

AN IMPORTANT DOCUMENT CHANGED.

BELOW we publish an epistle written by Joseph the Seer and his fellow prisoners while in Liberty Jail, Missouri, as it is found in *Times and Seasons*, Vol. 1 pp. 99-104, and as it is found in *Millennial Star*, Vol. 17 pp. 52-56. We publish these in parallel columns that the reader may more readily see the differences and mark the liberty that has been taken by some parties in changing and corrupting the words of Joseph Smith since his death. You will notice the kind and Christlike spirit of the one in contrast with the boasting, railing spirit of the other. Especial attention is called to the fact that a plurality of gods is taught in the one where no mention of such a thing is found in the other. But the differences are so glaring and important that it is useless to point them out further. That found in *Times and Seasons* was published in May, 1840, when E. Robinson and Don C. Smith were editors, and in the lifetime of Joseph Smith and the other signers of the document; and hence open to their inspection, and doubtless received their indorsement. That in the *Millennial Star* was published in January, 1855, when F. D. Richards was editor, and purports to be a portion of the history of Joseph Smith written by himself. This was published over ten years after the death of Joseph and Hyrum Smith, and when others of the signers were not in fellowship with the publisher.

Now will Mr. F. D. Richards please arise and explain by what authority these changes were made, and produce the evidence to sustain his explanation? We think it due to Mr. Richards to give him an opportunity to explain; and if there exists sufficient authority for these changes it would be a satisfaction to us to know it; for we dislike to think that any man, especially one professing the high and holy calling which Mr. Franklin D. Richards does, would willfully and maliciously put into the mouth of our martyred dead words which were never used by them.

Should he now fail to explain, and furnish proof, can the church in Utah sustain him as "Church Historian," and expect us to accept his work as such? If you are innocent of duplicity and deceit in this matter, please step forward and let us hear from you:—

TIMES AND SEASONS.

COPY OF A LETTER, WRITTEN BY J. SMITH JR. AND OTHERS,
WHILE IN PRISON.

Liberty Jail, Clay Co. Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy Illinois, and to those scattered abroad, throughout all the region round about.

Your humble servant Joseph Smith jr. prisoner for Christs' sake, and the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kinds of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefatagable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection, and kindness; and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practised upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnecessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the state of Missouri, had not abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day and we should not have been in this wretched place and burthened with the society of demons in human form and compeled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widdows

MILLENNIAL STAR.

Liberty Jail, Clay County, Missouri,
March 20, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular—

Your humble servant, Joseph Smith, junior, prisoner for the Lord Jesus Christ's sake, and for the Saints taken and held by the power of mobocracy, under the exterminating reign of His Excellency, the Governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting: May the grace of God the Father, and of our Lord and Saviour Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything, nor unfruitful.

Forasmuch as we know that the most of you are well acquainted with the wrongs and the high-toned injustice and cruelty that is practised upon us; whereas we have been taken prisoners, charged falsely with every kind of evil, and thrown into prison, inclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil is in tempting; and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our Spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practised upon us will only tend to bind our hearts together and seal them together in love.

We have no need to say to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned), and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blashemy, and drunkenness, and hypocrisy, and debaucheries of every description.

have ascended to God or the blood of the saints have stained the soil, and cried for vengeance against them. But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation and woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controlleth and subjecteth the devil and the dark and benighted dominions of Shaole. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of HIM who said, "let there be light, and their was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tangleized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob.

From the information we received, the public mind has been for some turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by saying, that this or that is a matter of public opinion, for public opinion is not willing

And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri. But O! the unrelenting hand! the inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; a sorrowful tale; too much to tell; too much for contemplation; too much to think of for a moment; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish, with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave, and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practise these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offences come, but wo unto them by whom they come.

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

O Lord God Almighty, Maker of Heaven, Earth, and Seas, and of all things that in them is, and who controlleth and subjecteth the devil, and the dark and benighted dominion of Shayole! Stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion towards us; let thine anger be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs; remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever.

