

LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

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Letter No. II.

DEAR BROTHER IN THE LORD:—My last letter was mainly confined to the book of Mormon, which rarely fails to bring to my mind something about the Indians, whose history and doings, upon this western continent, it unfolds as plainly, as the bible does those of the Israelites on the eastern continent.—Having such a view before me, I have concluded to add a second part to my last letter, and give a few ideas concerning the Indians and Israelites.

The Indians occupy a large portion of the land of America, and, as they are a part of the creation of God, and are a remnant of the children of Israel, they must necessarily hear the gospel, and have a chance to be gathered into the fold of the Lord. Our government has already gathered many of the scattered remnants of tribes, and located them west of the Missouri, to be *nationalized and civilized*; and feeling, as every saint must, a deep interest in their salvation, I rejoice to see the great work prosper. The Indians are the people of the Lord; they are of the tribes of Israel; the blood of Joseph, with a small mixture of the royal blood of Judah, and the hour is nigh when they will come flocking into the kingdom of God, like doves to their windows; yea, as the book of Mormon foretells—they will soon become a white and delightful people.

When I read the book of Mormon and reflect upon the mercy and goodness of God, in sparing some of the seed of Joseph upon this choice land of America: and consider his wisdom and love in preserving a record of the progenitors or fathers of this now smitten and dejected people, I cannot find the requisite terms to convey my thanks to such an all-wise Being!—I am lost in wonder—I shrink at my nothingness and his greatness!—Joy to the world for the salvation which is free to all that will embrace it!—Light to every soul that wishes it! Yea, eternal life to fallen man has been made plain in these last days, so that all that will, may come into the celestial kingdom: into the presence of God! I love to behold the seed of Joseph gathering home for better days, and I love to see

the saints preparing to meet the Lord, when he comes in his glory. I rejoice while the United States' army is penetrating into the western wilds to make treaties with the rude sons of the forest. I am gratified to hear that the frontier Dragoons are riding from prairie to prairie; yea, even to the Rocky Mountains, to keep and make peace, with the Camanches, the Kios, the Picks, the Pawnees, the Mandans, the Rickarces, the Népereces, the Blackfect, and the host of other tribes. It enlivens my soul, and I am ready to exclaim like Levi: "Great and marvelous 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!"

No man that possesses a spark of love for his fellow-beings—a mite of righteousness, or a grain of faith as large as a mustard seed, but will rejoice to see Israel's latter day at hand; yea, who can refrain from joy, when, phoenix-like, he beholds the Indians begin to raise out of their fourteen hundred years of darkness and error, to prepare for glory—for robes of righteousness—for the coming of the Savior, when they can shine on this choice land, in the kingdom of God, like the stars of heaven, and bud and blossom as the rose; yea, become the joy of the whole earth? And how much is the joy of our hearts enlarged, when it is known the "poor Indians," are to be raised from their low estate, and miserable condition, by the *everlasting gospel*; even the fullness of the gospel contained in the book of Mormon, and other books of God? No wonder the pure in heart will return to Zion, singing songs of everlasting joy—no wonder there is joy in heaven over repenting sinners, and no wonder the prophet exclaimed:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah Chap. 52:7.

The prospect of such a grand scene; such noble days; such an earth of bliss should cause the saints to sing:—

Ye watchmen lift your voices,
While heaven and earth rejoices,
In strains of holy praise,
For bliss that crowns our days,
So gloriously.

See eye to eye, in Zion,
While Jesus, Judah's Lion,
Rebukes the world of sin,
And makes his church begin
To fill the earth.

Ye blessed of the Father,
From ev'ry region gather,
Upon the promis'd land,
In holy places stand,

While judgement works.

The plagues will soon be over—
The Lord his face uncover,
And all the pure in heart,
Beyond the power of art,
Be blest in heaven.

The earth shall then be holy,
And salute and angels boldly,
Without a veil between,
Will see as they are seen,
And walk with God.

When I contrast the end of the Nephites, at the great battle of Cumorah, when the ten thousand led by Mormon; the ten thousand led by Moroni; Giddidonnah and his ten thousand; Lamah and his ten thousand; Gilgal and his ten thousand; Limbah and his ten thousand; Joneam and his ten thousand; Camenihah and his ten thousand; Moroni'ah and his ten thousand; Antonum and his ten thousand; Shitlum and his ten thousand; Shem and his ten thousand; Jesh and his ten thousand; and ten more with their ten thousand each—*were slain*; yea, I say when I contrast this dreadful scene of the Nephites and Lamanites, with the glorious beginning of the remnants' return to serve the Lord, I fail for language to express my joy—I want the earth deluged in prayer; the heavens lit with songs; and eternity filled with praise.

The commissioners on Indian affairs, in their report to Congress, last spring, stated, that there were "seventy nine tribes west of the Mississippi river, comprising a population of 312,610." These tribes I suppose, must reside this side of the Rocky Mountains—because common report says that as many tribes embracing certainly as much population, must live west of the mountains. There are fine rivers, beautiful valleys, extensive plains, as well as fertile shores on the Pacific, for a vast number of inhabitants.—Again the Commissioners stated the

"thirty tribes, containing a population of 156,310, have held treaties with the United States, and that there is an Indian population east of the Mississippi, of 92,676,"—making a total of 405,286. Now allowing the same number west of the Mountains, and suppose 600,000, in the northern regions of the Canadas, and 500,000 in South America, there will be 2,110,562 of the sons of Joseph, and of the remnants of the Jews. A goodly number to be willing in the day of the Lord's power, to help build up the waste places of Zion. A blessed band to be restored to mercy and enjoy the chief things of ancient mountains; even the deep things that couch beneath.

The parts of the globe that are known probably contain 700 millions of inhabitants, and those parts which are unknown may be supposed to contain more than four times as many more, making an estimated total of about *three thousand, five hundred and eighty millions* of souls: Let no man marvel at this statement, because there may be a continent at the north pole, of more than 1300 square miles, containing thousands of millions of Israelites, who, after a high way is cast up in the great deep, may come to Zion, singing songs of everlasting joy. The Lord must bring to pass the words of Isaiah, which say to the NORTH, "Give up; and to the South; keep not back: bring my sons from far, and my daughters from the ends of the earth." From the north and south **and**, I presume, as no one has ever pretended, that there was an *end* to the globe any where else.

This idea is greatly strengthened by reading Zenos' account of the tame olive tree in the book of Mormon, page 131. The branches planted in the nethermost parts of the earth, "brought forth much fruit," and no man that pretends to have pure religion, can find "much fruit" among the Gentiles, or heathen of this generation.

The reason I have for the above statement, in accordance with the book of Mormon, is, because, in this age of the world, with all its missionaries, and missionary societies, bible societies, tract societies, sunday school unions, and printing establishments,—counting all the inhabitants of the christian governments, believers and unbelievers, the closest calculations al-

low only 200 millions to be *christians!* Thus, instead of "much fruit," (and there is probably as much now as there has been since the flood,) the earth contains more than 500 millions of *heathens!* And I feel constrained to say, that those who profess to be *christians* act more *heathenish* among themselves, and more savage to others, of late, than the rude Arabs,—the untaught Hottentots, or the wild Indians. Go through all the sects in christendom, which have been striving for power, during the last fifty years, like so many ferocious beasts, and where will you find a man of God? Where will you find a servant of the Lord, who can prevail by prayer and faith, and unstop the bottles of heaven in a drouth? Where will you find a mighty man that can chase a thousand—or two put ten thousand to flight? Where will you find a man that can say to a Dorcas, "In the name of Jesus of Nazareth, *arise,*"—and have her spirit return—and she again live? Not among the catholics; not among the episcopalians; not among the presbyterians; not among the quakers; not among the baptists; not among the methodists; not among the christians; not among the campbellites; not among the universalists: no; not among any sect, for they have only a form of godliness, and deny the power thereof. In fact, the faith of the church of Christ of latter day saints, has not been sufficient, amid such a world of unbelief, to perform many great miracles. The sick have been healed; and speaking and interpreting other tongues are common: but thanks be to God, if the church continues to go from grace to grace, and from faith to faith, it will soon lack no good gift.

I can only turn, then, to the infant church of Christ of latter day saints, and pray the Lord to keep it in the right way, and all things for the edification, and for the salvation of men, and for the glorification of God, will be in the possession of the saints.—The Lord has not changed, his gospel is the same from the beginning to the end; neither is he slack; his promises and gifts to men never fail, if they continue faithful in all his commandments: The Lord is the same in time and in eternity, yesterday, to-day and forever. If we, as saints, are pure before him, what Enoch saw we can see;—

what Moses did we can do; what Peter had we can have; what the saints endured we can endure; and what the righteous receive we *shall receive.*—Glorious prospect! What joy to come! O I want a world of words—a universe of praise, and an eternity of gratitude, to thank the Lord for what he has done, and will do for those that love and serve him faithfully to the end. Not that the saints expect to labor for the corruptible treasures of the world, or honors such as the Gentiles seek: As the church of Christ we plough not the ocean for wealth; we visit not foreign climes for gold; we risk not our lives among all manner of men for fame:—no; the servants of Jesus Christ go whithersoever he commands them to carry glad tidings—to proclaim salvation to all that will accept of it, according to the conditions of the gospel—that the kingdom of heaven may come:—yea, the joyful day be ushered in, when Israel shall be gathered from the four quarters of the earth, to meet their Redeemer, and have their ungodliness turned away.

Glory to God in the highest: let peace reign among his children, and let good will and mercy become a sweet invitation to the poor Indians, that they may come into the kingdom prepared from the foundation of the world, and receive *their penny*, with songs of everlasting joy.

As ever,

W. W. PHELPS.

TO OLIVER COWBERT.

LETTER VIII.

DEAR BROTHER,—

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited:" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pas-

vature, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jerico.—And I confess that my mind was filled with many reflections; and though I did not *then* loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.—It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vis-

ion of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they *now* contain than for what they *have* contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, *their* bottom edges resting *in* the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who led the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, *we* might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must

not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceptible difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly.— And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a

loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could be secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power

which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, “Why can I not obtain this book?”—“Because you have not kept the commandments of the Lord,” answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger, from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, “Look!” and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, “All this is shown, the good and the evil, the holy and impure, the glory of God and the

power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall from

ble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes

of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord”—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.”

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefi-

ted with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfil his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue o

slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehanna, or

causing others to do it by some art of necromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the head waters of the Susquehanna river. Some forty miles south, or down the river, in the town of Harmony, Susquehanna county, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformd, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma

Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfill, on her part, that passage in sacred writ.—“and they twain shall be one flesh.”—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are lead to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, un-

til he was directed to visit again the place where the records was deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord, confirmed unto them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

OLIVER COWDERY.

To W. W. PHELPS.

Messenger and Advocate.

KIRTLAND, OHIO, OCTOBER, 1835.

No. 1. Vol. 2.

As man is not always heard for his much speaking, we shall only say in this article, that our intentions are to labor faithfully in the great cause of our blessed Savior, that many souls may be brought to the knowledge of the truth and saved in the celestial kingdom; that the saints may have a portion of meat in due season, and be enabled to overcome the world, and its vanities, and prepare themselves for the blessings which shall come after much tribulation.

It is very desirable that the official members of the churches abroad, should forward all the information they may have, relative to the spread of the truth; the number of members in each branch; the additions from time to time; their growth in grace; their daily walk, and standing, and whatever else that may be of service to the cause: that we may all be edified of all, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

SECRET PRAYER.

We have long looked upon this subject with feelings of pleasure, while in secret musing upon the things of God, and contemplating upon his marvelous works. When the influences of his Spirit were shed forth and quicken-

ed our understanding and enlightened our minds, like the dew drops of the morning quickens and enlivens the herb of the field; or as the rays of the sun when he appears at the approach of the day spreads his lucid rays over the creation of God.

We read Mathew VI chapt. 6 verse, which says: "Thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

When we take into consideration this subject, it brings many ideas to our minds that cannot be penned. We look at the teachings of the Savior of mankind, and find that he gave very interesting instruction; when speaking of secret prayer he says: "When thou prayest enter thou into thy closet," &c. This passage gives us an idea that we should go to some secluded place, and pray to our Father who seeth in secret, and he will reward us openly. We understand by this that God seeth in secret, and what we ask in secret, if we ask according to his will, we shall realize openly.

We are at a loss to conjecture how the idea got into the hearts of men, and more especially those who call themselves saints; to suppose that they were in secret, and prayed in secret, when the hills and vallies, or woods and plains; were ringing with the reverberation of their voices. They would not need Elijah the prophet to tell them to call louder: for if their god had gone a journey; he could not help but hear them. In these matters we are not mistaken: for what we have seen with our eyes and heard with our ears, that we know of a surety.

We would advise the saints to read and practice the sixth chapter of Mathew, it is so full of instruction, that we cannot pass over it without inviting

our friends and patrons to read it, at some of their leisure hours. And if they will, and pay strict attention to it, we are inclined to think that we shall not heretafter lay a subject of this kind before them.

The Savior says: "When thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."

Duty calls upon us again, to state to our brethren and friends, (notwithstanding it is a painful task,) to say that a multiplicity of business, absence of some of our hands and the illness of others, are some of the causes why the Messenger and Advocate is again delayed beyond its usual time of publication. We hope that in time to come, we shall be able to issue each number in the time and season thereof. Notwithstanding our many embarrassments, we are laboring day and night to bring about and accomplish the work which is committed to us, through the dispensation of the new and everlasting covenant, which has come forth in these last days through the merits and mercies of our Lord and Savior Jesus Christ: and the prayers of the saints from Adam to Enoch, from Enoch to Noah, from Noah to Abraham, from Abraham to Isaac, from Isaac to Jacob, from Jacob to Elijah, from Elijah to John, and from him until the church fled into the wilderness: and also from Lehi to Nephi, from Nephi to Alma, from Alma to Lehigh, from Lehigh to Mormon and from Mormon to Maroni, who have all prayed that the time might come, that Israel should be gathered and dwell on the earth for a season, when "Righteousness should cover the earth, as the waters do the great deep." They prayed in faith too, and prophesied of it, and sang praises to God and the Lamb, for his goodness and mercy which endureth forever.

SEE TO IT.

☞ All persons indebted for the Messenger and Advocate, are requested to make PAYMENT.

THE RECORD OF THE NEPHITES.

TUESDAY MORNING,
September 22, 1835.

On the morning of the 22d of September, 1827, the angel of the Lord delivered the record of the Nephites to Joseph Smith, jr. This opening a new era, as it were, the mind runs, with the rapidity of lightning, over the history of the eight past years, and views with wonder the hand of God in its dealings with men, in that thousands and tens of thousands have since heard the contents of that volume which then remained locked up from the eyes and knowledge of the nations of the earth.

The book has been translated, tho' its translator was driven from his native land, to do the same, by the hand of wicked and designing men, and those too who professed the religion of heaven, or were instigated so to do, by such; it has been printed, though many sought to keep it from the public eye, and actually stole a part, which was, however, supplied from the writings of another; a few embraced its truths, yielded obedience to the gospel, and tasted the good word of God and the powers of the world to come; many of the elders of Christ's church have since been commissioned and sent forth over this vast Republic, from river to river, and from valley to valley, till the vast sunny plains of Missouri, the frozen regions of Canada, and the eastern Maine, with the summer States of the South, have been saluted with the sound of the voice of those who go forth for the last time to say to Israel, Prepare for the coming of thy King!

Wonderful to tell! Amid the frowns of bigots, the sneers of hypocrites, the scoffs of the foolish, the calumny of slanderers, the ridicule of the vain and the popular prejudice of a people estranged from God, urged on to deeds of villainy by the priests of Baal, the word has been proclaimed with success, and thousands are now enjoying the benign influence of the love of God shed forth by the Comforter upon the pure in heart!

Nor has the sound been confined alone to our shores: Europe has heard that the great King was doing wonders for us, and the eyes of many are now anxiously turned to behold the rising spreading glory of the church of the Latter Day Saints, in the new world: in that world, though vast its forests

and broad its rivers, where but a few centuries ago the roaming red man chased the buffalo, the elk & the bounding deer unmolested and alone, now subdued, the Father of mercies has lifted to the nations of the earth a standard, has raised up, to the gaze of the world, an ensign, has caused his voice to be heard, has shown to his faithful ones that Israel is about to be gathered, the indignation toward the Jews is also to cease, and that he will soon bring the house of Jacob from the north country, and gather them from the corners of the earth, the blind, the lame, the aged and the suckling, that they may sing in the height of Zion, and flow together to the goodness of the Lord!

Prepare your hearts, O ye saints of the Most High, for great things await you! Hasten ye, hasten ye, to the places of gathering, for after a little the indignation of the Lord will cease toward those who are called by his name, and then his arm must fall upon the wicked. His sword is bathed in heaven, and must fall upon Idumea, and who can stand amid the crash and fall of empires?

Sanctify yourselves, O ye servants of the Lord, for much is required at your hands: the blood of souls will ery against you except you hasten on your mission: yes, let all raise their warning voice, in meekness and in mildness, for soon will there be a famine for the word of God. Listen, O ye elders, for soon the voice from distant lands will salute you.—Come over and help us! Think, for a moment, on the millions in your own land who are destitute of the word of life; think also on the vast multitudes whose thoughts never reached our shores, who are now perishing for lack of vision, and bowing to idols; think of the numberless islands where darkness and the shadow of death prevail, whose waters never covered a soul for the remission of sins, & whose groves, though spicy, were never saluted with the voice of one who proclaimed life and immortality through the power of a risen Savior!

Should one ask, what has been done during these eight years, of which you speak? I would say, the first two and a half only translated and printed the record, and organized the church with six members! and the fruit of the labor of five and a half are so great that the hearts of thousands are astonished; the

vail of superstition has been rent from the minds of many; the church increased to thousands; the list of elders multiplied to hundreds; the deaf have heard the words of the book; the eyes of the blind have seen out of obscurity and out of darkness; the meek have increased, (for their joy is in the Lord,) the poor among men rejoice in the Holy One of Israel; many that erred in spirit have come to understanding, while others that murmured have learned doctrine. C.

Kirtland, Ohio, October, 1835.

Dear Brother,

Through the Medium of the Messenger and Advocate, we wish to lay before your readers, our friends and brethren, certain items relative to our mission the past summer. We were chosen pursuant to a commandment of the Lord, which was received through him whom he had appointed by the voice of the angel of God, and acknowledged by the Latter Day Saints, in that appointment, given June 1829, which may be found on page 173, in the book of covenants, published in Kirtland, Ohio—which reads as follows:—

“And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew. yea, even twelve: and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name, with full purpose of heart; and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature: and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not. And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me; wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my Spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.

And now behold I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall

have the desires of which I have spoken; and by their desires and their works, you shall know them: and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name; and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized: and not only men, but women and children, who have arrived to the years of accountability.

And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen."

After being set apart to this holy and responsible office by those whom God had appointed for that purpose, it was thought advisable that we should take our first tour from this place easterly; consequently we made appointments for conferences in the vicinity of the several branches of the church between this and the Atlantic, as was published in the March No. of your paper. In order to fulfill these appointments, we, on the 4th of May, left the pleasant and agreeable society of our brethren in Kirtland with whom we had enjoyed many cheering and interesting seasons, and proceeded to fill our mission. Your readers will perceive from the preceding quotation, from the book of Covenants, the important relation which we sustain to this generation.—Feeling as we did the importance of the great cause of our Redeemer, the welfare of the human family, and the salvation of our own souls, we could say with one of old, "We conferred not with flesh and blood," but counted all earthly things as dross, so that we might do the will of God, & thro' Christ save the souls of the children of men.

Our first labors, were in the State of New York, in which we continued about two months, and attended four conferences. Our exertions were crowned with as good success as we could reasonably expect, considering the prejudices of the people, created by false and ridiculous statements, put in circulation by those who were first favored with the proclamation of the fulness of the everlasting gospel, contain-

ed in the book of Mormon: we had good reason to believe, that all the candid enquirers after truth, realized the force of the Savior's expression "A prophet is not without honor save in his own country." By our teaching and exhortations, the several branches of the church were strengthened and members were added; and of such, too, we hope, as will be saved.

Thence we passed into Upper Canada and attended a conference on the 29th of June, not far from the source of the majestic St Lawrence. Notwithstanding we had passed from the happy institution of our free republic into another realm, yet we could with propriety adopt the words of the presiding apostle and say, "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted of him:" for here we found a branch of the Saints who not only received us cordially, but also received our teachings with joy of heart. Some were added here also, by baptism, whom we expect to meet on the glorious morn of that day, when the dead in Christ shall rise and live.—May God grant that they may all be preserved, gathered to Zion and saved in the celestial kingdom.

After testifying to many people in these regions, of those things which we know and most assuredly believe, we left the brethren much encouraged and pursued our course easterly, calling upon the inhabitants publicly, and from house to house, to repent and prepare for the day of wrath, which will overtake this generation as a thief in the night; and for the coming of the Lord Jesus Christ, which is nigh at hand.

Our next conference was held in St. Johnsbury, the north eastern part of Vermont, where we found many of the Saints, with whom we had a pleasant season of rejoicing, and whose memory is fixed indelibly upon our heart, because of their firm faith, and also their liberality in the support of the gospel. Our public meeting was attended by a multitude of various classes, and orders, who generally gave good attention to the proclamation of the everlasting gospel of the Son of God. Intense anxiety seemed to seize the minds of all the candid and honest in heart, and the Lord gave us souls who were added to the number of the Saints, as seals of our ministry.

Before the benign influence of the principles, held by the Latter Day Saints, prejudice, prepossessed opinions, and priestcraft seemed to vanish like the misty vapors of the morning fog before the resplendent beams of the meridian sun. We are well aware that we as a people have been much misrepresented, the vile tongue of calumny has been busily employed in pouring out her filth upon us, ever since we have had an existence; from east to west the sound has gone forth, "*delusion!*" "*delusion!*" and here, woful to adopt the language, in part, of a writer of Illinois, and say, "that even New England with all the flood of light, pouring from the schools, and numerous literary institutions, is not a bulwark sufficient to withstand the predominating influence of the power of truth, when the Lord himself sends forth his servants at the eleventh hour, to prune his vineyard for the last time." Nay, verily New England has produced her scores of Latter Day Saints,—the work is still progressing, and shall continue until her wheat is all secured in the granary and store-house of the Lord, while the tares are left to be bound in bundles, by priestcraft and superstition, to await that gloomy evening, when the Lord shall call to all the fowls of heaven, and all the beasts of the earth, to gather together to partake of the great supper of God Almighty.

At the close of our meeting here, the twelve separated, traveling in various directions, lifting up the standard of truth, and proclaiming salvation to both old and young, rich and poor, until we arrived in Bradford, Mass. where we held our next conference. There were but few brethren in this region, yet we found them seeking to become liberated from their temporal encumbrances, that when the Lord shall say, "*to your tents O Israel!*" they might have nothing to impede their course in gathering with the Saints to the place of deliverance, which has been pointed out by the finger of God. We also found some in this place, who had not united themselves to the church, who entertained us very kindly, and "*bade us God speed.*" And we assure them that they are not forgotten by us, and may the Lord, who is rich in mercy, bestow his choicest blessings upon

this little society, on account of their generosity towards his servants.

From this place some of our number visited the city of Boston, and held forth to that people this important truth, that the Son of Man will appear in this generation, calling upon them to repent and prepare for the day, when the Lord shall cause the foundations of the earth to shake, and his glory eclipse all the bright luminaries of day and night. Here, we found a few disciples whose hearts were noble indeed, and who were not ashamed to own the truth in the midst of the opulence and splendor of that city—the *queen of the east.*

Our next was held in Saco, Me.—where we found many Saints striving to live according to the law of the celestial kingdom, and this they manifested by their works, which are had in remembrance before the Lord and by those who visited them.

Our last conference was held in Farmington, Maine. In this place, as well as in all others, where we had labored, we failed not to instruct the Saints in plainness, in all those matters relative to their present and eternal well-being. May the Lord enable them to *remember* our words and forget them not, and not only remember them, but hasten to put them in practice, and may the Lord richly reward those who assisted us with means to return to the west; and also the saints and friends in whose hospitality we have shared so freely.—We say brethren, you have our grateful acknowledgements with the assurance that you are remembered in our prayers, at the throne of grace.

The nature of our mission to the east was peculiar, and required us to spend most of our time among the various branches of the church; however, as we had opportunity we proclaimed the gospel in every place where there was an opening, and truly there is an effectual door opened for good and faithful laborers among the intelligent and liberal people of the east.

To close, we would say to our brethren and friends that our journey to this place was prosperous, we arrived in health and found general health prevailing in this section, and also found that the house of the Lord, now in building here, had prospered beyond our expectation, for all which blessings before named, we render to our heavenly

Father, in the name of Jesus, our sincere and hearty thanks, earnestly praying that we may all meet, if not before, in that glorious morning of the resurrection of the just.

By order of the twelve.

ORSON HYDE,

Wm. E. McLELLIN, } Clerks.

To J. WHITMER Esq.

THE HOUSE OF THE LORD.

We are glad to learn, that the building Committee have determined, if possible, to finish the house of the Lord this winter. The lower story is already in such a state of forwardness, as to induce us to say, that it can soon be completed for meetings. In order, however, to finish so large an house, in so short a time, it is necessary that the churches abroad, as Paul says in his vision, should "come over into Macedonia, and help us" with their substance, and prayers.

The Committee have instructed us to call upon the saints abroad, such as mean to assist, and such especially as have promised to subscribe, and assist in building the house, and say to them, *Now is the time to do good*, and fulfil your promises. There who have subscribed are earnestly requested to pay the amount of their subscriptions as soon as they reasonably can. Thus the Committee may do unto others, as they wish others to do unto them.

Every one that wishes to spread the everlasting gospel; every one that wishes well to his fellow-beings; every one that wishes to have the elders instructed more perfectly in theory, doctrine and principle; and every one that wishes an house built where the Latter Day Saints can worship the Lord in spirit and in truth, have now an invitation to cast in their mites, for that purpose, and receive their reward hereafter, in that house not made with hands, eternal in the heavens. P.

Kirtland, Oct. 21, 1835.

I left this place the 11th of June, to fill a mission in the province of Upper Canada by way of Buffalo, from thence to Mount Pleasant, and from thence to Malahide, U. C. I have succeeded in establishing a church there, which is composed of 32 members. They are young and unacquainted with the devices of the adversary, whose aim and business is, if possible, to make them

miserable. Brethren, pray for them, that they may continue and not be moved in the hour of temptation. It is evident that all must be tried and purified before they are fit for the Master's use.

There, as in all other places, when the people or the meek began to embrace the truth, the enemy raged and the meek rejoiced in the midst of all the slanderous reports. I stayed there about two months: one month baptizing and laboring publicly, and from house to house, and the remainder of the time I spent in teaching them the pure daily walk, with a strict compliance with the commandments, and the necessity of keeping them that they might be disciples of Jesus in very deed. I held up the truth, and defended its cause in all places and circumstances, according to the ability which my heavenly Father gave me.

Yours in the bonds of

the new covenant

PETER DUSTIN.

To J. WHITMER, Esq.

Kirtland, Nov. 6, 1835.

I embrace this opportunity, of informing you of the success which I had in establishing a few branches in addition to this church.

I left Kirtland the 16th of July in company with elder T. Burdick. We journeyed together as far as Jamestown, N. Y. and proclaimed glad tidings of great joy to the inhabitants, whenever we could get a congregation convened. From this place I journeyed alone as far east as Smyrna, Chenango Co. N. Y. where I preached about three weeks; and baptized three, and left many more believing. From thence I pursued my journey to Amity, Alleghany Co. N. Y. Here I labored eleven days and baptized fifteen. They are firm believers in the new and everlasting covenant.—Brethren pray for them. They desire that the elders should call on them whenever it is convenient, and assist them in the way to perfection.

L. T. COONS.

To J. WHITMER, Esq.

DIED—In Liberty, Clay Co. Mo. on the 6th ult. br. Garret H. Schenk, after a protracted and painful illness of fifteen months.

In Clay Co. Mo. on the 6th of September last, Mrs. MARY WEST, consort

of Elder Nathan West, after an illness of about eight days, aged ———. Sister West embraced the new and everlasting covenant in 1831, and has been a firm believer in the work of the Lord ever since; she died having obtained a bright hope of a glorious resurrection—her death was sweet unto her.

Kirtland, Nov. 7, 1835.

I left Kirtland on the 27th of May last, and after a quick passage arrived at Buffalo. I travelled preaching occasionally by the way, visiting the church of Genesee. From thence to McDonough, Chenango county; this church has never been represented in conference. There have been about 30 baptized in this place. Some have moved away, and three or four have fallen off; and twelve or fourteen remain. They stand in need of having the word of life dispensed to them. From this place I proceeded to Deerpont, Schoharie co. where I labored some and baptized one. From thence to Dutchess co. N. Y. And from thence to Hampshire co. Mass. I labored in Cummington and Plainfield about six weeks; also visited the church at Wendell, Franklin co. and found them strong in the faith.

Whilst addressing a public congregation at Plainfield, on the subject of the gospel, violent hands were laid upon me by wicked and ungodly men, and this for the truth's sake. I however succeeded in establishing the standard of the everlasting gospel, in that place. I baptized three, and left many inclined to receive the truth. I hereby inform the elders who are journeying in the east, that they are invited to visit those places, if consistent with their time and circumstances. Yours &c.

NOAH PACKARD.

JOHN WHITMER Esq.

HYMNS.

Now we'll sing with one accord,
For a prophet of the Lord,
Bringing forth his precious word,
Cheers the saints as anciently.

When the world in darkness lay,
Lo, he sought the better way,
And he heard the Savior say,
"Go and prune my vineyard, son!"

And an angel surely, then,
For a blessing unto men,
Brought the priesthood back again,
In its ancient parity.

Even Joseph he inspires:
Yea, his heart he truly fires,
With the light that he desires
For the work of righteousness.

And the book of Mormon true,
With its covenant ever new,
For the Gentile and the Jew,
He translated secretly.

The commandments to the church,
Which the saints will always search,
(Where the joys of heaven perch,)
Came through him from Jesus Christ.

Precious are his years to come,
While the righteous gather home,
For the great Millennium,
Where he'll rest in blessedness.

Prudent in this world of woes,
He will triumph o'er his foes,
While the realm of Zion grows
Purer for eternity.

Composed on the going down of the sun on the last day of summer, 1835.

The sun that declines in the far western sky,
Has rolled o'er our heads till the summer's
gone by;

And hush'd are the notes of the warblers of
spring
That in the green bow'r did exultingly sing.

The changes for autumn already appear.
A harvest of plenty has crown'd the glad year;
While so't sailing a phre, our fancies to
pleas,
Bring odors of joy from the laden fruit trees.

As the summer of youth passes swiftly along,
And silvery locks soon our ten ples adorn:
So the fair sailing landscape and flowery
lawn,
Though lost is their beauty—their glory has
come.

O when the sweet summer of life shall have
fled,
Her joys and her sorrows entomb'd with the
dead,
Then may we by faith like good Enoch arise,
and be crown'd with the just in the midst of
the skies.

Descend with the Savior in glory profound,
And reign in perfection when sa'an is bound;
While love and sweet union together shall
blend
And peace, gentle peace, like a river extend.

BY Elder Almon Holmes is requested to come to Kirtland.

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LATTER DAY SAINTS

MESSENGER AND ADVOCATE.

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[Continued from page 182.]

To the elders of the church of the Latter Day Saints.

At the close of my letter in the September No. of the "Messenger and Advocate," I promised to continue the subject there commenced: I do so with a hope that it may be a benefit and a means of assistance to the elders in their labors, while they are combating the prejudices of a crooked and perverse generation, by having in their possession, the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also to aid those who are anxiously inquiring, and have been excited to do so from rumor, in ascertaining correctly, what my principles are.

I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumor, and misrepresentations concerning my sentiments.

But to proceed, in the letter alluded to, the principles of repentance and baptism for the remission of sins, are not only set forth, but many passages of scripture, were quoted, clearly elucidating the subject; let me add, that I do positively rely upon the truth and veracity of those principles inculcated in the new testament; and then pass from the above named items, on to the item or subject of the gathering, and show my views upon this point: which is an item which I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these what may be called "the latter times," as all the prophets that have written, from the days of righteous Abel down to the last man, that has left any testimony on record, for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show, that it consists in the work of the gathering.

Firstly, I shall begin by quoting from the prophecy of Enoch, speaking of the last days: "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, [this resurrection I understand to be the cor-

poral body] yea, and also the resurrection of all men, 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; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion, a New Jerusalem."

Now I understand by this quotation, that God clearly manifested to Enoch, the redemption which he prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family,—even a resurrection of their corporeal bodies; and also righteousness and truth to sweep the earth as with a flood. Now I ask how righteousness and truth are going to sweep the earth as with a flood? I will answer:—Men and angels are to be co-workers in bringing to pass this great work: and a Zion is to be prepared; even a New Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city: for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject. See Revelations, 23:3.—"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." I discover by this quotation, that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth.

And to show further upon this subject of the gathering: Moses, after having pronounced the blessing and the cursing upon the children of Israel, for their obedience or disobedience, says thus:—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee; and thou shalt

call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the utmost parts of heaven; from thence will the Lord thy God gather thee; and from thence will he fetch thee."

It has been said by many of the learned, and wise men, or historians, that the Indians, or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent, are not of the tribes of Israel; but the ten tribes have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted, "will fetch them" in the last days, and place them, in the land which their fathers possessed; and you will find in the 7th verse of the 30th chapt. quoted:—"And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee."

Many may say that this scripture is fulfilled, but let them mark carefully what the prophet says: "If any are driven out unto the utmost parts of heaven;" (which must mean the breadths of the earth.) Now this promise is good to any, if there should be such, that are driven out, even in the last days: therefore, the children of the fathers have claim unto this day: and if these curses are to be laid over on the heads of their enemies, we be unto the Gentiles: See book of Mormon, page 487, Wo unto the unbelieving of the Gentiles, saith the Father. Again see book of Mormon, page 497, which says: "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob: and it shall be a New Jerusalem." Now we learn from the book of Mormon, the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos. Now many will be disposed to say, that this

New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent: But you will see from Revelations, 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband. That after this the Revelator was caught away in the Spirit to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here, and as every thing cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent.— And also the Jerusalem shall be rebuilt on the eastern continent. See book of Mormon, page 566. Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come: after it should be destroyed it should be built up again, a holy city unto the Lord: wherefore, it could not be a New Jerusalem, for it had been in a time of old. This may suffice upon the subject of gathering until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of elders with regard to their teaching parents and children, husbands and wives, masters and slaves, or servants, &c. as I said I would in my former letter. And firstly, it becomes an elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties, which they rightfully owe to such, they should commence their labors with parents, or guardians, and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. And no influence should be used, with children contrary to the consent of their parents or guardians.— But all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences, be upon

their heads, according to the dispensation which he hath committed unto us: for God has so ordained, that his work shall be cut short in righteousness, in the last days: therefore, first teach the parents, and then, with their consent, let him persuade the children to embrace the gospel also. And if children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God let them do so and there shall be no wrong and let all things be done carefully, and righteously, and God will extend his guardian care to all such.

And secondly, it should be the duty of elders, when they enter into any house, to let their labors and warning voice, be unto the master of that house: and if he receive the gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the gospel; but if a man receive not the gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the gospel, then it should be the duty of the elder to go his way and use no influence against him: and let the responsibility be upon his head—shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth; and as the prophet hath said, "It shall be a vexation to hear the report." I speak because I feel for my fellow-men: I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins, that I may be enabled, by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

Thirdly, it should be the duty of an elder, when he enters into a house to

salute the master of that house, and if he gain his consent, then he may preach to all that are in that house, but if he gain not his consent, let him go not unto his slaves or servants, but let the responsibility be upon the head of the master of that house, and the consequence thereof; and the guilt of that house is no longer upon thy skirts: Thou art free; therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent; that thou mayest preach to his family, his wife, his children, and his servants, his man-servants, or his maid-servants, or his slaves, then it should be the duty of the elder to stand up boldly for the cause of Christ, and warn that people with one accord, to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness to be kindly affected one towards another; that the fathers should be kind to their children, husbands to their wives; masters to their slaves or servants; children obedient to their parents, wives to their husbands, and slaves or servants to their masters:

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives even as Christ also loved the church and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.—For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Ephesians, Chapt. V. from the 22d to the end of the 21st verse.

"Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh: not with eye service as men-pleasers; but in singleness of heart, fearing God."—Colossians, Chapt. III. from the 18th to the end of the 22d verse.

But I must close this letter and resume the subject in another number.

In the bonds of the new and everlasting covenant
JOSEPH SMITH, jr.
 To J. WHITMER, Esq.

ORDER OF THE NEW TESTAMENT CHURCH. No. 1.

Brother J. Whitmer:—

I feel at this time like writing a letter for the Messenger and Advocate, on a subject which I shall call the order of the new testament church. A subject I conclude which is not very well understood, if I may have the privilege of judging from what passes before my eyes, and what is sounded in my ears.

The many persons who are traveling through every part of the country, passing to preach what they call the gospel, and to call men into the kingdom of God; saying that they have the right to do so, not only the right to do so; but are under the strongest obligation to do it, both as a duty to God and man, that they may glorify the former, and save the latter; and this duty and obligation, grows out of the commandment of the Savior, found recorded in the new testament, and reads thus. "Go ye into all the world, and preach the gospel to every creature.— He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

I feel a little disposed to inquire into the nature of this commission, and the circumstances attending its promulgation, to see how far they are bound by it, and are in danger of being cursed if they do not obey it, or in other words, who is able to obey it; for my part I think there is less danger of a curse by not attempting to act under it, than there is by attempting to act under it.

I should think that I was in greater danger of being condemned, to go forth into the world to preach the gospel, by virtue of that commission, than I would be to follow the plough, to shove the plain, to use the hammer or to pursue any other honest calling in life, and would benefit mankind more, and glorify God better. And so would any other man also.

It is a very common thing for men who are unlearned in the truth, to be very conscientious in advocating error, and exceedingly zealous in propa-

gating, and teaching for doctrines the commandments of men, and doing what the Lord never required at their hand, and leaving undone the things which he has required; this seems especially to be the case in relation to preaching the gospel, (as the people call it.) for while the order of things which the Lord established for the redemption of the world is left untouched, the order of things which men have invented for themselves, is propagated with the most untiring perseverance, and with a zeal worthy of the best cause in the world.

Men encompass sea and land to establish their opinions, and to give force and power to their doctrines, and to all appearance are as conscientious as if the Lord had called and commissioned them, and had sent them forth to do so, under the penalty of the perdition of ungodly men if they did it not. A looker on would be ready to conclude, that they were ordained from days of old to this ignorance. But notwithstanding all the zeal, and perseverance, and apparent consciousness of the many teachers of religion, still, when a man takes the new testament into his hands and begins to hunt for their authority, he is greatly difflculted to find it, to be sure, we can there find it written "Go ye into all the world, and preach the gospel to every creature, he that believeth, and is baptized, shall be saved: but he that believeth not shall be damned." But to whom was this said, to every man of every generation, who might start out of himself, or be sent out by other? no, but very far from this, to men who were called and chosen of God for this purpose, and called by name too, so that there could be no mistake about the matter. These men in this commission, were required to go into all the world, and preach the gospel to every creature; but none others: it was they and they only, whose names were there mentioned, who had to perform this duty, or see that it was performed, and none others were bound by it.

Let us suppose for instance that some of the other Jews, or Gentiles, or even some of the saints, had taken it into their heads in the days of the apostles to have acted on this commission; could they have done it? I answer they could not; there would not one solitary sign have followed them, it would

have been in vain for those who believed them to have undertaken to cast out devils, or to have spoken in other tongues, or to lay hands on the sick, with the idea of effecting any thing; and the reason would be that the persons who had administered unto them, were without power themselves, and a stream could not rise higher than its fountain; therefore, of necessity the persons administered to, would be without power also.

It was more than a windy business to execute this commission, it required power as well as wind; it required more than to go forth and be very ingenious, in proving to the people that they must be immersed for the remission of sins: the person who done that according to this commission, if he effected any good by it must have power, also to administer in the name of the Lord Jesus, not baptism only, but the Holy Spirit also.

The truth is, there were no persons on earth in the days of these apostles, nor have there been any since their day, who could act upon their commission, it was peculiar to themselves; for instance, there were in the primitive church, not only apostles; but prophets, and evangelists, pastors, and teachers, and each of these orders had other respective works assigned unto them, and each one must have a commission suited to his calling.

Out of these orders, it fell to the order of apostles, to go into all the world and preach the gospel to every creature: suppose the pastors, or teachers, had taken it into their heads to go and act upon the commission given to the apostles. Could they have done it?—most assuredly they could not, and that because God had not called them to the work of apostles, and having not called them, he did not endow them with power, sufficient, and their attempt would have been vain; indeed it would have been worse than vain; for to apostles alone, God had given the power to act on a commission given to apostles.

To every candid reader of the new testament, it is very plain, that it required a power adapted to the nature of the commission, to enable any person, to act on a commission received from the most High, whether that commission required them to travel into all the world, or whether it did not;

the power given would be according to the work required. If a man or a number of men, were required to act in the office of evangelists, they would receive power, accordingly: or if to act in the office of apostles; their power would be proportionate to the work assigned to them. So that each one might be able to perform the duties of his own office.

In the commission given immediately after the resurrection of the Savior, we have the work set forth which belonged to the office of apostles, and every person who acted under that commission, acted in the office of an apostle. Now to prepare men to act under this commission, required a great deal of teaching, as well as divine manifestation. It was impossible for the apostles to act under this commission, without revelations being given unto them directly from heaven, for their own direction, as well as the direction of those who believed on the Savior through their word.

Let us inquire how it was that the apostles were enabled to fulfill this commission; *enabled* we say, for it has been the lot of few men to be able to perform the duties of the commission given to the twelve apostles, who were commissioned immediately after the resurrection of the Savior.

Let us inquire, what preparation was necessary to enable the apostles themselves to fulfill the duties of their office, and how it was that they became qualified to be apostles, agreeable to the commission given to them.

We are told that at a certain time the Savior inquired of the apostles to know what men said about him.—“Whom say men that I the son of man am?” They answered some say that you are Elias, others Jeremias, or one of the ancient prophets. By this we understand most clearly, that the miracles which he had wrought among the people, had failed to give them a true understanding of his character.

