal presence on earth in perfect peace, inspire all the persecuted Saints of the Latter Day, to love each other, and to love their Lord, to walk in the spirit, to gather together, gird up their loins and be waiting for HIM!

Dear brother pray for us that we may adorn the cause which we have espoused: and send us help if possible: we do believe there could be much good done here if this were to be the case.

The cause here has been wounded by one or two who were ordained among the Latter Day Saints, and afterward proved immoral; this has injured us much formerly; therefore we need help.

I conclude by wishing you mercy, grace, and peace, subscribing myself your friend and brother in the Lord.

JOHN GREGG.

To OLIVER COWDERY.

Kirtland, Ohio, Sept. 24, 1834.

DEAR BROTHER,—

I have of late, been perusing Mr. A. Campbell's "Millen-

nial Harbinger." I never have rejoiced to see men of corrupt hearts step forward and assume the authority and pretend to teach the ways of God—this is, and always has been a matter of grief; therefore I cannot but be thankful, that I have been instrumental in the providence of our heavenly Father in drawing forth, before the eyes of the world, the spirits by which certain ones, who profess to be "Reformers, and restorers of ancient principles," are actuated! I have always had the satisfaction of seeing the truth triumph over error, and darkness give way before light, when such men were provoked to expose the corruption of their own hearts, by crying delusion, deception, and false prophets, accusing the innocent, and condemning the guiltless, and exalting themselves to the stations of gods, to lead blind-fold, men to perdition!

I have never been blessed, (if it may be called such,) with a personal acquaintance with Mr. Campbell, neither a personal interview; but the GREAT MAN, not unfrequently condescends to notice an individual of as obscure birth as myself, if I am at liberty to interpret the language of his "Harbinger," where he says, "Joe Smith! Joe Smith! imposture! imposture!" I have noticed a strange thing! I will inform you of my meaning, though I presume you have seen the same ere this. Mr. Campbell was very lavish of his expositions of the falsity and incorrectness of the book of Mormon, some time since, but of late, since the publication of the Evening and Morning Star, has said little or nothing, except some of his back-handed *caus*s. He did, to be sure, about the time the church of Christ was established in Ohio, come out with a lengthy article, in which he undertook to prove that it was incorrect and contrary to the former revelations of the Lord. Perhaps, he is of opinion that he so completely overthrew the foundation on which it was based, that all that is now wanting to effect an utter downfall of those who have embraced its principles is, to continue to bark and howl, and cry, Joe Smith! false prophet! and ridicule every man who may be disposed to examine the evidences which God has given to the world of its truth!

I have never written Mr. Campbell, nor received a communication from

him but a public notice in his paper:—If you will give this short note a place in the Star you will do me a kindness, as I take this course to inform the gentleman, that while he is breathing out scurrility he is effectually showing the honest, the motives and principles by which he is governed, and often causes men to investigate and embrace the book of Mormon, who might otherwise never have perused it. I am satisfied therefore he should continue his scurrility; indeed, I am more than gratified, because his cry of Joe Smith! Joe Smith! false prophet! false prophet! must manifest to all men the spirit he is of, and serves to open the eyes of the people.

I wish to inform him further, that as he has, for a length of time, smitten me upon one cheek, and I have offered no resistance, I have turned the other also, to obey the commandment of our Savior; and am content to sit a while longer in silence and see the great work of God roll on, amid the opposition of this world in the face of every scandle and falsehood which may be invented and put in circulation.

I am your brother in the testimony of the book of Mormon, and shall ever remain.

JOSEPH SMITH jr.

To OLIVER COWDERY.

PROSPECTUS

For re-printing the first and second volumes of THE EVENING AND THE MORNING STAR.

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

The whole 24 numbers, when finished, will be in a beautiful form for binding, and will be a book worth the attention of every man, whether candid or not—If candid, it cannot fail of drawing his mind into a train of reflection, which, if pursued, will produce a fruit which will increase in perfection, until it exalts the mind to THAT source of intelligence where truth dwells triumphant, and virtue never loses her

sacred charm—If not candid, the spirit which attends it, by which it was indited, though like the wind, unseen, blowing where it lists, may find a place in the heart, and in after years, in some warning providence, spring up, and lead the individual to embrace the path to eternal life!

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

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

The remaining part of the second volume has been published at this place, and contains a large mass of original matter—in fact, the columns are few in the whole ten numbers, and it is doubtful whether there can be a sufficient found to fill one of selected matter; and a large proportion, as it will be remembered, is directly informing the reader of the disgraceful scenes which have been acted by a portion of the citizens of our country, in persecuting, afflicting, and driving from their homes and dwellings, innocent women and helpless infants to drag out a miserable existence by starvation or grief, while the ruthless hand of worse than savage monsters were raised against, and imbrued in the blood of worthy husbands and fathers;

We talk of the deeds and the sufferings of heroes, for liberty, and of martyrs, for religion, and perpetuate the memory of such as have suffered reproach and abuse for the same: but if

even the calamity of a people ought to be remembered, and if ever their vile opprobrious treatment deserved to be immortalized, that the perpetrators might be had in contempt, and made a by-word to the latest generations of men, it is where scenes like these, in an enlightened and free Government, have transpired to blast the fame of descendants whose progenitors bought their liberty with their blood!—On reflection, then, we have no hesitancy in urging the second volume, or its ten last numbers, upon the community.—Articles, or pieces upon the principles of religion were designed to be written according to the spirit of truth, and we have no fear of refutation when we send them out a second time to the criticism of a public.

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

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

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

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

Kirtland, Ohio, October, 1836.