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the rolling in of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face. He that said, "Let there be light," and there was light; hath spoken this word. And again, Thou moon, thou dimmer light; thou luminary of night, shalt turn to blood.

We see that everything is fulfilling; and the time shall soon come, when the Son of Man shall descend in the clouds of heaven.

Our hearts do not shrink, neither are our spirits altogether broken, at the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that he will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tangleized our feelings with it, and have entirely forsaken us, and have forfeited their oaths, and their bonds; and we have a come back on them, for they are co-workers with the mob.

As nigh as we can learn, the public mind has been for a long time turning in our favour, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to

to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of habeas corpus, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight incautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the country a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob—the murderers at Hawn's mill—the exterminating order of Governor Boggs, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. Gen. Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and consoling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; It fills the mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding and mismanagements are entirely forgotten or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression their hope shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the rising sun. It likewise informs us that God has set his hand to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they

brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that Truth, Honour, Virtue, and Innocence will eventually come out triumphant.

We should have taken a habeas corpus before the High Judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had every thing in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over anxiety on the part of our friend.

The sheriff and jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says, that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the State; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the Governor, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the Supreme Judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the Supreme Judge does not grant us our liberty, he has got to act without cause, contrary to honour, evidence, law or justice, sheerly to please the devil, but we hope better things, and trust, before many days, God will so order our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening—one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters, they were to our souls as the gentle air is refreshing; but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the flood-gates of our hearts were hoisted, and our eyes were a fountain of tears, but those who have not been inclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it retrogrades from one thing to another until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements are slain victorious at the feet of Hope; and when the heart is sufficiently contrite; then the voice of inspiration steals along, and whispers, My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee, and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job; and they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; and also that God hath set to His hand and seal, to change the times and seasons, and to blind their minds, that they may not understand His marvelous workings, that He may prove them also, and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost; that they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall: Cursed are all those that shall lift up the heel against mine anointed, saith the

may bring them into bondage and death.—Wo unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their lands shall be empty, and they themselves shall be despised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths, of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endure. After passing through so much suffering and sorrow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life.

Now concerning the places for the location of the saints, we would say that we cannot counsel you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints and bring much sorrow and distress in the church; we would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. flattery also, is a deadly poison; a frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest, all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reproved. A fanciful, flowery and heated imagination be aware of, for the things of God are of vast importance, and requires time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity.

Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it; because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage, and death: Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold, mine eyes seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof, for them all; for there is a time appointed for every man, according as his works shall be.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think, if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to bear them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balances with them: but now, after having suffered so great sacrifice, and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we would if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper, that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general Conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded, from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God.

If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding; therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forwards, to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the church.

We would say, be aware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion for us to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds, let him be scanned. Flattery also is a deadly poison. A frank and an open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of a corrupt heart, and lying and the poison of asps shall be under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination be aware of; because, the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find

How much more dignified and noble are the thoughts of God than the vain imaginations of the human heart: how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak obscure, and despicable ones of the earth.

We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterize us from henceforth: and that we be like little children without malice, guile or hypocrisy; and now brethren after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge, by his holy Spirit, yea he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ.

If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away.

What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints: what is the Governor with his murderous party, but willows on the shore to stop the waters in their progress?

As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenched, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strong holds,

them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of eternity's expanse; he must commune with God.

How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our Conferences, our Councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world, to hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little, and on which many of them are to be poured down from heaven upon the heads of babes; yea, the weak, obscure, and despicable ones of the earth.

Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candour, and solemnity, and virtue, and pureness, and meekness, and simplicity, crown our heads in every place; and in fine, become as little children, without malice, guile, or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest.

But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all hurls along in one general deluge; but time weathers tide; and notwithstanding we are rolled in for the time being by the mire of the flood, the next surge peradventure, as time rolls on, may bring us to the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood, and rubbish is left and purged out by the way.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roils the crystal stream, although afterwards renders it more pure than before; or that fire is not fire, because it is of a quenched nature, by pouring on the flood; as to say that our cause is down because renegadoes, liars, priests, thieves, and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strong holds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No, they may rage, with all the powers of hell and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand.