The highest notions which they entertained of him was, that he was a prophet, such as had been on earth before, with this exception probably, that some might have thought that he was one of the prophets who was raised from the dead. But it does not appear that there was any other thought of his being the Son of God: so that all his miracles had failed to give the peo-

ple a correct idea of his true character.

Neither do we think, that miracles could produce this effect alone: there must be something else: indeed if we are left to draw our inference from what follows, it will be seen, that there was but one thing that could give the idea that he was the Son of God, and that was a revelation from God. For the Savior again says to the apostles, "But whom do ye say that I the Son of man am?" Peter answered and said, "thou art Christ the son of the living God." What was the answer the Savior made to his declaration? It was this. "Blessed art thou Simon Barjonah; for flesh and blood have not revealed this unto thee; but my Father which is in heaven:" as much as to say; it is not the miracles which I have wrought in your presence, neither the casting out devils, nor yet healing the sick; but a revelation from my Father who is in heaven.

If we are left to draw a conclusion from these premises, what would that conclusion be? would it not be that a knowledge of the Son of God, was not to be denied from the working of miracles? for if this could have been done, the disciples would have found it out, and it would not have been said as it was to Peter. "Flesh and blood have not revealed this to thee; but my Father which is in heaven." But on the contrary, it would have been said. "Blessed art thou Simon Barjonah for thou hast discovered my true character from the miracles which I have wrought in your presence." EE.

PERSECUTION OF OLD TIMES.

One great blessing the church of the Latter Day Saints enjoy above those of former ages, is, a knowledge of the persecution of olden times; For the which purpose we extract the 2d chapter from Fox's Martyrs.

Chap. II.

FROM THE DEATH OF ST. JOHN, AND THE CONCLUSION OF THE APOSTOLIC AGE.

The malignant spirit of the Jews was ever predominant, and the apostles, as their Master before them, were

on all occasions, and in every place where that spirit could shew itself, violently persecuted. The apostle Paul was by this means, driven from Antioch to Iconium; yet there were the apostles opposed by Jews and Gentiles, until they found it expedient to escape to Lycaonia. At Lystra, notwithstanding the partiality of the Gentiles for them, on account of curing the impotent man, the Jews to such a degree prevailed, that Paul was even stoned by them. This induced them for a time to remove to Hierbe, though they afterwards visited both Lystra and Antioch, to confirm the disciples of Christ in the profession of the gospel. Though the apostle Paul received a divine intimation to extend his labors, in propagating the gospel into Macedonia, an insurrection was here stirred up, and both Paul and his adopted companion, Silas, were cast into prison. Here we have a very different account of this Gentile apostle's deliverance to that of Peter. The prison-doors and the gates were not thrown open, as on that occasion, at least, though the doors were opened as an effect of the earthquake, they were not commanded to go out, and conducted thence by an angel, as in the other case. The providence of God had other ends to serve on the present occasion. Here was no escape, as on the former interposition. "We are all here; do thyself no harm," says Paul to the terrified jailor. Conversion followed this extraordinary scene. The jailor was convinced of their innocency, made profession of their faith, and "was baptized, he and all his straightway." This advantage to the cause of the gospel was obtained by this short imprisonment, though the rulers, ashamed of their conduct, sent orders the next morning for their release; and at last, on Paul's asserting that they had grossly violated their privileges, he being a Roman citizen, with much submission they persuaded him to accept of a discharge.

Going to Lydda, and from thence to Thessalonica, the Jews, as usual, stirred up a commotion against them, so that Jason and others were obliged to enter into a recognizance to keep the peace. Escaping by night to Berea, the Jews of Thessalonica pursued him, and he was compelled to take a circuitous route to Athens. His dispute at Athens, and his being brought before the

the Areopagus, or chief court of Justice, is beside our purpose; but, proceeding to Corinth, the Jews manifested there their violence, and he henceforth associated with the Gentiles.—During his stay here, for a year and six months, St. Philip is supposed to have suffered martyrdom in Phrygia. A change of deputy at Corinth encouraged the Jews to foment a disturbance against the Christians; but though Gallo did not punish their violence, he would not hearken to their idle accusations. The ruler of the synagogue, whose name was Sosthenes, perhaps the successor of Crispus, who had been baptized, and therefore removed, was equally favorable to the apostles, notwithstanding the spleen of the Gentiles; and the new deputy was equally regardless of their proceedings. A respite from persecution was thereby obtained, which enabled Paul to remain there for some time longer.

From Corinth he passed to Cesarea, and thence to Antioch. At Ephesus, to which he came afterwards, a strong party, as in other places, opposed him, yet it only obliged him to change the scene of his labors, and in the public lecture-room of Tyrannus, to secure free admission of the Gentiles. The sons of a certain Jewish priest attempted indeed to imitate St. Paul's miracles there; but he paid rather dearly for his rash adventure, and this proved an occasion of many converts, and the destruction of great numbers of improper books. Yet a violent opposition was there raised on account of the goddess Diana, instigated by the silversmith Demetrius, which, with much difficulty the town-clerk appeased. In his passage through Macedonia and Greece, the Jews were there intent upon his destruction; but he left them and came to Troas, where he performed a signal miracle upon a young man named Eutychus, by restoring him to life. When he came to Jerusalem, some of those who had opposed him at Ephesus, and other places, occasioned his being apprehended in the temple, and dragged violently out of it, until he was rescued by the Roman governor; though detained in custody for the purpose of identifying his person and character. The clamor of the Jews had nearly succeeded to occasion his being scourged; but "he demanded the privilege of a free-born Roman citizen,

whom the laws protected against such a degrading punishment." [See the Author's History and Life of our Blessed Savior, Book VIII. Chap. III. p. 399.] Though this powerful appeal stopped their present violence, on the following day he was brought forth to be examined; and, whilst he was defending himself in a way which must evidently criminate the Jews, the high-priest, with a view to silence him, commanded those who stood near him to strike him on the mouth. "At such conduct he turns indignant. He calls him a whited wall, which, like a whited sepulchre, was fair without, but full of corruption within." Though, by an ingenious address, he divided his clamorous accusers, he was "retained in custody, with a guard of soldiers, to preserve him from the mischiefs of a tumult." Then the Jews conspired to kill him, on being brought to farther examination; but the chief captain caused him to be safely escorted by night on his way to Cesarea, and thus defeated their iniquitous design. Yet their persecution still continued. In five days after, the high-priest and elders followed him thither to Felix the governor, bringing with them a fawning advocate to blacken Paul, and cajole the governor by flattery and dissimulation; whilst Paul, in his reply, despised the arts of this hireling sycophant, and defied them to prove a single article of their glaring accusation. The governor was fully aware of the nature of the case, but wanted honesty to release him, and humanity to provide for his personal safety, pretending that he was desirous of the arrival of the chief captain, to be more fully acquainted with the true nature of his accusation. Yet every liberty was permitted which could possibly consist with safety and protection.

Curiosity was not then a stranger, as on many occasions in our own times, to persons who sought only a momentary gratification. The governor's wife was a Jewess, and Paul was to be brought forward to be re-examined merely to satisfy and indulge this unmeaning propensity; and, on this occasion, Paul used a language which was far from being welcome or acceptable to the ears of the governor. He was nevertheless detained a prisoner, though not very strictly, for two years, until a new governor had been appointed.

ed, merely as a gratification to the malicious Jews. On his going to Jerusalem, he had information of Paul's being a prisoner at Caesarea; and, on the governor's coming thither, he called Paul to an examination, to hear his defence against the insinuations of the Jews, and with a design of meeting their wishes. Festus had imbibed the poison of Paul's accusers, and proposed remitting him to the ecclesiastical powers at Jerusalem. Against this proposition Paul protested. He claimed the privilege of a Roman citizen, and was ready to submit to the civil authorities. He appealed from Cæsar's tribunal to Cæsar himself; and to this appeal the governor himself, however anxious to please the Jews, was obliged to pay obedience. In the long interval which followed before Paul could be sent to Rome, at least before he was sent, as a distinguished prisoner, he was exhibited as a spectacle to "Agrippa, who succeeded his father Herod Agrippa, who was grandson to Herod the Great, and had caused the martyrdom of James, and had come down to compliment Festus on his accession to the government of Judea." The king was convinced, by Paul's energetic language, of his innocence; but this seemingly unlucky appeal, though it had rescued him from the Jews, now militated against his discharge. The appeal was recorded, and must be heard; but it effectually delivered him from the machinations of the Jews.

We have nothing to do with the untowardness of the voyage, after means had been adopted to send Paul to Rome; for this may be considered as incidental, rather than the effects of persecution, though it certainly was occasioned by persecution. Many providential acts, however, appear manifest in it; but we know very little of the result of this appeal and this voyage, only that he was detained at Rome, in the character of a prisoner of honor, for "two whole years in his own hired house, and received all that came in unto him," after which, he was liberated from his confinement.—About the time of Paul's voyage, Mark was dragged to pieces by the people of Alexandria, at their great solemnity of Serapis their idol, ending his life under their merciless hands; and near the time of St. Paul's being shipwrecked at Melita, it is generally supposed

that Matthew suffered martyrdom in Ethiopia, being slain with a halbert.—But we have to notice the death of the apostle James, at Jerusalem, in the year preceeding Paul's discharge out of custody, by a violent insurrection of the Jews, through which means he closed his life by martyrdom, in the interval between the death of the governor Festus and the succession of Albinus. About this time, also, the death of Matthias is generally placed by means of stoning, though we have less account of him than of most of the other apostles. On Paul's permission to depart from Rome, he is said to have travelled into Spain, and, some think, though the reasons are not fully demonstrative, into Britain. He returned to Crete, and there fixed Titus as their bishop; and from that island he is supposed to have passed into Judea, and thence to Ephesus and Colosse, and back to Ephesus, before he passed into Macedonia to Philippi, to Nicopolis in Epirus, Corinth, Troas, Antioch, and Iconium, during which he appears to have endured many conflicts. (2 Tim. III. 11.) Of his last visit to Rome, where he suffered martyrdom, we shall presently take notice; and in the mean time we have to remark that St. Peter did not settle at Rome till about four years before his death, and the time that St. Paul had returned to Crete from Spain. At this time he found Simon Magus, whom he had before defeated in Samaria, exercising his infernal arts, and bewitching men's minds, so as to be had in great veneration by the Romans, and much in favor with the emperor. Defeated and opposed by Peter, the emperor was disgusted, and meditated his destruction; and on that account principally the FIRST GENERAL PERSECUTION commenced, during which, the apostle St. Andrew, "after preaching in Scythia and Asia, and afterwards in Greece, was martyred in Achaia," by crucifixion, by command of the pro-consul.

In this persecution it is observed from Tacitus, that persons, who "made profession of this new religion were treated with all the instances of scorn and cruelty; that some were wrapped up in the skins of wild beasts, to be worried and devoured by dogs; others were crucified; others burnt alive, clad in paper coats smeared with pitch or wax, or some combustible matter; that

when day-light failed they might serve for torches and illuminations in the night." Even these spectacles were exhibited in the emperor's own gardens. Thus barbarously were the Christians treated at Rome; besides which, similar edicts were issued against them through most of the provinces of the empire. In the list of martyrs of that period, we find the names of Tecla, Torquatus, Torquatus, and Marcellus, and many others; and there were martyrs also at Milan, and other places. Though Peter was more immediately the object of the emperor's rancour, he seems to have escaped the first violence of the storm. But on Paul's coming to Rome in the following year, both these apostles were cast into prison; the former on account of the emperor's hatred for his opposition to Simon Magus, and the latter for having converted one of his concubines.— They were confined in prison for eight or nine months; but they were at length condemned, and Peter as a Jew and a foreigner was ordered to be crucified, with his head downwards, at his own desire, and Paul as a Roman was on the same day beheaded about three miles without the city, but a few months before the death of the monster Nero.

The bishop of Antioch, Eusebius, suffered martyrdom during the same year, as we are informed; but whether under Galba, Nero's successor, or the wicked Otho, whose two reigns scarcely exceeded ten months, is not altogether certain. But the miseries of the Jews, provoked by their rebellions, were productive of a breathing time for the Christians, who had escaped from Jerusalem at the commencement of the siege; but it afforded leisure to disaffected and ambitious spirits to hatch new opinions, and to propagate strange and heretical doctrines to the disturbance of those who professed the true Christian faith. It is foreign from our purpose here to state them; and that in the second year after the destruction of Jerusalem, the Christians, who had left it about six years before, returned thither with their bishop Simeon, the successor of James.— In this year, however, it is generally supposed, that St. Jude was put to death in Persia, where he had successfully preached Christ's gospel, for his free reproofs of the superstitious rites

of their Magi, being shot to death with arrows; and Bartholomew also is now said to have been crucified at Albania, on the Caspian sea, for opposing their idolatry, by order of the governor of the city. It was also remarkable for the death of Barnabas, who is also generally considered to have terminated his life at Salamis, in his own country of Cyprus, at the instigation of the Jews, by stoning.

It was not until the following year that St. Thomas is commonly understood to have suffered martyrdom, from the opposition of the Bramins of Parthia, in revenge for his having converted the prince of the country and many others. Accustomed to retire to a certain tomb near the city for devotion, they poured in upon him a shower of stones and darts, and one of his assailants afterwards advanced and ran him through with a lance. In the next year, or the fourth from the destruction of Jerusalem, "it is generally supposed, the evangelist Luke died; and the prevailing opinion is, that he was crucified in Greece on an olive-tree for want of a cross, by a party of infidels." Simon also is said to have been crucified by infidels in this year in Britain, after making many converts in various places. The reign of Titus, which followed that of Vespasian, unfortunately was but short; but his death was not without suspicion of poison from his brother and successor, Domitian. He was a good prince; yet, during his short reign of little more than two years, Linus, Bishop of Rome, successor to St. Peter or St. Paul, as bishops of the Jewish or Gentile converts, is now said to have suffered martyrdom, about five years after the death of St. Luke. The professors of the gospel lived peaceably for several years afterwards, excepting the disturbances which were fomented or occasioned by heretics, of whom indeed there was but too prolific a produce, though they were in some degree kept under by the vigilance of the apostle St. John.

When Domitian had reigned about nine or ten years, it has been generally considered that he began to look with an unfavorable eye on the Christians, perhaps from a suspicion that they might be secretly disposed to support the insurrection of Lucius Antonius against him and his unpopular

government. But the *second general persecution* did not break out till the fourteenth or fifteenth year of that emperor's reign, when the bloody edicts were issued for that purpose, and numerous martyrdoms followed at Rome and other places. Antipas, in Pergamus, one of the seven churches of St. John's foundation, Rev. II. 13. and Dionysius, first Bishop of Athens, Acts XVII. 34. suffered many torments, and death; and the emperor executed Flavius Clemens, the consul and his cousin-german, for embracing Christianity, and banished his wife and niece to different islands. In this persecution St. John was sent for to Rome, and was there put into a cauldron of oil set on fire, from the effects of which he was miraculously preserved, and had the honor of martyrdom without the torments, or putting it in the power of man to deprive him of life.— Yet the stubborn emperor persevered in his enmity to this faithful servant of Christ, though his first design was defeated by a miracle, and banished him "to the desolate isle of Patmos, one of the islands of the modern Grecian archipelago, to dig in the mines," being the usual labor of persons banished thither for any crime against the state of its economy.

It was here that this aged apostle, instead of being compelled to the usual slavery, for which the advanced period of his life was so little adopted, was favored with various visions and revelations, by which he had a sufficient prospect of the future condition of the Christian religion. Of these we have an account in the comprehensive and important Book of Revelation, which he afterwards committed to writing; containing many truths, by which the humblest Christians may profit, without concerning themselves in the explanation of prophecies, to which their capacities or uncultivated faculties cannot possibly be commensurate. The accomplishment of some of them was then, as it were, commencing, especially those of the second and third chapters, describing the state of the 7 Asian churches for these would shortly come to pass or begin to be fulfilled, but their progress and final completion, those of the subsequent visions especially, in which many dreadful persecutions were predicted, would be protracted to far distant periods, as the long continuance

of many of them so frequently repeated most fully demonstrates. Though St. John despaired of life in this barren and desolate spot, his own liberation is first assured to him, that, aged as he was, he should "prophesy before many people, and nations, and tongues, and kings." (Rev. X. 11.) In this year we have an account of the martyrdom of Mark, the first Bishop of Atina in Latium, who is said to have been struck in the head with tent-hooks, of Felcula, an illustrious woman of Rome, whose body was cast into a common sewer, and of Nicodemus, a presbyter of the same city, who was beaten to death. The emperor became intolerably jealous of every one; and Jews, as well as Christians, were persecuted as atheists and disowners of the gods. All the posterity of David were assiduously sought out, as marked for slaughter; which occasioned the apprehension of two grandchildren of the apostle St. Jude, the kinsman of our Lord, who, after interrogation and examination, were dismissed, on account of their meanness and simplicity, as beneath his jealousy. From this period he issued an edict for terminating the persecution, which had raged so violently.

The violent death which the emperor soon after suffered, by means of conspirators whom he himself had marked for destruction, gave a new face to the affairs of the Christians.— Both they and the dispersed Jews, who had either been banished from Rome and other cities during the last reign, or become voluntary exiles to escape his fury, were immediately recalled by his successor; and their confiscated property, as far as practicable, restored to them. Yet even in this mild reign, we are informed, that Timothy, Bishop of Ephesus, fell a martyr to the fury of the votaries of Diana, being so cruelly beaten with stones and clubs for opposing them in a festival-procession, that he expired in two days after. This is the same whom St. John (Rev. II. 1.) calls the angel of the church of Ephesus. Soon after his, St. John, no longer considering his continuance in Patmos to be necessary, from this happy change of the times, removed to Ephesus to his most intimate friends, and was prevailed upon, since they had lost Timothy, to take upon him the government of

church. In this situation he continued about three years, and at last "died in peace at the close of the century, being then little more or less than one hundred years of age." During this interval he had written his General Epistle, and the two shorter ones to individuals; and in a little time he undertook the task of writing his gospel, at the request of the Asian churches.— In his gospel he had a special eye to the heresies of Ebon and Corinthus, following the argument, but more concisely, of his General Epistle. Nero's mild reign was, nevertheless, a short one, little more than sixteen months; but his successor Trajan, though otherwise a good prince, was excessively zealous for Paganism and all its superstitions, namely that St. Clement, if we are to credit Metaphrastes, was banished from Rome in the first year of his reign to the mines in *Faulica Chersonesus*, for having converted Theodora, a noble Roman lady, and others, to the profession of the gospel. The rigidity of Trajan for Paganism gave occasion to his subjects to persecute Christians, though no edict was issued against them. Under the pretence of illegal societies, they were severally persecuted by governors and other officers; and great numbers of them suffered by means of popular tumults, and by laws and processes, under the notion of malefactors and traitors, and under an emperor famed through the world for justice and moderation. This has been usually called the *third general persecution*; in which many martyrs suffered. Amongst these, we have an account of *Cesarius*, a deacon of *Terracina*, in Italy, and *Zosimus*, of *Pisidia*, in Asia; but particularly we must notice *St. Clement*, as just related, who made many converts in his exile, who was condemned to be thrown into the sea, with an anchor about his neck. But this storm of persecution happily never reached *Ephesus*, so that the venerable apostle *St. John* remained there until his death quietly and unmolested. And our account of his death, already stated, as it closes the first century of the Christian era, terminates what may be called the apostolic age, and introduces us to their successors.

Died.—In Clay Co. Mo. on the 21st of October last, *Rachel Ranch*, aged about 48 years.

TO THE SAINTS.

Beloved brethren and sisters: You undoubtedly are well assured that this is the day and generation in which the prophecies are to be fulfilled, concerning the upbuilding of Zion, in which men are to be made partakers of the fulfilling of the covenants made with the fathers; consequently, of the glories that are to be brought unto the saints at the revelation of Jesus Christ. But remember that it is written, "After much tribulation, cometh the blessing;" and that it is nowhere said, that we shall attain unto the unutterable blessings of the celestial kingdom, but through great tribulation. You who have and do keep the commandments of the Lord, (for it is to such that I now address myself) have great reason to rejoice, seeing you have already been brought to pass through many tribulations because of your faith in the words of the Lord Jesus Christ. Therefore, be not discouraged, neither cast down because of your distresses and great afflictions which you have to pass through, but rather count it a blessing, seeing that "we must, through great tribulation, enter the kingdom." Acts, 14:22. Again, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts." Rom. 5:3,4. And we have been begotten again unto a lively hope which is sure and steadfast, through the manifestation of the truth shed forth upon us by the opening of the heavens, the ministering of angels, and by the raising up a prophet in these last days, by whom the word of God cometh unto us, which word maketh our hope the more lively because it teacheth us plainly that the time draweth nigh, when the things spoken of and hoped, by the former day saints, are to be made manifest in very deed; of which things we shall be made partakers, if we faint not.

I well remember the time when the first little branch of the church of Latter Day Saints removed from this place to the land of Zion; the place of the city of the living God, which was at that time pointed out by revelation.— And soon that day to this, these, together with other branches which have since moved to the same place, have been suffering tribulations and afflic-

tions of various kinds. And why all this? You will answer me, because of iniquities! And you answer well, for so it is: you did not live perfect before God. But still, had you not believed in the words of the Lord, as given to us, you would not have been persecuted; therefore, you have been persecuted for righteousness' sake, or for Christ's sake. For, notwithstanding all your imperfections, you would not, in the midst of the most perilous circumstances, give up your hope, nor deny the revelations of Jesus Christ. You are well aware, that according to the prophets, perilous times await mankind, and great persecutions the saints that are not gathered. Therefore, much prayer is necessary, with great faith and diligence, that Zion may be redeemed and the way prepared for the salvation of the children of men, both spiritual and temporal: for it is written in the last chapter of Isaiah, "by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many." But before all this, Zion must arise and become an ensign to the nations; and Gentiles shall come to her light, and kings to the brightness of her rising:" for it is again said by the same prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Again, "Come near ye nations to hear; hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it: for the indignation of the Lord is upon all nations; for it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."—Isaiah 34:1&8. This, the world of mankind are not aware of; neither will they be made sensible of it, though we warn them: for, while we behold the approaching storm, and distant thunders roll, and make preparations to stand in that evil day, men, mocking say, None of these things await us. Thus, blind deaf man will be overtaken as a thief in the night, and in an hour when he least expects it.

But I will adopt the words of the prophet who saith to the saints, "Be strong; fear not; behold your God will

come with vengeance, even God with a recompense: he will come and save you. And the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:4&10.

THOMAS B. MARSH.

Kirtland Nov. 10, 1835.

Dear brother in the Lord:

On the 2d day of last June, we left this place on a mission to visit the churches in the eastern states. We passed through a corner of Pennsylvania, into the state of New York; through New York into Massachusetts; from thence through a corner of New Hampshire into Maine.—We journeyed in that state as far east and north as Farmington, from thence we passed through the north part of New Hampshire into Vermont; thence south, the whole length of the state; thence through Mass. into Connecticut; and from thence through the state of New York back to this place. We travelled about two thousand miles: visited 2 churches in Pennsylvania; 11 in New York; 2 in Mass. 3 in N. H. four in Maine; five in Vermont; and one in Connecticut; (besides leaving others on the right hand and on the left unvisited.) These twenty six churches number about seven hundred lively members, besides some few that have in a measure lost their faith by not being diligent in the cause of God. We can safely say, that we found the churches doing as well as we expected to find them. We held about fifty meetings and baptized three: although we baptized but few, yet we have reason to believe, that others were pricked to the heart, while hearing the word, although spoken in weakness, and had it been consistent for us to have tarried any considerable length of time, in some places, we might, in all probability, have baptized a number more. We trust that our brethren were strengthened by our labors among them. We are confident that many of them will overcome through faith; and inherit the blessings promised to the faithful: even those blessings which eye hath not seen, nor ear heard, nor yet entered into the heart of man, which God hath prepared for them that love him and keep his commandments.

In the bonds of the new covenant
We remain your brethren,
EDWARD PARTRIDGE,
ISAAC MORLEY.

Letter No. 12.

DEAR BROTHER IN THE LORD:—Yours of October last is before me, and, according as the Spirit of the Lord directs, so will I endeavor to answer.—I ask for wisdom, because I need it, and I hope you will pardon whatever I write amiss. Your last letter is very interesting, because you have begun to unfold a history which is not only highly important to the saints, but to the world. Before I begin to show my views upon the “precious things,” of which you write, and which the Lord has sent forth for the salvation of man—for the gathering of Israel—and to prepare the earth for the glorious rest of a thousand years, I want to drop an idea or two about Cumorah. Yes, Cumorah which must become as famous among the latter day saints, as Sinai was among the former day saints.—The law of the Lord, by the hand of Moses, was received upon Sinai, for the benefit of Israel, before they entered the goodly land of Canaan, and before they were scattered and driven among all nations; and the fulness of the everlasting gospel, the history of the first settlers of America; even the book of Mormon, preparatory to gathering Israel from their long dispersion, came from Cumorah: Glorious spot!—sacred depository! out of thee came the glad tidings which rejoice thousands! Israel must be restored to mercy; a holy people raised up unto God to possess the promised land, to bring the present unto the Lord of hosts, even to Mount Zion, as Isaiah foretold more than three thousand years ago.

Cumorah, the artificial hill of north America, is well calculated to stand in this generation, as a monument of marvelous works and wonders. Around that mount died millions of the Jaredites; yea, there ended one of the greatest nations of this earth. In that day, her inhabitants spread from sea to sea, and enjoyed national greatness and glory, nearly fifteen hundred years.—That people forsook the Lord and died in wickedness. There, too, fell the Nephites, after they had forgotten the Lord that bought them. There slept the records of age after age, for hun-

dreds of years, even until the time of the Lord:—

“An angel came down from the regions of glory,

“And told that a record was hid in Cumorah,

“Containing the fulness of Jesus’s gospel,

“And also the covenant to gather his people.”

There began the church of Christ in 1830; yea, there the stone cut out of the mountain without hands, as foretold by Daniel, commenced rolling to fill the earth, and may it continue, in a moral sense, in dreadful splendor, till it fills the whole, and wickedness is ended. So much for the Hill Cumorah.

Now to the second part of my subject. I said your letter was *very interesting*, and I conclude the saints will say so, too, when they read it. The instruction to Joseph, (one of the great men of God, inspired to move the cause of Zion with mighty power, and who is only persecuted by men who are not as good as he is, nor never can be unless they repent,) I mean the words of the angel to him, is great, when he exclaimed, “Why can I not obtain this book?”—and the angel answered, “Because you have not kept the commandment of the Lord.”—I think a specimen of heavenly reason was given, that will answer for the case of all men that fail to please God on earth, or that may lack the *one thing needful* to enter into the kingdom of heaven. The contrast between the powers of darkness, and the glories of light, is so plain that any person may see his own *image!* The allurements of the world—the inticements of wealth, and the hope of honor and fame, for our short age, without the Spirit of God to enlighten the mind, seems to overbalance the great prospect of eternal life, but when reason takes her place, wisdom directs, and the Lord commands,—all is right, all is fair, all is glorious, all is heaven, and all is for them that love and serve him faithfully to the end.

The message of the angel to our worthy brother in the Lord, Joseph Smith, jr. is of the greatest importance to mankind, not only in opening to their view an intercourse with the upper worlds, but in enabling them to understand the difference between the power of good, and the power of evil, in all cases, and in all places:

“And again, I will give unto you a pattern in all things, that ye may see

be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me: wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens."

This pattern, given since the book of Mormon was translated, is in accordance with the doctrine, or advice, of the angel as set forth in your letter.—I think much of this pattern; it gives the meek a chance to work out their own salvation with fear and trembling: It gives the servants of the Lord a clue to the mind of men; yea, it is a scale that measures professions, and gives a rule to find out the solid contents of the heart. I hope the saints will practice and improve by it.

All the mighty acts of the Lord, from the beginning till the last days, seem to rush into one's mind upon reading what the angel said at Cumorah: The blessing of father Jacob, when he said, "Gather yourselves together" my sons, and I will tell what "shall befall you in the last days"—I need not relate the whole of it, because it is presumed every one knows it, if he has read his bible half as much as many do their almanacks: but in the prophetic language of Balaam, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

The moment the book of Mormon came forth, I mean the plates of which the angel was speaking, at Cumorah: the world began to be in commotion: and the lords upon whose arms the kings leaned for support, began to cry out "if the Lord would make windows in heaven." the thing might be so—but we believe it is an imposition—blasphemy!—But the Lord has already made the wicked hosts of the world to "hear a noise of chariots, and a noise

of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us."—2 Kings, VII. 6.

The finding of the plates, puts one in mind of the book of the law that Hilkiah found in the temple, while repairing it in the days of king Josiah—and would to God that the rulers of our nation; yea, the rulers of all nations would do as that righteous man did, and go and inquire of the Lord, concerning the words of the book,—for great is the wrath of the Lord against them, and all people that repent not.

In those days the word of the Lord came through Huldah's wife, Huldah, the prophetess, who dwelt in the college at Jerusalem. Josiah sent five men; yea, principal men, of whom Hilkiah the priest was one, and they informed her what had happened, and commuted with her on the subject, and she said unto them, "Thus saith the Lord God of Israel, tell the man that sent you unto me:"

"Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

"But to the king of Judah, which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard *thes*, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

As soon as Josiah received the word of the Lord through Huldah, he sent and gathered the elders of Judah and Jerusalem; and the people of both

Places—and priests, and prophets, and read to them the words of the book: He did not do like the chief men of the last days—cry a bible, a bible! false prophet!—no; no such language came from the wise man's mouth; he honored the book, and respected the prophecy of the woman, for the truth's sake: He feared the Lord and loved him, and immediately destroyed every appearance of evil. He broke down the houses of the Sodomites; he put down the idolatrous priests, and the priests that burnt incense to Baal, or, in other words, to the sun, and moon, and planets: Then he made a feast to the Lord, such as has not been made on so great an occasion since.

O that there was a ruler like him to honor God in these last days! To brake the altars of Baal! To purge the world of its adulterous priests, and false religion, that all men might come to the knowledge of the truth, as it came to Adam; as it came to Noah; as it came to Abraham; as it came to Jacob; as it came to Joseph; as it came to Moses; as it came to all the prophets before the Savior came in the flesh; as it came to his apostles on the eastern and western continents; as it came to Joseph Smith, jr. and it will come to inspired men while the world stands: for no one will ever get too much knowledge, too much grace, too much faith, or too much charity to save his soul in the celestial kingdom. No one can be too good to be saved, but many may be too bad. It is almost laughable to see how afraid some are of goodness. That book of Mormon seems to be so good, beware of it,—but when a lying novel, that is calculated to lead the mind to lightness and lechery, comes out—O never mind it, it cannot hurt any one. Wo unto that nation where no preference is made to virtue more than vice!

Our days seem as old times; After the servant of the Lord, hear his word, they can pray like Habakkuk: "Lord revive thy work in the midst of the years;" they can exclaim; in the midst of the years of this generation, make known: but O Lord, "in wrath remember mercy."

To look back to September, 1827, it may be likened unto the time when Elijah prayed for rain, and at the seventh time "Behold there arose a cloud out of the sea, like a man's

hand,"—and there followed much rain: so likewise since then, the church of Latter Day Saints, in comparison no bigger than "a man's hand," has spread over a large country, and by the power of the Lord, is beginning to sprinkle in token of a plentiful rain of grace for the salvation of all that are thirsty.

Any one that reflects upon the scene, described in your letter, may imagine how Elijah felt when he stood on the mount before the Lord, and the Lord passed by—and a great and strong wind rent the mountains, and broke to pieces the rocks; but the Lord was not in the wind; and after the wind there was an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a *still small voice*, and when Elijah heard it he wrapped his face in his mantle, and went and stood in the door of the cave, for the Lord had spoken: so can the candid reason, that in the wind of doctrines that have prevailed for some time; behold the Lord is not there; that in the earthquakes of eloquence that have made the pulpits ring for years back, the Lord is not there; that in the fiery zeal of one sect against another, the Lord is not there, but when the angel spake at Cumorah Behold the Lord was nigh, even the Lord with a recompense: and he will soon come with burning coals at his feet, and scatter the everlasting mountains; and walk through the heap of great waters, to the joy and deliverance of all his saints. But I must close for the present.

As ever,

W. W. PHELPS.

To OLIVER COWEERY.

Kirtland, Ohio, Nov. 18, 1835.

DEAR BROTHER:

Sometime the last of Oct. I left Kirtland, and travelled about 100 miles south east until I came to Beaver Co. Pa. There I held 16 meetings, two in the village of Fallston, 3 in the village of Beaver, 4 in the village of Bridgewater, and 7 in the village of Freedom: in these villages I found many who were willing to listen to the word of life, and also many who were exceedingly opposed, but more especially the priests of Baal, and their followers. I was encountered by two

Methodist priests, and one of their class leaders, and also by Doct. Winters, who had been a Baptist priest, but his character and standing in society, I was informed, was considerably below par; but their opposition only showed the weakness of their system—established the faith of some, while others were stirred up to investigate. Thus truth loses nothing by opposition. For notwithstanding the tongue of the slanderer is loosed, falsehoods circulated to the four winds, the cry of blasphemy heard among all the sects, yet, truth, remains truth still, though the prince of darkness may rage; his subjects use all their crafty inventions, yet all their efforts will be in vain, for truth is from heaven; its glory is unsullied: its light is eternal, and will shine though all their engines of wickedness may be put in operation against it. Its light cannot be quenched; its progress cannot be stayed, while it is apparently smothered in one place, it will shine forth with increased brilliancy in another. I baptized three in Freedom, one of which (Samson Avar) I ordained an elder, he formerly had belonged to the Campbellites, and had preached among them. After parting with two books of Mormon; four books of Revelations, and obtaining 14 subscribers for the Messenger and Advocate, I left them with elder Avar to continue the work. There is a prospect of many embracing the gospel in those parts: May the Lord bless elder Avar and send some one of his servants to assist him.

I remain your friend and Brother,
O. PRATT.

JOHN WHITMER Esq.

We hereby notify our patrons, that we desire them to be particular, in giving us information respecting subscriptions being changed from place to place, as many are moving: and give us their former residence, or name of the office, to which their papers were directed, as well as the place to which they desire them directed. A failure of attending to this notice must be at your expense, and not ours.

*Extract of a letter, dated Lewiston,
Ill. Nov. 2, 1835.*

Br. J. WHITMER,

I have been laboring for the three last months, in

Fulton, Scuyler, and Adams counties: I baptized one in Fulton: and in company with elder C. Rich I have baptized five on Crooked Creek. In Adams and Scuyler counties there is an effectual door open for preaching.

SOLOMON WIXOM.

Extract of a letter, dated Farmington Center, Me. Nov. 2, 1835.

Br. J. WHITMER,

My labors have been blessed in some measure, the past season. I have baptized six, and have been a partner in baptizing seven others, since the 13th of July. In many places, where I have labored, the work seems to be progressing. There is a prospect of more being added to the church.

S. B. STODDARD.

HYMN.

Come all ye sons of Zion,
And let us praise the Lord:
His ransom'd are returning,
According to his word.
In sacred songs, and gladness,
They walk the narrow way,
And thank the Lord who bro't them
To see the latter day.

Come, ye dispers'd of Judah,
Join in the theme, and sing
With harmony unceasing,
The praises of your King
Whose arm is now extended
(On which the world may gaze)
To gather up the righteous,
In these, the latter days.

Rejoice, rejoice, O Israel!
And let your joys abound:
The voice of God shall reach you;
Wherever you are found:
And call you back from bondage,
That you may sing his praise
In Zion and Jerusalem
In these, the latter days.

Then gather up for Zion,
Ye saints, throughout the land,
And clear the way before you,
As God shall give command:
Tho' wicked men and devils
Exert their pow'r, 'tis vain,
Since him who is eternal
Has said, you shall obtain.

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LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

VOL. II. No. 3.] KIRTLAND, OHIO, DECEMBER, 1835. [Whole No. 15.

[CONTINUED FROM PAGE 212.]

To the Elders of the Church of the Latter Day Saints.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactorily to your minds: At any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of his gospel according to St Matthew, which in my mind affords us as clear an understanding, upon the important subject of the gathering, as any thing recorded in the bible. At the time the Savior spoke these beautiful sayings and parables, contained in the chapter above quoted, we find him seated in a ship, on the account of the multitude that pressed upon him to hear his words, and he commenced teaching them by saying: "Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up, they were scorched, and because they had not root they withered away; and some fell among thorns and the thorns sprang up and choked them; but other, fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold: who hath ears to hear let him hear. And the disciples came and said unto him, why speakest thou unto them in parables, (I would remark here, that the "them," made use of, in this interrogation, is a personal pronoun and refers to the multitude,) he answered and said unto them, (that is the disciples,) it is given unto you to know the mysteries of the kingdom of heaven, but unto them (that is unbelievers) it is not given, for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away, even that he hath."

We understand from this saying, that those who had previously been looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time, looking for a Mes-

siah, but had not sufficient light on the account of their unbelief, to discern him to be their Savior; and he being the true Messiah, consequently they must be disappointed and lose even all the knowledge, or have taken away from them, all the light, understanding and faith, which they had upon this subject: therefore he that will not receive the greater light, must have taken away from him, all the light which he hath. And if the light which is in you, become darkness, behold how great is that darkness? Therefore says the Savior, speak I unto them in parables, because they, seeing, see not; and hearing, they hear not; neither do they understand: and in them is fulfilled the prophecy of Esaias, which saith: by hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive.

Now we discover, that the very reasons assigned by this prophet, why they would not receive the Messiah, was, because they did or would not understand; and seeing they did not perceive: for this people's heart is waxed gross; their ears are dull of hearing; their eyes they have closed, lest at any time, they should see with their eyes, and hear with their ears; and understand with their hearts, and should be converted and I should heal them.

But what saith he to his disciples: Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

We again make a remark here, for we find that the very principles upon which the disciples were accounted blessed, was because they were permitted to see with their eyes, and hear with their ears, and the condemnation which rested upon the multitude, which received not his saying, was because they were not willing to see with their eyes and hear with their ears; not because they could not and were not privileged to see, and hear, but because their hearts were full of iniquity and abomi-

nation: as your fathers did so do ye.—The prophet foreseeing that they would thus harden their hearts plainly declared it; and herein is the condemnation of the world, that light hath come into the world, and men choose darkness rather than light because their deeds are evil: This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again hear ye the parable of the sower: Men are in the habit, when the truth is exhibited by the servants of God, of saying, all is mystery, they are spoken in parables, and, therefore, are not to be understood, it is true they have eyes to see, and see not; but none are so blind as those who will not see: And although the Savior spoke this parable to such characters, yet unto his disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that he hath left these things on record for us, so plain, that, notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes and darken our understanding, if we will but open our eyes and read with candor, for a moment. But listen to the explanation of the parable: when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Now mark the expression; that which was before sown in his heart; this is he which received seed by the way side; men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth, when they hear it.—The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. But he that received the seed into stony places the same is he that heareth the word and, anon, with joy receiveth it, yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that receiveth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful: but he that received seed into the good ground, is he that heareth the word and understandeth it

which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty. Thus the Savior himself explains unto his disciples the parable, which he put forth and left no mystery or darkness upon the minds of those who firmly believe on his words.

We draw the conclusion then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables, was, because of unbelief. To you, he says, (speaking to his disciples) it is given to know the mysteries of the kingdom of God: and why? because of the faith and confidence which they had in him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the kingdom in that age: therefore, we shall continue to trace his sayings concerning this kingdom from that time forth, even unto the end of the world.

Another parable put he forth unto them, saying, (which parable has an allusion to the setting up of the kingdom, in that age of the world also) the kingdom of Heaven is likened unto a man which sowed good seed in his field, but while men slept an enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up; but he said nay, lest while ye gather up the tares, ye root up also the wheat with them.—Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Now we learn by this parable, not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the church, which is represented by the tares, which were sown by the enemy, which his disciples would fain

have plucked up, or cleansed the church of, if their views had been favored by the Savior; but he, knowing all things, says not so; as much as to say, your views are not correct, the church is in its infancy, and if you take this rash step, you will destroy the wheat or the church with the tares: therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked; which is not yet fulfilled; as we shall show hereafter, in the Savior's explanation of the parable, which is so plain, that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests, parables, parables! figures, figures! mystery, mystery! all is mystery! but we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put he forth unto them, having an allusion to the kingdom, which should be set up, just previous or at the time of harvest, which reads as follows:—The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Now we can discover plainly, that this figure is given to represent the church as it shall come forth in the last days. Behold! the kingdom of heaven is likened unto it. Now what is like unto it?

Let us take the book of Mormon, which a man took and hid in his field; securing it by his faith, to spring up in the last days, or in due time: let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth; yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs: and it is truth, and it has sprouted and come forth out of the earth; and righteousness begins to look down from heaven; and God is sending down his powers, gifts and angels, to lodge in the branches thereof: The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God; even the church of the Latter day saints,—like an impenetrable, immovable rock in the midst of the mighty deep, exposed to

storms and tempests of satan, but has, thus far, remained steadfast and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, have and are still dashing with tremendous foam, across its triumphant brow, urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut, contained in Mr. Howe's "Mormonism Unveiled?"

And we hope that this adversary of truth will continue to stir up the sink of iniquity, that people may the more readily discern between the righteous and wicked. We also would notice one of the modern sons of Sceva, who would fain have made people believe that he could cast out devils, by a certain pamphlet (viz. the "Millennial Harbinger,") that went the rounds through our country, who felt so fully authorized to brand Jo Smith, with the appellation of Elymus the sorcerer, and to say with Paul, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord! We would reply to this gentleman—Paul we know, and Christ we know, but who are ye? And with the best of feelings, we would say to him, in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost, to repent and be baptised for the remission of sins by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the scriptures.

Then laid they their hands on them, and they received the Holy Ghost.—Acts: ch. 8, v. 17.

And, when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts: ch. 19, v. 6.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. ch. 6, v. 2.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Rom. ch. 10, v. 14-15.

But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may

have the clearer proof that the kingdom of satan is divided against itself, and consequently cannot stand: for a kingdom divided against itself, speedily hath an end. If we were disposed to take this gentleman upon his own ground and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther; we might say that he has wickedly and maliciously lied about, vilified and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters; yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private.

We might farther say that, we could introduce him to "Mormonism Unveiled." Also to the right honorable Doct. P. Hurlburt, who is the legitimate author of the same, who is not so much a doctor of physis, as of falsehood, or by name. We could also give him an introduction to the reverend Mr. Howe, the illegitimate author of "Mormonism Unveiled," in order to give currency to the publication, as Mr. Hurlburt, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalised his name by swearing that he would not believe a Mormon under oath; and by his polite introduction to said Hurlburt's wife, which cost him (as we have been informed) a round sum. Also his son Mathew testified that, the book of Mormon had been proved false an hundred times, by How's book: and also, that he would not believe a Mormon under oath. And also we could mention the reverend Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother-in-law, viz: Elder S. Rigdon.

Now, the above statements are according to our best information: and we believe them to be true; and this is as fair a sample of the doctrine of Campbellism, as we ask, taking the statements of these gentlemen, and judging them by their fruits. And we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, for how can any good thing come out of Nazareth, but of the far-famed Mentor mob: all sons and legitimate heirs to the same spirit of Alexander Campbell, and "Mormonism

Unveiled," according to the representation in the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immovable rock of the church of the Latter Day Saints, and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider, and the charriot wheels of the kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition will still roll on until his words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses, that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands, having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

And another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. It may be understood that the church of the Latter Day Saints, has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable: it is fast leavening the lump, and will soon leaven the whole. But let us pass on.

All these things spake Jesus unto the multitudes, in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world: Then Jesus sent the multitude away and went into the house, and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. Now let our readers mark the expression, the field is the world; the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world. Let them carefully mark this

expression also, *the end of the world*, and the reapers are the angels. Now men cannot have any possible grounds to say that this is figurative, or that it does not mean what it says; for he is now explaining what he had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked; the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined, and that which shall precede the coming of the Son of man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of the truth, these first being delivered over unto the buffetings of satan, and the law and the testimony being closed up, as it was with the Jews, they are left in darkness, and delivered over unto the day of burning: thus being bound up by their creeds and their bands made strong by their *priests*, are prepared for the fulfilment of the saying of the Savior: the Son of man shall send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire and there shall be wailing and gnashing of teeth.

We understand, that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning: that after the day of burnings, the righteous shall shine forth like the sun, in the kingdom of their Father: who hath ears to hear let him hear.

But to illustrate more clearly upon this gathering, we have another parable. Again the kingdom of heaven is like a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof, goeth and selleth all that he hath and buyeth that field: for the work after this pattern, see the church of the Latter Day Saints, selling all that they have and gathering themselves together unto a place tha-

they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

Again the kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it. For the work of this example, see men traveling to find places for Zion, and her stakes or remnants, who when they find the place for Zion, or the pearl of great price, straitway sell all that they have and buy it.

Again 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, and cast the bad away.— For the work of this pattern, behold the seed of Joseph, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad: so shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

Jesus saith unto them, have you understood all these things? they say unto him yea Lord: and we say yea Lord, and well might they say yea Lord, for these things are so plain and so glorious, that every Saint in the last days must respond with a hearty *amen* to them.

Then said he unto them, therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is an house holder; which bringeth forth out of his treasure things that are new and old.

For the work of this example, see the book of Mormon, coming forth out of the treasure of the heart; also the covenants given to the Latter Day Saints: also the translation of the bible: thus bringing forth out of the heart, things new and old: thus answering to three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close but shall continue the subject in another number.

In the bonds of the new and everlasting covenant.

JOSEPH SMITH, jr.

To J. WHITMER Esq.

THOU SHALT NOT LIE.—MOSES.

Woe unto the world because of offences! for it must needs be that offences come, but woe unto that man by whom the offence cometh!—JESUS CHRIST.

DEAR BROTHER IN THE NEW COVENANT:—Presuming that the Saints wish to hear what the world says about them as the disciples of our blessed Lord and Savior, I take a little time to give you some published opinions:—to which I shall add such comments as the Spirit may suggest. With my brethren who have labored in furthering the gospel, since this church was established by revelation, I have been employed in my small capacity to assist, and I am well aware, that an opinion is had abroad by many, that, as this church claims to be the genuine church of Christ, so the members of it ought to submit to persecution, and abuse, and slander, and any thing else that the wicked think best to inflict, without redress or mercy: and also, that the elders ought to preach and give a book of Mormon when requested, because the church is a common stock concern.

Now, to give the truth on this matter, let me say, that when a person has struck me on both cheeks, a repetition looks so foreign from the laws of God and man, so contrary to the rules of humanity and justice, that I know of nothing spiritual or temporal that would debar me from self-defence.—As to giving and “common stock” if any candid man or woman, will read the book of *Doctrine and Covenants*, he or she may undeceive themselves, and learn that the church practices charity for the glory of it: not because some one praises it, and another wants honor by it.

Touching lying and slandering, I hardly know what to say; the poet has said:—

“He that steals my purse steals trash;
“Twas mine,—’tis his, and has been
slave to thousands;

“—But he that robs me of my good
name,

Takes what cannot enrich him,

“But makes me poor indeed!”

Ever since the book of Mormon was published, as a people and society, the church of Latter Day Saints, has been wilfully and maliciously slandered and belied. The Rochester Observer, in 1830, came out with an obnoxious bitter article against the book of Mormon, &c. headed “Blasphemy; Blasphemy!” In meekness and humility, why was this savage thrust made at a few innocent persons? Methinks that editor would be considerably troubled to give one good reason why he thus wantonly, rashly, profanely and savagely published evil against his neighbors, when they had done him no wrong: nor had he any proof that one of them had transgressed the law of God, or man. Woe unto that people that honors cash and cloth more than character and truth!

This church has had to bear insults and injuries, as our fathers did taxation and bondage from great Britain, before they were able to claim and maintain their rights, but they that do good and they that do evil, have their rewards, for the judge of all the earth will do right.

Now to my purpose: the next statement I select to follow the Rochester “Blasphemy” has already had a place in the 19th number of the Evening and the Morning Star, and was copied from the Philadelphia Saturday Courier. It reads thus:

“TRAGICAL EVENT.—The following tragical story of a Mormon preacher is given by 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 should 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 pointed 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. These were so fastened down, and locked together, and so daubed 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 apparently unearthly taunted 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 submerged and afterwards struggling a shore; 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."

It may be said that the Star handled this matter enough to brand it with its just doom, but let me ask its makers and publishers a few questions. As they live in what is called a *christian community*, I should like to learn what reason they had, without the aid of law, to lay a plan publicly—to kill—and, again, whether it comports with sacred or common rules, to ridicule, and bear false witness against their neighbors? There is evidently a lying spirit abroad among the people, and one cannot do better, seeing their is manifestly such a pretention to something great, than to exclaim in the language of Paul, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has evidently been set forth, crucified among you?"

My next article appeared in the N. Y. Daily Advertiser of July 18, 1834:

"*Mormon War*—It is stated on the authority of a letter received at Chardon, Ohio, direct from Missouri, that a body of well armed Mormons, under their chief or prophet, Jos Smith, on attempting to cross the river into Jackson county; that a battle ensued, in which the Mormons were worsted & driven back, and their leader was wounded in th

leg. It is added that he died three days after of the wound, or of amputation."

I presume the Advertiser, has never corrected this statement,—though one of the commandments says "*Thou shalt not lie.*"

Again the Philadelphia Saturday Courier of Aug. 2, 1834, treats its readers and the world, with the following:

"**THE MORMONITES.**—These egregious fanatics have produced quite an excitement in Missouri, and several of the western papers speak of them and their movements, as if Joe Smith, the Mormonite leader, were a modern Mahomet. The Tappanites have not excited more attention in the eastern cities. A letter from Lexington, [Mo.] under date of June 20th, says:

"In a former letter, I wrote at some length about the Mormons, and promised to write again on the subject. They have just received a large reinforcement from the East, which makes their numbers amount to 800 or 1000 men; all armed with guns, tomahawks, knives, and from two to four braces of pistols each. They went through the county on the north of the river yesterday. We understood that the people of that county intended to stop them; and for the purpose of assisting them we raised about forty men, but could not overtake them, [the Mormons,] as they raised a dog trot, and kept it up most of the day."

A letter of a later date says:

"From my last letter, you may possibly be expecting of a severe battle between the Mormons and Jacksonians—but you will not.—We went up to Jackson county, armed with guns, knives, &c. in full expectation of meeting an enemy determined on victory or death. Nothing less could have been anticipated; for Smith, their prophet, had promised to raise all of them that should be slain in fighting the Lord's battles.

"The Jackson people offered them twice the valuation of their possessions, which was refused. They had collected in Clay county, and built a number of boats, to cross their forces over. Last Monday was, no doubt, the time they intended to cross and would, most probably have done so, had it not been for the numbers who went from this county to oppose them. Jackson county could raise about 900 men, and 400 went from Lafayette; about 300 more would have marched in a day or two, if they had been required. I know we had neither law nor gospel on our side, but self-preservation urged us to pursue that course, for we knew that our county would be the next to suffer from their presence. If they had crossed the river, I very much question if any would have been left to tell the tale. No quarter would have been given. We could have killed most of them before they got across the river.

"Smith now tells them, [the mormons,] that it does not matter about building the temple yet—that they may wait 50 or 100 years longer. Meanwhile, they will locate somewhere else. I am told there are a goodly number about to leave the country."

There is no need of any comments on this account, for it declares that it

has neither law nor gospel on its side, but meant to murder men, women and children, so that there should not one be left to tell the tale, notwithstanding the decalogue says THOU SHALT NOT KILL. This article brings Mr. Smith to life again without ceremony.

I shall next present you with a short article that recently appeared in M. M. Noah's N. Y. Evening Star:

"*Heathen Temple on Lake Erie.*—That bold-faced imposter, Joe Smith, of Gold Bible and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie; near Painesville, (Ohio) a stone building 53 by 78 feet with dornier windows, denominating the same the "Temple of the Lord." We should think this work of iniquity extorted out of the pockets of his dupes, as it reflects its shadows over the blue lake, would make the waters crimson with shame at the prostitution of its beautiful banks to such unhallowed purposes."

We can hardly believe that an honest man would write such a foolish, figurative statement: but when a man has failed to dupe his fellow Jews, with a New Jerusalem on Grand Island, I suppose that you cannot "crimson" [his face] with shame, at the prostitution of his life and character, to vices, that are forbidden by the law of Moses, by the law of the land, and by every honest judge in Israel. Let me ask, who made Noah an umpire to say whether the church of the Latter Day Saints, has not as good a right to build a house at Kirtland, for worshipping the Lord, as he had to lay a stone on Grand Island, to wheedle money from the Jews to fill his own pockets? again, let me ask what any of the Saints have done to injure Noah, or any other man, that he should wilfully ridicule them, and reproach them with iniquity? &c. &c. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.—Isaiah 33:1.

One more example of folly, and I will cease quoting for the present: It is from the Sunday Morning News, of Nov. 15, and reads thus:

"*Good.*—Abner Kneeland, the notorious leader of the infidels in Boston, has been convicted of blasphemy before the supreme court of Mass. On three previous trials the jury could not agree upon a verdict. We cannot suggest a better course for the gray headed scoundrel than that he forthwith take

up his line of march for the land of the Mormons, and associate himself with his brother imposter, Matthias; and to strengthen their proselytes in the faith, Fanny Wright, perhaps, may be induced to take up her residence with them. What a pretty little family the trio would make, with the addition of the X Dey of Algiers, X Charles, and with a few others which we cannot readily call to mind; we will toss into the caldron another Frenchman, Louis Phillippe, who can, in the course of a few months, be spared without any trouble."

The editor of this Sabbath paper, is Mr. S. J. Smith, and what evil have the Saints, (Mormons, as he stiles them,) done to him or his reputed city? what reason can he offer for endeavoring to reproach and ridicule a society of people, by tossing into their faces, the despised among men. His holy day paper poorly comports with the Savior's golden rule; "*All things whatsoever ye would that men should do unto you, DO YE EVEN SO TO THEM; for this is the law and the prophets.*"

It is a matter of astonishment to me, that intelligent men, are so apt to slander and belie their fellow beings! It must arise from the fact, that Satan is an enemy to pure religion: for Cain slew his brother because the Lord had respect to the purity of Abel's heart: Religion though based upon eternal truth, and always flourishing in the regions of glory, is treated strangely in this world. On account of abusing its light and knowledge, Cain became "a fugitive and a vagabond in the earth." For striving against the Spirit of God, and being full of violence, the inhabitants of the old world, except Noah and his family, were destroyed by the flood.

Pharaoh and his host were sunk in the Red Sea, for insulting the Saints of God: and I might go on from Moses till the final dispersion of the Jews, and the destruction of Jerusalem, after the Lord of glory was crucified, but I pause.

The hour of judgment is near, "And all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Why is it that such men as Noah, Dwight, Woodward, S. J. Smith and a phalanx of others, should be striving to put down the church of the Latter Day Saints, when they have received no injury from them? Is it because they have inhaled the cankering air, the

has been tainted by the stenching breath of such men as Mr. Campbell, Mr. Avery, Mr. Clapp, Mr. Hurlburt, and least of all the persecutors—the dark colored man with a pitchfork? If this is the case I am sorry for them:— for a wise man ought always to hear both sides of a matter before he judges it. I shall bring no railing accusations against them; I have merely drawn a picture of what they have hastily done, that they may look upon it and consider how many innocent men, women, and children have to suffer persecution, hunger, thirst, and other afflictions, for such rash words, and foolish deeds. No wonder! Lynch law is murdering throughout our once happy country; no wonder mob after mob is breaking the tender thread of law, and bursting the strong bands of society, to spread anarchy, confusion, destruction and death: no preference is made to virtue more than vice, by men in high places; and when a scourge sweeps off its thousands, the survivors, seem to have been spared only to mock at the calamity; I do sincerely hope that all that have slandered the church of Latter Day Saints will repent of their sins and folly:

“For behold and lo vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord’s scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works.”

For the love of liberty: venerating the memory of our worthy forefathers who bled that we might live free; for the benefit of the oppressed; for the continuance of virtue, and in the blessed name of Jesus Christ, it is devoutly to be hoped that every man that has injured, or spoken evil of the church of Latter Day Saints, will be as free to make reparation, as he was to give currency to reports without foundation: that they may not remain among that class of beings, to whom the Savior’s language to the Scribes, Pharisees and hypocrites, will apply: for there is a woe to such as make clean the out side of the platter; that praise virtue but never practice it; that pay tithes, for the sake of honor, and esteem men and money more than truth and meekness, and omit the “weightier matters of the law, judgment, mercy and faith.”

In the love of God, and in the hope

of the prosperity of the pure, in heart, praying that the Lord will have mercy upon all that turn from the evil of their ways; having virtue for my aim; truth for my standard, and seeking eternity for an everlasting inheritance, I shall continue to defend the cause of goodness and humanity.

As ever

W. W. PHELPS.

To JOHN WHITMER Esq.

EGYPTIAN MUMMIES—

ANCIENT RECORDS.

The public mind has been excited, of late, by reports which have been circulated concerning certain Egyptian Mummies, and a quantity of ancient records, which were purchased by certain gentlemen in this place, last summer.

It has been said, that the purchasers of these antiquities pretend they have the body of Abraham, Abimelech, the king of the Philistines, Joseph, who was sold into Egypt, &c. &c. for the purpose of attracting the attention of the multitude, and gulling the unwary—which is utterly false.

For the purpose of correcting these, and other erroneous statements, concerning both the mummies and also the records, we give an extract of a letter written by a friend in this place, who possesses correct knowledge concerning this matter, to a gentleman who resides at a distance.

Who these ancient inhabitants of Egypt are, we do not pretend to say,—neither does it matter to us. We have no idea or expectation, that either of them are Abraham, Abimelech, or Joseph. Abraham was buried on his own possession, “in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre,” which he purchased of the sons of Heth; Abimelech lived in the same country, and for aught we know, died there, and the children of Israel carried Joseph’s bones from Egypt

when they went out under Moses. Consequently, could not have been found in Egypt in the 19th century. But the records are the most important, concerning which, we refer our readers to the extract for information.

"KIRTLAND, GEauga Co. O., }
December 22, 1835." }

Yours of the 8th Oct. furnishes matter of importance. You say truly when you say, "Verily, this is a great and marvelous work, indeed." Others may be endowed with a superior ability to myself, and thereby be the better qualified to appreciate the great condescension of our God in lighting up this earth once more with such intelligence from his presence, by the ministering of his holy angels and by his own voice. Be this as it may, with the ability I have I endeavor to be thankful.

That the Lord should again manifest something for the benefit of man in the last days, is perfectly consistent, and so exactly accords with that written by the holy prophets and apostles, that it is apparent to me, that none can reject the fulness of the gospel, except such as are led by an influence other than heavenly, or wilful blindness.—But so it is, and yet the work spreads and prospers. And considering the weak instruments engaged to spread it, it cannot but be acknowledged that the hand of our God is put forth, to roll on his work, his strange work, in the eyes of the nations. My sincere prayer is, that I may be fully qualified, by his grace, to do the part assigned me, that I may stand when he appeareth.

Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, I may say a few words. This record is beautifully written on papyrus with black, and a small part, red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c. with many characters or letters exactly like the present, (though probably not quite so square,) form of the Hebrew without points.

These records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller Antonio Lebolo, in

the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828; employed 433 men four months and two days, (if I understood correctly, Egyptian or Turkish soldiers,) at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven Mummies. There were several hundred Mummies in the same catacomb: about one hundred embalmed after the first order, and deposited and placed in niches, and two or three hundred after the second and third order, and laid upon the floor or bottom of the grand cavity, the two last orders of embalmed were so decayed that they could not be removed, and only eleven of the first, found in the niches. On his way from Alexandria to Paris he put in at Trieste, and after ten days illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, then in Philadelphia, Pa. his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, addressed according, and Mr. Chandler's friends ordered them sent to New York, where they were received at the custom house, in the winter or spring of 1833. In April of the same year Mr. Chandler paid the duties upon his Mummies, and took possession of the same. Up to this time they had not been taken out of the coffins nor the coffins opened. On opening the coffins he discovered that in connection with two of the bodies, were something rolled up with the same kind of linnen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. I may add that two or three other small pieces of papyrus, with astronomical calculations, epitaphs, &c. were found with others of the Mummies.

When Mr. Chandler discovered that there was something with the Mummies, he supposed, or hoped it might be some diamonds or other valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the Custom House, that there was no man in that city, who could translate his roll; but was referred by the same gentleman, (a stranger,) to Mr. Joseph

Smith, jr. who, continued he, possesses some kind of power or gifts by which he had previously translated similar characters. Bro. Smith was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection to Philadelphia, where he exhibited them for a compensation. The following is a certificate put into my hands by Mr. Chandler, which he obtained while in Philadelphia and will show the opinion of the scientific of that city:

"Having examined with considerable attention and deep interest, a number of Mummies from the Catacombs, near Thebes, in Egypt, and now exhibiting in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed; probably not less than three thousand years ago.—The features of some of these Mummies are in perfect expression. The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public, to an interesting collection, not sufficiently known in this city."

JOHN REDMAN COXE, M. D.

RICHARD HARLAN, M. D.

J. PANCOAST, M. D.

WILLIAM P. C. BARTON, M. D.

E. F. RIVINUS, M. D.

SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious.

W. E. HORNER, M. D.

While Mr. Chandler was in Philadelphia, he used every exertion to find some one who could give him the translation of his papyrus, but could not, satisfactorily, though from some few men of the first eminence, he obtained in a small degree, the translation of a few characters. Here he was referred to bro. Smith. From Philadelphia he visited Harrisburgh, and other places east of the mountains, and was frequently referred to bro. Smith for a translation of his Egyptian Relic.

It would be beyond my purpose to follow this gentleman in his different circuits to the time he visited this place the last of June, or first of July, at which time he presented bro. Smith with his papyrus. Till then neither myself nor brother Smith knew of such relics being in America. Mr. Chandler was told that his writings could be deciphered, and very politely gave me a privilege of copying some four or five different sentences or separate pieces, stating, at the same time, that unless he found some one who could give him a translation soon, he would carry them to London.

I am a little in advance of my narration; The morning Mr. Chandler first presented his papyrus to bro.—Smith, he was shown, by the latter, a number of characters like those upon the writings of Mr. C. which were previously copied from the plates, containing the history of the Nephites, or book of Mormon.

Being solicited by Mr. Chandler to give an opinion concerning his antiquities, or a translation of some of the characters, bro. S. gave him the interpretation of some few for his satisfaction. For your gratification I will here annex a certificate which I hold, from under the hand of Mr. Chandler, unsolicited, however, by any person in this place, which will show how far he believed bro. Smith able to unfold from these long obscured rolls the wonders contained therein:

"Kirtland, July 6th, 1835."

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jr. in deciphering the ancient Egyptian hieroglyphic characters, in my possession, which I have, in many eminent cities, shown to the most learned: And, from the information that I could even learn, or meet with, I find that of Mr. Joseph Smith, jr. to correspond in the most minute matters."

(signed)

"MICHAEL H. CHANDLER."

"Travelling with, and proprietor of Egyptian Mummies."

The foregoing is *verbatim* as given by Mr. C. excepting the addition of punctuation, and speaks sufficiently plain without requiring comment from me. It was given previous to the purchase of the antiquities, by any person here.

The language in which this record is written is very comprehensive, and many of the hieroglyphics exceedingly striking. The evidence is apparent upon the face, that they were written by persons acquainted with the history of the creation, the fall of man, and more or less of the correct ideas of notions of the Deity. The representation of the god-head—three, yet in one, is curiously drawn to give simply, though impressively, the writers views of that exalted personage. The serpent, represented as walking, or formed in a manner to be able to walk, standing in front of, and near a female figure, is to me, one of the greatest representations I have ever seen upon paper, or a writing substance; and must go so far towards convincing the rational mind of the correctness and divine authority of the holy scriptures, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one mighty sweep, the whole atheistical fabric, without leaving a vestige sufficient for a foundation stone. Enoch's Pillar, as mentioned by Josephus, is upon the same roll.—True, our present version of the bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,—one slain because his offering was accepted of the Lord, and the other taken to the regions of everlasting day without being confined to the narrow limits of the tomb, or tasting death; but Josephus says that the descendants of Seth were virtuous, and possessed a great knowledge of the heavenly bodies; and, that, in consequence of the propiety of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote a history or an account of the same, and put into two pillars one of brick and the other of stone; and that the same were in being at his (Josephus') day. The inner end of the same roll, (Josephus' record,) presents a representation of the judgment: At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdoms of the world over which satan is represented as reigning, Michael the archangel, holding the key

of the bottomless pit, and at the same time the devil as being chained and shut up in the bottomless pit. But upon this last scene, I am able only to give you a *shadow*, to the real picture. I am certain it cannot be viewed without filling the mind with awe, unless the mind is far estranged from God: and I sincerely hope, that mine may never go so far astray, nor wander from those rational principles of the doctrine of our Savior, so much, as to become darkened in the least, and thereby fail to have that, to us, the greatest of all days, and the most sublime of all transactions, so impressively fixed upon the heart, that I become not like the beast, not knowing whither I am going, nor what shall be my final end!

I might continue my communication to a great length upon the different figures and characters represented upon the two rolls, but I have no doubt my subject has already become sufficiently prolix for your patience: I will therefore soon cease for the present.—When the translation of these valuable documents will be completed, I am unable to say; neither can I give you a probable idea how large volumes they will make; but judging from their size, and the comprehensiveness of the language, one might reasonably expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face. Be there little or much, it must be an inestimable acquisition to our present scriptures, fulfilling, in a small degree, the word of the prophet: For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

P. S. You will have understood from the foregoing, that eleven Mummies were taken from the catacomb, at the time of which I have been speaking, and nothing definite having been said as to their disposal, I may, with propriety add a few words. Seven of the said eleven were purchased by gentlemen for private museums, previous to Mr. Chandler's visit to this place, with a small quantity of papyrus, similar, (as he says,) to the astronomical representation, contained with the present two rolls, of which I previously spoke, and the remaining four by gentlemen resident here.

Though the Mummies themselves are a curiosity, and an astonishment, well calculated to arouse the mind to a reflection of past ages, when men strove, as at this day, to immortalize their names, though in another manner, yet I do not consider them of much value compared with those records which were deposited with them.

If Providence permits, I will, ere long, write you again upon the propriety of looking for additions to our present scriptures, according to their own literal reading.

Believe me to be, sir, sincerely and truly, your brother in the bonds of the new and everlasting covenant.

OLIVER COWDERY.

To Wm. FRYE, Esq. Giload, Calhoun co. Ill.

Paris, Henry co. Tenn.

DEAR BROTHER IN THE LORD:—Since the 21st of Sept. I have extended the limits of my travels to Clark River Ky. Here I proclaimed the gospel, on Sabbath and Monday, and was publicly opposed by a Campbellite Priest; although weak, in and of myself, yet I wielded the sword in the name of the Lord Jesus, and prevailed.

I delivered three discourses; which included, the gospel of Jesus Christ, the authenticity of the Book of Mormon, and the scattering and gathering of the house of Israel: after which three came forward for baptism: I confirmed them, by the water side, and left them strong in the faith of the new and everlasting covenant. There are some more in this place, who will follow the example of the three which I have been speaking of. I took my leave of these my new brethren and friends, and journeyed to Tarpea, where we had baptized some before.—I held two meetings in this place; after which eight presented themselves as candidates for baptism: We immediately repaired to the water, the solemnities of eternity, and the the Spirit of the Lord rested upon the congregation. I baptized 14 since the 21st of Sept.

Yours in the new covenant,

W. WOODRUFF.

To J. WHITMER.

NOTICE.

We the 70, hereby inform Hiram Strattan, that we have withdrawn our

fellowship from him, until he returns to Kirtland and makes satisfaction.

SYLVESTER SMITH—Clerk.

Extract of a letter, dated, Kirtland, Dec. 6, 1835.

Dear brother:

Almost three years have passed away since I embraced the faith of the gospel of Christ. During the above mentioned time, I have travelled probably not less than eight thousand miles, and can say of a truth, that I have been receiving additional evidences continually, that the work in which I have been engaged, is of the Lord. Since the first of December, I have seen the addition of about 130, to the church. Within a few months past I have baptized six, and in company with other elders fifteen more.

The churches in which I have labored, generally are increasing in numbers, faith, and righteousness.

Yours in the bond of the new covenant.

SAMUEL BROWN.

To J. WHITMER.

Kirtland, Dec. 12, 1835.

I embrace this opportunity to give you a brief account of my labors the past season. I left Kirtland the 8th of June, after a pleasant passage to Buffalo I went into Genessee county N.—Y. where I held a number of meetings and proclaimed the gospel without reserve. I then went to Freedom, was joined by elder Darwin Richardson, we tarried a little in Wayne county, in and near a place called Cruso Island, in this place elders Grant and Stanley had been laboring and did magnify their calling; they sowed the seed, for it has sprang up and borne fruit.

We journeyed on eastward having neither purse nor scrip, and was fed and lodged by the kind inhabitants, who were patrons of the truth, unto whom we proclaimed the gospel, not only in public but in private: we were kindly treated by the people in Alphiatha Montgomery county. Dr. Drake was solicitous to have another interview, but with us it was not convenient: we held a few meetings in the town of Pawlet, Vt. Here at the close of one of our meetings a Campbellite, after interrogating us, used the words of Aquila and Priscilla to Apollus, for said he,

I agree with you in most points, and if you will go home with me, I will instruct you more perfectly; we thanked him and accepted the offer: we spent a number of hours in debating, (and he acted the part of a gentleman,) but in the end he acknowledged that he was not able to instruct, as he had anticipated. We crossed the Green mountains at Mount Tabor, visited the brethren at Andover, I parted with brother Richardson the last of July, in N. H. he went to his friends in Franconia, labored in that vicinity, and when I last saw him, he had baptized one. I continued preaching almost daily for three weeks in Vermont, and the south part of Grafton county, N. H. I baptized three in Enfield, and have reason to believe there are others that will embrace the new and everlasting covenant. Since the last of August, my labors have been in the north part of N. H. I held a few meetings in Whitefield, baptized three and visited a number of the branches of the Latter Day Saints in the east.

I have through the mercies of my heavenly Father, been permitted to return to my brethren and friends in Kirtland, having preached above forty times, baptized six and obtained four subscribers for the Messenger and Advocate. In the bonds of the new covenant I remain your brother.

HAZEN ALDRICH.

To JOHN WHITMER Esq.

"Good understanding giveth favor, but the way of the transgressor is hard."—Solomon."

Solomon was called a wise man, and he has left much good instruction on record. Our text informs us that: "The way of the transgressor is hard." This is a fact, we have many samples to demonstrate it to the understanding of any intelligent person. We look over the pages of sacred writ and behold, we see that Adam and Eve transgressed, and what followed? in consequence of the transgression of our ancestors, the land was cursed: "The Lord said unto Adam, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

Here followed a heavy curse not on-

ly upon man but the serpent did not escape it. In consequence of this transgression the whole human family was excluded from the presence of God; and there is but one way for fallen man to get back again, and this is by being obedient to the commandments which were promulgated for that purpose.— We do not deem it necessary to treat upon that point at present. We will refer you to some more instances: "For in the mouth of two or three witnesses every word shall be established." It came to pass in the process of time, that Cain and Abel brought offerings unto the Lord: but God had no respect unto Cain's offering; and for a very good reason, he did not offer the sacrifice required, in consequence of which he was a transgressor. Now when Cain saw that his offering was not accepted, he was wroth and slew his brother. Hear what follows: "Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." And all this because of transgression. We might bring many more instances to show, that "The way of the transgressor is hard." We will select Judas for our next. After Judas had ate and drank with the Savior about three years, he turned against him and betrayed him. And in consequence of his transgression he went and hanged himself, and his bowels gushed out.

It seems that transgressors always come to some bad end. We read that: "Some men's sins are open before hand going before to judgment and some men they follow after." This is very evident from this fact: some men pass smoothly along without any trouble or affliction; and live upon the luxuries of this world: at the same time they are full of all manner of abominations; While others of equal judgment and advantage, have nothing but sickness, misfortunes, and distress: and yet the Lord hath said: that he will judge every man according to his works.

We will come down to this generation and see how the Lord deals, with us. God has again condescended to give laws and precepts to the inhabitants of the earth: as he did in the days of Noah; and in the days of Moses.—

And when ever he had a people on the earth, he gave them revelations and commandments, that were adapted to their circumstances and situation.—Because, what was calculated for salvation in the days of Adam, would not have saved Noah and his family; and what would save Noah and his family; would not save Moses and the children of Israel. The revelations that were given to Moses would not save Elijah, nor Elisha, nor Isaiah, nor Ezekiel neither any of the prophets until John and from John until now.

We learn that the Lord is the same yesterday to day and forever. If the Lord is the same to day as yesterday, why not give revelation to us? the fact is he is more willing to give than we are to receive, if it were not so, would not the inhabitants of the earth be willing to receive what he has already given, and is giving in these last days? Notwithstanding the way of the transgressors is hard, the children of men hearken not to the commandments of the Lord. The Lord has given commandments in these last days and inasmuch as they are transgressed, their specified penalties must be inflicted: and thus the ways of transgressors become hard. There are many that belong to this church of Christ of Latter Day Saints who know this fact, that the way of the transgressor is hard.

It is evident that some are endeavoring to hide their faults; and when they are made manifest they are not willing to confess them. To such we say: Beware for the way of the transgressors is hard: "He that knoweth his masters will and doeth it not, must be beaten with many stripes." We firmly believe that every man will receive according to his works; and that some men's sins go to judgment before hand and other's follow after. This is true: for how could God be a just and merciful being, if he would suffer one man to live his life in pleasures and luxuries, and another in poverty and misery, for the truth's sake, and then bring them together in one kingdom to enjoy like felicities; and not bring the man that lived in transgression and in splendor, to judgment in the world to come?

We know that the wicked and rebellious glide smoothly along, notwithstanding they deny the God that bought them—and trample upon his

commandments and precepts, and yet they are prospered in all that they undertake: to all such we will say with Solomon: The way of the transgressor is hard." Although this may sound as an idle tale, yet we would have all men know, they are forming characters in this world, for the next.

For any person to suppose that it will be his privilege to sit down in the kingdom of God, in peace, with Peter and the rest of the apostles, who has not obeyed the gospel, and kept the faith of the same, unto the end of his days, will eventually find that the way of the transgressor is hard.

"I would that ye should learn that it is he only who is saved, that endureth unto the end." According to scripture, those who are not faithful cannot be saved in the kingdom of God, much less those who have never obeyed the first ordinance, for an admission into the kingdom. We may talk of being saved in the kingdom of God, until the day of our death, if we obey not the ordinances of the gospel we can claim no promise;—We know of no promise in holy writ that would give us the most distant hope of being saved in the celestial kingdom of God, save it be by keeping the commandments of the blessed Redeemer, and this to the end of our days. The promises of God are conditional, and if we comply not with the conditions which are made plain to our understanding, we have no claim to the promises made to the adopted family of God: for the promises were made to those who were and are adopted through obeying the plan of salvation laid from before the foundation of the world. If it is the good will of our heavenly Father, to bestow salvation upon any part of his creation, that he has not told us of, we will adore him for that gift, as well as those which he has made known: but at the same time we will remember that: "The way of the transgressor is hard." Inasmuch as, we keep all the commandments of God, we shall be made the partakers of the blessings prefixed to his promises: Deut. V:16 to 21 verse inclusive.

If thou lovest me, thou shalt serve me, and keep all my commandments.

Thou shalt remember the poor, and consecrate of thy properties for their support.

He that sinneth and repenteth not, shall be cast out of the church.

Thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborers.

Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die, and more especially for those who have not hope of a glorious resurrection.

Thou shalt pay for that which thou shalt receive of thy brother.

If thy brother or sister offend many, he or she shall be chastised before many. If any one offend openly he or she shall be rebuked openly, that he or she may be ashamed.

Thou shalt take the things which thou hast received which have been given unto thee in my scriptures for a law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned if he continues.

Here we learn that we are to be governed by the laws of God, and not by the gifts of tongues, or whims and caprices of men. "The Lord trieth the righteous, but the wicked and him that loveth violence his soul hateth. Upon the wicked he will rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

"Good understanding gaineth favor: but the way of the transgressor is hard."

To the Editor of the Messenger and Advocate:

DEAR BROTHER—I wish to inform my friends and all others, abroad, that whenever they wish to address me thro' the Post Office, they will be kind enough to pay the postage on the same.

My friends will excuse me in this matter, as I am willing to pay postage on letters to hear from them; but am unwilling to pay for insults and menaces,—consequently, must refuse all, unpaid.

Yours in the gospel,
JOSEPH SMITH, jr.
Kirtland, Dec. 5, 1835.

* * We hereby inform our friends, that they labor under some disadvantage in consequence of letters being addressed to some of their brethren, instead of the Editor or Publishers, which

contain subscribers for the Messenger and Advocate, &c. because they are not handed to us in season:—They would therefore do well, to direct their letters relative to subscriptions, &c. to the Editor or Publishers, if they desire immediate attendance.—remember at the same time that all communications to the Editor or Publishers must be post-paid.

EDITOR.

☞ Elder John Murdock is requested to come to Kirtland, as soon as he observes this notice.

☞ Six Nos. of the Star have been reprinted; the residue will be published soon.

The Messenger and Advocate has been delayed for want of paper.

NOTICE.—The high council of the church of Latter Day Saints, in Missouri, have withdrawn their fellowship from elder J. D. Fosdick, for unchristian-like conduct, till he makes satisfaction.

By order of the council.

ELLIAH FORDHAM, Clerk

DIED.—In Lafayette county, Mo. on the 25 of August, Joseph Johnson, aged about 45 years.

—In Clay county Mo. on the 28 of October, Joshua Lewis, aged about 40 years.

—In this town, on Monday, 30, Nov. last, Lucy Gates, daughter of Thomas and Patty Gates, in the 23d year of her age. She formerly resided in St. Johnsbury, Vt.

—Of whoopingcough, in Kirtland, Ohio. Sylvester M. Smith; Son of Sylvester and Elizabeth Smith, aged eleven weeks and four days, after a short illness of two weeks.

—In Clay co. Mo. the 27th of November last, *Christain Whitmer*, one of the first elders of the church of Latter Day Saints, aged about 38 years. He died of severe affliction upon one of his legs, which he bore for a long time with great patience. He has gone home to his Creator rejoicing in the new and everlasting covenant. "Blessed are the dead that die in the Lord."

THE LATTER DAY SAINTS'
Messenger and Advocate,
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JOHN WHITMER,

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All letters to the Editor, or Publishers, must be

POST PAID.

No subscription will be received for a 12cs term than on year, and no paper discontinued till all arrearages are paid, except at the option of the publishers.

LATTER DAY SAINTS'

MESSENGER AND ADVOCATE.

VOL. II. No. 4.]

KIRTLAND, OHIO, JANUARY, 1836.

[Whole No. 16.]

For the Messenger and Advocate.

BROTHER WHITMER:—

A short time since I got the 12th No. of the 4th volume of the Evangelist (as the editor calls it) my attention was particularly arrested with some quotations taken from some paper which by the by is not mentioned; but it appears from the editor's remarks on them, that they were written by somebody whom the editor calls "our respected brother Stone;" and he is spoken of as holding a very grave rank among the brethren of that faith. How the brethren of that faith are divided into ranks I am not able to say, but it appears that there is one rank which they call the grave rank, whether it ascends from this into graver gravest, or whether it descends into less grave least grave or some other way, is not for me to say, neither is it a matter of any consequence.

It would seem however that Mr. Scott thinks he [Mr. Stone] has acted injudiciously in publishing his sentiments to the world in the manner in which he did, as it has given great occasion to the *Mormons* whom Mr. Scott represents as making a great ado about it. How true or false this is, I do not know;—for my own part, all the ado I have heard about it, is in the Evangelist, and from the pen of the grave Mr. Scott its editor; for of course I conclude that he belongs to the grave rank of that brotherhood as well as Mr. Stone; for from his writings I conclude he thinks himself graver than Mr. Stone; indeed Mr. Scott seems to be too grave to either utter the sentiments of the bible, or to believe them when they are uttered by others. It is the very perfection of a false religion, to make its subjects so grave that they dare not utter the sentiments of the bible nor at all believe them, at least their gravity should be greatly disturbed.

While reading the remarks of Mr. Scott on Mr. Stone's piece, I was led to ask myself, What is the difficulty with Mr. Scott? What has Mr. Stone said which is calculated to so much disturb his feelings as to call forth his public disapprobation? I cannot see that

Mr. Stone has done any thing more or less, than to profess belief in the things which are written in the New Testament. Now if he had quoted from the Book of Mormon, it would certainly have been but right to give Mr. Scott the privilege of objecting, though it should be the very words which are written in the old and new testament; for transcribing them into the book of Mormon would surely make them untrue; but the words quoted by Mr. Stone are found in the new testament, yes, the new testament, the very book about which Mr. Scott has said so much and written so much and professed to believe with all his heart, and called upon others to believe also.

Mr. Stone has asked, "can we in these last days claim the promise of the gift of the Holy Spirit? and answers unhesitatingly yes," and quotes the second chapter of the acts of the apostles as proof. Now that Mr. Scott should take exceptions at this is marvelous, *marvelous we say*, because who in all the world has said so much about the gospel as preached by Peter on the day of pentecost as Mr. Scott? not one man in this generation: the second chapter of the acts of the apostles has been his theme, and the pentecostean gospel the topic of his conversation, and the substance of his public ministry; and Mr. Stone has done no more, and said no more, than to profess his belief most unhesitatingly in it.

That Mr. Scott should take exceptions at this is marvelous, that he should have the affrontery to assert, that he did not believe the ancient gospel, is placing himself in the most awkward attitude in which any human being can be placed; after preaching it with the most untiring perseverance, and indefatigable exertion, and now after all his toil, and labor, openly declare he does not believe it. Mr. Scott has filled the country with his proclaiming to the people and his great zeal to get them baptized for the remission of their sins, assuring them, if they did so, they should receive the gift of the Holy Ghost, as set forth by the apostle Peter, on the day of pentecost; but no sooner does Mr. Stone declare his firm belief

that those who are baptized for the remission of sins have a right to claim the gift of the Holy Spirit, and that because the apostle said so on the day of pentecost, then Mr. Scott demurs, and declares his unbelief and undertakes to prove, or rather says that Mr. Stone's opinion is founded on mistake. And who does not know that if Mr. Stone's opinion is founded on mistake, he is in good company, for the apostle Peter's was so before; for Mr. Stone founds his belief on the apostle's declaration and that on the notable day of pentecost, that the promise of the gift of the Holy Spirit, on condition of repentance and baptism for remission of sins, was to them, and their children, and to all that are afar off, even as many as the Lord our God shall call.

That Mr. Scott should feel disposed to charge Mr. Stone with a want of gravity, because he has thus freely expressed the honest convictions of his mind is rather surprising, more particularly, as he has been such a champion for free investigation, and open and frank declaration. Mr. Scott never found fault with a baptist preacher, or a methodist preacher, for expressing his feelings in the most public manner, particularly, when he was about to leave his former connection and join the one with which he is associated; but change the scale, and it is soon found that Mr. Scott is as unfriendly to free investigation as any other. It is a fact that "as face answereth to face in water so does the heart of man to man." Mr. Scott could cry free investigation; free expression of sentiment; but as soon as he got a few flatterers around himself, he begins to plead their grave station, and manifests grief at such freedom in writing; thus shewing that he is of the same spirit as those whom he condemns.

The conduct of Mr. Scott in this instance reminds of Mr. Campbell, one of the same brotherhood in relation to Mr. Bosworth, also a preacher of the same order. Mr. Bosworth like Mr. Stone was led to inquire, seriously, whether or no, we were authorized to claim the promise of the gift of the Holy Spirit as promised by Peter on the day of pentecost. At the time his mind was called up to investigate this subject, Mr. Campbell had one of his big meetings in the town of Wadsworth Medina county Ohio,—as Mr. Bos-

worth resided in an adjoining town, he concluded that he had a fair opportunity of getting his mind satisfied on the subject, and not being willing to take a hasty step, he goes to the meeting and calls on Mr. Campbell, telling him in a frank manner the honest feelings of his heart, and the difficulties which existed on his mind in relation to the gift of the Holy Spirit; but what was his astonishment, instead of receiving from Mr. Campbell that kind reception which honesty and candor demands, he was told (whether gravely or not gravely I am at present not able to say,) that he ought not to have condescended for one minute to have investigated the subject, and that it was not surprising at all that the brethren should feel hurt at him for attempting to investigate it. So much for the honesty of these gentlemen when they call upon others to investigate the subject of religion.