Truth is Mormonism, and God is its author, by HIM we received our birth, by HIM we were called to a dispensation of his gospel, in the beginning of the fulness of times, it was by him we received the book of Mormon, by him we remain unto this day and shall continue to remain if it be to his glory; we are determined to endure tribulation as good soldiers, unto the end: when you read this, you will learn, that prison walls, iron doors, screeching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man, feel stronger than the powers of hell.

But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from elder Rigdon, George W. Robinson, and elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends, who mutually agreed to stand by each other; we could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear.

Our respects and love to all the virtuous saints. We are, dear brethren, your fellow sufferers and prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER. McRAE.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, Water, Fire, Truth, and God are all the same. Truth is "Mormonism." God is the author of it. He is our Shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fulness of times. It was by Him we received the Book of Mormon; and it was by him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end. But, brethren, we shall continue to offer further reflections in our next Epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creaking hinges, and half scared to death guards and jailors, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, is calculated in its very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon, if he has not forgotten us; it has not been signified to us by his scrawl. Bro. George W. Robinson also, and Elder Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John, and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear.

But we feel to excuse every body and every thing, yea the more readily when we contemplate that we are in the hands of worse than a bear, for the bear would not prey upon a dead carcase.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, Junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McRAE.

—*Millennial Star* 17: 52-56.

THE readiness of many as in the past to be duped by "blind credulity" and superstition manifests the need of discrimination based upon a proper education in both spiritual and temporal matters. The true and the false exist side by side, but the masses, as in the past, are easily misled. It is to be hoped that the results of such work as reported below, together with that of all others who deceive and are self-deceived, will be such as to reveal the necessity of a strict adherence to the truth in spiritual things and also to the sensible and sound in earthly affairs. A spiritual man ought to be peculiarly free from wild notions and all forms of hallucination. He who has the Spirit of truth within the heart should show forth the spirit of a sound mind and the results of a proper judgment as a consequence, in all his work. But many "don't think," but run with the crowd after the sensational;—

GALESBURG, Ill., May 27.—Schrader, the divine healer, suddenly left this city last night, and when last seen was pounding ties along the Santa Fé track east of the city. Schrader came here last Saturday, and established himself in a boarding house. He advertised that he would cure people free of charge, and had inserted in the papers an engraving that showed his resemblance to Christ.

At his first meal here he sat barefooted at the table, and when remonstrance was made asserted: "Christ went shoeless at meal times."

Great crowds of people streamed into the house to get cured, and found that before they could get treatment they must purchase Schrader's photograph and a cotton handkerchief, on which Schrader's name was printed, and which he blessed. The two cost fifty cents. The handkerchief was to be applied to the diseased part. A local paper exposed the scheme vigorously yesterday afternoon, denounced Schrader as a swindler, and called on the authorities to investigate.

The healer did not stop for the investigation, but packed up his robe, dressed in citizen's clothes, and left town with four hundred dollars of Galesburg cash in his pocket.

LANSING, Mich., May 26.—Modern day

seers and fortune-tellers will do well to steer clear of Michigan, the Supreme Court having, in an opinion filed to-day, laid down a rule which lays them subject to fine and imprisonment. Last year Arthur Elmer appeared at Ionia and advertised extensively his power to foretell the future. He was patronized liberally, but after advising a woman to leave her husband, saying that while in a trance he had seen the latter in the act of killing her, he was arrested as a disorderly person and convicted. This judgment was affirmed.

THIS from the telegraphic report of proceedings of the Presbyterian General Assembly, dated May 22, is reprinted for the benefit of all whom it may concern or interest. It will be noticed that the item refers to the Presbyterian "Standards" and to the admission of heathen polygamous converts of India:—

Stated Clerk Roberts of Philadelphia, Pennsylvania, on behalf of the committee on constitution, reported that in compliance with the instructions of the assembly of 1894 the new edition has been issued. The substance