Investigation is very commendable when it tends to advance their cause, but when it does not, silence is much better. The weakness of their cause is begining to be discovered, and they soon raise the cry do not investigate, you hold too grave a rank among the brethren, you ought not to do it. And in order to avoid investigation, this brotherhood will condescend to mean low subterfuges, to which a noble minded man would never condescend; no, he would suffer martyrdom first. Witness Mr. Campbell's recommendation of Howe's book, while he knows, as well as every person who reads it, that it is a batch of falsehoods. Mr. Booth the author of a series of letters (which have found their way into that book and forms a principle part of it,) has long since proven to the world that his letters were a bundle of falsehoods; for though he declared that he was willing to appear before any tribunal either human or divine in vindication of the truth of them, yet when called upon to do so, he dare not appear in their defence because he knew his letters were false, and would not bear the test of investigation any more than the religion of the Campbellites, which has to be hid under a refuge of misrepresentation to conceal it from the shafts of truth.

Mr. Bentley's bombast in Wethersfield in Trumbull county in this State, will not be soon forgotten, where he cursed the author of this piece, as the

Indian did the king on the other side of the hill, and declared that he dare not meet *him* [Mr. Bentley] and investigate the subject of religion; but when he was called upon to support his challenge, and show as much boldness in my presence as he had done when he was fifty miles off, dare not venture, and to hide his shame, indulged himself in slandering my character, because he dare not expose his religion to investigation.

Let me here mention Simonds Rider as another instance of the same kind, he could blow like a porpoise when there was no person to oppose him;—but when called upon to be as bold in the presence of those whom he envied, as in their absence, he had recourse to the same means of slander and abuse: but to the credit of Simonds, we will say that since that time he has been silent on the subject, in this he has displayed more honesty than some others of his brethren.

No society has been more clearly laid before the public within a short time than the Campbellites, and they have proven themselves to be destitute of candor and honesty in their pretensions, they will cry to other sects investigate, it is through investigation that truth is brought to light say they, and then in the most bold manner declare we are ready to receive truth as soon as we can discover it, yet, in the face of all these pretensions, when they are called upon to investigate an item of the religion of the new testament, which they never have reached, that instant they have recourse to all kinds of stratagem to avoid it, and for no other reason, than they are sensible that their system will not bear close examination, and there is no way to keep it in existence, but hide it under falsehood.

We venture to make the following declaration without fear, and that is, there is not a Campbellite preacher possessing the common intelligence which belongs to men, who dare hazard an investigation before the public, on the subject of the Holy Spirit as set forth in the new testament, and all the way they have to keep their followers, is to hush it into silence. But to return to Mr. Scott and Mr. Stone.

Mr. Scott's pretensions to belief in the ancient gospel is fairly put to the test, he is weighed in the balances and found wanting; Mr. Scott has come

out and fairly denied the gift of the Holy Spirit as proclaimed on the day of pentecost, evidently proving that after all his pretensions he is an unbeliever in the ancient gospel; for it is in vain for him to hide himself under the vain subterfuge of modifying the promise of the gift of the Holy Spirit into something different from what the apostle did on the day of pentecost, the promise that was made by Peter was one which consisted in prophesying, seeing visions, dreaming dreams &c. and he who does not believe in this promise, is an unbeliever in the ancient gospel, he might as well say that men were not to be baptized until they had received the remission of their sins, and then say that was what was published on the day of pentecost, as to say that the gift of the Spirit did not consist in the power of prophesying, seeing visions, and dreaming dreams, and then say that was what Peter proclaimed on the day of pentecost.

Mr. Scott's observations on Mr. Stone's piece, are too pitiful to come from a man of understanding, and if Mr. Scott were not such, he might be excusable; but being the man he is, he has no cloak for his sin.

He thus replies to Mr. Stone's queries. "The answers to the above extract (referring to the questions he had quoted from Mr. Stone's piece) are all founded upon misapprehension that every one who receives the Holy Spirit must needs be able to work miracles." Why should Mr. Scott have recourse to this vain subterfuge to escape from believing the bible? Is it not plain to the least discerning, that if all did not work miracles who received the Holy Spirit, that some did, and that the Spirit was so distributed in the body, that all the gifts were in it, some had one and some another, no man ever pretended that all must work miracles, or that all did work miracles, and there is nothing said in the quotations which he has made from Mr. Stone's piece, which involves such a conclusion, this attempt of Mr. Scott is a mere stratagem to keep his followers asleep.

To prove that all the saints who received the Holy Spirit did not work miracles, he brings up the case of John the Baptist, a very unhappy case for him; for in shunning Silly he is wrecked on Charybdes.

What a hue and cry, himself, Mr.

Campbell, and others, have made about false prophets, and all this, because say they, "God never sent a messenger into the world but he enabled him to prove his mission to be divine by miracles;" but now the case is changed, it answers the purpose of Mr. Scott better to deny this; for if he confesses it, then indeed, his brother Stone involves him in a difficulty out of which he cannot extricate himself, therefore, he is ready to assert or deny, as the case may require, and yet he is an honest man, seeking after truth. Who can believe it?

One would think that from this time forth, Messrs. Campbell, Scott, and company, would be in silence, as they have been driven to the necessity of confessing that he, of whom it was said there was no greater born of a woman, never worked a miracle to prove his mission to be divine.

Mr. Scott could not have found a case in all the books, which more effectually silences him on the subject of the messengers of the Most High proving their mission by miracles, and I hope for time to come, he will act accordingly. No man ever had a more important mission than John the Baptist: it was he who put a period to the Jewish polity: it was he who changed the services of the priesthood from sacrificing to baptizing: he was Messiah's harbinger to announce his advent, on which depended the fate of the Jewish nation, and yet, notwithstanding the vast importance of his mission; for so important was it, that those who rejected his baptism rejected the council of God against themselves, still not one miracle was wrought to prove him to be a messenger of the Most High.

Why then have these men said so much about all the messengers sent of God having proved themselves such by working miracles, when they knew all the time it was not the fact, and at last their brother Stone has compelled them to acknowledge it, and that to their shame too.

Mr. Scott asks again: "Do all christians work miracles? they do not, what is the reason? The writer of the extract who is our beloved brother Stone, is inclined to suspect their faith. But rather than suspect the faith of all the saints who have lived since the days of miracles, and all who now live and especially his own faith, I would much

prefer suspecting his reasoning, yes, I do not suspect his faith but his reasonings."

Now, never did any sayings come from any person with a worse grace than these from the pen of Mr. Scott. *This is the man* who laid the platform of his preaching on the broad heresy of the world, read his proclamation to the people of New Lisbon in 1827—but now he has discovered that all is well in Zion; it is offering indignity to the grave rank of the Campbellites to suspect the faith of all christians since the days of miracles; but is this worse than to do what he has done? he has denounced them all as heretics, and yet now he says he would not call in question the faith of those whom he has called heretics, and called on them to repent. Why should Mr. Scott call on them to repent if their faith is not to be suspected? surely he cannot make them any safer than they are; for all things are possible to them who have faith was one of the Savior's maxims, and who will say it is not a true one, and if true, Mr. Scott may leave them where they are, for he can never place them in a better situation, for he cannot do more than make all things possible to them, and that is the case with them now if their faith is not to be suspected. So strangely inconsistent does a false religion make even men of sense.

Supposing Mr. Scott should prove that there were thousands of saints who never worked miracles. Would this prove that the apostle Peter did not tell the truth on the day of pentecost, when he promised the gift of the Holy Spirit. Did he mean to deceive, as Mr. Scott is inclined to do?

Mr. Stone, if I understand him, is not asking how many or how few worked miracles; but are we authorized in these last days to claim the gift of the Holy Spirit as promised in connection with the gospel, or rather as a part of the gospel published on the day of pentecost, or are we not, he thinks we are, Mr. Scott thinks not.

Mr. Scott seems willing to believe the ancient gospel, providing he can have the liberty of leaving out what he pleases and explaining the rest to suit himself: as to baptizing for the remission of sins, he has no doubt about that; but then the gift of the Holy Spirit, that must be modified, and explained. Why

must that be done? because if he lets it stand, as the apostle proclaimed it, down goes his religion, and all his pretended reformation with it, therefore, it must be explained, not for the truth's sake, but to save his religion from ruin, and his pretended authority to administer in the name of the Lord Jesus from contempt; for let him admit the fact, that the gift of the Holy Spirit is our right as much to-day as it ever was, and it will try every man's authority whether it is of God or not; for that gift was never enjoyed, only as it was administered by those who had authority to do so by direct communication from God and by his calling to themselves.

Let Mr. Scott or Mr. Stone either of them believe as firmly as they believe any other item of their religion, that it is our privilege in these last days to have the gift of the Holy Spirit as in days of old, but they will never see it enjoyed until it is administered by the laying on of the hands of those whom God has caused to be ordained unto this power, and let them once try to administer this unto them whom they baptize, and they will find that their ministry is vain; It is indeed administering this gift to the children of men, which puts to the proof who has a right to preach and who has not; but keep this gift out of view, and make it any thing and every thing but what it is, and nothing, and the world is all alike, one man has as much authority as another, and the disciples of one man, are as good as the disciples of another, and one religion as good as another.

The disciples of Ann Lee, Joannah Southcott, the French Prophets, Jemimah Willkeson, Hult Barton, Matthias, Alexander Campbell, Walter Scott, or Methodist, Baptist, Presbyterian or any other, are all alike, as far as their salvation is concerned one is just as near eternal life as the other. It is the gift of the Holy Ghost as administered by the apostles, by the laying on of hands, which makes the difference, and it is this alone, and the society which has this power are the people of God and those who have not are not.

SIDNEY RIGDON.

DIED—In this place, after a short illness, on the 28th Jan. *Electa*, daughter of Elder Salmon Gee, aged two years six months and fifteen days.

THE INDIANS.

One of the most important points in the faith of the church of the Latter Day Saints, is, through the fullness of the everlasting gospel, the gathering of Israel;—the happy time when Jacob shall go up to the house of the Lord, to worship him in spirit and in truth; to live in holiness, when the Lord will restore his judges as at the first, and his counsellors as at the beginning; when every man may sit under his own vine and fig-tree, and there will be none to molest or make afraid; when he will turn to them a pure language, and the earth will be filled with sacred knowledge as the waters cover the great deep; when it shall no longer be said, The Lord lives that brought up the children of Israel out of the Land of Egypt, but the Lord lives that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them; yea, that day is one all-important to all men!—And in view of it, with all the prophets have said, before us, we feel like dropping a few ideas, in connexion with the official statements concerning the Indians, from the general Government.

In speaking of the gathering, we mean to be understood, according to scripture, the gathering of the elect of the Lord, out of every nation on earth; and bringing them to the place of the Lord of hosts, where the city of righteousness shall be built, and where the people shall be of one heart and one mind when the Savior comes; yea, where the people shall walk with God like Enoch, and be free from sin.

The word of the Lord is precious, and when we read that the veil spread over all nations, will be destroyed, and the pure in heart see God, and live with him a thousand years on earth, we want all honest men, should have a chance to gather, and build up a city of righteousness, where even the bells on the horses, shall be holiness to the Lord.

The book of Mormon has made known who Israel is, upon this continent, and while we behold the government of the United States gathering the Indians and locating them upon lands to be their own, how sweet it is to think that, they may one day, be gathered by the gospel. Our venerable President of these United States, speaks of the Indians as follows:—

The plan of removing the Aboriginal People who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as fast as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have, at length, brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for. Independently of the treaty stipulations into which we have entered with the various tribes, for the usufructuary rights they have ceded to us, no one can doubt the moral duty of the Government of the United States to protect, and if possible, to preserve and perpetuate, the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the West has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favorable. To these districts the Indians are removed at the expense of the United States; and, with certain supplies of clothing, arms, ammunition, and other indispensable articles, they are also furnished gratuitously with provision

for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labor, if they choose to resort to that mode of life; If they do not, they are upon the skirts of the great prairies, where countless herds of Buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require. Ample arrangements have also been made for the support of schools: in some instances council houses and churches are to be erected, dwellings constructed for the chiefs, and mills for common use. Funds have been set apart for the maintenance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c. are supported among them. Steel and iron, and sometimes salt, are purchased for them; and ploughs, and other farming utensils, domestic animals, looms, spinning wheels, cards, &c. are presented to them. And besides these beneficial arrangements, annuities are, in all cases, paid, amounting, in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law that "in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found who are properly qualified for the discharge of the duties."

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the U. States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guaranteed to them." A country, west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except

those which are established by the Indians themselves, or by the United States for them; and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of our citizens, and guarding the Indians as far as possible, from those evils which have brought them to their present condition. Summary authority has been given, by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure. I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their melioration. Half-way measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer.— And the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things between the Government and people of the United States and these transplanted Indian tribes; and for the establishment among the latter, and with their own consent, of some principles of intercommunication, which their juxtaposition will call for; that moral may be substituted for physical force; the authority of a few and simple laws for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made part of their social system.

After the further details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will then be paid."

In addition to the above we extract the following from the Report on Indian affairs, made to Congress at the present session:—we add and arrange according to circumstances, &c.

The united nation of Chippewas, Ottowas and Pottawatamies, about 1000 in number removed since September, 1834, possess five millions of acres of land, on the east side of the Missouri, and lying northwest of the northwest corner of the State of Missouri. [All these tribes may be rated at about 7000.]

The Choctaws, about 19,000 in number, have fifteen millions of acres lying between Red river and the Canadian.

A small band of Quapaws, two or three hundred perhaps, near 95,000 acres between the western boundary of the State of Missouri, and the eastern boundary of the Osages.

The Creeks, about 3 or 4000, have thirteen millions, one hundred and forty thousand acres, on Arkansas, and Canadian rivers.

The Seminoles and other Florida Indians to the number of say 25,000, included as the owners of the above, 13, 140,000 acres.

The Cherokees, amounting to, say 16,000, have thirteen millions of acres near the 36th degree of North Latitude.

The Kickapoos, something less than 1000, have 160,000, north of Fort Leavenworth.

The Delawares, nearly 1000, have 2,200,000 acres west and south of the Kickapoos.

The Shawnees, 12 or 1400 have 1, 600,000 acres, south side of Kansas river.

The Ottowas, about 200, have 30, 000 acres, south of the Shawnees.

The Weas, Piankeshaws, Peoria, and Kaskaskias, say 500, in all, have 260,000 acres, south of the Shawnees.

The Senecas, and Shawnees, say 500, have 100,000 acres, on the western boundaries of the State of Missouri.

Of the native tribes west of the Mississippi, the report is as follows:—

Sioux	27,500
Ioways	1,200
Sacs of the Missouri	500
Omahas	1,400
Ottoes and Missouriias	1,600
Pawnees	10,000
Camanches	7,000
Mandans	15,000
Minatares	15,000
Assinaboins	8,000
Crees	8,000
Gros Ventres.	8,000
Crows	4,500
Quapaws	450
Caddoes	*2,000
Poncas	800
Osages	5,120
Kansas	1,471
Sacs	4,800

Arickarees	3,000
Cheyennes	2,000
Blackfoot	30,000
Foxes	1,600
Arropanas,	} 1,400
Kioways, &c.	

*The agent has reported these Indians at upwards of two thousand.

In giving the above sketch of the Red men of the United States, many important items concerning their removal, location, rations, mechanics, expenses, religion, &c. &c. have been deferred till a more convenient season. The joy that we shall feel, in common with every honest American; and the joy that will eventually fill their bosoms, on account of *rationalizing* them—will be glory enough, when it comes, to show, that gathering them to themselves, and *for themselves*, to be associated with themselves, is a wise measure, and reflects the highest honor upon our Government. May they all be gathered in peace, and form a happy union among themselves. To which thousands may shout, *Esto perpetua.*—r.

Let every man learn his Duty.

We frequently hear the disciples of Christ say, if we knew our duty we should be willing to observe it. It is an easy matter to obtain a knowledge of our duties, for God deals with us upon rational and intelligent principles, he condemns us not for what we know not, but for what we know and observe not.

It is not reasonable to suppose, that we shall be judged by a law, that we have not, but inasmuch as we have a law given to us, and we do not seek every just and lawful opportunity to make ourselves acquainted with said law, we must not think to escape the penalties annexed to it, because we were not acquainted with it, when it was in our power to obtain a knowledge thereof.

Any person who is in possession of the Bible, Book of Mormon, and Book of Covenants, need not go through the streets and inquire what he must do to be saved: for these three Books contain the precepts and commandments of our blessed Redeemer: and inasmuch as any individual, who is in possession of these Books desires to know what to do to be saved. We answer

study and practice the precepts contained in them, and peace and happiness, joy and satisfaction in the Holy Ghost, will be the consequence in this world, and eternal life in the world to come.

We frequently see individuals conducting in such a manner, that they themselves know will exclude them from the kingdom of heaven if they persist in their ways, but because of willfulness and bigotry, they would rather be excluded from the church of Christ than acknowledge facts and make amendments, and restitution to those whom they have injured. Stubbornness, willfulness and tradition is what excludes or hinders men from coming into the kingdom of God and not ignorance. Know ye not, that he who has no understanding it remaineth with God to do with them as seemeth him good. If God has created a being and has not given it intelligence would he be just to condemn it upon the same principle, that he would one whom he had endowed with intelligence? no; for an individual, or nation that has no law given to them, become a law unto themselves. But the law by which God judges idiots he has not revealed to us: we can only judge from the principle upon which he has said that he would judge the world, and that is upon the principle of testimony; for God never condemned a nation until he had warned them of what should come upon them, for instance he sent Noah a preacher of righteousness, to warn the generation in which he lived, that they should repent of their sins, or he would send the floods upon them, and destroy them. And for a proof of that fact, God gave commandment to Noah to build an ark: but that generation laughed Noah to scorn, and gave no heed to the testimony which God was pleased to give them: They still endeavored to justify themselves, and persisted in their own ways & did as seemed them good: but after God had warned them sufficiently, he brought the floods upon them as he had declared to them, by the mouth of Noah.

In the days of Moses, we have another beautiful sample of the dealings of God with the human family. God raised up Moses to deliver his people out of bondage, for the cry of oppression came up into the ears of the Lord of Sabaoth, and he remembered the

covenant which he had made with Abraham, that he would bring him up out of the land of Egypt. Therefore he sent Moses, and showed forth his power to Pharaoh of Egypt, by small means, but he would not let the children of Israel go, until the first-born of Egypt were slain: notwithstanding he had shown testimony after testimony, and the power of God exerted, time after time, in the deliverance of his people, yet Pharaoh could not believe the testimonies that were sent from the Lord, but followed the children of Israel until he found himself and army, overwhelmed in the midst of the Red Sea: and thus God triumphed gloriously: and his people were delivered from bondage.

And again, look at Mordicai, for a sample if you please of the interposition of the power of God in the deliverance of the poor, meek, and oppressed. The Lord has always interposed when his people had suffered enough, and will he not do so again? yes verily, inasmuch as his saints became sufficient-ly meek.

After God had wrought so great a deliverance for the children of Israel, it was not long before they rebelled against him, and murmured against Moses, until he (God) was angry with them and slew many of them in the wilderness. Because of wickedness, hardness of heart, and unbelief the children of Israel were scattered to the four winds of heaven: no doubt but many would say in those days, as in our day, if I knew the will of God, I would observe it! This presupposes that a man does not believe what is written. Now if the Protestants, can be saved, when they have the Bible only, do you not suppose that a Latter Day Saint can be saved with the Bible, Book of Mormon, and Book of Covenants. Yes verily, the only difficulties are in observing the precepts contained in them, and believing that they are what they purport to be.

The Book of Covenants, shows what a man must do, to become a fit subject for baptism; and after he is baptized, it shows him how he is to receive the Holy Ghost, and what he is to do on the Sabbath day, to please his heavenly Father, &c. &c.

We have sample after sample, in holy writ giving line upon line, and precept upon precept, and knowledge

upon knowledge, until God in his providence has again established his church, and has commenced to fulfil his promises which he has made to our forefathers. To bring about this great work, it behooved the Creator of all good, to make known to his children the plan of salvation: and while he did this, he also commenced to fulfill what he had caused to be spoken by the mouths of his holy prophets, we read: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. If John saw an angel fly through the midst of heaven, &c. when at the same time the gospel was committed to himself and others, why could they not promulgate it as well as the angel. The fact is, John saw things past, present, and to come, and after so many generations have passed away, the time at length arrived, when the angel should commit the gospel to be preached to the children of men. If not so let the world begin to look for an angel to fly through the midst of heaven—commissioned to preach the gospel, a stranger sight than the Book of Mormon: and we presume would have no more followers or believers; for if the inhabitants of the earth would not believe the Savior, no marvel that they will not believe the Book of Mormon.

The work of the Lord has been despised in all ages and generations; and wickedness, rebellion, and unbelief is a predominant evil among the inhabitants of the earth. We might ask why did not the Jews believe that Jesus was the Christ? One reason is, he did not come in the attitude of a *King* or *Monarch*, through the royal blood, but he came in a humiliating manner, and was cradled in a manger, and this was beneath the dignity of the highminded pharisees; they could not receive a Messiah, who came in so humble a posture. Because of their self-righteousness they mistook his first coming and supposed that he was then coming to restore the house of Israel according to the prediction of the prophets. This is brought to our understanding when we read some of the questions asked by his disciples: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Isra-

el? And he said unto them, it is not for you to know the times, or the seasons which the Father hath put in his own power." The disciples knew that the kingdom of Israel must be restored, therefore, they asked whether the time had arrived, but he gave no decisive answer.

It is marvelous in our eyes, to look on this generation and behold them with all their knowledge and sagacious minds, ready to say, if the Book of Mormon had come forth by Andrew Jackson, Henry Clay, John Q. Adams, or some of the Reverend D. D's. in our generation, then it would be received with all faith and patience in humble submission to these men, but of the Lord it cannot be received with a heart of gratitude, because he is not so much esteemed by them. However this proves the sayings of the Savior to be true: Not many noble, not many wise are chosen.

But to become sanctified by truth, we must learn what it is, and after we have learned it, we must obey it. And here is the difficulty: every man seeks his own convenience, for this reason the ordinances are changed, the law is broken, and the inhabitants of the earth have become corrupt. But the Lord informs us by the mouth of Isaiah, when speaking of the restoration of the house of Israel: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first and thy counsellors as at the beginning: Afterward thou shalt be called the City of righteousness, the faithful City. Zion shall be redeemed with judgment, [that is with wisdom, prudence, discretion &c.] and her converts with righteousness; [that is by sanctifying themselves and obeying the truth &c.]

As we have before said, so say we again, any individual with the Bible, Book of Mormon, and Book of Covenants in his hand need not be asking what he shall do to be saved, for it is plainly written in them; that every man shall receive according as his work shall be. Now if a man or woman, lies, swears, steals, commits adultery, or delights in the vain things of this world, such as pride, lust of the eye or flesh, do they not know that this is derogatory to the precepts contained in these Books; and if they per-

sist in those things, they need not marvel if they find themselves shut out from the presence of God in a day to come. We can only say, inasmuch as you will keep the commandments of God, it will be well with you, and inasmuch as you keep them not you must suffer the consequence; every man must be his own judge, in matters of religion: deny a man this privilege, and his agency is destroyed, and he is miserable at once: For the freedom of the soul and liberty of conscience, are two principles that are dear to every man, and when taken from him, will sink him in despondency.

Therefore for this purpose the all *Wise Creator* put forth his hand and caused the constitution of these United States to be formed in such a manner, that his work might commence and flourish, without infringing upon other men's rights, or his children being molested in theirs, inasmuch as these laws are observed: for God rules in the heavens above and in the earth beneath.

BEWARE OF DELUSION!

It is somewhat diverting, to see men of understanding afraid of being deluded. Our ears are frequently saluted with the cry, beware of Mormon delusion. We are inclined to think that the Mormons, so called, must be in possession of some instinct that is not common to man: or why so much fear expressed of delusion? Let us examine this matter for a few moments: perhaps, we may find some reasons.

First, we are sensible that the protestants have built upon a foundation which is very dubious. They say, we hope, we believe, we are built upon the rock of eternal ages: but their hopes and their faith are intermingled with fear. And for the best of reasons, the fact is, they have not been built upon that rock which the Savior said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Why? because it is built upon a rock. One party or sect takes one portion of the word of God, and another takes another portion, and thus they build: and one saith, I am built upon the rock, and another saith, I am built upon the rock: They are all built upon holy writ. How shall we know whether they are built upon the rock or not? If there is no sign

given, then one man's say so, is as good as another's; provided his reasons are as good. Let us examine the scriptures. Mark, XVI: 15, 16, 17 and 18. And he said unto them, [his apostles,] &c.

Here is a sign given: "These signs shall follow them that believe, They shall heal the sick, cast out devils," &c. &c. We ask for these signs. We look among the Presbyterians: no such signs there. We look among the Methodist, Episcopalians, Baptists, Universalists, &c. &c. &c.: but, we find none of these signs.

Now we ask, are they built upon the rock, upon which the ancients built? no. If they are, they are built of different materials, consequently they must be hay wood, or stubble.

But here comes a sect called "Mormons." They lay hands on the sick and they recover: Beware, least you are captivated by these poor, deluded Mormons, and your property is confiscated. No matter if the soul is lost. But if the property is confiscated; their God is confiscated; and their all is confiscated: And surely they are deluded. You touch a protestant's property, and you touch his god; for he it is whom he worships.— [Cov. page 75, §1, ¶3.]

As soon as any of the signs, spoken of by the Savior, follow a sect of people; and the work of God begins to rise out of darkness and obscurity, the adversary sends forth all the lies, and calumny, that he can invent, by the aid of a wicked and adulterous generation: to impede the progress of the work of the Lord. And then cry delusion, false prophets, &c.

The Savior, while speaking to some of his servants, says: "Content against no church save it be the church of the devil." Now the question would arise, How many churches are there? We shall consult some of Nephi's writing; And he saith unto me, Behold, there is, save it be two churches: the one is the church of the Lamb of God, and the other is the church of the devil." [Book of Mormon, page 33.]

But here is that piece of deception, the book of Mormon, that choice treasure, a way mark to happiness, a step-stone to the kingdom of God; yes, the diploma of the elders of the church of Christ of Latter Day Saints: A messenger sent forth to prepare the way

for the return of the house of Israel; it has caused thousands to rejoice already in the prospects that are laying before them. But the vanity, the unbelief, the darkness, and wickedness of this generation; has caused many to fulfill the predictions of Nephi, He saith: "Many will say in that day, a Bible, a Bible, we have got a Bible &c." These things are fulfilling in the eyes of a wicked and gainsaying generation. And yet they say: Lo, here is Christ and lo there?" But the Savior saith believe them not: for they are blind leading the blind. We ask again where are the signs spoken of by Mark. [Mark XVI: 15, 16, 17, & 18.] O! ye inhabitants of the earth, judge ye a righteous judgement. "By your fruits ye shall be known."

In ancient days they that believed, healed the sick, cast out devils, and spoke with new tongues, &c. Where are the fruits of the believer in this generation. We know that none of the signs spoken of by Mark, are manifest in the world.

The Latter Day Saints are, progressing slowly: and as they advance in grace and righteousness, they obtain the gifts set forth, in their proper order. Here is a mystery: Why do not all these gifts follow the Latter Day Saints, if they are built upon the rock? We will also ask a question. Why cannot an infant walk alone?

All the slangs, falsehoods, and persecutions, that are flooding this continent, against the book of Mormon and the work of the Lord in our days; remind us of the following saying: "If we let him thus alone, all men will believe on him; and the Romans shall come and take away our peace and nation. And one of them being named Caiphas, being the high priest that same year, said unto them, ye know nothing at all."

It is evident that the great goddess of this generation is in danger of being exposed, in consequence of the forthcoming of the book of Mormon: which book speaks against priestcraft. The Lord has said: "And it shall come to pass, that there shall be a great work in the land even among the Gentiles: for their folly and their abominations shall be made manifest, in the eyes of all people: for I am God and mine arm is not shortened and I will show miracles, signs and wonders, unto all those

who believe on my name." But we expect to see in this generation, as they saw in the days of the Savior, men who would not believe even the things that they saw with their own eyes. Look at the apostles if you please for an example: The Savior told them before his death, that he should rise the third day; but after his resurrection, what said Thomas, he did not believe until after he had thrust his hand in his side, &c. he was however persuaded to believe in the fulfilment of the words of the Savior: "My sheep hear my voice and follow me." We have no doubt, but the elect will hearken; hear, understand, receive, and obey the truth, no matter how many cry false prophet, deception, gold Bible, delusion! delusion!! We are sensible, that every person must stand or fall for himself, and we are confident that every one will receive according to his works. If a person has been lying, will he not receive the reward of a liar; or evil speaking of his neighbor; or false swearing, or any other abomination; will he not receive the reward of his works? We know that the most vile, most base, most wicked, and most unprincipled heathen, cries delusion, false prophet, Jo Smith, gold Bible. But what astonishes us, is, that those who call themselves the disciples of Jesus, will cry the same things: and why? we conclude it is because they are of the same spirit.

"A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh."

The following is an extract from a private letter written by an intimate acquaintance and friend of ours, to his brother, resident in the state of N. Y. The deep interest felt for the scattered remnants of Judah, is such, that every item touching this afflicted people, must be received with eagerness. We have not room for the whole letter, but it will appear in our next.

Kirtland Ohio, February 1, 1836.

DEAR BROTHER:—

Those who are favored with light are bound, more or less, to communicate, at least a portion to their fellow men; and as we are re-

quired to respect our own flesh, the kindred ties which bind the human heart are inseparable, in the bosoms of men of God, and have the first claim in all cases where their salvation is concerned. This fact is so evident from scripture and analogy, that I need not occupy this sheet with arguments upon the subject.

I am not however, under the necessity of saying to you, that duty to the Lord requires you to believe *this* particular form of doctrine, neither to disbelieve the other; but have reason to be thankful that it has pleased God to give us *both* hearts and minds which were willing to forsake that which was *old* and ready to vanish away, or rather, to exchange it for that which is *new and everlasting*.

In one of my private letters to you, some time since, I promised a short detail of a conversation I held in the city of New York, last fall, with a very learned and intelligent Jew, upon the subject of the Messiah, and of the return and glories of Israel, in the last days; and owing to a constant press of business, since my return, up to this hour, I have been prevented from redeeming my pledge.

For your better understanding, I will just say, that a part of my business in the city, was to purchase a quantity of Hebrew books,—Bibles, Lexicons, &c. and was referred, particularly, to the gentleman, of whom I am about to write, for information and advise as to such as were genuine and correct, as myself was unacquainted with that language, and in consequence of my frequent interviews during my purchase, and the kindness and warmth with which I was as frequently received, I must say, for a *stranger* I had become quite intimate, so much so that I conversed upon whatever subject I wished, with freedom.

After finishing my business I had designed taking the ten o'clock (A. M.) boat, which intersected with the rail road and stage line, to Philadelphia; but owing to some little delay was prevented. I had previously engaged by promise to call on my aged friend, the Jew, at 8 o'clock the same morning, and carry some letters to relatives of his resident in Ohio; and at the time, informed him that I might *providentially* be disappointed in my wish to return home via Philadelphia and Pittsburgh.

He said—"For your sake, I hope you may not be disappointed; but for mine, I hope you may, and if you are, you will return via the Lake, in which case you will not leave the city till 5 o'clock P. M. and if you are destined to take the latter route I feel to press upon you to give me a promise of calling on me again, when, you will be relieved from concern and perplexity attendant on purchasing books of so much importance, and we can more freely converse upon subjects of moment and interest."

I must confess, that though I expected to leave at 7 o'clock, yet, the feeling manner with which this aged and learned Rabbi addressed me, excited in my bosom a desire greater than ever, to visit him again, and I accordingly gave him my word upon those conditions, without any hesitancy.

After finishing the remaining part of my business, I returned to fulfil my engagements with my aged friend; and after the usual salutations, seated ourselves for further conversation. I listened with intense interest to his relation of the prophets, and of the arrangement of the several books of the holy scriptures. Finally, it came my turn to speak, and I addressed him more particularly upon the literal fulfilment of certain of the prophets, in substance, as follows:

You being a Jew by faith, and brought up in the Jews' religion; of course do not believe that that personage, who by many was called the Messiah, who was on earth some eighteen hundred years since, was the one spoken of by the prophets, for whom the house of Israel looked, and through whom, or by whose power, they expected redemption?

Jew.—"I do not."

Certainly, we are not to be held accountable for disbelieving without evidence; but as an individual, I have a testimony, which with myself, amounts to a certainty. Indeed, I can say, in truth, that I know him to have been and to be, the true Messiah.

Jew.—Very well, I do not say you have not,—I cannot say you have not; but I can say, I have not; and I presume there is no question or item which can be agitated upon that all-important subject that I have not carefully examined; and from a close and candid perusal of the prophets, have

come to the firm conclusion, that I am justifiable in my belief. Yet, in saying this, do not understand me to have the least objection to your believing as you wish—most certainly I have none."

Then you still look for a Messiah to come that has not yet come?

Jew.—I do—I believe the prophets"

My aged friend, although as I said, that I have an infallible evidence that the Messiah has already come, and in the precise manner which the prophets prescribe, yet, since you have affirmed that on them rests your evidence that he has not come, certainly I will appeal to them with pleasure. But first, will you be so kind as to answer this query?

Admit, for a moment, your belief to be correct—say the Messiah has not made his appearance—that all the heavenly hosts are waiting with that anxiety and reverence becoming superior beings, to shout the fulfilment of the word of Jehovah long since given to his holy prophets, that the Deliverer of Israel, the King of Jacob, has now come: admit this, and when he comes will he suffer afflictions of body, or death?

Jew.—"I conclude not."

At a meeting of the seventy Elders held in Kirtland on the 27th of Dec., we were informed of the spread which the mighty work of God has taken by their means the past season. They have traveled, through the assisting grace of God, and preached the fulness of the everlasting gospel in various States and generally with good success; many have been convinced, and 175 baptized into the Kingdom of Jesus, notwithstanding many treat the proclamation of the last days with neglect, yet others seem disposed for eternal life, and receive it with a joy which none but the faithful can realize; and when the Lord in accordance with his word pours out the gift of the Holy Ghost upon those who believe and are baptized for the remission of sins they are enabled to bear a testimony to their neighbors in favor of the work and so the mighty wheel rolls on like a bright cloud in the heavens unchecked by the efforts of men.

The seventy Elders bear testimony of the goodness of God in the outpouring of his Spirit upon them, which has enabled them to wax exceedingly bold-

in proclaiming the truth and in preparing the way before them, bearing them up by his mighty arm, giving them wisdom to stand against the wisdom of this world and filling their hearts with joy unspeakable, so that they have been made to rejoice in tribulation and not count their lives dear or any loss or suffering which they endure for Christ's sake: having put their trust in Jesus who endured the contradiction of sinners before them, despised shame, accomplished the work which was given him to do, overcome the grave, and is set down on the right hand of God waiting for his foes to be made his footstool; in short, the relation of the seventy reminds us of that given by the seventy disciples whom the Saviour sent out, two by two, into all the cities and villages whither he himself would come. They went forth by his commandment, preached according to his directions, and when they had filled their mission, returned rejoicing in the power which had been given unto them; but the Saviour advised them not to rejoice in this but rather that their names were written in heaven; of this, we would remind the Latter Day Seventy that they may not rejoice on the account of the power which God has given them but because their names are written in the Lamb's book of life, never to be blotted out; and remember always that the Kingdom of heaven in the last days is likened unto a grain of mustard seed, which is first concealed in the earth from the sight of man, then springing up a tender blade, but in the end towering aloft a mighty plant, and filling the whole earth. So we hope, and more than hope, for we have the word and promise of the Lord, that these seventy Elders will arise by the grace of God, go forth among the nations of the earth and preach the gospel in its fulness and power to every creature under heaven, and gather up the elect of God out of every nation, and bring them to Zion with songs; yea from the ends of the earth shall be heard songs, even glory to the righteous; that Israel may be brought back from their dispersion to their own lands in multitudes like doves to their windows before a gathering tempest which threatens destruction to all that are unhappily left in the field: that Zion may be builded, a holy city, and become a rejoicing as at the first: that

it be built to be thrown down no more forever, for the Lord shall watch over her, to build up and not to throw down saith the Lord and the saints shall long enjoy the work of their hands; but the wicked with all their expectations must be cut off, for the consumption determined upon the whole earth, must be accomplished, and these seventy elders seem to be well fitted to act a conspicuous part in this great and last work of God on earth. They are worthy young men, strong, active, energetic, determined in the name of the Lord to go forward and persevere to the end; relying on the mighty arm of Jehovah, praying always to the God of Daniel, for wisdom, understanding, strength, power, and all things, that they may war a good warfare, overcome enemies, wax valiant in the truth, thrust in the gospel sickle by the power of God, and gather a rich harvest of the sanctified from the field of destruction which must soon be burned.

May the Lord speed them on their mighty errand, that the work may be done and well done, the righteous gathered, sanctified, and made meet for their Father's kingdom; and be looking forth unto the coming of the Son of Man in the clouds of heaven with power and great glory. When the kingdoms of this world will be shaken, the man of sin destroyed, everlasting righteousness brought in, the knowledge and glory of God cover the earth; Saints be exalted and rejoice; earth purified by fire which shall burn like an oven; wickedness consumed; satan bound; Christ reign; and all the redeemed, out of every nation, with him forever and ever: and all the fulness of celestial glory be enjoyed by the Saints in the presence of God and the Lamb: Even so: Amen. Come Lord Jesus.

SYLVESTER SMITH, *Clerk.*

Extracts of letters received since December 1.

Elders J. Blakesley and G. Dutcher, write from Woodville, N. Y. "The cause of our Redeemer in these regions, is gaining friends: We have baptized 3 since we last wrote."

Elders Curtis and Bracken write from Charlestown, Ia. "We labored in Clark Co. and baptized 11, and ordained one Elder: also baptized 3 in Scott co. Many are believing in these regions."

Elder David Evans writes from Richland co. O. and says: "The Lord is moving on his work in this section of country. Since the 28th of Oct. last, I have baptized 18. 11 in Knox co. 5 in the church at Perry, 2 near New Portage.

Elder W. Woodruff writes from Tennessee, Jan. 2, 1836. "During the last year, I travelled 3,248 miles, held 170 meetings, baptized 43 persons; procured 22 subscribers for the Messenger and Advocate; also 73 on the petition to the Governor of Missouri; wrote 18 letters, and ordained two Teachers and one Deacon. Held three debates &c."

Kirtland Dec. 22, 1835.

Dear brother in the Lord:

I left Clay co. Mo. Sept. 11, 1834, in company with elder M. Phelps, on a mission to publish glad tidings of great joy to the inhabitants of the earth: we journeyed and preached for the space of four months and four days, held forty one meetings, baptized 16 and ordained one elder, and one teacher in Calhoun co. Ill. From this place travelled in company with elder A. Lyman, held thirty eight meetings, and baptized 6 in Madison co. Ill. Travelled alone, held twenty five meetings, baptized 10, and ordained one elder and one priest in Madison co. Ill.

Met elder Higbee in Clinton co. Ill. on the first of May, 1835. We travelled and proclaimed the gospel fifty six times, baptized 46, and ordained three elders in Hamilton co. Ill. Arrived in Kirtland the 11 day of August, 1835. Went to work on the house of the Lord, worked 51 days.

Left Kirtland on the 15 day of Oct. in company with elder G. M. Hinkle, to publish salvation to the inhabitants of the earth. Travelled about two hundred miles, preached sixty times, and built up a small church in the towns of Bedford and Independence, Cuyahoga co. Ohio, consisting of 12 members. Thus through the grace of God, I have labored for better than a year, in company with the above named elders, and I hope that the Lord will remember in mercy, the inhabitants among whom we have labored, and bring many of them, to see the error of their ways; and obey the gospel of our Lord and Savior Jesus Christ. May the Lord

keep and preserve those, who have been born into the kingdom of our God, blameless unto his kingdom and coming.

Yours in the bonds of love,
ELISHA H. GROVES.
To JOHN WHITMER Esq.

Hamilton co. Illinois, Nov. 2, 1835.

DEAR BROTHER:

I left Clay co. Mo. on the 23 of December, 1834—in company with elder J. Holbrook, we travelled and preached until we arrived at Salt River church. From this place I journeyed with Elder W. Ivy, we journeyed as far as Montgomery co.—Ill. preached by the way and baptized two. From thence we journeyed to Bedford co. Tennessee: we tarried in this State about two months. The people flocked from every quarter, to hear preaching, many were convinced of the truth, but few obeyed the gospel. We baptized five in this State; we left Bedford co. the first day of June; arrived at Hamilton co. Ill. the 8th day of same month, here we tarried, and labored in company with elders E. H. Groves and I. Higbee about three weeks, and baptized 33. After this Groves and Higbee left for Kirtland, elder Ivy and myself baptized seven, after the afore mentioned brethren left us. Elder Ivy left here the 29 of September, since he left, I baptized two more, I expect to baptize a number more in this place, who believe the work of the Lord. The Lord is blessing his children here with some of the gifts of the gospel.

I remain your brother in the new covenant,
MILTON HOLMES.
To J. WHITMER Esq.

Kirtland, Dec. 6, 1835.

Dear brother:

We left Kirtland the 21 of May last, and proceeded to Buffalo by water; from thence journeyed east, preaching as often as we could get a congregation convened. Tarried two weeks in Savanna, Wayne co. N. Y. held 14 meetings, found the people anxious to hear, and many believing: from thence we went to Butternuts, Otsego co. preached in that region about two months, found considerable opposition, baptized seven, whom we left rejoicing in the truth, besides many believing.

We then returned to Savanna, where we baptized five more, stayed about two weeks, and went to Greenwood, Stuben co. N. Y. where we found a little branch of about 30 members, we preached twice and baptized one: and from this place we returned to Kirtland, arrived the 15 day of Oct.

H. STANLEY,
J. GRANT.

To J. WHITMER.

J. WHITMER, Esq. Sir:—

I must ask pardon of the portion of your readers whom it may concern for a neglect to present to you the following circumstance for publication before this time.

At our Conference in Bradford Mass. it was proved that the character and conduct of Elder James Paten, of North Providence R. I. rendered him unworthy of a place in the church of the 'Latter Day Saints.' His licence had been called for before this by some official member of the church in that quarter, but he refused to deliver it up. The conference therefore voted that he should be published.

I am, Sir, Yours
in the Bonds of
the New Covenant.
ORSON HYDE,
Clerk of Conference.

Kirtland Jan. 12, 1835.

*Extract of G. Burket's letter, dated,
Wood river, Ill.*

Dear brother:

After laboring for a season in the branch of the church of Latter Day Saints, through the providence of our God, I have baptized four, in Madison co. Ill.

Yours &c.
G. BURKET.

To J. WHITMER.

HOSANNA TO GOD AND THE LAMB.

TUNE—*American Star.*

The Spirit of God like a fire is burning;
The latter day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.
We'll sing & we'll shout with the armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.

The Lord is extending the saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding:
The veil o'er the earth is beginning to burst.
We'll sing and we'll shout &c.

We call in our solemn assemblies, in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.
We'll sing and we'll shout &c.

We'll wash, and be wash'd, and with oil be anointed
Withal not omitting the washing of feet:
For he that receiveth his renny appointed,
Must surely be clean at the harvest of wheat.
We'll sing and we'll shout &c.

Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar, again;
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.
We'll sing and we'll shout &c.

How blessed the day when the lamb and the lion
Shall lie down together without any ire;
And Ephraim be crown'd with his blessing in Zion,
As Jesus descends with his chariots of fire!
We'll sing & we'll shout with the armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.

The glorious day is rolling on—
All glory to the Lord!
When fair as at creation's dawn
The earth will be restor'd.

A perfect harvest then will crown
The renovated soil;
And rich abundance drop around,
Without corroding toil:

For in its own primeval bloom,
Will nature smile again:
And blossoms streaming with perfume,
Adorn the verdant plain.

The saints will then, with pure delight,
Possess the holy land;
And walk with Jesus Christ in white,
And in his presence stand.

What glorious prospects! can we claim
These hopes, and call them our's!
Yes, if through faith in Jesus' name,
We conquer satan's pow'rs.

If we, like Jesus bear the cross—
Like him despise the shame;
And count all earthly things but dross,
For his most holy name.

Then while the pow'rs of darkness rage,
With glory in our view,
In Jesus' strength let us engage,
To press to Zion too.

For Zion will like Eden bloom;
And Jesus come to reign—
The Saints immortal from the tomb
With angels meet again.

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LATTER DAY SAINTS'

MESSENGER AND ADVOCATE.

Vol. II. No. 5.] KIRTLAND, OHIO, FEBRUARY, 1836. [Whole No. 17.]

The following communications have been handed to us for publication, we have given them entire. Truth can loose nothing by investigation, and error cannot gain any thing.

DEAR BROTHER:

It was with much pleasure that I read yours of the 16th August, and shall now, with equal pleasure, examine some of its most important features.

I. You say "the plan of salvation was devised in Heaven," I say so too; H. You say "that that plan was on the principle of revelations, miracles," &c. And that plan you say "I utterly deny," I presume you think so, but you are mistaken.

Now my Brother, I say to you, that that plan of salvation which was devised in heaven, would always have remained in heaven had it not been made known to men by *revelation*.—There was no other way they could learn it, Human wisdom could never have sought it out, and the book of nature could never have taught it.

The design of revelation was, then, 1. To make known the being of God, 2. To make known his will, and 3. To make known the consequence of doing, or not doing his will. Two queries now arise, 1. How was this revelation made to men? 2. How can we know that it is a revelation from God?

I. How was the revelation made to men? Was it made directly to every individual for whose benefit it was designed? Or was it made to individuals, who were *chosen* and *commissioned* to instruct the rest of mankind? That it was not made to every individual it needs no argument to prove. It follows then that it was made by individuals chosen and commissioned to instruct the rest of the human family.—On their veracity then are we dependant, for our knowledge of the way of salvation.

II. How can we know that their communication is a revelation from God? Will their bare assertion satisfy us that God speaks by them? I say no. We must have evidence or we cannot believe. But what evidence will satisfy? Nothing short of a miracle can.—If a person should say that he had a

communication from God, and then to convince us that God did speak by him—should say to a dead man, arise! and he should rise up. Or he should command the elements, and they should obey him, the winds should cease to blow, and the waters to flow; these miracles done, would be sufficient evidence that God spoke by him. But these miracles would need to be done publicly, in the presence of friends and foes, that there might be no ground for *cavil*. And these miracles would need to be continued until the revelation was completed, and no longer.

Now my Brother I believe in a plan of salvation, devised in heaven, and revealed to the world, by individuals chosen and commissioned for that purpose.—And those individuals were, Moses and the Prophets, Jesus Christ and the Apostles.—And those individuals sustained their pretensions by many, and splendid miracles.

Moses delivered his dispensation and sustained it by miracles to the satisfaction of the Hebrews, and to the confusion of their enemies. Jesus Christ and his Apostles revealed the Gospel, and the whole Gospel; and backed it up by the most splendid miracles ever wrought. The winds and the sea; the dead, and the devils, all obeyed them. And when their revelation was completed, the Gospel fully revealed, their miracles ceased, they were no longer needed. The Gospel having been fully made known, by the holy Apostles and Prophets. Paul denounces a curse on those who should presume to preach any other. And I awfully fear for those false Prophets, and false teachers, who are publishing to the world for gospel, that which Moses and the prophets, Christ and the Apostles never taught, may God pity them and save them from the delusion.

Again you say "that visions, dreams, miracles &c. were given for the perfecting of the saints"—"and that they cannot be perfect without them" In what Book, Chap. and verse is it said that visions, dreams, miracles, &c. are given for the perfecting of the saints? You say that you are willing that the Bible should be the test; To the Bible I appeal. Now Brother, tell me where

it is written—Paul says that “Apostles, Prophets, Evangelists, Pastors and Teachers” were given for that purpose, Eph. IV. 11, 12. But he says nothing about dreams and visions being given for the perfecting of the saints.

1. Did not *Jesus Christ*, and his *Apostles* deliver the Gospel, and the *whole* Gospel to the world? 2. And did they not receive it by *revelation* from God? 3. Were not the miracles they wrought, expressly to *convince the world*, that they were divinely authorized teachers, and that what they taught was from God? 4. And were not the miracles which they wrought, abundantly sufficient to confirm the fact that, God spoke by them? 1. If they delivered the *whole Gospel*. What more is there to be revealed—Or what reasons have we to expect more revelations? 2. And if, no *New revelation* is to be made, Why should miracles be continued? Now my Brother I am candid in these queries, and that you may know where I am, I say to you, that I answer the first four queries all in the affirmation, and in reference to the last two, I say, I have no reason to expect any more revelation, consequently no more miracles. These are my honest convictions, after much prayerful investigation of the subject.

Now, so sure as that I have answered the first four questions correctly, so sure, we find the *whole Gospel* in the writings of the Apostles and evangelists,—And if we find the *whole there*, any after revelation, can be no part of the Gospel, because a whole can receive no additions to it of the same.—The *whole Constitution* of the United States was given, at the organization of the General Government,—Hence it admits of no after additions. So the *whole Gospel* was given in the days of the Apostles, and it admits of no additions, or diminution. Hence, when a man teaches the same that Christ and the apostles taught, he reveals nothing, he only publishes, that which was before revealed, and if he teaches any thing which they did not, he teaches no part of the Gospel of Christ, for that was all taught before. It must be then, “another Gospel.” And any who presume to teach another has reason to fear Paul’s curse.

Now my Brother, I wish you and some of the wisest of your Mormon

teachers to make out my errors, and teach me a better way if you can. I wish you, and them also, to give a candid answer to my queries. Come now, do not shun a fair investigation, truth will suffer nothing by it. You think I am in error,—That I am not in the kingdom of God,—And that I must come into that new work in order to be saved. Now Brother, if I am wrong I am worth righting, and I am willing to be righted. If I am not safe, I am worth saving, and willing to be saved. And I think that you are deceived, and many others, and I want a chance to show you wherein.—And I am willing to spend some time, and some paper and ink to do it, whether I succeed, or not. And on my part I say, if you, or any of your people can, and will answer my honest objections to your theory, I shall be a Mormon.

I am as ever, Your

Affectionate Brother,

OLIVION BARR.

E. BARR.

Conneaut, Sept. 22nd, 1835.

Kirtland, November 15, 1835.

Elder O. BARR,

DEAR SIR:—A letter written by you to your brother of this place, was put into my hands by him some time since, with a request that I should answer it. A press of business prevented me of doing it until now.

I can say that it is with a degree of pleasure, that I avail myself of the opportunity of forming an acquaintance with a stranger, by investigating an item of our holy religion, believing that there is nothing in this world, which could profit us more, than a fair and candid investigation of the subject of revealed religion: being myself a firm believer in revelation.

Before I proceed to answer your four principle queries, I will notice some things said in the preceding part of your letter. You say, “The design of revelation, was, then, 1st To make known the being of God.” To this I must object, and my reasons for so doing are the following. Revelations from God were at all times the result of the faith of those who received them; for without faith it is impossible to please him.” [God] Now if revelations were the result of the *faith* of those who received them, this faith could not exist, without the persons

having it, had personally an idea of the being of God. "For how can they believe on him of whom they have not heard" is an apostolic maxim, founded both in reason and revelation. This being the fact, no revelation could come only through those who previously had the idea of the being of God.

With regard to the idea of the being of God, it has doubtless been a matter of tradition, since the creation of Adam our common parent, who at his creation stood in the presence of his God, and beheld him face to face, and had the most perfect knowledge of his existence; and having this knowledge, he communicated it to his posterity, and thus the idea of the being of God came among men. And this idea being among men, some of them sought unto God by reason of the faith they had in the being of God, and obtained the revelation of his will.

You ask, "How was the revelation made to man? Was it made directly to every individual for whose benefit it was designed, or was it made to individuals, who were chosen and commissioned to instruct the rest of mankind? That it was not made to every individual it needs no argument to prove. It follows then that it was made by individuals chosen and commissioned to instruct the rest of the human family.—On their veracity then we are dependant for our knowledge of the way of salvation."

If I understand you in these last expressions "That we are dependant on the veracity of some men for our knowledge of the way of salvation?" I must object to it with every feeling of my heart. Indeed sir, I consider the assertion a contradiction in terms. It is impossible for one man to be dependant on another for his *knowledge* of the way of salvation. The first idea that a man has of the way of salvation, he may have, by reason of the credence he gives to the word of others; but his *knowledge* of the way of salvation depends on something very different from this. Nothing less than a revelation from God directly to ourselves can give us knowledge of the way of salvation; however strong our faith may be in it, still, it is a very different thing to have knowledge of it.

While I am on the subject of revelations, and by way of reply to your observations on that subject,—Let me

observe, that though there were men chosen of God through whom he gave revelations to the world, yet it does not follow of necessity, that those for whose use the revelations were given, had no other way of testing their truth, but the veracity of those through whom they came. This would to all intents be staying ourselves on man, and making flesh our arm; which is strictly forbidden in the word of the Lord.

I conceive Sir, that the heavens have always been accessible to the saints of God, and that God who gave revelations would also give testimony to the truth of them by his spirit, to those who sought it in sincerity and truth. So that the saints at no period of the world, were indebted to the veracity of inspired men alone for their firm reliance on revelations.

You again ask, "How can we know that their communication is a revelation from God? Will their bare assertion satisfy us that God speaks by them? I say no. We must have evidence or we cannot believe. But what evidence will satisfy? Nothing short of a miracle can."

To the idea of our being confined to a miracle, to know that a communication was or is a revelation, I must object; for it would justify the Jews in rejecting the prophecies of Isaiah, Jeremiah and others; for we have no account of their ever working a miracle to prove to the Jews that their communications were a revelation from God. The Jews must have found it out some other way, and if they could not have done it, they were justified in rejecting them as imposters, and not sent of God. I think Sir, if you were to consider this subject again, you would find that according to the faith of all believers in the old and new testament, you have espoused an untenable ground, in saying that a miracle is the only way by which we can determine that a communication is a revelation from God; for there are a great many things in the scriptures, that the persons delivering them never confirmed them by a miracle.

The Jews on this principle, were surely justifiable in refusing to acknowledge Jeremiah as a prophet of God, and his communication, as a revelation; for he never pretended to confirm them by a miracle; though he was greatly abused by the Jews and insulted, (at

one time cast into a pit, at another incarcerated;) but no miracle was wrought to prove to the Jews that they were persecuting a prophet of the living God, and that he was delivering to them the word of the Lord; and if mankind are justifiable in rejecting every thing as a revelation only what is confirmed by miracles, they were surely justified also.

This is a conclusion Sir which I conclude is at war with both your faith and practice, yet, it is fairly deducible from your premises, and the only one that can be deduced from them. So that your own faith and practice are at war with your assertion contained in your letter.

On the subject of confirming revelations by miracles, you descend to particulars. You say, "If a person should say that he had a communication from God, and then to convince us that God did speak by him, should say to a dead man, arise! and he should rise up.—Or should command the elements, and they should obey him, the wind should cease to blow, and the waters to flow, these miracles done, would be sufficient evidence that God spoke by him. But these miracles would need to be done publicly, in the presence of friends and foes, that there might be no ground for cavil. And these miracles would need to be continued until the revelation was completed, and no longer."

All the reply I wish to make to this lengthy quotations is this. Where is it recorded, that the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zachariah, Zephaniah, Joel, Haggai, Micha, with a number of others were ever established as you have said a revelation must be confirmed, in order to receive credence. I think Sir, you would be difficulted to find it, indeed there is no such thing written, and yet, you believe these prophecies to be a revelation, and consider the Jews to have been bound by them, at the time they were written, notwithstanding they were unattended with the evidence necessary to give them the character of revelations, if your assertions in the above quotations are correct.

I must confess Sir, believing as you do, I cannot see the consistency of your course. It does seem to me, that in order for you to be consistent with yourself, you must exclude from th

canonical books all those which have not the evidence above required, and if you do this, you will certainly lessen the quantum of our revelation very much.

As to Moses and some of the prophets performing splendid miracles there is no dispute. Neither as to Christ and his apostles: but to use the prophets indiscriminately, it cannot be done in truth; for there are some of them of whose miracles we have no account, neither have we evidence that they wrought any. But the most objectionable part of this assertion is the conclusion which you draw from them, and that is, because Moses and some of the prophets wrought miracles, and Jesus Christ and his apostles did so also, that from these facts you draw the sweeping conclusion, that we are not authorized to receive a communication as a revelation, unless it is confirmed by such miracles as you are pleased to mention. But to pass on to your four queries.

They stand thus. "1. Did not *Jesus Christ* and his *apostles* declare the gospel, and the *whole* gospel to the world? 2. And did they not receive it by *revelation* from God? 3. Will not the miracles they wrought expressly to *convince the world* that they were divinely authorized teachers, and that what they taught was from God?— 4. And were not the miracles which they wrought abundantly sufficient to confirm the fact that God spoke by them?" On these four principle queries you ask the following questions.— 1. "If they delivered the *whole* gospel, What more is there to be revealed?— Or what reasons have we to expect more revelations? 2. And if no new revelation is to be made, Why should miracles be continued?"

In order to reply to these queries, I will in the first place correct a singular mistake, which runs through your whole letter upon the subject of miracles. You seem to think that the object of miracles was to confirm revelation, at least take this thought away from your letter and what you have said would be without meaning. Now a greater mistake than this, could not exist in the mind of man. You talk about Moses and the prophets, Jesus and the apostles working miracles, to confirm the scriptures as though there were no other characters in the world

who had wrought miracles but them.

I should think from your writings that you had never duly considered the commission given to the twelve apostles. Which reads thus. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved and he that believeth not shall be damned. And these signs shall follow *them* that believe, *not the apostles*, but those that believed on their word. They were to lay hands on the sick. They were to take up serpents. If they were to drink any deadly thing it should not hurt them. Mark then dear Sir particularly, that the signs were not to follow the apostles themselves; but those who should believe on their word: there is no exception here both men and women were alike included.—These signs shall follow *them* that believe, making no exceptions.

Now if Jesus and the apostles wrought miracles to prove that they were Messengers sent of God, and that God spoke by them. For what purpose do you think those wrought miracles, who believed on their word? was it to prove to themselves that the apostles were men of God? Not so most assuredly, but something else, and what was that something? Why to prove to the world, that they were the churches of Jesus Christ. Now Sir as you argue that there can be no apostles and revelators unless they can prove their mission to be divine by miracles, so, upon the same principle I argue that there can be no Church of Christ unless they can prove themselves to be so by miracles, and the very same evidence which is brought to prove one of these things will prove the other. And there is no reasonable man, who is conscientiously convinced that there can be no apostles unless they can prove their mission by miracles, but must also be convinced that there are no Churches of Christ unless they prove it by miracles also. For argue that the ancient apostles did so, and the argument is equally as strong that the ancient churches did so also, and the rule will quadrate: it will meet at every corner.

I have been no little surprised to hear men contending with all the zeal of their nature to guard the world against receiving any man as a messenger of heaven unless he can prove

his mission by miracles; and yet call any thing and every thing the church of Christ, miracles or no miracles.—There is nothing in the world more pleasing than consistency (I mean to the candid mind) and no man can be consistent with himself, who says that he is forbidden to receive any man as an apostle unless he can work miracles, and yet say that he is authorized to acknowledge a society as the church of Christ, without that society having the gifts which were in the ancient churches.

After saying so much upon the subject of miracles, I shall return to your queries.

Having seen then, that the power of miracles as it existed among the former day saints was of such a nature as to put it as much out of our power to claim the right of being churches of Christ as for us to claim apostleship; your queries will be very easily answered.

Let it be observed then, that there is no dispute, as to the apostles having fully preached the gospel, and of their having proven themselves to be messengers sent of God, but the point of difference, if any, is this, that the whole religious world have departed from the gospel as preached by Christ and his apostles, and what the world now preaches is not the gospel, which was preached by the Savior and his apostles; and that the whole religious world without excepting one sect, is in danger of the curse which Paul pronounced on the head of those who preach another gospel as there is not one single sect of all the sects who preach the gospel that Paul preached, and the Galatians received, and as you said, so say I, "I awfully fear for those false Prophets and false teachers, who are publishing to the world for gospel what Moses and the prophets, Christ and the apostles never taught, may God pity them and save them from delusion."

I wish you to understand distinctly that I believe as much as you can believe, that Christ and his apostles preached the gospel, and the *whole* gospel; but I also believe that it was a very different thing from what is now preached for gospel in the world. Let me invite your attention to some of the differences between the gospel of Christ and what is now proclaimed

in the world.

The first difference then I shall mention is that of the priesthood. That gospel had a priesthood attached to it, which had the power of getting revelations, and obtaining visions, as well as the ministering of angels. They had power to administer in the name of the Lord Jesus to the sick, and in his name to rebuke diseases of all kinds, they had also power to give the Holy Spirit by the laying on of the hands, they obtained revelations, not only for their own direction in the world; but for that of the churches also that they raised up. So that they were truly ministers of Christ sent forth to minister in his name to all who would believe, and by means of this ministry, and power, they could build up the kingdom of Christ among men, and establish his cause in the world. The gospel that men preach in these days have no such ministry or priesthood: the priesthood of modern times has no such power or authority. No revelations; no ministring of angels; no heavenly visions; no ministering of the Holy Spirit by the laying on of the hands, and yet claim to be the ministers of Christ acting under the same commission, and the same authority as they did. Surely the disparity is too great not to be seen by the least discerning. Will you be so kind as to shew to me how this great difference can exist, and yet the two priesthoods be the same priesthood, acting under the same commission, and the priesthood of the same gospel? For take the priesthood away by which the gospel was administered, and of what avail is the gospel? the answer is, it is of none; for the gospel is only of use to man, when there is somebody to administer it to them.

The second grand difference is the different effects which is produced by the two. The gospel preached by the Savior and his apostles produced the most marvelous effects, the persons who were administered to by the priesthood of that gospel, found themselves in possession of something very different from the rest of mankind. They too could lay hands on the sick and they would recover, they could take up serpents and they could not hurt them, they could drink any deadly thing and yet be unhurt. They also had the power of getting revelations,

of seeing visions, of prophesying enjoying the ministering of angels as well as many other marvelous things, which are no where found among those who embrace the gospel of Modern times; but enjoyed by all those who received the gospel administered by the apostles.

Now Sir, I should be glad to know how it is that the same gospel can be preached by the same authority, and the effects be in every respect different? The gospels which are now preached possess not one single characteristic which distinguished the gospel preached by the Savior and his apostles. Neither is there the least resemblance between the effects of the two. One was attended by power, and by the gifts of the Holy Spirit. The other is unattended by power, or by the gifts of the Holy Spirit. Both those who preach them, and those who receive them, reason as you have done in your letter, to prove that both the power and gifts of the Holy Spirit which always attended the gospel are done away; but still contend for the same gospel they say, and for the same commission, and yet declare that the effects of both have ceased. This surely is marvelous, a great deal more so, than that there should be revelations in the last days.

If I should ask by what power did the former day saints heal the sick, cast out devils, raise the dead, take up serpents, drink deadly things and yet not be hurt, work miracles, speak with tongues, interpret tongues, prophesy, dream dreams, see visions, &c. &c.—The answer would be, that it was by the power of the gospel by which they did such things, as administered by the Savior and his apostles. And this is what is proposed in the gospel as proclaimed by the former day saints, and if those who received it did not enjoy these blessings, they did not receive the blessings proposed to them in the gospel.

This then, is what I contend for; that the gospel as proclaimed by the Savior and his apostles, and as written in the new testament has disappeared with the ministry thereof, and this is the reason why revelation has ceased, and the power of the Holy Spirit known no more. If the gospel of the new testament was proclaimed, all the effects of it would follow those

who received it,—So that the same order of things would be on the earth now as was then.

You ask “If they revealed the whole gospel, what reason have we to expect any more revelation.”

Let me ask a question in connection with this “If the world has departed from the gospel revealed by the Savior and his apostles so as to loose both its ministry and its effects? How will the God of heaven restore it to them again, but by revealing unto them that they are wrong, and showing to them and that by revelation too wherein they are wrong, that they may repent and turn to him and obtain forgiveness.—Or can you show me when it was, that a generation of people had apostatized from the truth, and ever turned back to it again without revelation being given unto them?”

When you answer these questions I will answer yours.

Now Sir, having noticed every thing in your letter which I consider of importance I submit it to your inspection, desiring that you would reply as fully as the case requires hoping that this communication will be received in as good feelings as it was written.

In consideration of high respect, I subscribe myself your friend and well wisher,
SIDNEY RIGDON.

EXTRACTS OF LETTERS.

Elder Wilford Woodruff writes from Eagle Creek Benton Co. Tenn. I have baptized 6 persons since December 18.

The following is a list of the different Branches in my circuit, which extends about 200 miles,

- Eagle Creek, branch, 15 members in good standing.
- Chalklevel branch, 21 do
- Cyprus do 10 do
- Acadamy do 8 do
- Blood River do 11 do
- Taropen branch in Kentucky 31 members in good standing.
- Daymons Creeks do 8

Elder C. Rich writes from Eugene, Ia. I have preached some in the west part of Ill. in company with Elder Wisam. We baptized five and many were convinced of the truth of the gospel.

Elder J. Blakesly writes from Mex-

ico, N. Y. I am now in the County of Oswego, laboring in the towns of Mexico and Palermo, where I first preached the word on the evening of the first day of January 1836. I have baptized 13, since I last wrote. The greatest door is opened for preaching in these regions that I ever saw.

Elder Salmon Wixam writes from Crooked Creek, Schuyler Co. Ill. The work of the Lord is still gaining influence in this place. I have baptized 9 since I last wrote. The church in this place numbers 18 in good standing.

NOTICE

Is hereby given to all whom it may concern, that Messrs. T. B. Marsh and others, denominated the “Twelve” while on their mission to the East, last season, received a letter from the Presidency of the church in which they were censured for neglecting to teach the Church in Freedom Cattaraugus County N. Y., the necessity of contributing of their earthly substance for the building of the House of the Lord in this place. The rebuke from the Presidency, (as the undersigned has been informed) was predicated upon a letter addressed by him, to the Presidents or some one of them, stating that they, the Twelve taught no such thing. The undersigned although actuated by the purest motives at the time he wrote believing he had stated nothing but the truth, has since become satisfied from the best of evidence, that, that particular item in their instructions was not omitted as he had represented, he, therefore, most deeply regrets it, being sensible as he now is, that he was the cause (although innocent) of wounding the best of feelings, and depressing spirits buoyant with hope, while in a field of useful labor at a distance from home.
W. A. COWDERY.

Kirtland, March 7th 1836.

CONFERENCE NOTICE.

Notice is hereby given, that a conference will be held at the house of Elder S. Utley Chalklevel, Benton Co. Tn. on the 28 and 29 of May next.

Messenger and Advocate.

KIRTLAND, OHIO, FEBRUARY, 1836.

I am the way, the truth, and the life.

—JESUS.

When we read the New Testament, and compare the life of the Savior with those who profess to be his followers, and see the great contrast between them; we are led to exclaim, they have all gone out of the way, and none doeth good; no not one.

We look abroad and behold, the exertions of men to promulgate what they are disposed to call the gospel.—We see *Missionaries* going forth clothed with the power of a diploma of some Academy to disseminate glad tidings of great joy. Such authorities are good as far as men are concerned in a temporal point of view. Query, are such commissions ratified in heaven? and if not, can men with these authorities be instrumental in the hands of God in preparing men to dwell in his presence; or does it merely serve to moralize men? We leave this to be determined by our readers.

Again, suppose a gentleman from France, would come forward and produce a license for Judge *signed in France*, according to the regular authority; and would step forward and determine a case in the State of Ohio, having no authority save that which he had obtained in France, would his decision be valid? no. Suppose we take the New Testament, and read:—“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 28: 19, 20. Were these sayings to us in this generation or were they to the apostles only? No doubt they were to the Apostles, and to none else. All will admit that the Apostolic church has fled into the wilderness, and if so, has their authority not fled with them?

Where shall we go to get authority to proclaim the gospel? one would readily exclaim go to God, but here is a difficulty, God does not reveal himself to us. How then can we know whether we are accepted of him or not? how can we know whether it

would be pleasing to God to preach the gospel that the apostles preached, and built up churches in the name of Jesus, and did many mighty miracles, such as healing the sick, casting out devils? &c. Paul saith, “He that preacheth any other gospel than that which we have preached let him be accursed.”

Let us examine for a moment what it was that Paul preached, & how he came by his authority. Now the things that Paul preached agreed with the things that Peter and the rest of the apostles preached; Notwithstanding he (Paul) declares that the things that he preached he received not of man, neither of men; but of God through Jesus Christ: he declares that he saw none of the apostles for three years save James the Lord's brother. Notwithstanding the Savior himself had been on earth, and had taught twelve men all things concerning his kingdom, and they were at the same time on the earth in full authority to preach the gospel, and build up the kingdom of God; yet, he revealed himself to this man, when at the same time all things were prepared and he had arisen, and ascended on high, and sat down on the right hand of the Father. Strange to say that God in the days of the apostles, should reveal himself personally to Paul, when he had given to Peter the keys of the kingdom, and had instructed him and the rest of the apostles, respecting his church and kingdom: but so it was. These circumstances demonstrate to us that God works as seemeth him good, and revealeth himself to whom he will, and commissioneth his servants, in a manner that dubiety can have no place in their bosoms; but like the apostles can with all boldness declare the truth, because they have a perfect knowledge of it. Paul had not received his commission of man, therefore, he had no fear of man, but he feared God; he says, “Woe is me if I preach not the gospel.” Where is the woe for a man of this generation, if he preach not the gospel? show us a man that has a woe pronounced upon him if he preach not the gospel, and we will show you a man that is commissioned of the *Lord of glory*, and he like Paul, will preach the gospel with power and demonstration of the Holy Ghost; with signs following. For he will follow him who saith, “*I am the*

way and the truth, and the life."

To become a follower of any person, we must become as he is, or do what he has left for us to do. the Savior says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do." Here we would ask a question, where is the man that understands or can know whether he has finished the work that was given him to do, without a revelation from God? Any man that has a knowledge of this thing must have a revelation.

Again the Savior says; "The work that I see my Father do that I do."— We have heard many men say, if a person is good and pious they will be saved in the kingdom of God. The Savior was baptized in Jordan by the hands of John; if he had been sprinkled by him, would he have done the will of him who hath sent him? Judge ye. *I am the way and the truth and the life.* If we follow the way the Messiah went we conclude it would not answer the purpose when we are called to account for our deeds, if we had stepped aside from the way by having a few drops of water sprinkled on us, instead of going down into Jordan and coming straightway up out of the water. Neither do we believe that it would be our privilege to claim a seat in the celestial kingdom of God with the apostles and those who have come up through much tribulation, when we have feasted upon the riches of the earth, and spent our days in idleness and vanity, by worshipping a God of imagination without body or parts, or any substance, of our own formation. It is a fact, that there are as many gods worshipped as there are denominations, for instance, the Universalists worship a god that embraces all the workmanship of his hands in mercy, consequently saves all in his kingdom, good had or indifferent. The Presbyterians worship a god that has created some for happiness and others for misery. The Methodists worship a god without body or parts: and thus one differs from another. We should have but little or no hesitancy in saying, that we believe all those who are true and faithful to their creeds and covenants, and practice them with hon-

esty of heart, will in due time, more than realize their expectations.

The God that the Latter Day Saints worship, differs from all other gods, that are worshipped in these last days, in many respects, he is impartial, he is just, he is merciful, he is longsuffering and of tender mery, he judges all men according to their works, he gives all things that are calculated to do his children good as far as it serves to promote their happiness and glorify himself. When he is called upon he answers, when counsel is asked of him he gives freely, as it is written in his word. He is that God who spoke to Abraham, to Isacc, to Jacob, to Moses, to Isaiah, to Peter, James and John, and in these last days he has spoken to Joseph. It is that God who never changes, who is the same to-day as yesterday and forever, it is that God who has created the heavens and the earth, and does his work by faith as Paul saith to his Hebrew brethren:—"Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. In short, he is the great I AM, that was, and is, and is to come.— Without faith it is impossible to please God. Therefore by faith we can ascertain to a certainty that there is a God, by faith in his word we can obtain a perfect knowledge of it: "Ask and ye shall receive, knock and it shall be opened unto you." If these promises cannot be fulfilled to us when we ask, what benefit are they to us? If these promises are for us, why not claim them? and be benefited by them. Is it possible for God to lie? and if it is not, will he not give us when we ask aright? and if he will answer our prayers, can we not ask him to show us the way that he would delight to have us walk in; if so, then no doubt he will show us the way his Son walked in, for he saith: "*I am the way, and the truth and the life.*" For us to cavil about our belief, when we have the word of God before us, is folly in the highest degree; yea, it is worse than folly, for it serves to make us miserable rather than happy, it serves to condemn us rather than justify. The fact is plain, if God will judge us by a law that we cannot understand, he cannot justify himself: but if the law is plain and we ourselves have pervert-

ed it, then God will be justified and we condemned. This generation seems to act, in matters of religion just as if this life were an eternity, and the life to come probationary. It seems so inconsistent for a man to disregard truth, and embrace error; to believe a lie, and reject the truth; to spread falsehoods and suppress facts; to screen the guilty, and disregard the cries of the innocent. Can it be possible that a man can be a disciple of Jesus, who assists to break the laws of a free and republican government!—The Savior saith; "I am not come to destroy but to build up." If we build up righteousness we must set our faces like flints against wickedness. The Savior taught all, and expounded all things to his disciples, and rebuked evil doers with sharpness. Supposing God should call a man and commission him from on high and send him forth to preach his gospel and build up his kingdom, and the said servant should use the language of the Savior; and begin to say to this generation as the Savior did to the Scribes, Pharisees and Lawyers: what would be said of him? we presume that some of our good and pious men, would do as did the Jews, they would seek his life.

By tracing the history of the different ages, we find that when God sent servants to warn the people, the first thing that was proposed was away with such a fellow. The church of God was built up on the earth from time to time, but never remained on the earth long at a time.

The selfrighteous combined with the wicked and ungodly sought the destruction of the saints of God, and have heretofore accomplished their object.—All will acknowledge that the church of the Lamb of God has fled into the wilderness: Now if the church is in the wilderness; we ask, where are the disciples of Christ? We judge, if the church has gone into the wilderness, and remains there, the disciples are there also; consequently this generation must be in an awful dilemma. If the church comes forth out of the wilderness, then may we not look for its primitive order? If it should change from its primitive order, how shall we know it when it comes? May we not look with propriety for the predictions of the Savior to be fulfilled, in this our day and generation; "Lo here is

Christ or there; believe it not. For there shall arise false christis and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect." But it is not possible for them to be deceived. The elect of God will ask and receive, they will knock and it will be opened unto them; they will inquire and know of a surety; they will build upon the Rock even Jesus; they will seek until they find the good old way and walk therein: And when they get in it, they will know of a surety, that they are Christ's and Christ is God's: when this is accomplished, there is not much danger of being deceived by Lo here and I.o there. Inasmuch as we seek with all our hearts, might, mind, and strength, we will have but little difficulty in finding the way that leads to eternal bliss: "*I am the way, and the truth, and the life.*"

Kirtland, Feb. 26, 1836.

The several quorums met in the House of the Lord, to conclude the business concerning the ordination of official members in the church of Christ, of Latter Day saints.

O. Cowdery Orson Hyde and Sylvester Smith were nominated and seconded to draft rules, and regulations concerning licenses. Vote called, and unanimously passed.

Thomas Burdick was nominated and seconded to officiate as Clerk, to record licenses. Vote called and unanimously passed.

Kirtland, Ohio March. 3 1836.

The following authorities of the church of Latter Day Saints assembled in the House of the Lord according to adjournment for the purpose of transacting business for the church Viz. the Presidency of the church. The Twelve apostles of the Lamb, the twelve High Counsellors of the Church in Kirtland, The twelve High Counsellors of the church in Zion. The Bishop and his counselors of Kirtland, The Bishop and counselors of Zion, The seven Presidents of the Seventies, the President and counselors of the High Priests the President and counselors of the Elders, The President and counselors of Priests: The President and counselors of the Teachers, and the President and counselors of the Deacons. Opened by singing and Prayer.

The committee appointed on the 24 of February to draft resolutions for the better regulation of Licensing the official members of said church, made their report, which was read three times by the chairman of said committee, after which an addition was made to the 6th articles, extending the power of the chairmen and clerk pro-tem pore to act in the absence of the standing chairman and clerk. The following is a copy of the report of a committee appointed by the authorities of the church of Latter Day Saints, assembled in the House of the Lord in Kirtland, Feb. 24th 1836, for the purpose of drafting resolutions to regulate the manner of licenses to the official members of said church which were to be presented to said authorities for their consideration.

Whereas the records of the several conferences, held by the Elders of the church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since the organization, to avoid ever after, any inconvenience, difficulty or injury in consequence of such neglect your committee recommend.

1 That all licenses hereafter granted by these authorities assembled as a quorum, or by general conferences held for the purpose of transacting the business of the church, to be recorded at full length by a clerk, appointed for that purpose in a book to be kept in this branch of the church until it shall be thought advisable by the heads of the church, to order other books and appoint other clerks to record licenses as above. And that said recording clerk be required to endorse a certificate, under his own hand and signature on the back of said licenses, specifying the time when, and place where such licenses were recorded, and also a reference to the letter and page of the book containing the same.

2 That this quorum appoint two persons to sign Licenses given as aforesaid, one as chairman, and the other as clerk of conference, and that it shall be the duty of said person appointed to sign licenses as clerk of Conferences, immediately thereafter, to deliver the same into the hands of the recording clerk.

3 That all general conferences abroad give each individual, whom they ordain, a certificate signed by the chair-

man and clerk of said conference, stating the time and place of such conference, and the office to which the individual has been ordained; and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of conference, such person shall, together with the chairman of conference, immediately sign a license, and said clerk of conference shall, after the same has been recorded, forward it to the proper person.

4 That all official members in good standing and fellowship in the various branches of this church, be requested to forward their present licenses accompanied by a certificate of their virtuous walk before the Lord, signed by the chairman and clerk of the general conference, or by the clerk of the branch of the church, in which such official member resides, by the advice and direction of such church to the clerk of conference, whose duty it shall be to fill a new license as directed in the 3d article: And that all licenses signed recorded and endorsed, as specified in the first article, shall be considered good and valid to all intents and purposes in the business, and spiritual affairs of this church as a religious society, or before any court of record of this or any other country wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record without the necessity of referring to any other document.

5 That the recording clerk be required to publish quarterly in a paper published by some member or members of the church, a list of names of the several persons for whom he has recorded licenses within the last quarter.

6 That this quorum appoint two persons to sign as chairman and clerk of conferences, Pro Tempore licenses for the standing chairman and clerk, who shall be appointed as named in the 2d article and also to act in their absence in signing other licenses, as specified in the foregoing article.

Kirtland Feb. 27 1836.

O. COWDERY.
O. HYDE.
S. SMITH. } Committee.

The several bodies were then called upon for their decision upon the foregoing report. The Deacons being first called upon gave a unanimous vote, in

favor of the same, The Teachers were then called upon and voted unanimously in favor of the report. The quorum of Priests received it by a unanimous vote. The Bishop and council of Kirtland received it unanimously. The Bishop and council of Zion received it without a dissenting voice. The Elders passed it unanimously. The High Priests also. The Presidents of the seventies, The High counsellors of Zion, The High counsellors of Kirtland, The Twelve Apostles and the Presidencies, all concurred in the reception of said report.

Joseph Smith Jr. was nominated as chairman and Fredrick G. Williams as clerk.

Sidney Rigdon as chairman and Oliver Cowdery as clerk pro tempore.—

The several bodies were then called to vote upon the above nominations which passed by unanimous votes.

The resolutions offered to the quorums on the 12th of February regulating ordinations were then read, when a decision was had after which they passed unanimously. Council closed by prayer of Bishop Patridge

Oliver Cowdery, Clerk

Kirtland, Ohio. Feb. 1, 1836.

DEAR BROTHER:

Those who are favored with light are bound, more or less, to communicate, at least a portion to their fellowmen; and as we are required to respect our own flesh, the kindred ties which bind the human heart are inseparable, in the bosoms of men of God, and have the first claim in all cases where their salvation is concerned. This fact is so evident from scripture and analogy, that I need not occupy this sheet with arguments upon the subject.

I am not, however, under the necessity of saying to you, that duty to the Lord requires you to believe *this* particular form of doctrine, neither to disbelieve the other, but have reason to be thankful that it has pleased God to give us *both* hearts and minds which were willing to forsake that which was *old* and ready to vanish away, or rather, to exchange it for that which is *new and everlasting*.

In one of my private letters to you, some time since, I promised a short detail of a conversation I held in the city of New-York, last fall, with a very learned and intelligent Jew, upon the subject of the Messiah, and of the return and glories of Israel, in the last days; and owing to a constant press of business, since my return, up to this hour, I have been prevented from redeeming my pledge.

For your better understanding, I will just say, that a part of my business in the city, was to purchase a quantity of Hebrew books,—bibles, lexicons, &c. and was referred, particularly, to the gentleman, of whom I am about to write, for information and advise as to such as were genuine and correct, as myself was unacquainted with that language; and in consequence of my frequent interviews during my purchase, and the kindness and warmth with which I was as frequently received, I must say, for a *stranger* I had become quite intimate, so much so that I conversed upon whatever subject I wished, with freedom.

After finishing my business I had designed taking the ten o'clock A. M. boat, which intersected with the rail road and stage line, to Philadelphia; but owing to some little delay was prevented. I had previously engaged, by promise, to call on my aged friend, the Jew, at 8 o'clock the same morning, and carry some letters to relatives of his resident in Ohio; and at the time, informed him that I might *providentially* be disappointed in my wish to return home via Phil'a. and Pittsburgh. He said—"For your sake, I hope you may not be disappointed; but for *mine*, I hope you may and if you are, you will return via the Lake, in which case you will not leave the city till 5 o'clock P. M. and if you are destined to take the latter route, I feel to *press* upon you to give me a promise of calling on me again, when, you will be relieved from concern and perplexity attendant on purchasing books of so much importance, and we can more freely converse upon subjects of moment and interest."

I must confess, though I expected to leave at 10, yet the feeling manner with which this aged and learned Rabbi addressed me, excited in my bosom a desire greater than ever, to visit

him again, and I accordingly gave him my word upon those conditions, without any hesitancy.

After finishing the remaining part of my business, I returned to fulfil my engagements with my aged friend; and after the usual salutations, seated ourselves for further conversation. I listened with intense interest to his relation of the prophets, and of the arrangement of the several books of the holy scriptures. Finally, it came my turn to speak, and I addressed him, more particularly upon the literal fulfilment of certain of the prophets, in substance, as follows:

You being a Jew by birth, and brought up in the Jew's religion, of course do *not* believe that that personage, who by many was called the Messiah, who was on earth some eighteen hundred years since, was the one spoken of by the prophets, for whom the house of Israel looked, and through whom, or by whose power, they expected redemption?

Jew:—"I do not."

Certainly, we are not to be held accountable for disbelieving without evidence; but as an individual, I have a testimony, which with myself, amounts to a certainty. Indeed, I can say, in truth, that I *know* him to have been and to be, the true Messiah.

Jew:—"Very well, I do not say you have not; I cannot say you have not; but I can say, I have not; and I presume there is no question or item which can be agitated upon that all important subject that I have not carefully examined; and from a close and candid perusal of the prophets, have come to the firm conclusion, that I am justifiable in my belief. Yet, in saying this, do not understand me to have the least objection to your believing as you wish—most certainly I have none."

Then you still look for a Messiah to come that has not yet come.

Jew:—"I do—I believe the prophets."

My aged friend, although as I said, that I have an infallible evidence that the Messiah has already come, and in the precise manner which the prophets prescribe, yet, since you have affirmed that on them rests your evidence that he has *not* come, certainly I will appeal to them with pleasure. But first, will you be so kind as to answer this query.

Admit, for a moment, your belief to

be correct—say the Messiah has not made his appearance—that all the heavenly hosts are waiting with that anxiety and reverence becoming superior beings! to shout the fulfilment of the word of Jehovah long since given to his holy prophets, that the Deliverer of Israel, the King of Jacob, has not come: admit this, and when he comes will he suffer afflictions of body, or death?

Jew:—"I conclude not."

Then be so kind as to tell me the meaning of the following language of the prophet Zechariah? "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

Jew:—"That is an incorrect translation: here is the importance of understanding the Hebrew Scriptures."

I am not particularly tenacious upon this short text, neither have I time to give you my reasons for believing it in its present form: I am willing to pass over this; but you will be kind enough to remove a greater difficulty out of my path. Isaiah says: "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken of God and afflicted."

Jew:—"You must take this chapter in connexion with the one which precedes it, and without particular reference to the one we cannot come at the prophets meaning, as he wished to be understood, in the other."

I am not unwilling to connect the two chapters; and must further confess myself to be immersed in mystery, unless I interpret them as I have been accustomed; for certainly the visage of some person was to be marred *more*

than any man, and his form more than the sons of men.

It appears to me, and ever has, that the prophet was not speaking this of himself; for he continues in the chapter first commenced, and says. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

No one, possessing more humanity could be required to bear such affliction. Indeed, it would be altogether useless, as the language is so broad that it at least includes a nation—"All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The figure is a plain one, as will appear in the chapter, of an offering like a lamb that an atonement must be made for men; and to suppose the person here spoken of to be a mere man, would be saying at once, that one man can atone, by his blood, for the sins of another, and possess also the power to come forth from the dead; for this character was to be "cut off out of the land of the living, he was to make his grave with the wicked, and with the rich in his death;" and after this he was to see of the travail of his soul and be satisfied; because he had poured out his soul unto death,—he was to divide the spoil with the strong."

If I am to admit that this individual was a man, then perhaps the great query in my mind is in part solved, at least, so far as this chapter is concerned; but, there are still serious obstacles, and I shall be under the necessity of soliciting your aid in removing them.

We read, Isa. 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This, all will agree, in short, means God.—It is also said Isa. 9:6, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE." Again it is said, Ps. 2:7, "Thou art my Son; this

day have I begotten thee." Micah also says, 5:2, "But thou, Bethlehem Ephratah, though thou art little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

From those ancient inspired men we learn the fact, that, not only a Son was to be sent; but that that Son was to be no less than an *everlasting Father, a mighty God, a Prince of peace!* that from Bethlehem this illustrious personage was to come forth, and when he should come forth, was to be lead as a sheep to the slaughter, be numbered with transgressors, bear the sins of many, and be smitten for the children of men; but suffer this affliction to make intercession for the transgressors.

Now, if I am to believe all spoken by these holy men, consider myself amenable before the bar of Jehovah for every jot and tittle of the same, and then say that the Son of God, (for such I must call him, according to the Psalmist,) was not to suffer afflictions of body, to make intercession for his people, I do most sincerely hope, that some one, more wise than myself, will instruct me in the way of truth and convert me from the error of my way.—For I do believe in the literal fulfilment of the prophets, to a word:—For as certainly as I believe that God lead Israel from Egypt, by his outstretched arm, with power and majesty, and placed him in the land of Canaan, so do I believe that he will bring him from the land of the north, from the midst of the earth, and from the islands of the seas, and give them that country which he promised to their father Abraham. Or I believe he will 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. I believe, that so great will be the favor manifest to that long afflicted people, that ten men will take hold of the skirt of a Jew, in all nations where they have been driven, and say, "We will go with you; for we have learned that God is with you." And that so eager will be many to assist that people, that they will carry them upon horses, in chariots, in litters, upon mules and swift beasts. I believe also, that great glory will be shown when the return of the house of Jacob is being completed—a cloud will go before

them by day, and a pillar of fire by night—God will utterly destroy the tongue of the Egyptian sea, and shake his hand over the river and cause men to go over on dry ground. And I further believe, that all nations will be assembled against Jerusalem to battle, and at that critical and distressing moment, the Lord God will make his appearance,—when his feet will stand upon the mount of Olivets, and that mount be separated, and a valley be left.—After which I also believe, that he will show himself to his people, of the house of Israel; they look on him whom they have pierced, see the wounds in his hands and in his side, and acknowledge him to be their Lord and their Messiah!

You see, then my belief concerning the Messiah.—that he has *once* come, and that he will come again; that Israel has *once* been gathered, and that he will be gathered again, and that all who will not turn from the plain declaration of the prophets, (as the great day of God's power is near,) will be watching for the glorious time long since shown to the fathers.

The time having nearly expired, I gave my aged friend the parting hand when with tears he bid me farewell and God speed, saying, that if we differed relative to the first coming of the Messiah, we agreed concerning his second coming and the return of Israel, which last two items were his hope and his all.

Excuse haste and imperfections, and believe me to be as ever,—most sincerely, your brother, ———D.

Elder F. Nickerson writes from Yarmouth Mass. I left Cataaugus Co. the last of November, and journeyed as far east as Cape Cod, and taught all by the way of the glorious things of the kingdom which God has been pleased to reveal in these last days. Held several meetings by the way, and many seemed to be convinced of the truth, this I judge from the enquiries that were made. Had many opportunities with those who profess to be the great men of the earth; and many ministers so called. I can freely say the Spirit of the Lord has been with me.

Since I arrived at Cape Cod, I have held 24 public meetings; the people have been very attentive. I have held two meetings in a Methodist house

one in the courthouse, two in a hall and the remainder in a school and private houses.

I have baptized 6 in this place, and there are many more convinced, and seemingly ready to obey the commandments with their whole hearts. My brethren according to the flesh are very rich as to this world's goods, and have built a very elegant meeting house in the Orthodox order, a few of the members have a form of Godliness, but all deny the power thereof and the minister over them is very hard.

I have taken much pains in all my movements, and 2 of the 3 have condescended to ask me to pray with them; I have great anxiety for them and all people. After I arrived here the Methodist and Orthodox opened protracted meetings which continue yet, and the first men in the place came with their carriages and carried the people 4 or 5 miles, so as to have them hear. Cape Cod is much stirred up, there is more use for bibles than before I came.

I was at one of their protracted meetings by agreement, that I should have an opportunity of addressing the people: But after they got together, they said I should not.—

After this, two came forward and offered themselves as candidates for baptism, one was a Methodist in high standing. I requested one hour to set forth the gospel, but was utterly refused. I made an appointment on the shores of Bogs River where we repaired with a cloud of witnesses, here I administered the ordinance of baptism, the solemnities of eternity seemed to rest on the congregation and the Spirit of God on the candidates. The letters that have been in circulation against br. Smith and the church, are now in every paper in this quarter; but I think they will do no harm, for honest men will look in the bible for truth in preference to a News Paper.

We the high council of Kirland, hereby inform Jacob Shibley, Daniel Brownwell, Peter Brownwell and Cornelius P. Lott, that we have withdrawn our fellowship from them for disobeying the commandments of the Lord, until they make satisfaction.

JOHN SMITH, *Chm.*

CYRUS SMALLING, *Clerk.*

OBITUARY.

DIED—In Clay co. Mo. Jan. 31, ALTA HANCOCK, consort of Elder SOLOMON HANCOCK,—disease Chills and Fever—Aged 40 years. She has been a member of the Church of Latter Day Saints for 5 years—she has ever been strong in the faith, and remained so until her last moments,—when the time of her departure had come, she rejoiced in the Lord. She has left a testimony that she will come forth in the morning of the first resurrection, and will be clothed upon with glory and immortality: “The Lord hath given and the Lord hath taken away, and blessed be the name of the Lord.”

— At Eagle Creek, Benton co. Ten. Dec. 24, Deacon CASWELL MATLOCK, Aged 27 years. He was a worthy member, and died in the hope of a glorious immortality. “Blessed are the dead that die in the Lord.”

— In Wayne township, Wayne co. Ohio, Jan. 11, ELISABETH HOUGH consort of DAVID HOUGH, aged 52 years 11 months and 21 days.

Sister Hough has been a worthy member of the church of the Latter Day Saints about 4 years, and died in the faith of the new and everlasting Covenant, and in hope of a blessed immortality.

— In Springfield, Pa. Feb. 21, DAVID THOMPSON, aged 63 years.

— In Norton, Medina co. Ohio, Feb. 6, CURTIS STODDARD jr. son of CURTIS and PAMELA STODDARD, of a short illness—aged twenty one years.

Our circumstances were such that it was out of our power, to publish the February number sooner. We deeply regret that our readers have been obliged to look and look again, and then be disappointed in their anticipations.

The great pressure of business, the preparation and attendance of the *solemn assembly dedication of the house of the Lord*; and want of paper are the reasons of the delay beyond our usual time: but we hope we shall be enabled to issue our numbers more timely for the future.

Kirtland, Dec. 12, 1835.

Dear brother:

I left Clay co. Mo. on the 6 day of January, in company with elder C. W. Patten. We have been the means in the hands of the

Lord of establishing a branch of the church, of Latter Day Saints, in Edwards county Illinois, containing 25 members: In Laurence county, same state, we baptized three. From that place I journeyed and arrived at Kirtland, O. April 25. And since this time I have been in the State of N. Y. and baptized 15.

As ever,

SOLOMON HANCOCK.

To J. WHITMER.

How good it is to sing,
And praise our heav'nly King,
For all his blessings to the just.
Let Saints adore his name,
And spread abroad his fame,
And always in his mercy trust.

O may the day soon come,
When Israel gather'd home,
Shall worship God with one consent;
And dwell again in peace,
Their seed like stars increase,
That glitter in the firmament.

Rejoice, rejoice, O earth!
In songs of sacred birth,
And heaven raise the anthem higher:
Yes, let the angels sing,
And make the heavens ring.
With music from the holy choir.

Until the veil shall rend,
And Christ the Lord descend,
To reign on earth a thousand years:
The saints shall then be blest,
And safe in Zion rest,
While none molests or makes them fear.

Then none shall need to say,
“Know thou the perfect way”
For men shall know both great and small.

And righteousness extend,
To earth's remotest end,
And God be God, and Lord of all!

THE LATTER DAY SAINTS

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LATTER DAY SAINTS

MESSENGER AND ADVOCATE.

Vol. II. No. 6.] KIRTLAND, OHIO, MARCH, 1836. [Whole No. 18.

Concord Feb. 29th 1836.

MR. SIDNEY RIGDON,

Sir, yours of Dec. 1835 was duly received, and has been candidly, and I think impartially examined, and as the subject of religion is one of infinit importance, so it demands our most serious and prayerful consideration. To err on some *minor* points, is but the fruits of our imperfect judgments, but to be mistaken in some of the *cardinal* points of religion, may involve us in a dilemma awful in its nature, & eternal in its consequences. Hence, to know God's will, demands our most serious enquiry, and to do it, calls for the most diligent application of all our powers—

While I acknowledge the kind spirit in which you have been pleased to notice my letter to my brother Ebenezer, I indulge the fond hope, that in the same spirit of christian kindness, you will answer two or three more of my interrogatories, founded on some remarks in your letter, remarks, which to me are new, and containing ideas of vast importance,—Ideas, on which, I have not been in the habit of reflecting, yet, ideas which I wish not to receive, or reject, without candidly examining. My queries, Sir, were originated by your remark “that the Gospel as proclaimed by the Savior and his Apostles, and as written in the new testament *has disappeared.*”—You will therefore confer a signal favor on me, and satisfy my inquiring mind, by giving a definite answer to the following interrogatories. 1. What is the Gospel? Is what is now written in the New Testament the Gospel? Is it the whole Gospel? 2. Where is the Gospel? 3. Have the Mormons got the Gospel? Have they got the whole Gospel?

Dear Sir, as those queries engross my whole thoughts on this interesting topic, I hope you will indulge me with an explicit answer to each, when I pledge myself to notice candidly, your whole communication.

Hoping that this correspondence may result in God's glory, and our best interest, I subscribe myself,

Yours in Christian kindness,
S. RIGDON.

O. BARR.

Kirtland, March, 1836.

MR. O. BARR;

SIR:—Yours of February has come to hand, by which you request me to answer a number of questions; this is something which I did not expect, as I intended in mine to you to be so explicit as to have rendered your interrogatories unnecessary, particularly, on the points on which you have required information, in this, it appears by yours, I have failed.

You ask me, “What is the gospel?” In answering this question I think I will render it unnecessary to give a formal answer to the rest of your queries, as I shall answer them all by answering this one.

I answer then in the language of the New Testament Romans 1: 16, “The gospel is the power of God unto salvation, to all that believe;” or in other words, it is God's scheme of saving men, and this scheme is made known in the New Testament, which scheme of things (or gospel) consists in putting men in possession of the power of God; for it is God's power to save men, and how is it God's power unto salvation? Answer by putting those who receive it into possession of the power of God. Hence says the Savior when he commissioned the apostles at Jerusalem to preach the gospel. These signs shall follow them that believe, that is the power of God shall rest upon them. When Peter proclaimed the gospel on the day of pentecost; after he told the Jews that they must repent and be baptised for the remission of sins, he told them that they should receive the gift of the Holy Spirit, and by that, they were to prophecy, dream dreams, see visions &c. plainly showing that they were to be made partakes of the power of God unto salvation.

And when the apostles went forth from Jerusalem to proclaim the gospel, those who received it at their hand, or from their mouth spake with tongues, and prophesied, shewing to all that they had received of the power of God.

In the 12th chapter of the 1st epistle to the Corinthians the apostle Paul sets this so plainly before the mind, that

none need mistake, he says in the 28th verse "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Such then was the way by which God administered his power to the children of men as set forth in the New Testament, and such was the gospel proclaimed by those commissioned by the Savior himself, and this, *and this only* is the order of things set forth in the New Testament. When I say that this order of things has disappeared from among men, I say no more than you and all the protestant world say also; and if this is not the gospel order? pray what is it? and if it is the gospel order, you agree with me that it has disappeared.

The whole matter then comes to this, that the gospel as set forth in the New Testament, is an order of things through which men were made partakers of the power of God while in the flesh, and that by one man administering to another by the authority of God in the name of Jesus Christ, this is what is called the gospel in the New Testament. It was enjoyed by the ministry of Apostles, Prophets, Evangelists &c. and through the ministry of these men the power of God was received; they administered to the believers by the laying on of the hands, and the power of God attended, and thus men in days of old received the power of God unto salvation, and it was because of this, that the gospel is called the power of God unto salvation.

You ask if we have the gospel, and where is the gospel?

I answer that the power of administering in the name of the Lord Jesus to men through which they were made partakers of the power of God, was never enjoyed by any of the human family but by the revelation of Jesus Christ as Paul got it, if we have got the gospel that is the way we have got it, and this power we profess to have, and we obtained it by the ministering of Holy Messengers.

Thus I have answered your queries in as few words as possible in order to cut the work short in righteousness.

I shall await your reply to my whole communication, hoping I shall not have to wait long.

Believe me, Yours in
the best of feelings,
S. RIGDON.

Kirtland, Ohio, March 27th, 1836.

Previous notice having been given, the Church of the Latter Day Saints met this day in the House of the Lord to dedicate it to him. The congregation began to assemble before 8 o'clock A. M. and thronged the doors until 9, when the Presidents of the church who assisted in seating the congregation, were reluctantly compelled to order the door-keepers to close the doors; every seat and aisle were crowded.— One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day, by reading the 96th and 24th Psalms. An excellent choir of singers, led by M. C. Davis sung the following Hymn:

TUNE—*Sterling.*

Ere long the veil will rend in twain,
The King descend with all his train:
The earth shall shake with awful fright,
And all creation feel his might.

The trump of God, it long shall sound,
And raise the nations under ground;
Throughout the vast domain of heav'n
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The saints shall all be welcom'd home.

Behold the church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

Hosanna now the trump shall sound,
Proclaim the joys of heav'n around,
When all the saints together join,
In songs of love, and all divine.

With Enoch here we all shall meet,
And worship at Messiah's feet,
Unite our hands and hearts in love,
And reign on thrones with Christ above.

The city that was seen of old
Whose walls were jasper, and streets gold
We'll now inherit thron'd in might:
The Father and the Son's delight.

Celestial crowns we shall receive,
And glories great our God shall give,
While loud hosannas we'll proclaim,
And sound aloud the Saviors name.

Our hearts and tongues all joined in one,
A loud hosanna to proclaim,
While all the heav'n's shall shout again,
And all creation say, Amen.

President Rigdon then in an able, devout and appropriate manner, addressed the throne of Grace. The following Hymn was then sung:

TUNE—*Weymouth.*

O happy souls who pray
Where God appoints to heart
O happy saints who pay
Their constant service theret
We praise him still;
And happy we;
We love the way
To Zion's hill.

No burning heats by day,
Nor blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun,
And he our shade,
To guard the head
By night or noon.

God is the only Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacobs race,
Peculiar grace,
And glory too.

The speaker (S. Rigdon,) selected the 8th chapter of Matthew, the 18, 19 and 20th verses from which, he proposed to address the congregation, confining himself more closely to the 20th verse—He spoke two hours and a half in his usual, forcible and logical manner. At one time in the course of his remarks he was rather pathetic, than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of Heaven, to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid, that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

Here it may not be improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it.

The speaker assumed as a postulate, what we presume no one was disposed to deny, (viz:) that in the days of the Savior there were Synagogues, where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem. Yet, when on a certain occasion, one proposed to follow him whithersoever he went, He though heir of all things cried out like one in the bitterness of his soul in abject poverty, The Foxes have holes, &c.— This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who payed their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying, away with him, crucify him! crucify him! It was therefore abundantly evident that his spirit did not dwell in them. They were the degenerate sons of noble sires: but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men. They were not led by revelation, *This*, said the speaker, was the grand difficulty among them. Their unbelief in present revelation. He further remarked, that, their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshippers, but their worship was not required of them, nor was it acceptable to God.— The Redeemer himself who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians and Essens, and all differing from each other, that they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point, (viz:) to oppose the Redeemer. So that we discover he could with the utmost propriety, exclaim, notwithstanding their synagogue and Temple worship, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. He took occasion here to remark that such diversity of sentiment ever had, and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the pres-

ent day, from their manifesting the same spirit, rested under the same condemnation with those who were co-eval with the Savior. He admitted there were many houses: many sufficiently great, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation, and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural, and simple yet it was done in that confident, masterly manner, accompanied with those incontrovertable proofs of his position; that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him, and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours "Great is Diana of the Ephesians."

But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers.: And to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did exceed well; would be only halting praise.

After closing his discourse he pro-

sent Joseph Smith jr. to the church as a Prophet and Seer. The Presidents of the church then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative.

The question was then put, and carried without a manifest dissenting sentiment to each of the different grades or quorums of church officers respectively and then to the congregation.—The following hymn was then sung:

TUNE—*Hosanna.*

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam—
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

We'll love one another and never dissemble,
But cease to do evil and ever be one;
And while the ungodly are fearing and trembling.

We'll watch for the day when the Savior shall come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

Then all that was promis'd the saints will be given,
And they will be crown'd as the angel of heaven:

And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

Services closed for the forenoon.

Intermission was about 15 minutes during which none left their seats except a few females, who from having left their infants with their friends, were compelled to do so to take care of them. The P. M. services commenced by singing the following hymn:

TUNE—*Adam-ondi-Ahman.*

This earth was once a garden place,
Wi h all her glories common;
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-Ahman.

We read that Enoch walk'd with God,
Above the power of Mammon:
While Zion spread herself abroad,
And saints and angels sung aloud,
In Adam-on-di-Ahman.

Her land was good and greatly blest,
Beyond old Israel's Canaan:
Her fame was known from east to west:
Her peace was great, and pure the rest
Of Adam-on-di-Ahman.

Hosanna to such days to come—
The Savior's second comin'—
When all the earth in glorious bloom,
Affords the saints a holy home
Like Adam-on-di-Ahman.

President J. Smith jr. then rose, and after a few preliminary remarks, presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church as being equal with himself, acknowledging them to be Prophets and Seers. The vote was unanimous in the affirmative in every instance.— Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations without a manifest dissenting sentiment.

President J. Smith jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, he prophesied to all, that inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church, the Lord would bless them; yea, in the name of Christ, the blessings of Heaven shall be yours. And when the Lord's appointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until that city or that house, that rejects them, shall be left desolate. The following hymn was then sung:

TUNE—*Dalton.*

How pleas'd and blest was I,
To hear the people cry;
"Come, let us seek our God to-day!"
Yes, with a cheerful zeal,
We'll haste to Zion's hill,
And there our vows and honors pay.

Zion thrice happy place,
Adorn'd with wondrous grace,
And walls of strength embrace thee round!
In thee our tribes appear,
To pray, and praise, and hear

The sacred gospel's joyful sound.

There David's greater Son
Has fix'd his royal throne;
He sits for grace and judgment there:
He bids the saint be glad,
He makes the sinner sad,
And humble souls rejoice with fea.

May peace attend thy gate,
And joy within thee wait,
To bless the soul of every guest:
The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest!

My tongue repeats her vows,
"Peace to this sacred house!
For here my friends and kindred dwell."
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.

He then offered the dedication prayer, which was as follows:

THANKS be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants, who walk uprightly before thee with all their hearts: thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask thee, holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said, in a revelation given unto us, calling us thy friends, saying—"Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: Seek learning, even by study, and also by faith.

"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God: that your in-comings may be in the name of the

Lord; that your outgoings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands to the Most High."

And now, holy Father, we ask thee to assist us, thy people with thy grace in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us thy people, in the revelations given unto us: that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshold of the Lord's house may feel thy power and be constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

And do thou grant, holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith; as thou hast said; and that they may grow up in thee and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing: and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house: that all the incomings of thy people, into this house, may be in the name of the Lord; that all their outgoings, from this house, may be in the name of the Lord; that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it.

And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained, to be poured out upon those who shall reverence thee in this thy house.

And we ask thee, holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them and thy glory be roared about them, and thine

angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou has spoken by the mouths of thy prophets concerning the last days.

We ask thee, holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house: and if any people shall rise against this people, that thine anger be kindled against them: and if they shall smite this people, thou wilt smite them—thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, holy Father, to confound, and astonish, and bring to shame, and confusion, all those who have spread lying reports abroad over the world against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments, which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people: for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name for which they have suffered these things; therefore we plead before thee for a full and complete deliverance from under this yoke. Break it off O Lord: break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work!

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high: let it be fulfilled upon them as upon those on the day of Pentecost: let the gift of tongues be poured out upon thy

people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory.

Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgements thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

And whatever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy,—and until this be accomplished let not thy judgments fall upon that city.

And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken, by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee; but thy word must be fulfilled:—help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy prophets, terrible things concerning the wicked, in the last days, that thou wilt pour out thy judgments, without measure: therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, holy Father, to remember those who have been driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction, that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed, and afflicted, by wicked men, and our

hearts flow out in sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee, and not make a display of thy power in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bear thine arm O Lord, and redeem that which thou didst appoint a Zion unto thy people!

And if it can not be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them, that they may be wasted away, both root and branch from under heaven; but in as much as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth: have mercy upon the rulers of our land: may those principles which were so honorably and nobly defended; viz, the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people; and the churches: all the poor, the needy and the afflicted ones of the earth, that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes besides this one, which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which

thou hast given unto us, who are identified with the Gentiles;—But thou knowest that we have a great love for the children of Jacob who have been scattered upon the mountains; for a long time in a cloudy and dark day.

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father, and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, to be converted from their wild and savage condition, to the fulness of the everlasting gospel, that they may lay down their weapons of bloodshed and cease their rebellions. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant Joseph Smith, jr. and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will.—Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand. Have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel and know that thou art God. Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them with all their families, and their immediate connexions, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

Remember all thy church, O Lord, with all their families; and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain and fill the whole earth, that thy church may come forth out of the

wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth.

That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads; and reap eternal joy for all our sufferings. O Lord, God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgement, mercy and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house, unto thee, the work of our hands, which we have built unto thy name; and also this church to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs, around thy throne with acclamations of praise, singing hosanna to God and the Lamb; and let these thine anointed ones be clothed with salvation, and thy saints shout aloud for joy. AMEN AND AMEN

The choir then sung a hymn.

TUNE—Hosanna.

The Spirit of God like a fire is burning;
The latter day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.
We'll sing & we'll shout with the armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen!

The Lord is extending the saints' understanding—
Restoring their judges and all us at first;
The knowledge and power of God are expanding:
The veil o'er the earth is beginning to burst.
We'll sing and we'll shout &c.

We call in our solemn assemblies, in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.
We'll sing and we'll shout &c.

We'll wash, and be wash'd, and with oil be anointed
Withal not omitting the washing of feet:
For he that receiveth his share appointed,
Must surely be clean at the harvest of wheat.
We'll sing and we'll shout &c.

Oh Israel that didst from the world for his freedom,
 First come with the cloud and the pillar, amain
 A Moses, and Aaron, and Joshua lead him,
 And led him on many from heaven again.
 We'll sing and we'll shout acc.

How blessed the day when the lamb and the lion
 Shall lie down together without any ill;
 And Ephraim be crown'd with his blessing in Zion,
 As Jesus Jesus with his charisms of God.
 We'll sing & we'll shout with Hosannas of heaven:
 Hosanna, Hosanna to God and the Lamb;
 Glory to them in the highest be given,
 Hereforth and forever: amen and amen.

President Smith then asked the several quorums separately and then the congregation, if they accepted the prayer. The vote was, in every instance, unanimous in the affirmative.

The Eucharist was administered.—D. C. Smith blessed the bread and wine and they were distributed by several Elders present, to the church.

President J. Smith jr. then arose and bore record of his mission. D. C. Smith bore record of the truth of the work of the Lord in which we are engaged.

President O. Cowdery spoke and testified of the truth of the book of Mormon, and of the work of the Lord in these last days.

President P. G. Williams bore record that a Holy Angel of God, came and set between him and J. Smith sen. while the house was being dedicated.

President Hyrum Smith, (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it. That it was the Lord's house built by his commandment and he would bless them.

President S. Rigdon then made a few appropriate closing remarks; and a short prayer which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen and Amen! Three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten interpreted and gave a short exhortation in tongues himself; after which, President J. Smith jr. blessed the congregation in the name of the Lord, and at a little past four P. M. the whole exercise closed and the congregation dispersed.

We further add that we should do violence to our own feelings and injustice to the real merit of our brethren and friends who attended the meeting, were we here to withhold a word of praise, which we think is their just

due; not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved. As this was to be a day of sacrifice, as well as of fasting.—There was a man placed at each door in the morning to receive the voluntary donations of those who entered. On counting the collection it amounted to nine hundred and sixty three dollars.

Kirtland, Ohio, March, 1836.

DEAR PARENTS:

Although I have written you several times upon the subject of religion, since I bid you adieu, to go at the command of God and proclaim the gospel; and perhaps, have wearied your patience, yet you will excuse me when I declare to you, that it is from a sense of duty I owe to my Heavenly Father, and to you my earthly parents, that I manifest such deep interest upon this subject. In my former communications to you I have not failed to speak of the gospel, and invite you to lay aside your prejudice and investigate it. And knowing that it is of the first importance, that the fundamental principles of the doctrine of Christ, should be well understood, and that your opportunities for obtaining this knowledge are limited, I shall confine my remarks more particularly to that subject: you no doubt will marvel that such an expression should drop from my pen; knowing that you have been professors of religion, (at least) from my childhood. Although I stand in that relation to you, in which the Savior says a teacher is without honor, being of your own household. Yet do not consider me assuming, for my desire is your salvation and the glory of God; and the things which I shall declare are those which I know and most assuredly believe. But I pray you in the name of Christ to dismiss your surprise, and divest your mind of prejudice, and prepossession, and every other consideration which is unconnected with the subject of the gospel of Christ, and this once hear me patiently.

I would observe then in the commencement of my remarks upon this subject, that the gospel is a solemn

things which was devised in eternity. "For the Lamb (Christ) was slain from the foundation of the world," to effect the redemption of the same.—Rev. 13: 8;—And the salvation of the human family has been conducted by the undeviating hand of God upon the same principle precisely, in all ages of the world; and ever will be, so long as He remains an unchangable Being, and manages the salvation of his creatures himself. The apostle Paul in his 2nd Epistle to Timothy 1: 10, informs us that "Life and immortality was brought to light through the gospel." If Enoch, who walked with his Maker 300 years and was not found, because God had translated him, is enjoying immortality, it was in consequence of his extensive knowledge of the gospel. If Noah, who was instructed of God to prepare an ark to the saving of himself and house; and by his testimony alone, condemned the whole self-righteous antediluvian world; and became heir of the righteousness which is by faith, and is now in the enjoyment of life and immortality; he most assuredly understood the gospel. If Elijah, who smote the rolling floods of Jordan, and caused its waters to stand upright on either hand, while he passed over on dry ground; was wafted to the fair climes of immortality, and eternal life, by the fiery chariots of Israel and the horsemen thereof; it was because of the atonement of Christ, and his knowledge of, and obedience to the Gospel. And again, "The scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3: 8. But enough has already been said to establish the antiquity of the gospel, and do away the contracted idea which many entertain, that the first and only dispensation of the gospel that ever was, or ever will be committed to man, was introduced in the days of the Savior.

You can but see, that this idea is at issue with the testimony of the Apostle, who declares. "That life and immortality were brought to light through the gospel." Consequently if these saints whose names are written above, with a multitude of others, who through faith on the Son of God, and in obedience to the gospel, have subdued kingdoms, wrought righteousness,

obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, are now enjoying "life and immortality," it is on account of the atonement of Christ, and the power of his redemption. And this same Apostle, who was not converted to the christian religion, until years after the death of the Savior, says, that a dispensation of the gospel was committed unto him. 1st Corinthians 9: 17.

The fact is, the gospel is the same in all ages of the world, and when God calls a man, either by his voice from the heavens, by the revelation of angels, or by the spirit of prophecy; to warn the inhabitants of the earth of approaching danger, and cry repentance unto them; a dispensation of the gospel is committed to his charge, independant of any commission or dispensation committed to others. He alone can act under that commission; his successors cannot take it up, and legally act under it. If they attain to this high calling, it must be in the same way, and from the same authority, and the same benefits will result to those who obey their teachings: because if God sends a messenger, it will be by the power of the Holy Ghost, and that spirit will testify to the same plan of salvation, whether it dwell in the heart of Enoch, Noah, Abraham, Isaiah, St. Paul, Joseph; or even in the heart of your unworthy son who is now inditing these lines to you, with his heart raised in prayer to God, that it may be done according to his will, and find access to the hearts of his dear parents, and be a means of bringing them to a knowledge of the truth. But whether I shall succeed in this or not, God only knows; be this as it may, a dispensation of the gospel has been committed unto me; not by the will of man, but by the revelation of Jesus Christ: and I am determined by the grace of God, to rid my garments of the blood of all men, whether parents, brethren, sisters, Kings, rulers, priests or people, and leave the event in the hand of Him, who holds the destinies of all mankind. And I pray my Heavenly Father, that it may be recorded in the archives of heaven for an everlasting memorial, that I

have endeavored in this letter to discharge my duty to my parents in preaching the gospel to them; and if I never am permitted to meet them until we meet at the judgment seat of Christ, where the secrets of all hearts will be made manifest; then, if not before, you will know, that pure charity dictated in my heart, what I am now communicating to you. But to return.

It is evident then, that all those who do not believe in direct communication from heaven, by the voice of God, by the revelation of angels, nor by the spirit of prophecy; and at the same time claim to be the servants of Christ; have run before they were sent, are acting without authority, are going in the ways of Cain, and running greedily after the errors of Balaam for reward; and if they repent not, will perish in the gainsayings of Babylon.

Therefore, having spoken in general terms of the power, and glorious effects of the gospel, I will now endeavor to show what it was in the days of the Savior, which will settle the question; what it ever has been, and ever will be. And I have an inexhaustible fountain, from which to abduce testimony upon this subject, viz. the Bible, book of Mormon, and the book of Covenants, containing the revelations of Jesus Christ, given to us in this generation; which all harmonize most perfectly: but being well aware of your unbelief in the two latter: I shall only call in question the former for testimony on which you say, to predicate your faith; and if you do in reality believe in its doctrines, there will be no difficulty in your believing in the record of the Nephites, and all the revelations that God is disposed to confer upon us in the latter days, and their will be no difference in our faith: but you also, will be what the world calls a mormon.

Now to the law and the testimony; if any man speak not according to these, it is because there is no light in him. In John 3: 5, we find these words, "Jesus answered, Verily, Verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." It appears that a learned Pharisee, a ruler of the Jews; who had come to Jesus by night, (probably because his doctrine was held in disrepute,) and

expressed to him his conviction, that he was a teacher come from God. The blessed Jesus proceeded immediately to instruct him what was indispensibly necessary for him to do, to inherit that kingdom; which was to be born of water, and the spirit. Mark the expression; "Except a man be born of water and the spirit," not of the spirit first and then of the water, if you please. See how broad the declaration, a man, that is, any man among all the ranks of men, that would inherit the kingdom God, must submit to this order of things.

It is evident that Nicodemus believed, from the frank confession he made on that occasion, which was the first step, and Jesus informed him that water baptism was the second, and the Holy Spirit the third. You may say that repentance is left out of the question; not so, repentance is nothing more nor less than a reformation, which is to break off from our sins.—How break off from our sins? by turning unto God. How turn unto God? by obeying his commandments, and manifest our faith and repentance by obedience. "For why call ye me Lord, Lord, and do not the things which I say?" Luke 6: 46. As far as it was exhibited on that occasion, this plan of salvation corresponds precisely with the proclamation which the Savior commanded the Apostles to declare in all the world to every creature; viz: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: &c. Mark 16: 16, 17, 18. This expression of the Savior is just as broad as the other, that is, that any creature under the whole heaven that is capable of understanding this simple declaration, (which is adopted to the weakest capacity,) who will obey it, shall be saved "and he that believeth not shall be damned.

Perhaps you are ready to infer from this expression that baptism is not a saving ordinance; because the Savior did not repeat it, but only said, "He that believeth not shall be damned." If this be the case he might better have left it out of the commission to his Apostles, it was making use of words without meaning; and indeed, if it be a fact, that the baptism of water is not necessary the Savior invalid-

dates his own testimony and that of his servants, for he declared to Nicodemus, that he could not enter the kingdom of Heaven without it. But we shall contend, that no such inference can be drawn from this expression, for he declared that not only belief was necessary for salvation but baptism also: and it follows of course, that, if belief and baptism are required of those that would be saved a neglect to attend to these duties would damn them. And hence, a repetition of the word baptism, would have been altogether superfluous: for instance, if an individual was requested to go to a certain place; if he could not be induced to take the first step; he would not take the second. So a man who does not believe, will not be baptized, and if the word of the Lord be true he will be damned.

Let us now see whether the Apostles followed the instruction given them in the commission, we will call on Peter, for he held the keys of the kingdom. "And when the day of Pentecost was fully come; he opened the door for the reception of candidates; the glorious occurrences of that day are recorded in the 2nd chapter of Acts. And when his powerful reasoning caused many to cry out, and enquire what they should do. What did he reply to them? Did he instruct them to weep and lament before God until they obtained religion, and tell them that baptism was unessential, (as our orthodox divines do at the present day.) Did he cite them to the anxious seats, to the secret chambers, or wilderness, and say, lo, there is Christ? Did he tell them that they could obtain salvation by crying, Lord, Lord, without doing the things which the Savior had sent him to declare to them? No, none of these things; for Peter was in possession of that spirit, that brings all things to our remembrance; and he had not forgotten the Savior's instructions, but unhesitatingly cried out, "Repent and be baptized every one of you in the name of Jesus Christ, not because your sins are remitted; but 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 to all that are afar off; even as many as the Lord our God shall call."

The question now is; what did this

thing called repentance consist in? the answer is at hand. "Then they that gladly received his word were baptized." This then is repentance or reformation, to gladly receive the word when it is declared by the servant of God, and straitway manifest our belief and reformation, for corresponding good works, which is obedience. And Peter says, as many as God has called that will do these things, shall receive the gift of the Holy Ghost. If we do not extend our limits beyond Peter's, as far off, I think we can with confidence declare the same things.— Our next object is to ascertain, how it was, that this gift, the Holy Ghost, was conferred upon the saints, after having been baptized by water.

We learn from the 8th chapter of Acts, that Philip went down to Samaria, and preached Christ unto them; and the people with one accord gave heed to his teachings and were baptized, both men and women, (but no children, for they were whole; and consequently need no Physician, and Philip did not feel disposed to offer an indignity to the atonement of Christ by baptizing them.) The news of Philip's success soon reached Jerusalem, and the Apostles immediately dispatched Peter and John, who when they were come down prayed for them, and laid their hands on them, that they might receive the Holy Ghost.— "For as yet, he had fallen on none of them, only they had been baptized in the name of the Lord Jesus. When they had received this ordinance, the Holy Spirit fell upon them; and the presumption is, that they spoke with tongues and prophesied. For Simon, on seeing that the Holy Ghost was given through the laying on of hands, proposed to purchase it.

It appears that Philip did not have authority to administer this ordinance; and if those disciples could have received the gift of the Holy Ghost, without the ordinance of laying on of hands; the Lord sent Peter and John from Jerusalem to Samaria on a foolish errand. Again, Acts 19, we are informed that Paul found at Ephesus certain disciples who had been baptized, yet had not heard of the Holy Ghost; he prayed for them, and laid hands on them, and they received the Holy Ghost, and spoke with tongues and prophesied. One more testimony

from St. Paul, we find recorded in his epistle to the Hebrews 6: 12, where he informs us that baptism, and laying on of hands are some of the first principles of the doctrine of Christ.

We might adduce much corroborating testimony to establish the first principles of the gospel; but it is enough, if God ever inspired St. Paul and Peter to teach these things he never did, nor never will inspire another man to contradict them; they followed the instructions given them by the Savior, and carried out his plan of salvation in all the ordinances of his kingdom; and he that will not believe their testimony, would not believe though one should rise from the dead. But I hasten.

The effects that the Holy Ghost produced upon those who received it, are laid down in the first epistle to the Corinthians, 12, 13 and 14th chapters. And the Apostle tells us that they are the body of Christ, in which there should be no schism; take away any of these, and there is a schism. Look at all the churches in christendom; (the church of the Latter Day Saints excepted,) and see the contention that exists among them. Ask yourself the reason; is not this the only answer? they all deny some of these gifts which constitute the body of Christ: Can we deny these, without denying Christ? Surely not; it is in vain for us to say they are not needed, neither Christ nor his servants ever declared any such thing, it cannot be found. Scripture, reason, and common sense teach us, that the like cause will produce the like effect; the Holy Ghost is the same that it was before the world began.— To be sure St. Paul says that prophecy shall fail, tongues shall cease, and knowledge vanish away; for they are all enjoyed only in part; but when that day of perfection is ushered in, when we shall see as we are seen, and know as we are known; then there will be no need of an imperfect knowledge. He also declares, Eph. 4th,

When Christ ascended upon high, he gave gifts unto men; Prophets, Apostles, Pastors, Evangelists, &c. for the perfecting of the saints, and work of the ministry, until we all come in the unity of the faith." No rational person will pretend to say that, that day has arrived; and if these gifts of the Holy Ghost were necessary to perfect

the saints then; can they be perfected now without them? I answer, no.— Will any now deny them who is in possession of the Holy Ghost? I answer in the negative; no man speaking by the spirit of God, can call Jesus accursed; and without the Holy Ghost there is no salvation; this is the doctrine that Paul preached, who said, If any man or even an angel from Heaven preach any other gospel, let him be accursed: And so say I, and the heart of every servant of God will respond, Amen.

With peculiar feelings I conclude these remarks, realizing the great responsibility that I am under to God, for the manner in which I teach mankind those things which involve eternal consequences. And this responsibility seems to be augmented when I take into consideration, that I am addressing these of my own flesh and blood. But I feel that God approbates what I have written, and I entreat of you to peruse the foregoing lines as for eternity, and may the Lord sanctify them to your salvation, and ultimately bring us to an everlasting inheritance in his celestial Kingdom for Christ's sake, Amen.

W. PARRISH.

Messenger and Advocate.

KIRTLAND, OHIO, MARCH, 1836.

ADDRESS

To the patrons of the Latter Day Saints' Messenger and Advocate.

It becomes my duty to inform you, that in consequence of other business, and other duties which call my immediate attention, my labors in the editorial department of this paper must cease for the present; and as this is the case, I must beg leave to make some remarks, as I am about being freed from this great responsibility. I will here say that for the increase of patronage for nine months past, so gratuitously bestowed upon unmerited talents, you have necessarily obliged me to tender you my deepest heart-felt gratitude. I still indulge a hope, notwithstanding the Advocate is about being transferred into other hands, that it will continue to

receive its present support, and a rapid increase to its present subscription list, inasmuch as the prospects are flourishing, and the future editor's talents are deserving of patronage; I indulge a hope, that great good may be done by this means: and more especially in these last days, while "Darkness covers the earth and gross darkness the people."

Almost six years have passed, since the church of Christ has been established: many and various are the scenes, that have passed before my eyes, since its commencement, during which time, we have been favored with the privilege, of making known to the world our belief in regard to salvation.

I take occasion here to add, that I rejoice exceedingly that this *Herald of truth* is in being, and I enjoy the privilege of resigning it into so good and able hands as Pres. O. Cowdery whose character and standing in society need no commendation from me where he is personally known: for he is known to be a man of piety, of candor, of truth, of integrity, of feeling for the welfare of the human family, and in short, he is a man of God: God acknowledge him as such in his revealed will: and should we not do so too?

While I reflect on leaving the editorial department, such a complicated mass of ideas burst upon my mind, that it is not possible to communicate them all. The great and responsible relation which a man sustains in occupying this station, to his fellow man, will have a tendency to humble, rather than exalt him in his own eyes; for he truly becomes a servant of all; and his words are left on record for present and future generations to scrutinize.

However there is consolation attached to these responsibilities, that gladdens the heart of an honest and humble saint, even a servant of servants: For after that in the wisdom of God

the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.— It is those things, which the world by their wisdom count foolishness, which converts the soul, and will prepare it to dwell in the presence of God, in the day of the Lord Jesus. "God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea; and things which are not, to bring to nought things that are."

While I reflect on the above sayings of the holy writer, it gladdens my heart, that I enjoy the privilege of living in this age of the world, when God in his kind providence, has began to work for the good of his long dispersed covenant people; when he has again made manifest his will, and has called servants by his own voice out of the heavens, and by the ministering of angels, and by his Holy Spirit; and has chosen the weak and simple to confound the wisdom of the wise: and to raise up and bring the church of the Lamb up out of the wilderness of wickedness, fair as the sun and clear as the moon. Which church took its rise April 6, 1830; and has thus far come up through much persecution and great tribulation.

It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning; to say that the book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope, that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department— Therefore I desire to testify to all that will come to the knowledge of this address; that I have most assuredly seen the plates from whence the book of

Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr. has translated the book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished: therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve—the statements of your unworthy friend and well-wisher.

It is no trifling matter to sport with the souls of men, and make merchandise of them; I can say, with a clear conscience before God and man, that I have sought no man's goods, houses or lands, gold or silver; but had in view for my chief object, the welfare of the children of men, because I know that I have been called of God, to assist in bringing forth his work in these last days, and to help to establish it, that as many souls as would believe, and obey the truth, might be saved in his kingdom; and also assist in bringing about the restoration of the house of Israel, that they might magnify his name, for what he has done and is doing for the fulfilment of the prophecies of all the holy prophets that have written on this great and important subject, since the days of Adam, to this present time: and while I have been in the editorial department, I have endeavored to write, obtain and select such matter as was calculated to promote the cause of God, as far as my judgment was capable of discerning; and wherein I may have erred, I am conscientious and innocent; but do cheerfully and humbly ask pardon of those whose feelings in any wise I may have injured; by digressing in the least, from the strictest path of rectitude.

I would do injustice to my own feelings, if I did not here notice, still further the work of the Lord in these last

days: The revelations and commandments given to us, are, in my estimation, equally true with the book of Mormon, and equally necessary for salvation, it is necessary to live by every word that proceedeth from the mouth of God: and I know that the Bible, book of Mormon and book of Doctrine and Covenants of the church of Christ of Latter Day Saints, contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people, until he has gathered his *elect* into his *fold*, and prepared them to dwell in his presence.

Men at times depend upon the say of others, and are influenced by their persuasions to embrace different systems. This is correct, inasmuch as the principle is a just one: God always commissioned certain men, to proclaim his precepts to the remainder of the generation in which they lived; and if they heeded not their sayings, they were under condemnation.

Though weak may have been my arguments and feeble my exertions, to persuade others to believe as myself, the few months I have labored in this department, I trust, I have been the means of doing some good to my fellow men. If I were not sensible that I have been doing the will of my heavenly Father, I should regret, that I had ever suffered my name to become public; I could not endure the idea of having been the means of persuading men to detract from truth, and embrace error: it has been a principle in my heart to embrace truth, and reject error; and I trust it will remain in my heart forever.

I feel it my duty to say, to the Elders who have been laboring in the cause of our blessed Redeemer, and have taken the trouble, to procure subscribers for the Messenger and Advocate, they have my sincere thanks,

and shall ever occupy a conspicuous portion of my gratitude. There are others who have been somewhat negligent in this thing, which is owing perhaps, in part, for want of proper instruction upon this point; not realizing that this *periodical* is opening and preparing many places, for such as are travelling to proclaim the gospel of our blessed Redeemer; whereas, if it had not been for this means, would have been closed and impenetrable. I desire therefore, that the Elders of the church of Latter Day Saints will avail themselves of every opportunity that presents itself of procuring subscribers for this paper, not for pecuniary interests, but for the welfare of the children of men. I hope that the Elders will do all the good in their power, as this is a day of "Warning and not of many words." Therefore, I trust you will have the spirit of God in your hearts to guide you into all truth, until the knowledge of God shall cover the earth as the waters cover the great deep, and the saints of God are gathered together, and Zion becomes the joy of the whole earth.

JOHN WHITMER.

Those who are in arrears for the Messenger and Advocate, will please forward the amount to Oliver Cowdery; with the exception of those who reside in Missouri, they will please settle their arrears with John Whitmer. We hope that our friends will bear in mind, that paper, ink, and labor, cannot be obtained without the money; therefore, we are under the necessity to call on those who are indebted to us for assistance, which will be thankfully received.

Lucid, February, — 1836

I would respectfully represent to you, that through my instrumentality, and the grace of our Lord, there has been raised up in this place, a small branch

of a church of Latter Day Saints, consisting of sixteen members. This little branch of our Heavenly Father's Kingdom has never before been represented. You will notice them in the Messenger and Advocate as you see proper.

Yours truly

A. J. SQUIRES.

J. Whitmer Esq.

Arise ye saints of Latter Days,
And sing your great Redeemers praise;
With joyful hearts arise:
Let ev'ry voice in accents tower,
Till heav'nly blessings on us pour
Down through the parting skies!

Hosanna! let the echo spring,
Triumphant on exulting wing,
Above the pow'rs of hell;
Until with God we do prevail,
And view the things within the veil,
And in his presence dwell.

Hosanna! let the angels say,
Who dwell in realms of endless day,
With Enoch's perfect band!
Amen, amen, let earth resound,
And all the saints where e'er they're
found.
Repair to Zion's land.

Go forth ye heralds of our God,
Proclaim his gospel far abroad,
In ev'ry foreign clime:
Go visit lands and isles unknown,
In ev'ry realm, in ev'ry zone,
Till time with you shall end.

Then rise and join the hallow'd throng,
Who sing the everlasting song,
In an eternal strain,
Of "Holy holy, King of kings,
Who wast, and art," while heaven
rings,
And seraphs shout Amen!

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LATTER DAY SAINTS'

MESSENGER AND ADVOCATE.

Vol. II. No. 7.]

KIRTLAND, OHIO, APRIL, 1836.

[Whole No. 19.]

For the Messenger and Advocate.

BROTHER O. COWDERY:

Dear Sir—This place having recently been visited by a gentleman who advocated the principles or doctrines of those who are called abolitionists; if you deem the following reflections of any service, or think they will have a tendency to correct the opinions of the southern public, relative to the views and sentiments I believe, as an individual, and am able to say, from personal knowledge, are the feelings of others, you are at liberty to give them publicity in the columns of the Advocate. I am prompted to this course in consequence, in one respect, of many elders having gone into the Southern States, besides, there now being many in that country who have already embraced the fulness of the gospel, as revealed through the book of Mormon,—having learned, by experience, that the enemy of truth does not slumber, nor cease his exertions to bias the minds of communities against the servants of the Lord, by stirring up the indignation of men upon all matters of importance or interest.

Thinking, perhaps, that the sound might go out, that "an abolitionist" had held forth several times to this community, and that the public feeling was not aroused to create mobs or disturbances, leaving the impression that all he said was concurred in, and received as gospel and the word of salvation. I am happy to say, that no violence or breach of the public peace was attempted, so far from this, that all except a very few, attended to their own avocations and left the gentleman to hold forth his own arguments to nearly naked walls.

I am aware, that many who profess to preach the gospel, complain against their brethren of the same faith, who reside in the south, and are ready to withdraw the hand of fellowship because they will not renounce the principle of slavery and raise their voice against every thing of the kind. This must be a tender point, and one which should call forth the candid reflection of all men, and especially before they

advance in an opposition calculated to lay waste the fair States of the South, and set loose, upon the world a community of people who might peradventure, overrun our country and violate the most sacred principles of human society,—chastity and virtue.

No one will pretend to say, that the people of the free states are as capable of knowing the evils of slavery as those who hold them. If slavery is an evil, who, could we expect, would first learn it? Would the people of the free states, or would the slave states? All must readily admit, that the latter would first learn this fact. If the fact was learned first by those immediately concerned, who would be more capable than they of prescribing a remedy?

And besides, are not those who hold slaves, persons of ability, discernment and candor? Do they not expect to give an account at the bar of God for their conduct in this life? It may, no doubt, with propriety be said, that many who hold slaves live without the fear of God before their eyes, and, the same may be said of many in the free states. Then who is to be the judge in this matter?

So long, then, as those of the free states are not interested in the freedom of the slaves, any other than upon the mere principles of equal rights and of the gospel, and are ready to admit that there are men of piety who reside in the South, who are immediately concerned, and until they complain, and call for assistance, why not cease their clamor, and no further urge the slave to acts of murder, and the master to vigorous discipline, rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their condition? I do not believe that the people of the North have any more right to say that the South *shall not* hold slaves, than the South have to say the North *shall*.

And further, what benefit will it ever be to the slave for persons to run over the free states, and excite indignation against their masters in the minds of thousands and tens of thousands who understand nothing relative

to their circumstances or conditions? I mean particularly those who have never travelled in the South, and scarcely seen a negro in all their life. How any community can ever be excited with the charter of such persons—boys and others who are too indolent to obtain their living by honest industry, and are inca- ble of pursuing any occupation of a professional nature, is unaccountable to me. And when I see persons in the free states signing documents against slavery, it is no less, in my mind, than an array of influence, and a declaration of hostilities against the people of the South! What can divide our Union sooner, God only knows!

After having expressed myself so freely upon this subject, I do not doubt but those who have been forward in raising their voice against the South, will cry out against me as being uncharitable, unfeeling and unkind—wholly unacquainted with the gospel of Christ. It is my privilege then, to name certain passages from the bible, and examine the teachings of the ancients upon this matter, as the fact is uncontrovertible, that the first mention we have of slavery is found in the holy bible, pronounced by a man who was perfect in his generation and walked with God. And so far from that prediction's being averse from the mind of God it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude!

"And he said unto the Canaan: a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shear: and Canaan shall be his servant.—Gai shall enlarge Japheth, and he shall dwell in the tents of Shear: and Canaan shall be his servant."—Gen, 8: 25, 26, 27.

Trace the history of the world from this notable event down to this day, and you will find the fulfilment of this singular prophecy. What could have been the design of the Almighty in this wonderful occurrence is not for me to say; but I can say, that the curse is not yet taken off the sons of Canaan, neither will be until it is affected by as great power as caused it to come; and the people who interfere the least with the decrees and purposes of God in this matter, will come under the least condemnation before him;

and those who are determined to pursue a course which shows an opposition and a feverish restlessness against the designs of the Lord, will learn, when perhaps it is too late for their own good, that God can do his own work without the aid of those who are not dictated by his counsel.

I must not pass over a notice of the history of Abraham, of whom so much is spoken in the scriptures. If we credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, "I am the Almighty God; walk before me and be thou perfect." Paul says that the gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, &c. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed differently. And if he was instructed against holding men-servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord and thereby lost his blessings—which was not the fact.

Some may urge, that the names, man-servant and maid servant, only mean hired persons who were at liberty to leave their masters or employers at any time. But we can easily settle this point by turning to the history of Abraham's descendants, when governed by a law given from the mouth of the Lord himself. I know that when an Israelite had been brought into servitude in consequence of debt, or otherwise, at the seventh year he went from the task of his former master or employer; but to no other people or nation was this granted in the law to Israel. And if, after a man had served six years, he did not wish to be free, then the master was to bring him unto the judges, bore his ear with an awl, and that man was "to serve him forever." The conclusion I draw from this, is that this people were led and governed by revelation, and if such a law was wrong God only is to be blamed, and abolitionists are not responsible.

Now, before proceeding any farther, I wish to ask one or two questions:—Were the apostles men of God, and did they preach the gospel? I have no

doubt but those who believe the bible will admit these facts, and that they also knew the mind and will of God concerning what they wrote to the churches which they were instrumental in building up.

This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: Not with an eye service, as men-pleasers: but as the servants of Christ, doing the will of God from the heart: With good will doing service, as to the Lord, and not to man: Knowing that whatsoever good thing any man doeth, the same shall be receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him." Eph. 6: 5, 6, 7, 8, 9.

Here is a lesson which might be profitable for all to learn, and the principle upon which the church was anciently governed, is so plainly set forth, that an eye of truth might see and understand. Here, certainly are represented the master and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord: the master in turn is required to treat them with kindness before God, understanding, at the same time that he is to give an account.—The bond of fellowship is not withdrawn from him in consequence of having servants.

The same writer, in his first epistle to Timothy, the sixth chapter, and the five first verses, says:

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: he is proud, knowing nothing but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

This is so perfectly plain, that I see no need of comment. The scripture stands for itself, and I believe that

these men were better qualified to teach the will of God, than all the abolitionists in the world.

Before closing this communication, I beg leave to drop a word to the travelling elders: You know, brethren, that great responsibility rests upon you, and that you are accountable to God for all you teach the world. In my opinion, you will do well to search the book of Covenants, in which you will see the belief of the church concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves contrary to the mind and will of their masters. In fact, it would be much better and more prudent, not to preach at all to slaves, until after their masters are converted: and then, teach the master to use them with kindness, remembering that they are accountable to God, and that servants are bound to serve their masters, with singleness of heart, without murmuring. I do, most sincerely hope, that no one who is authorized from this church to preach the gospel, will so far depart from the scripture as to be found stirring up strife and sedition against our brethren of the South. Having spoken frankly and freely, I leave all in the hands of God, who will direct all things for his glory and the accomplishment of his work.

Praying that God may spare you to do much good in this life, I subscribe myself your brother in the Lord.

JOSEPH SMITH, jr.

Mr. Editor:

The following extract of a letter written to a friend in the State of N. Y. may be of some consequence to the numerous readers of the Messenger and Advocate: if you think so you are at liberty to insert it in its columns.

DEAR SIR:—Yours of a recent date has been received and read, I trust, with that attention which the nature of the subject requires. Every man has his peculiarities, his peculiar feelings, his peculiar taste, and his mode of reasoning or arriving at conclusions from any premises.—You have yours and I have mine; and without pretending to tell yours, suffice it to say, that I arrive at mine in the following manner. If I am requested to solve a

question in arithmetic, I know there are certain rules, by which, if I proceed, I am sure of a correct result, and inasmuch as I love and value the truth, with just so much intensity of thought and fixedness of purpose I shall pursue that course, that will enable me in the conclusion to arrive at the object of my desire.—If I have no confidence in the rule I shall most assuredly take my own way and when I have gone through with my process and find I have failed, ought I to blame the correct rule, or the author of it, or say that either or both are changed? Certainly not. Again, if I, with all the zeal and energy of my soul, should labor with you to prove that six and four make twelve, how do you think I should succeed? Poorly I trust, poorly you would respond truly. Why, I ask, have I not been sincere and unwearied in my efforts to convince you? Certainly I have. Why then are you not bound to believe me? Your answer will no doubt be ready. My dear friend, I am bound to respect your feelings and treat you with becoming reverence, but I cannot concede to your opinion or your judgment with regard to your operation with the figures. The result of your process was incorrect, for the reason, that you applied the wrong rules. Although you labored unremittingly, and seem to be positive in your own mind that you are correct, still, you will say, I do know and can fully prove by a correct process, and strict application of known rules, that six and four, make but just ten, that they do not make twelve nor never did. What then is the difficulty with me? I pretend to believe in just principles and correct rules as much as you do, I certainly have as much anxiety and as much zeal? Your answer will again be ready. My friend, you neither believe me nor the rule I take to arrive at my conclusions, if you did, we should draw like inferences from the same premises, and it would be a clearly demonstrable fact in your mind as it is in mine that six and four make just ten.

You will examine the foregoing remarks and say they are correct and that you never doubted them. Let us look at another subject although equally plain with the simple one I have ad-

duced for a figure, and see if there be not some who, through prejudice or wilful blindness are not, to say the least, as much in error with regard to the gospel as I have made myself in relation to the subject of figures.—When God said in his holy word, “these signs shall follow them that believe,” I receive it as proof positive that he meant just what he said. Now Sir, any operation or any process you may take to bring out a conclusion, if you do not come at the one shown us by inspiration, you will permit me to say to you, it will be as hard for you to convince me that your religion is approved by the God of heaven, as it was for me to persuade you into the belief that six and four make twelve. You may show me some of the characteristics: So I showed you a part of what was necessary to make up the number twelve, but they actually fell short of it. Just so you must allow me to look upon your religion, in the light of divine truth, the only correct rule, it is a base counterfeit. If the scriptures be our guide such must be the fact; and it is just as useless in my opinion, to blend some good things that obtain at the present day among the different sects with their errors in principle and practice, and call the compound the religion of the bible, as would be the vain attempt to weld iron and clay. Thus you see people do not believe the rule that God has given, all their boasted pretensions to the contrary notwithstanding. It is often boastingly said that God, our heavenly Father has ceased to reveal himself to the children of men, that the day of miracles has gone by, that the canon of scripture is full. Can you point me to that passage in his word where he has made any such declaration? Can you tell me how the scriptures of the old and new testament are to be fulfilled without miracles and without revelation from heaven. Do enlighten my mind on this subject. I read that it shall come to pass in the last days that God shall pour out his spirit upon all flesh, some will see visions, others dream dreams, and others still will prophesy. These, you know, were anciently the effects of the true gospel, you will recollect there was a little specimen of it on the day of pentecost, which virtually continued while the

church was led by revelation. Do you think if the Lord should lead a people as he led his church in the days of the apostles, there would be more than one faith or one mode of baptism. Certainly not.—Then is it not an argument, strong and conclusive, that God has no respect for the doctrines, commandments and precepts of the professing christian world. This generation is not blamable because their fathers lost the power and authority to hold intercourse with heaven. They come under condemnation for resisting authority (the priesthood) now that he has given it again. It is worse than useless for the different religious sects of this generation to pretend to the least vestige of authority to administer in holy things, that is not mere assumption or come down to them through the mother of abominations.

You must be aware, Sir, from but even a cursory view of this subject, that if the mother church had any authority that was of divine origin, she was sure to divest her dissenting members of any. Not only so, but they were treated as heretics and outlaws. Now you know they were anciently made ministers and clothed with authority to act in that high and holy calling, in a certain way; they were witnesses of Jesus and required to bear testimony in his name. They could truly say that flesh and blood had not revealed it to them. The religion they preached, and urged upon their auditors, was truly the power of God unto salvation unto every one that believed and obeyed its mandates. Just so I believe the religion of heaven always was and always will be. It is vain to tell me this power was confined to the apostles, unless you convince me the gospel was confined to them, for it is abundantly evident that those who embraced the gospel from their preaching participated in the same power, the power of God. Any thing short of this, is not the power of God unto salvation consequently it is not then the gospel, and if it be not the gospel, will it save men? I pause for a reply. But I am aware you will say that the religion of the professing christian world, saves men from vice, and makes them love God and one another: to which I reply, I fear many are awfully deceived, even in those two points. If they love God they will keep his command-

ments, and if they keep his commandments they know it and they know they please him. You know the scripture says he [the Lord] is no respecter of persons. Then it is clear as the noon day sun, that in order to please him we must obey him in all things, and if we obey him we certainly embrace the gospel, and if we have that in its fulness, we have the power of God unto salvation. Any thing short of this cannot be the true gospel however nearly it may resemble it.

Try all the rules you please and six and four will never make twelve, nor will seven eighths of an integer, even of the true parts, constitute the whole. The whole is equal to all the parts, and all the parts are but just equivalent to the whole. You have too much good sense not to see, Sir, that the sectarian world have lost all their authority to administer in any of the ordinances of his house, all they have is assumed, and you have as much divine right to officiate in any of them as they have. Tell me nothing about their goodness, their piety or their purity. Do you think they are really any better than Cornelius was before Peter baptized him? He had that power with God, and so far pleased him that an angel was sent to converse with him and instruct him.—What was the subject of communication to him? Here mark the direction given by this messenger of heaven.—“Send men to Joppa and call for Simon whose surname is Peter, he lodgeth with one Simon, a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do.”

Now, Sir, for a moment examine this subject in the light of reason and revelation. If Cornelius could have been saved without complying with the requisitions of the gospel as preached by Peter, then the Lord required something unnecessary. And again if Cornelius could be saved without those things required in the gospel another man can be, and if another man can be, all men can be. If all men can be, then it necessarily follows that the gospel is unnecessary, and if it be unnecessary the wisdom of the author of it stands impeached, and we cannot avoid it.

Yours truly, W

To the Editor of the Messenger.

DEAR BROTHER—Happening a few days since to take up the "Ohio Atlas" of the 26th inst. my eye caught an article in the shape of an anonymous letter to the Editor, dated Painesville, March 16.—from which, if you please, I beg leave to make some extracts, accompanied with such remarks as I may deem proper.

The writer, in speaking of the church of "Latter Day Saints" vulgarly styled "Mormons," at this place, commences his tirade, by saying:—"I have been to Kirtland, and witnessed the operations of that most deluded set of visionaries, that our land, or any other enlightened land has ever witnessed." You will see, that he is *positive* in his assertion, and does not rest with giving a conjecture, or a may-be-so, that we are a "deluded set of visionaries." Noah Webster says, that the word "deluded" means deceived, misled, disappointed:—Now, if, to believe in the existence of a God, and that that same God gave his only begotten Son, to be sacrificed as a propitiation or atonement for the sins of the whole world, even as many as believed on him; to follow the precepts and commandments of the Almighty, as laid down in the old and new testament, for the government of his creatures; to throw aside the creeds and dogmas of men; to follow the preachings of the Apostles of our Lord and Savior; going as the Apostles did, into all the world, warning our fellow men, to "repent and be baptized for the remission of their sins;" to live uprightly, walk humbly before God, and to deal justly, love mercy, exercise faith toward our heavenly Father, and charity to man, visiting the fatherless and the widows, and in short "doing to others as you would be done by," constitutes a *deluded* people, then am I, for one, ready to plead guilty, and suffer myself to be made a hiss and a by-word for this generation, but until I am convinced of this, I must beg leave to differ with the gentleman, if such he can be called.

Again he says:—"I have no doubt that Jo Smith's character is an equal compound of the imposter and fanatic, and that Rigdon has but a small spice of the latter, with an extraordinary portion of the former."—I am aware that any thing I can say in vindication

of the characters of these brethren, will be entirely superfluous where they are personally known, but to those who have not the pleasure of a personal acquaintance with them, I would say, that the above quoted assertion is *false* from beginning to end, and could not have come from a heart instigated by any other than an evil spirit. And in support of this position I would be willing, for the sake of truth, to compare their private and public character with that of the Painesville writer, or any of his brethren of lying, backbiting, and vilification notoriety.

Again he says:—"None of them appear to be within the reach of argument on the subject of religion." This the writer knew, (if he knew any thing about the church,) was not true—so far from it, that wherever our Elders have travelled abroad they have at all times, been ready, God giving them his Spirit, to stand up boldly, in defence of the religion they profess; and even "beardless boys," among them, have been able to confound the Priests of this generation, who were considered by their followers, well versed in the scriptures, and filled with all the wisdom and learning of the world; for the servants of Heaven put their trust in Him, who has said, that no weapon raised against his gospel should prosper. And so it always will be in spite of men or devils.

Again.—"They, [the "Mormons"] say, and they are probably not far from the truth, that their numbers in the United States amount to 45,000." This is but equal to the rest of the writer's assertions;—I do not believe that ever any member of the church of Latter Day Saints gave him such information:—It is true, we are as yet but few in numbers; but the Lord has set his hand to work in these last days, and he has said that his work should roll forth, until he would gather in all the honest in heart, and they should become a great and mighty nation, until all the righteous should be separated from the wicked, and they that fear not God and keep his commandments, should be cut down and burnt as stubble;—and when did God ever lie?

We would warn the Painesville writer and all others who do like him, to speedily repent and obey the everlasting gospel, ere it be too late; for

God has said, I the Lord am not to be tracked in these last days: For the day speedily cometh when I will send my angels to pluck out the wicked and cast them into unquenchable fire.

I might follow this redoubtable scrib-ler in the Atlas through his entire communication, but the whole of it being about on a par with that already quoted, I will close with the following: "Their temple, at Kirtland is a huge mis-shapen edifice."—The writer's judgment in regard to this building must have been warped as much as his views in relation to all other matters connected with the society. For it has been acknowledged by men of skill and taste in the science of architecture to be a building superior in structure and finish to almost any other in the Union. And to all who do not wish to take my word for it, I would say, visit Kirtland and view not only the "House of the Lord," but become acquainted with the society here, as well as the doctrines and principles held to and taught; and if they do not go from us divested of that rancor and prejudice so much entertained against us, then I will acknowledge that I am no judge of human nature, nor of the feeling that should actuate high-minded and honorable men.

Brother, I have done,—and if you think the foregoing worthy of an insertion in your useful and widely circulated paper, you will confer a favor by giving it a place in the same.

Hoping that the Lord will be merciful to us all, and at last save us in his Celestial Kingdom, I subscribe myself as ever, your brother in the Lord.

J. M.

For the Messenger and Advocate.

Not long since a gentleman of the Presbyterian faith came to this town (Kirtland) and proposed to lecture upon the abolition question. Knowing that there was a large branch of the church of Latter Day Saints in this place, who, as a people, are liberal in our sentiments; he no doubt anticipated great success in establishing his doctrine among us. But in this he was mistaken. The doctrine of Christ and the systems of men are at issue and consequently will not harmonize together.

However, with the assistance of some few others, who possessed con-

genial spirits, he succeeded in getting a hearing, and after holding several meetings we are informed that he established an abolition society in this vicinity. We indeed profess to be liberal, not only in a religious, but in a political point of view; and for this reason we stand aloof from abolition societies. We are liberal in our religious sentiments as far as truth and righteousness will warrant, and no farther. We believe in cultivating the pure principles of the gospel to the extent; and that every man has an undoubted right to worship God according to the dictates of his own conscience, however erroneous his principles may be; and that none should molest or make him afraid.

We also believe that the constitution of these United States, is the best form of government that exists upon the foot-stool of God. Our wise legislators who framed it were elected by the voice of the people, and after taking into consideration the general good of this republic have deemed it expedient to guarantee to the Southern States the right of holding slaves;—And we do not feel disposed to rise up in opposition to it. It is their right, and we expect they will be as tenacious of their privileges as we are of ours, and we believe that it is the duty of every individual to submit to the government of that State or Kingdom in which he resides, so long as that government affords him the protection of its laws; and he that will not is an enemy to his country; an enemy to mankind, and an enemy to that God who teaches us to pay due deference and respect to magistrates, and rulers, and to be in subjection to the powers that be.

And although political demagogues, and religious fanatics, in their blind zeal, may bustle and rage, and compass sea and land with the pretention to meliorate the condition of Ham's descendants, yet God's curse pronounced by his servant Noah will remain upon them; and Canaan must dwell in the tents of Shem and be his servant until he, who pronounced it shall order it otherwise. And all the abolition societies that now are or ever will be, cannot cause one jot or tittle of the prophecy to fail. The curse that was pronounced upon that people was by the spirit of prophecy; and when the Lord turns away his wrath

and pronounces a blessing upon them he will announce to his servants the prophets that the time has arrived that there is to be no more the Canaanite in the land; and when that time comes all the devils on earth or in hell, cannot prevent it. Here then we rest the matter:—This is the ground on which we stand, this is the position we take in regard to this question. We would therefore be distinctly understood, that we do not countenance the abolition system, nor fellowship those who advocate its principles; and he that would stir up rebellion among the blacks, is an enemy to the well being of society, and instead of bettering their condition is heaping upon them innumerable evils that they would otherwise be strangers to, and is indirectly shedding the blood of his fellow-men.

W. PARRISH.

To the Editor of the Messenger and Advocate,

DEAR BROTHER:—Having just returned from a short mission, say about three weeks, in the county of Portage Ohio, I feel disposed to drop you a few lines that you may know something how the cause of truth has prospered in my hands during this short period.

I commenced preaching in the township of Hiram, the place where our beloved brethren, Joseph Smith jr. and Sidney Rigdon were most shamefully beaten, tarred and feathered some three or four years since by the inhabitants of that place and vicinity. Let it here be noted that *Hiram* stands first on the list of heroes who have waged war against the servants of God with the honorable weapons of clubs, tar and feathers, and you may well suppose that characters thus depraved were not very willing to embrace the truth—yet there are some precious souls in Hiram who have and will own the Savior before men.

After baptizing one in the above place, I went into Mantua and Shalersville where I baptized seven more, also attended meeting in Middlebury, and two more came forward for baptism which was administered by Elder Boosinger.

There is an opportunity of doing much good in those regions, if some faithful laborer would go into that part of the vineyard.

I expect to leave town to-morrow for the purpose of sounding the ram's horn again around Jericho, that her walls may be broken down, but may God bless and spare those who enter tain the spies, (or the servants of the Most High.)

The cause of God will roll on in the face of an opposing world, and I cannot but make the expression of the Prophet, saying, "no weapon formed against thee shall prosper." The first weapon raised against the spread of truth, of any consideration in this country, was the wicked and scurrilous pamphlet published by A. Campbell. Next, perhaps, were the letters of E. Booth, and thirdly, Mormonism unveiled written by Mr. E. D. Howe, alias. Doct. P. Hulbert.

These were designed severally in their turn for the exposure and overthrow of "Mormonism" as they termed it; but it appears that heaven has not blessed the means which they employed to effect their object, "No weapon raised against it shall prosper."

The writings of the above named persons, I find have no influence in the world at all; for they are not even quoted by opposers, and I believe for no other reason than—that they are ashamed of them.

The servants of God are declaring boldly the counsel of the Most High, as contained in the book of Mormon, the Scriptures and the book of Covenants—Many are repenting and coming to baptism that they may obtain the remission of their sins through faith in the name of Christ.

May the Lord pour out his Spirit upon the Elders abroad, and may the angel of thy presence go before them,—may they be endowed with wisdom and power from on high, to stop the mouths of gainsayers, and to heal the sick, and cast out devils in the name of the Lord.

I am, Sir, Yours
in the Bonds of
the new Covenant,
ORSON HYDE

Kirtland, May 4, 1836.

For the Messenger and Advocate.
 Br. O. COWDERY

Sir:—It appears that the notice which I took of Simons Rider in the Messenger and Advocate of January last, has given some offence to him, as according to his usual way of correcting my errors, he has been leveling his shafts at me, at the distance of thirty or forty miles; where he thinks I suppose that he can vent his feelings with safety, as there will be no person to call him to an account for it.

He complains it appears, that I have injured his character in publishing his conduct to the world in your periodical. Now, that he should be ashamed to have his conduct made a public thing is not at all surprising to me; for I should think that would of necessity be the case; for while there are any people who acknowledge him as a public teacher, his conduct is not very creditable to him. But what surprises me is, that he should charge me with injuring his character, as he knows that there was nothing said in your paper concerning him but what was strictly true; for he does know most assuredly, that without cause or provocation, he made an unmanly attack as well as an unrighteous one, upon myself, as well as others of the church of the Latter Day Saints.

He attacked both our characters and religion, in public assemblies, and in his public proclamings; and that at a time, when we had no way of exposing his wickedness: we had no paper through which we could communicate to the world. He availed himself of this our defenseless situation, to do all the injury he could, and if possible, to stop the spread of truth; but in this he failed, and when called upon to support his assertions in my presence, he had recourse to slander and abuse: these things Simons knows to be true. Why then complain that I have injured his character, by publishing them to the world? it is the same as to say, that his character cannot stand where truth prevails, and I have no reason that I know of, to doubt it. I am sure his religion cannot stand the test of truth, and he knows it as well as I do, and I expect he thinks his character is equally as weak, and would fall as easy a prey to the truth as his religion.

How far the charge of dishonesty, can be preferred in truth against Simons Rider, as well as others, of the smaller animals of this species (I mean the Campbellites) remains yet to be made manifest; as they, at present, are under tutors and governors, and not at liberty to think for themselves. For instance, there are A. Bentley S. Rider as well as others, who at present are not at liberty to think for themselves; but must think as A. Campbell, and W. Scott think. They are not at liberty to believe what the bible says, unless they first find it in the Evangelist, or Harbinger, and then, and not till then dare they believe it; but if they find it in the Evangelist, or Harbinger, it matters not whether it is in the bible or whether it is not in it, of course, in their estimation it is true; because brother Campbell, or brother Scott, has said it, that is enough: bible or no bible.

We feel in the mean time at liberty to say, that we have all the evidence necessary to satisfy our mind, that Messrs. Campbell, and Scott, the leaders of that brotherhood, are not honest in their religion: they are men who think and act for themselves, independently, and they do know, that the same Jesus who said to his disciples "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Also said "That signs shall follow them that believe &c.

Now that Messrs. Bently, Rider and others, should not know this is not surprising, because they never saw it, in either the harbinger, or evangelist and not having seen it there, of course could not say whether it was in any other place or not. But Messrs. Campbell and Scott, are not thus trampled: they know it is there, and they do know also, that they have the same authority for saying "these signs shall follow them that believe" that they have to say unto the people believe and be baptized, that is, they have the authority of Jesus Christ for both; delivered at the same time, to the same people, and on the same occasion; and of equal truth, and duration. We are not afraid of a contradiction in truth, when we say, we know that Messrs. Campbell and Scott know these things; and the greater shame for them, to

keep such men as Simons Rider, and A. Bently, held in bondage, whose minds are too limited to exercise one independent thought for themselves, and only think as they are permitted by their masters.

They do know too, that the same Peter who said "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost" also described that gift of the Holy Spirit, and said, it consisted in dreaming dreams, and seeing visions, prophesying, &c. and that Peter made that promise to *all* that were afar off, even as many as the Lord our God shall call.

These things they do know, because they read for themselves, and think for themselves, and are not under bondage to any man, therefore, they have no excuse for their sin, neither cloak for it: all the excuse which can be pled for them is, that the God of this world has blinded their minds, so that when they see a thing, and know it, they will not confess it; for such there is a day of judgment, when their injustice will come up in remembrance before the Lord, and if there is one place in hell hotter than another, or where the torment is greater than another, it is surely had in reserve for such men.

Some excuse can be pled for Presbyterians, Methodist, Baptist, Episcopalians, &c. for they profess to be governed not by the bible, but by their respective creeds and confessions; against which Messrs Campbell and Scott have spoken with great freedom, denouncing them as heretical in the extreme, and offering in the most positive manner, that the bible, and the bible only, should be our creed, and by that alone we should be governed. and yet in the face of all these declarations, deny that which is written as with a sun-beam on almost every page of it, and profess to believe and try to establish an order of things (which by the by he will never accomplish) that is no where found in it.

After generations will rise up and instead of calling them blessed, will view all their labors, and toils, in a light less favorable, than they do the crusaders, the missionary projects of the day; yes, worse than the veriest follies of any age.

The scheme of Messrs. Campbell and Scott is the most barefaced and impudent imposition ever attempted to be pawed on any generation, and those who are stupid enough to continue to follow them, will cast a shade upon the character of this generation as long as the name of it is known among the living.

These gentlemen surely have the right to investigate the religion of the bible, but after the principles of it have all been fairly brought to light, to call them the basest of impostors, and those servants of God whom he called to this work for the world, fanatics, and impostors, when they do know that those who they thus denounce are contending for the pure principles of the bible, and for that only; and all this because God understood the base corruption of their hearts, did not choose them to be among the honored ones into whose hands the kingdom should be delivered in the last days; but saw proper to choose those whom he knew to be more righteous than they. If it were to be asked why did not the Lord choose Messrs. Campbell and Scott, to lay the foundation of his work in the last days? the answer would be, that God who knows the hearts of all living, knew that they were corrupt to the very core, and destitute of that boldness of soul which would entitle them to this honor, and because God saw proper thus to reject their sacrifice, as he did Cain's they thought to destroy those on whom God conferred this high honor, (for their honor is truly of man, but not of God) thus proving that they were of the same spirit of Cain, and only lacked in power or else they would have done as he did.

I would call on them now to reflect for a moment on the situation in which they have placed themselves, by reason of their great desire to destroy the saints. Let them look at him who catered lies for them, I mean old Clapp of Mentor, who has sunk into everlasting disgrace, and dragged his family with him, because it is a just judgment of God on them for their iniquity.

Would God have suffered a righteous family to have been thus disgraced. I answer nay, their very shame, rises up and cries against them, and will tell their iniquities to all generations; and why? because they sought

to disgrace the saints, and God has disgraced them, or he has permitted them to be disgraced to their latest generations; for the scandal of their progenitor will be entailed upon them for a patrimony until the race is blotted out from under heaven.

This man Clapp, was the coadjutor of Messrs. Campbell and Scott, he was their fellow labourer in the persecution, and as such they are justly entitled to a share in his disgrace, and that of his family, which is a token of the righteous judgment of God. "For it is a righteous thing with God to recompense tribulation to them that trouble you" 2 Thessalonians 1: 6, says Paul to the saints.

If Messrs. Campbell and Scott were to consider for but a moment, they could not avoid seeing, that they had espoused a bad cause, and were leagued with adulterers, and of the same spirit. Were they not of the same spirit of old Clapp? let them ask themselves and see?

Did old Clapp persecute the saints? so did they. Did he slander them?—so did they. Did he exert himself to give credibility to a book of falsehoods? So did they. Are not they then of the same spirit with him? Surely, as face answereth to face in water, so does their conduct and his correspond with each other.

But all their attempts have been vain: their shame is rolling back on their own heads, while the word of God grows and multiplies, and the multitude of the saints increase greatly, and are edified together. And well may the saints rejoice; for the Lord he is their God, and their maker is their husband; and their Redeemer, the holy one of Israel.

SIDNEY RIGDON.

This may certify that Elder Hiram Stratton, from whom fellowship was withdrawn by the first Seventy, in December last, has returned and made full satisfaction to the Presidents of the Seventies, and is restored to fellowship.

Kirtland, May 2, 1836.

SYLVESTER SMITH,
Clerk for the Pres. of the Seventy.

Messenger and Advocate.

KIRTLAND, OHIO, APRIL, 1836.

THE ABOLITIONISTS.

We particularly invite the attention of our readers to those communications upon the subject of Slavery. We have long looked upon this as a matter of deep moment, involving the dearest interests of a powerful, a wealthy, a free and happy republic. No one can appreciate more highly than ourself the freedom of speech, the liberty of conscience, and the liberty of the press.—Most sincerely do we believe ours to be one of the most happy forms of government ever established by men. But to see it distracted and rent to the center with local questions—questions which cannot be discussed without the sacrifice of human blood, calls forth the feelings and sympathy of every Christian heart.

There is no disposition in us to abridge the privilege of free discussion—far from this; but we wonder at the folly of men who push this important subject before communities, who are wholly unprepared to judge of its merits, or demerits, and call for public sentiment before the opposite side of the matter has been touched.

If those who run through the free states, exciting their indignation against our brothers of the South, feel so much sympathy and kindness towards the blacks, were to go to the southern states, where the alleged evil exists, and warn those who are guilty of these enormous crimes, to repent and turn from their wickedness, or would purchase the slaves and then set them at liberty, we should have no objections to this, provided they would place them upon some other continent than ours. Then we should begin to believe they were acting honestly; but till something of this is manifested, we shall think otherwise.

What benefit can the slaves derive from the long harangues and discussions held in the north? Certainly the people of the north have no legal right to interfere with the property of the south, neither have they a right to say they shall, or shall not, hold slaves. These states were admitted into the Union with the privilege of forming their own state governments; besides if they were now disposed, they

are in no situation to let their slaves loose. If the evil is on them it was brought on them by the acts of their fathers, and endure it they must. But so long as they do not complain, why should we? If we dislike slavery we are free from it and are in no danger of being afflicted with it. If they are satisfied with it, it is their right as governments, and any interference with them on the subject, so as to endanger their lives, can have its origin from no other source than from such as seek the overthrow and dissolution of our government.

Where can be the common sense of any wishing to see the slaves of the south set at liberty, is past our comprehension. Such a thing could not take place without corrupting all civil and wholesome society, of both the north and the south! Let the blacks of the south be free, and our community is overrun with paupers, and a reckless mass of human beings, uncultivated, untaught and unaccustomed to provide for themselves the necessaries of life—endangering the chastity of every female who might by chance be found in our streets—our prisons filled with convicts, and the hang-man wearied with executing the functions of his office! This must unavoidably be the case, every rational man must admit, who has ever travelled in the slave states, or we must open our houses, unfold our arms, and bid these degraded and degrading sons of Canaan, a hearty welcome and a free admittance to all we possess! A society of this nature to us, is so intolerably degrading, that the bare reflection causes our feelings to recoil, and our hearts to revolt.

We repeat, that we have long looked upon this subject with deep feeling, and till now have remained silent; but for this once we wash our hands of the matter.

We have travelled in the south, and have seen the condition of both master and servant; and without the least disposition to deprive others of their liberty of thinking, we unhesitatingly say that if ever the condition of the slave is bettered, under our present form of government, it must be by converting the master to the faith of the gospel and then teaching him to be kind to his slave. The idea of transportation is folly, the project of emancipation is destructive to our government, and the

notion of amalgamation is deplorable!—And insensible to feeling must be the heart, and low indeed must be the mind, that would consent for a moment, to see his fair daughter, his sister, or perhaps, his bosom companion, in the embrace of a NEGRO!

We entreat our brethren of the Eastern, the free States, the Canadas, and all, wherever they may be found, not to be surprised or astonished at this step, which we have thus publicly taken: were they acquainted with the present condition of the slave, they would see that they could not be freed, and we enjoy our present, civil and social societies. And further, that this matter cannot be discussed without exciting the feelings of the black population, and cause them to rise, sooner or later, and lay waste and desolate many parts of the Southern country.

This cannot be done without consigning to the dust thousands of human beings. And the bare reflection of being instrumental in causing unprovoked blood to flow, must shock the heart of every saint.

Heretofore we have confined our comments to the principles of the gospel, the restoration of Israel, and matters connected with them, when ever attempting to write for the public eye; but owing to the great increase of the church, as it respects numbers, and the deep anxiety felt by our southern brethren on this subject, we have now simply stated our belief. It is a fact, and one which appeals to our heart with great force, that members of this church resident in the South, have long looked for something from this press, calculated to do away that bitter feeling existing against them, through unfounded jealousy, on the subject of slavery. And we have asked the question, can they look to us and plead for assistance in vain? We answer No. They have our fellowship, they have our prayers, they have our best desires, and if we can give them influence by expressing our sentiments, and thereby enable them to be more beneficial and successful in proclaiming the gospel, we will not withhold.—And if our brethren of the free States differ from us, on these principles, we beseech them, in the name of Jesus Christ to withhold, and consider that every step they take to encourage that factious spirit so prevalent in our land,

is not only closing up the way of the gospel in the mouths of the elders, but is, most certainly, endangering the life of every man who embraces it in the south.

We speak as an individual and as a man in this matter. Our strong feeling for liberty, and prejudice against the south, in consequence of education, at a former period, would have urged us, perhaps, to pursue another course; but after examining this matter seriously, and looking at its principles from the scripture, as well as being some what prepared to judge from an actual experience in the south, we again repeat, that the condition of the slave cannot be bettered other than by converting the master to the faith of the gospel.

It was an inhuman thing to tear a people of another color from their friends and homes, and bring them to a strange land, and cause them to endure the toils of servitude; and that which was done by a few ship's loads by our fathers, has now involved us, their children, in trouble and difficulty; but, I am more inclined to take the garment upon my shoulders and walk backward, and cover their folly, than expose them further to shame, or laugh at their conduct. They have done as they have—we are not accountable for their conduct—they have long since sired to be here no more: and why disgrace ourselves by contending about that that we cannot better by contention, at the same time involving ourselves in everlasting ruin?

There is a strange mysteriousness over the face of the scripture with regard to servitude. The fourth son of Ham was cursed by Noah, and to this day we may look upon the fulfilment of that singular thing. When it will be removed we know not, and where he now remains in bondage, remain he must till the hand of God interposes. As to this nation his fate is inevitably sealed, so long as this form of government exists.

From what we have said, let no one charge us with inhumanity—it is for the cause of humanity we have thus freely written. It is the good of all men we desire, and for their salvation we labor, and for a long time have labored, night and day; and what further remains in our power to do, shall as freely and faithfully be done.

Let those who may be disposed to differ from us take the trouble to examine the gospel, as taught by the ancient apostles; let them follow their instructions to the different churches, raised up through their instrumentality; let them look with a feeling eye to our brethren of the south, and contemplate the flow of human blood, occasioned by an unjust excitement; let them ask that God before whom they must stand in judgment, if they are justified in leading on a dissolution of this Union, and piercing the hearts of millions with the weapons of death, to gratify a vain ambition; let them examine the prophets, and see if the children of Israel will not, when they return, “lay their hand upon Edom and Moab, and cause the children of Ammon to obey them;” if they will not “take them captives whose captives they were, and rule over their oppressors;” and then let them look into that law which was thundered from Sinai, the fundamental principles of which govern the civilized nations of the earth, and if after this, they differ from us, it may be a matter between them and Jehovah,—our governments are unspotted!

In this matter we consider we have spoken in behalf of the slave, as well as the slave holder. It has not been a thing of hasty conclusion; but deliberately and carefully examined, and we are sensible, if there are any who believe the gospel as we, and differ from us in point of national government, and would take the pains to inform themselves, not only by searching the holy scriptures, but by visiting the south, they would soon commend us for the course we have now taken.

Those who feel disposed, may easily ascertain the feelings of this church, as published in the book of doctrine and covenants; and from that, and what has already been said, those who are laboring in the south, will be able to set the matter in a fair light, and we trust, escape persecution and death: which we hope God will order, for his Son's sake.

THE “ATLAS” ARTICLE.

Every day discloses more and more of the weakness, the folly, the prejudice, and the wickedness of this generation. Though for more than six years this church has been abused and

insulted by slander and falsehood, it is not yet sufficient—men who *hypocritically* shudder at the thought of evil, are the most forward in blasting our character before an uninformed community; and those too, who professedly stand up to warn mankind to flee the wrath to come. In consequence of our having admitted the article signed J. M. into our columns, we have thought proper to make a more lengthy extract from the article in the "Ohio Atlas," printed at Elyria, in this state.

We are not exactly prepared to call names, though we may hereafter be, but, on reflection, if our memory serves, about the date of this scandalous, unhallowed piece, (March 16.) a gentleman from Elyria was introduced into our Hebrew school, by the title of the Rev. Mr.——— and the circumstances alluded to bearing date with the article, and it being the only one of the kind during the term of the Hebrew class, it is thought by many that our conjectures are well founded, and we only regret that we are not positive. But to the extract. The writer says:

"You would naturally suppose that the Mormons were the most ignorant, degraded, and stupid set of beings on the face of the earth. This is true of some of them; but there are not wanting men of sagacity and information, and some men of strong powers of mind.—From what I saw, I should suppose that they were generally real believers in the doctrine of their prophet. They are quite polite and affable to strangers, and ready to unfold the whole system, so far as they know it, until you press them with an argument, and then their wrath rises, or they assume an air of awful superiority, and dogmatically pronounce you blind and ignorant, and in the way to destruction; whereas, *they know the certainty of all these things whereof they affirm.*"—They are now studying Hebrew with great zeal, under the instruction of Mr. Seixas.—They profess to believe the common bible firmly, but they have "received additional revelations," which contain "the fulness of the Gospel." They all have Revelations, in proportion to their faith. I was introduced to the immortal Prophet, Jo Smith, and his renowned coadjutor, Sidney Rigdon, and a host of the inferior satellites: and could scarcely suppress a laugh, during the formality of making acquaintance of shaking hands with the excited dignitaries, high priests, &c. of Mormonism. I have no doubt that Jo Smith's character is an equal compound of the impostor and fanatic, and that Rigdon has but a small piece of the latter, with an extraordinary portion of the former; while the mass of the disciples are men of perverted intellect, and disordered piety, with no sound principles of religion, with minds unbalanced and

unfurnished, but active and devout; inclined to the mystical and creary, and ready to believe any extraordinary announcement as a Revelation from God.—None of them appear to be within reach of argument on the subject of religion. They profess to have the gift of tongues; and one individual, after becoming very much excited in conversation, offered to give me a specimen, and began to close his throat for the purpose. But I shuddered at the proposal to exhibit such blasphemy and mockery of a miraculous gift, and he desisted."

A few words only by way of comment, and this we do more to show from whence a great, and the greatest share of the slanders against this church originate—from those who are treated with affability and politeness, as the writer admits. On the subject of argument, we have only to say, that if the writer will disclose *his* name, and produce a gentleman of standing, reputation, ability and talents, one who at least, possesses a good moral character, *he* can be accommodated with men who will converse or reason upon the subject of the religion we profess, and leave for candid unprejudiced persons to judge, whether or not, when we "are pressed," we have not the whole scope of the word of God, common sense and all truth, to sustain us in our faith touching the gospel. Why we say, that if he will produce another person, possessing those virtues of which we named, is, because they are so foreign from his own heart.

His abuse and scurrility upon bro. Smith and Rigdon, is but another proof of the corruption of his own bosom. Does he pretend that these men illy treated him when here? No! Does he say he conversed with them sufficiently to learn their belief with regard to religion? No! neither does he say that he conversed with them at all. Then why seek to destroy the reputation, and blast the character of men who have never injured him? It shows upon what principle he formed his opinion—upon rumor! Rumor, that bane of social society, that fiend of hell, that destroyer of virtuous reputation, the monster which has deluged the earth with the blood of millions of the saints of God; that great, dear and darling companion of those who tremble for their own craft, must rear its hideous head, and set into operation its thousand tongues, for the purpose of closing the ears of a sinking genera-

ation against the word of eternal life.

This is but another fair specimen of the way and manner the community judge of us as a people: A worthless villain, destitute of credit or character at home, calls by our place, and runs off with a lie in his mouth, and the public believe him: another does the same, perhaps a disappointed priest, who has failed to obtain as large a salary for preaching his Connecticut manufactured sermons as he had anticipated, and puts a scurrilous article into some church and state paper, and others as mean as themselves, paper, editor and all, are ready to swear that the statements are correct. But this rascal, this redoubtable tom-fool correspondent of the Elyria Atlas, has aimed a blow at the characters of men who have withstood the shafts of persecution for many years, and are yet above the reach of such low bred canting insinuating imposters. If they are "immortal," they have rendered themselves so from a long tried and virtuous walk, and now live, and will live, when they have gone hence, in the bosoms of men where integrity and virtue are unimpeachable!

This writer further says: "They assure you, with the utmost confidence, that they shall soon be able to raise the dead, to heal the sick, the deaf, the dumb, and the blind, &c."

That this church professes to believe, that by faith the pure in heart can heal the sick, cast out devils, &c. we do not deny; in fact, it is an item in our articles of faith, and one we find in the apostles'; but, that we profess to be able to raise the dead, or ever expect to be, or in fact, have a wish to call back, to this scene of suffering, those who are freed from it, is utterly and unapologetically false. Having been in the church from its organization, we have never heard this item preached; and that a man, a stranger, who was here a few hours, to have heard any thing of the kind, is not very unaccountable to us, when we consider what else he has written.

Relative to what the writer has said, touching the general intelligence of the members of this church, we have nothing to say—their every day appearance, their common conversation, their free, frank and familiar deportment, are sufficient; but when he says

that "the great mass of the disciples are men of perverted intellect and disordered piety, with no sound principles of religion, with minds unbalanced and unfurnished," he ought to be informed, that the least among us values more highly his profession, and holds too sacredly that heavenly communication bestowed by the laying on of the hands of those who were clothed with authority, than all that frail, worse than thread-bare hypocritical pretention, which came down through the mother of abominations, of which himself and all others of like profession can boast. We only add, that he is to be pitied for his folly and blindness, notwithstanding his boasted superiority and wisdom, and the world warned against the delusions, fanaticisms, and perverseness of such men.

May the Lord have mercy upon the world, and hasten the day when wickedness shall be known no more upon its face, is our sincere prayer.

FROM OUR ELDERS ABROAD.

Elder Caleb Baldwin writes from Clear Creek Ill. March 14th 1833. After giving a succinct account of his travels from this place, he says the Lord is pouring out his spirit in an astonishing manner. To use his expression the power of God has been displayed here in the eyes of all people to their great astonishment. It appeared to attend their preaching and manifest itself not only in giving his servants a message to deliver to the people, adapted to their wants, but in a good degree accompanying it, with the influence of his holy spirit. Truth we know is mighty and will prevail when that is urged in plainness and honest simplicity satan's notions always quail under its influence. Elder Baldwin sums up his communication by saying, that the Lord had blessed him and his companion in travel in a wonderful manner since they were in Kiriland last. That they had held thirty three meetings and baptized in all since they left home 26. We say to our brethren in that region, go on, be faithful and the blessings of heaven shall attend you.

Elder Daniel Stevens writes from Killingworth Ct. under date of April 14th 1833, stating that many are favorably disposed in that region, and that a fellow-laborer in the vineyard

would be very acceptable. We mention this fact for the reason that, as our Elders are travelling in almost all directions the present season, the eyes of some of them may catch this article and be induced to unite their strength with that of br. Stevens in the land of steady habits.

Elder Libbeus T. Coons writes from Coneaught, Crawford Co. Penn. under date of April 21, 1836, in substance as follows, I left Kirtland on the 12th and arrived in this place on the 19th have labored dilligently, and the Lord has blessed me attending the word spoken in his name, with his spirit and power. Elder Coons had baptised three at the date of his last, and adds that many listen with attention to the word when it is preached, thereby indicating to us, that prejudice, is giving way before the light of reason and truth.

Elder John Knapp writes from Milford, Ashtabula co. Ohio, stating that the Lord was pouring out his spirit in that place, that Elder Samuel Phelps had recently visited them and during his stay lapized five, and since Elder Phelps left he had baptised four more. He further adds that more are convinced of the truth and the present prospect flattering.

To our elders one and all we have to say, be circumspect in all your deportment, be watchful and prayerful, and the God of heaven shall be with you and crown your labors with abundant success. You may always rest assured that you have the prayers and good wishes of your brethren in this place, for your prosperity in the cause of our Redeemer. We trust therefore that you will see your duty and the advancement of the Redeemers king dom inseparably connected and feel the importance of being dilligent in business, fervent in spirit serving the Lord.

Kirtland, March 26.

DEAR BROTHER:

I take this opportunity to inform you of a short mission, I have recently taken, to the west.— Having been invited by some of the most respectable citizens of Newburgh Cuyahoga Co. O. to visit them, and set forth the gospel of Jesus our mediator, in its original simplicity and purity. And also to visit a small branch of the church in Bedford, which was estab-

lished by Elder E. H. Groves and myself, (the forepart of last winter,) numbering twenty one.

Accordingly I left Kirtland, to visit the before mentioned place, trusting in God for help, who has said: "The laborer is worthy of his hire." I arrived at the Village of Newburgh on the 8th inst. and found that the Methodists had been holding a protracted meeting for seven or eight days in succession. I found it was to continue until next Sunday. I delivered a discourse at 10 o'clock the next day: and concluded to leave the place until they got through with their meeting.— I left an appointment for the next Monday evening; and went to visit the before mentioned town. I found the disciples rejoicing in the new and everlasting covenant, and growing in the knowledge of the truth. I preached 5 times and added one more to their number, and many invitations to preach in the adjacent counties, but my time being limited, I was obliged to return to Newburgh. I was informed that the Methodists had closed their meeting some two or three days sooner in consequence of not having hearers. I was informed that notwithstanding their meeting held for near two weeks, there was but two added to their number.

I attended to my appointment on the evening of the 14th: I preached to a large and respectable congregation, and they gave great attention. I preached twice afterwards in the vicinity, God blessed my labors, I bapitized 9 whom I left rejoicing in the Lord, and others reading their bibles, to see if these things were so.

The inhabitants of Newburgh, are intelligent and genteel, and hope the Lord will bless and save as many of them as will comply with the conditions of salvation.

G. M. HINKLE.

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LATTER DAY SAINTS'

MESSENGER AND ADVOCATE.

Vol. II. No. 8.]

KIRTLAND, OHIO, MAY, 1836.

Whole No. [20

"But the end of all things is at hand, be ye therefore sober and watch unto prayer."—1st Peter, 4: 7.

He who had companied with the Savior after he commenced his public teachings till the censurement of that bloody tragedy that removed him from the ken of an ungrateful, ruthless world, or rather as if he would make the injunction more emphatic, and have it laid up or preserved among the archives of the church, he wrote the epistle, of which our text forms a part. In his exordium, we learn the characters he addressed, without the shadow of a doubt: the subject matter of the epistle is also replete with useful instruction to his brethren respecting the great things that pertained to their salvation.

He was qualified to teach from the fact, that he had superior advantages to gain instruction, not only from journeying with the Savior, and participating largely in all the trials and privations, through which he passed while propagating a religion so diverse from any then embraced.

He was qualified to teach from another consideration. God, our heavenly Father, had revealed to him that Jesus was the Christ the Son of the living God. We might here go on and say, that to him also were committed the keys of the kingdom, but without laboring to prove a point so little controverted, we will come to that part of our text which lies with most weight upon our mind, (*viz.*) "be sober and watch unto prayer." The reasons for this injunction seem to be couched in the former part of the verse we have under consideration, "seeing the end of all things was at hand." The reader will here pause for a moment and consider, that the author of our text possessed the spirit of prophecy, although the event to which he alluded did not transpire then, neither yet has it transpired, but, we believe he looked down through the vista of opening years, and beheld what is still in futurity, that the end of all things was at hand.

Here let us reflect a moment. If the apostle with any degree of propriety could urge such a course of con-

duct upon the Saints in his day, with how much greater propriety, and greater force may the same sentiments be urged upon the Saints now, that eighteen hundred years have passed away. The time to which he alluded must inevitably be nearer at hand than it was then. We, therefore, take the liberty to recommend, to our young brethren and sisters, more particularly, be sober and watch unto prayer. We do not suppose, the Lord requires any more strict obedience to his commands of you, than he does of your aged brethren, but you will permit us, who have passed the meridian and are now on the declivity of life, to speak from experience in this matter: "we speak of the things we do know, and testify of those we have seen." We are well acquainted with the follies and vanities incident to youth, and we do know they are directly calculated to corrupt the taste for mental improvement, vitiating the habits, and not only so, but to grieve the Spirit of God and cause it to withdraw its vivifying influences from our souls. These, my young brethren and sisters, are appalling facts. If the Holy Spirit of God reign in you, and rule over you, it will be your meat and your drink to do the will of your heavenly Father. You will therefore, consider this, not among the least of his commands, "be sober and watch unto prayer." It will make you, that you shall be neither barren nor unfruitful in the work of the Lord. We expect, notwithstanding the great calamities that shall precede the appearance of the Savior, the wicked who shall survive those calamities, will be full of folly, full of vanity, full of laughter and every evil propensity, and that day will come in a time when they least expect it; indeed it will overtake them as a thief in the night. Think not because you have been baptized for the remission of your sins, that you are now perfectly safe, that you are sealed up unto eternal life, that God will save you in his celestial kingdom, when you are demoralizing yourselves, exerting a baneful influence around you, setting at naught his counsels and his com-

mands, and grieving his Holy Spirit by your foolish laughter and utter contempt of his just requisition, "be sober and watch unto prayer."

Remember, my young brethren and sisters, that God is not mocked with impunity. His all-seeing eye beholds you at all times, and for all your folly, your vanity, and your wicked indulgence in evil, as well as your utter contempt of his authority, he will look down with contempt upon you, and ere you are aware, you will be brought into judgment.—Be assured we tell you no fiction, we inculcate no wild chimeras of a disordered imagination, when we solemnly declare both from our own experience and the dictates of the Spirit of God that persisting in such a course of perverseness, will ere long destroy your confidence in prayer, overspread your mind with gloom, and darken all your prospects of heaven and celestial glory. You may once have been washed, you may have been cleansed, but you are turned again like the dog to his vomit, or like the swine that was washed to her wallowing in the mire.

Think not that we would enjoin on you a Monkish sadness or hypocritical gravity: not so, but we would have you forsake all your loud laughter which is always indicative of an empty mind, and as we have before remarked, is calculated to grieve the Holy Spirit and make it withdraw, leaving you to the influence of that spirit which lures but to destroy.

We ask you to examine yourselves, brethren & sisters, after you have passed through a scene of folly and vanity and see if your taste for intellectual attainments has not become more obtuse, and your anxiety to become acquainted with the things of God, and our holy religion, far less acute. See if the low expressions and vulgar cant of the Bar-room and other haunts of folly and wickedness, are not fast superceding all the traces of moral refinement in your minds. See if the adversary has not already obtained the ascendancy over you, remember that no one can inhale the pestiferous atmosphere of vice or folly and go away uncontaminated. Evil communications you know, the apostle said, corrupt good manners, and he might with equal propriety have added and good morals. You are not to understand that to be so-

ber and watch unto prayer, is to make you morose, or destroy those fine feelings of your nature that render you cheerful and amiable. You are not to understand that it is to rob you of any rational enjoyment. But remember that no enjoyment can be rational, that unfits the mind and destroys the taste for pure devotional exercises toward God.

"The end of all things, the apostle said was at hand".

As we have before hinted, if he could with any propriety urge this sobriety and this watchfulness upon the saints from the consideration that the end of all things was then at hand,—with how much greater force do they not press upon us now. The time of the consumation of all things is certainly nearer at hand than it was then.

There is another idea couched in our text, of which perhaps you seldom think, The time is fast approaching, when the saints are to be all taught of God, and when he has now said to you through the apostle, be sober and watch unto prayer, is not this revolting to your feelings and the commands irksome, and disagreeable? Does not the idea forcibly strike the mind, that as the end approaches, such a course of conduct becomes more and more necessary, that we may be prepared to go out and meet the Bride Groom when he comes? That we may not be found in the unpleasant dilemma of the foolish virgins with no oil in our lamps?—Remember that God is not mocked nor his commands to be treated with irreverence or disrespect: his presence fills immensity, and his all-seeing eye surveys the whole of his vast creation.

Although the wise man said rejoice O young man in thy youth and let thy heart cheer thee in thy youth, in the same verse, the same wise man has said, but remember that for all these things God will bring thee into judgment. Thereby plainly intimating that our enjoyments ought to be rational, and not inconsistent with our moral improvement, not inconsistent with the highest intellectual attainments, not inconsistent with that state of mind which ought to actuate us from the consideration that "the end of all things is at hand"

From a review of what we have said we learn 1st. That immoderate

laughter and foolish jesting are at war with every principle of morality or holiness of heart without which, no one will see the Lord: and that we cannot by any forced construction of ours make them accord with the sentiment couched in our text; "be sober and watch unto prayer".

2d. We infer from the fact, that God our heavenly Father has pointed out the way by revelation ancient and modern, that his creatures should pursue to glorify and enjoy him, and that we are acting the irrational part towards ourselves as well as that of base ingratitude to him, to let the adversary get the ascendancy over us and decoy us, till folly, vanity, and sin ultimately preponderate and Satan literally "take us captive at his will."

3d. Again whatever course of conduct we pursue that is not in strict accordance with that growth in grace, and that increase in the knowledge of our Lord and Savior Jesus Christ required of his saints, we may justly conclude is not pleasing in the sight of our Heavenly Father and the unpleasant reflection that will ere long force itself upon us like an unbidden, unwelcome guest, will gnaw, like a worm, the root of our felicity. We shall then be compelled from necessity, to view the great contrast there is between virtue and vice, and many, very many, we have reason to fear, will when too late, have to make this bitter lamentation "the summer is ended, the harvest past and our souls are not saved".

4th From a view all we have said, and especially from a view of what the apostle has said, "that the end of all things is at hand," we would fain hope you would in kindness suffer a word of exhortation and be wise;

"Be wise to day tis madness to defer,
Next day the fatal precedent will plead,
Thus on till wisdom is pushed out of life."

5th. In conclusion we say if you would enjoy the approbation of a good conscience, if you would have your spiritual strength renewed, if you would be free from the contaminating influence of vice and folly, and be prepared to meet the Savior in peace, when he comes to take vengeance on all those that obey not the gospel, we say deny yourselves of all folly, vanity and every worldly lust, and "be sober and watch unto prayer." *ETC.*

THE SAINTS OF THE LATTER DAYS.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter Day Saints; placed as it were on an eminence and bringing within the compass of their observation, all the kingdoms of the world, not only those which now are, but those which are past as well as those to come; favored with the light of heaven by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former day saints, their God-like nobility of soul, their splendid achievements among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their master's honor; their toils, their perils, their sacrifices, their indefatigable zeal, their firmness, and their steadfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the heights, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being diligent and faithful, while the world was stumbling in darkness and the nations were strangers to the knowledge of God, and knew not him who created them nor him who saved them; they in the midst of darkness burst forth into light, and among those who set in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way and rejoiced over them in righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of

former days, not only the knowledge they had of the things which then existed; but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time until they beheld the winding up scene of this world, and reached forth into eternity to gaze upon things eternal, immortal, and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprises, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the brilliance of their course, the nobleness of their minds, the benevolence of their hearts, the sincerity of their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavens and the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophesyings enlarged their minds, and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter day saint struggles with the powers of darkness like Jacob with the angel, until he prevails, bursts the veil which conceals futurity from his view, and lanches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throngs which surround the throne of God.

Again the mind of the latter day saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the past, and the past with the future, and bring the two ends of men's earthly existence together. Inspired by the same

spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never saw nor can see; by this spirit he discovers the iniquities, and apostasy of his own days, his mind being strengthened by the spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of godliness, while those who have the form, deny the power thereof.—What a great contrast he beholds between the new testament church and the churches of modern times. He views the former with its apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspired of God men full of the Holy Spirit and wisdom as well as its gifts, its power of healing its miracles, its tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels the power of God which attended it.—The latter without apostles, or prophets, or evangelists, or inspiration or gifts or healings, or miracles, or tongues or interpreters of tongues, and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways, one sees understands and rejoices in the glory and order of the new testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness denying the power thereof.

In reviewing the history of his own times as written by the prophets the saint of the latter days sees fulfilling on the heads of this generation, all that God has spoken by the mouth of the holy prophets, while they are insensible of it, and in consequence of their great apostacy, he beholds the day of

the Lord so coming upon them as a thief in the night, and sudden destruction coming upon them and they know it not; because they know not God.— He sees them eating, and drinking, marrying, and giving in marriage, crying all is well in Zion; fear not all things are continuing as they were since the creation of the world; truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah.— While he beholds the heavens and the earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrifice of the great God.

He often fancies to himself that he is like one of the ancient prophets who incessantly lifted his voice to backsliding Israel, warning them of the judgments of almighty God which were coming upon them, but they would not here, he saw them haste to destruction and no power could prevent it. So the saint of the latter days sees this generation hastening to destruction, "while their judgment of a long time sleepeth not and their damnation slumbereth not;" but their eyes are closed in sleep and their eye lids in slumber, and they see not neither do they know. Therefore he does know that all that God has spoken by the mouth of the holy prophets concerning them will be fulfilled; for the day of the Lord will most assuredly overtake them as a thief in the night, and at the time when they are crying peace and safety, sudden destruction will come upon them and they shall not escape.

Whose feelings can be like the latter day saints? I answer none; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it, neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for looking after those things which are coming upon the earth, while the uninspired in the midst of these things understand them not, neither do they know them, but like the ox fattened for the slaughter they haste to destruction and know it not, neither will they know till they lift up their eyes in hell being in torment; for in the midst of the calamities which will come upon them, they will

curse their King and their God and die. And yet with all their abomination have a form of godliness; but it is only a form, for they deny, and will deny the power thereof, in consequence of which they will go down to hell and their eyes will be shut until they are opened in torment.

How marvelous, cries the saint of God, it is, that men have a bible and read it, and preach about it day after day, and night after night, and yet not believe one item of it: reject the entire religion thereof and go down to hell holding the light of God in their hands: run from neighborhood to neighborhood, preach, proclaim, admonish, and warn, make proselytes in hundreds and thousands, and when they have made them only make their damnation more certain than it was before. Such is the light in which the latter day saint beholds all the works of the men of this generation; knowing by the spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of satan to hold the world more firm in his chains until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengeance of eternal fire.

But there is something in the midst of this scene of darkness which cheers the heart of the saints, exceedingly, it is, that the truth has once more made its appearance, and light has begun to shine in darkness, and the spirit of inspiration is returning to the earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth, put to shame those who are wise, and men are beginning again to follow after God, and multitudes are finding him to the everlasting joy and gratitude of their hearts, and God is again, saying to men, build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and counsellors as at the beginning. And the saints may well look for the time when the "wilderness and the solitary place shall be glad for them and the desert shall blossom as the rose."

PERFECTION.

Christian perfection, so called, is a subject which has engrossed the attention of the religious public in the different ages of the world in no small degree. It was, if we may credit the sacred writers, a subject which was called forth as early as we have any account of the revelations of God: and from that to the present, whether the world has been in a state of apostacy, or whether it has not, the subject of christian perfection has been one which has called forth a pretty large share of public discussion.

There can be little doubt, but those who were under the immediate influence of divine revelation, and received constant communication from the Deity on all subjects in any degree affecting their salvation, understood this subject much better than those who were in a state of apostacy; as they had all the opportunities that any mortals could have to settle all questions in relation to their religion: indeed the sacred writers speak of it as a subject which was well understood among the saints of their day; as at no time have they proposed it as a subject of discussion, and given us a formal investigation of it, as they have other subjects which were matters of controversy among the saints; but spake, and wrote, of it as of a matter which was well understood among them all.

In speaking of perfection, the Savior and his apostles have said some things which seem to be hard to understand by the present religious world: not that the sayings cannot be understood or are not sufficiently plain; but the consciousness there is among all the religious professors, of their coming far short of perfection, and taking it for granted that they are in the right way, and are as righteous as persons can be in this age of the world; they have considerable misgivings about what the sacred writers meant. For instance, when the Savior says "be ye therefore perfect, even as your father which is in heaven is perfect", Matthew 5: 48, the deep consciousness at once says to all the professing world, that they are not thus perfect; but they are not only sensible that they are not perfect as their father in heaven is perfect; but they do most assuredly believe that they cannot be so, and a deep inquiry ensues what did the Savior mean

when he said be ye perfect,, as your father in heaven is perfect?

Did he really mean that men should be perfect as God is? and if so, is such perfection necessary to salvation, or cannot a person be saved without it? are queries which often arise in the minds of many, indeed we may say all the religious world.

When people are in a state of apostacy, it seems hard to understand the sayings which were delivered to those who were in a state of acceptance with God, and fully able to bear his sayings; but it is not as hard for them to understand them, as it is to believe them when they do understand them, for to believe them with all their heart, would be virtually, to deny their religion, and, to tacitly to acknowledge that it was not of God.

How hard must it be for a person who denies christian perfection, to understand what the Savior meant, when he said be ye perfect &c? When he firmly believes that it is impossible for any person to be so; he cannot think that the Savior said any thing wrong; but comes to the conclusion that he cannot understand him, there is some mystery about his sayings, some how or other. The man never seems to reflect for a moment that the error may be in his sentiments, and the difficulty arises from his having embraced sentiments which are not according to godliness; but perfectly satisfied with his religion, he comes to the conclusion that there is some thing wrapped up in these very plain sayings, which cannot be easily understood, and there he leaves the matter.

And those who profess to believe in perfection among the saints, find some difficulty also; for the Savior seems to push the subject a little farther than they can go. To require of the saints to be perfect, is what they believe in; but for him to say that they must be perfect, as their father in heaven is perfect, is a little beyond the faith of those who believe in perfection, and they also come to the conclusion that there is some little mystery some where about the savior's saying.

So certain it is, that there are no people who can believe what was said to those who got revelations for themselves; but those who got immediate revelation from heaven.

If it were possible for people to lay down their prejudices, and let the revelations of God teach them in all things, the many mysteries which they find in the scriptures would soon pass away, and the apparent darkness which is over the face of revelation on many subjects, would become light. Let them once admit that their religion might be wrong, and search with candor for truth, and believe what the bible says, and light would speedily shine round about them. But to return to our subject again.

When we speak of perfection, we mean to be understood that a perfect thing cannot be improved. There is perfection in mechanics, when a machine is so constructed, that it cannot be improved, or made better, we call it a perfect machine. We say of the human system it is perfect; because we cannot suggest an improvement in any part of it, it is brought to as high a state as it can, being the contrivance of infinite wisdom, and if we were to say that the great Jehovah could not improve it, we think we should not insult him.

We say of God, he is perfect. And why? because his nature cannot be improved; and because he possesses all things of which his nature is capable. When we speak of a perfect religion, we mean that the religion is in every respect adapted to the wants, and necessities, of those for whom it is designed. It expands the human mind until it can expand no more, and then supplies it with all it is capable of enjoying. So that the enjoyment is in every way suited to the capacity of the persons who possess it; inasmuch, that even God himself could not expand the human mind any more, nor give it one enjoyment which it does not possess. This done, the religion is perfect; but without this, it is not.

For a person to be perfect before God, is for him to have his mind expanded until it can be expanded no more, and then to enjoy all things which it is capable of enjoying. This would be perfection, and thus a man would be perfect as his father in heaven is perfect. And until this takes place, in vain may the religious world talk about perfection.

In the scriptures we are told that there were perfect men. It was said

of Noah that he was perfect in his generation Genesis 6: 9. Also Abraham, was commanded to walk before God and be perfect Genesis 17: 1. A great many scriptures might be quoted to the same effect; but let these suffice, which clearly establishes the fact, that the religion of heaven was designed to make men perfect before God; for if it were not, why say to Abraham walk before me and be thou perfect?; if the system which was taught to Abraham was not perfect, and if it were perfect, he that obeyed it would be perfect also. Or why say of Noah he was perfect in his generation? when there was no such thing as men being perfect before God. Or why command the disciples to be perfect, as their father in heaven was perfect? when there was no such thing as being thus perfect.

All these sayings must be very unmeaning, unless there is such a thing as being perfect before God; and unless those who obey the scheme of heaven are thereby made perfect.

We think this subject is easy of understanding, if we are willing to let our religion fall a prey to it; for such will be the case with the whole sectarian world, if the bible is to be our guide. Perfection then, is perfection, and nothing else but perfection, is perfection. When a person or thing is perfect, it is perfect, and when it is not perfect, it is not perfect. When any thing can be improved, it is not perfect. When any scheme which is designed for the benefit of men can be bettered, it is not perfect, perfection reaches beyond improvement.

Let us premise a little, suppose some person should take a start in intelligence in these days, and reach beyond any others who had lived before his day. Would that not prove to a demonstration, that all those who had lived before him were not perfect? surely it would; and for this reason, because the very fact of his doing so, would prove that the human mind was capable of such an improvement, and if others had not come up to it, they could be improved, and of course were not perfect. If there are any attainments for the human mind which it has not reached, the mind that has not attained to them is not perfect; for the human mind to be perfect, is for it to have attained to all to which it

can attain, and if it has not, the person is not perfect. Paul in writing to the Philippians 3: 12, says of himself.—“Not as though I had already attained, either were already perfect”. So that Paul did not consider himself perfect, until he had attained that, for which he was apprehended of Christ.

Having now the premises fairly before us, the subject of perfection among saints will be very easy of understanding. When the scriptures speak of men being perfect we see plainly by the quotation taken from Paul, that it means having attained all of which their natures are capable, otherwise they are not perfect.

Let us enquire a little after the capacities of the human mind, and of its capabilities. This is set forth in the bible in a point of light different from all other books, its powers are clearly exhibited, and what it is capable of, is manifested so strikingly as not to be easily misunderstood; but great doubts exist in the minds of some of the truth of what is there said about it.

The history of the former day saints affords us abundance of light on this subject, so that “he that runs may read” and not only read but understand.—The whole bible is one series of accounts in relation to what the human mind is capable of doing when under divine influence, and the great powers which men possess when they are put into action, and how God like they can become when they submit themselves to be guided by the most High.

When I read the bible I have frequently to stop and ask myself, is human nature capable of such high attainments as those set forth in the scriptures? I am bound to answer in the affirmative, for if they are not, then the account is not true, for whatever a man has done, it matters not how great, nor how marvelous, it proves that human nature is capable of doing that thing, or else no man would have done it. The very fact of any man having done it, proves that human nature was capable of so doing.

TO BE CONTINUED.

Our readers may be surprised, perhaps, to see a piece in this number of the Advocate, upon the subject of the Elyria article, mentioned in our last. Many, no doubt, have been of opinion, that some articles have heretofore ap-

peared in this paper censuring too severely, the conduct and course pursued by, not only the different sects, as societies, but by individuals, who profess to proclaim the system which was devised and prepared in the bosom of eternity before the foundation of the world, for^d the good, joy, comfort, peace and salvation of a race of beings who have far departed from their God. In looking into that system, and taking into consideration the manner in which the Lord anciently called and authorized men to preach his gospel, which *these* men pretend to have authority to proclaim, we feel fully justified in raising our voice, and sounding an alarm, that *all* who value the worth of their souls may, at least, stop and consider their way before they plunge themselves into that abyss from whence there is no escape. And considering the worth of souls, the apostacy of the Gentile church, and the cunning craftiness of men who make merchandize of that which must continue to exist, our feelings are for the moment, excited to indignation, and then we are ready to weep over their corruption.

Men are responsible for their conduct in proportion to their standing in community, and that weight of influence which they exercise over the same; and of course, when they deviate from the path of truth, if much reliance is placed upon their decision, so much the greater the injury, because others may be led astray. No one will charge us with injustice, then, if we speak severely of such men's faults and expose them to the gaze of the surrounding crowd; for we pledge our honor and veracity, that when leading men, men of influence and standing in society, will cease to vilify our character, defame our reputation, excite the indignation and contempt of our fellow-men against us, thereby depriving us of the privilege of teaching them the gospel, and no longer pervert the right ways of God themselves, we will lay down our pen and close our mouth against them forever; but till such is the case, our course is onward, and we shall undeviatingly pursue it, so long as our conscience is void of offence before God.

The following was handed in by a friend who obtained it of the writer, and wished it might be inserted in the

Advocate: we cheerfully comply with the request, and hope it may not be the last, if similar circumstances transpire. *Editor.*

Kirtland, May, 1836.

Friend —:—I have taken the liberty at this time of sending you a number of the April MESSENGER, which is now being printed. My reasons for so doing, are simply these: I know your goodness of heart, your liberality of sentiment in regard to *religion*, as well as to *politics*. And am satisfied that where your exertions or your influence can be brought to bear, in removing the mists of prejudice; casting aside error, and bringing truth to light; and also in doing justice to an injured and persecuted people, they will be cheerfully extended.

You are well aware, sir, that this society has travelled through floods of villification and misrepresentation from its first organization to the present time. And it has been but seldom that it was deemed necessary to condescend to notice the thousand and one *lies* that have been circulated concerning it. But, latterly, circumstances have transpired which would render longer forbearance, on our part, a "*Sin*".—I mean the efforts that have been, and are now making, by that band of disorganizers, those enemies to all that is dear to us as a people, especially to our Southern brethren,—the "*ABOLITIONISTS*". With the rest of the Reserve, one of their number, not long since, gave Kirtland the *honor* of his gracious presence; in order I presume, that he might teach us poor "*deluded*", "*benighted*" "*Mormons*" that we were certainly out of the way, and would have no chance of gaining our salvation* except we joined in and threw up our caps for his glorious doctrine of *AMALGAMATION!* But when the time come to count *noses*, he found he had "*waked up the wrong passengers*," and instead of having the "*Mormons*," he had gathered together a little squad of *Presbyterians*,—those, who you know, are always foremost in every thing that would tend to subvert our blood-bought liberties. For we as a

society, do not hold to any such doctrines—neither do we fellowship those who do,—that is if they endeavor to put their sentiments into practice.—And furthermore, being aware that our brethren are numerous in the South—as also many moving from the east, to that country—it was thought advisable to come out decidedly in relation to this matter, that our brethren might not be subjected to persecution on this account—and the lives of our traveling elders put in jeopardy. For you will see, in a moment, that if madam rumor, with her thousand poisoned tongues, was once to set afloat the story that this society had come out in favor of the doctrines of Abolitionism, there would be no safety for one of us in the South; for our enemies would grasp at it as a precious morsel, whereon to feed the *gullibles* of this generation.

But thanks to an all-wise Providence we have men among us who are *able*, and *willing*, to take up their pens in defence of their civil and religious rights; and who, if necessity require, can and will make the priests of this, our day, tremble for their craft, and make them quake with very fear, for the safety of their "*dearly beloved flocks*," whose pockets they are picking—and by the losing of which, all their fat living would flee from them as chaff before the wind. These articles on the subject of Abolitionism, in the Messenger were written by no hireling scribblers, but have emanated from men who are actuated by no other motive than a desire to benefit their fellow creatures, and to do all they do with an eye single to the glory of God.

You will also see that the rod has not been spared in relation to some other matters. I refer to two articles in reply to a letter written some time since from Painsville, to the Editor of the Elyria "*Atlas*." One under the editorial head, by our mutual friend, O. Cowdery, Esq. (who you will be glad to hear has again taken the conduct of Messenger,) lashes the villain in a somewhat severe manner—but not so much as he deserves—as he is supposed to be a *Reverend* of the Presbyterian order, and one of whom we ought to expect better things than slandering those who have never injured him and whose only crime consists in worshipping God according to the dictates

* One of their number is said to have stated not long since that they did not believe a person could enjoy religion without being an abolitionist

of their own consciences, regardless of the sneers and scoffs of a *priest ridden, ill-bred, good-for-nothing* pack of scoundrels, whose God is gold; and whose only employment is deceiving the people, and taking the bread from the mouths of the fatherless and the widows—and whose only reward will be eternal punishment, unless they speedily repent and turn from their abominations.

In relation to matters in general, here, I have nothing very special.—The work of the Lord continues to roll forth, and souls are almost daily brought into the kingdom. The temporal as well as the spiritual concerns of the church are in as prosperous a condition as could be expected, considering the disadvantages under which we labor. Families are daily moving in from the East, while others are departing for the West.

I have now given you about all that I have to impart at this time; and will conclude, by subscribing myself, with sentiments of respect and esteem, as ever, your friend.

To _____

Messenger and Advocate.

KIRTLAND, OHIO, MAY, 1836.

The following, which we copy from the "Ohio Free Press," printed at Medina, the county seat of Medina county, in this state, we lay before our readers, that they may have an idea of the influence which truth has upon those who are not trammelled with sectarian prejudices; but whose minds are open to receive truth when it makes its appearance. It was written by a lawyer of high respectability, and a gentleman of both learning and talents, of the first order.

He has no doubt given the impression of his own mind, in relation to the subject on which he has written; as well as that of many others of the citizens of that place; for if it were not the case, he could be detected.

It must be peculiarly gratifying and encouraging, to the saints, to see the effect which truth will have on the

minds of gentlemen of understanding, when it is fairly laid before them. We presume to say, that like all other places, attempts have been made to prejudice the minds of the people, against the truth in Medina; indeed, the wonderful Alexander Campbell, in this instance, had his desire gratified: How's wonderful book, had pioneered the way, and the people had sufficient time to examine its contents; and do more than this, to consign it to the father of lies from whence it came; as every man under heaven believes who reads it, except a religious bigot. But the people had greater opportunities than these to get their minds enlightened; for two of Mr. Campbell's fraternity had been there, and had a fair opportunity to display all their talents. The one was the very wise and knowing Mathew Clapp of Mentor, (a name that ought always to be mentioned with reverence, not more on account of his own great wisdom, than on account of the dignity of his parentage.) The other the Rev. Ebenezer Williams, who in the greatness of their wisdom made an attack on a Mr. Tiffany, who is an unbeliever in revelation; but found themselves greatly mistaken, and did not happen to be as great men as they supposed themselves to be; for the deist was too much for both, and put them to shame and confusion.

In addition to these things, the different religious sects in Medina, used all their influence to keep the people from hearing—or at least some of them; for we will say to the credit of the people, that many professors of religion in that place, shewed a spirit worthy of lovers of truth—but they tried in vain: there was too much independence of soul in the people of Medina, to be deprived of their just rights, because priests said they should not enjoy them, and religious bigots

inspired at them. The people would go, and did go, and the result is now before the public—Here follows the extract:

For the Ohio Free Press.

Latter Day Saints.

Agreeably to appointment, Elder SIDNEY RIGDON, a preacher, of the new sect styling themselves "Latter Day Saints," arrived in this Village, on Wednesday the 6th inst. and between that time and the succeeding Tuesday, delivered an interesting series of Lectures, on the subject of the Prophecies, the accomplishment of which is supposed to appertain to the present period of the world. The audiences were very full, and profoundly attentive. The following may be gathered from the Elder's lectures, as a brief synopsis of the leading tenets of the new sect, presenting, in many respects, a striking similarity to those of Elhanan Winchester.

1st. That all the prophecies, which are *known* and admitted to have been fulfilled, have been *literally* accomplished, we have the strongest analogical reasons to believe, that those which *remain* unfulfilled, will be also literally accomplished. Nor have we any reason to believe, *from Scripture*, in any other different mode of accomplishment.

2d. That agreeably to this analogy, and the whole scope and tenor of the prophecies yet to be fulfilled, the time is near at hand, even at the doors, when Christ will come in the clouds of heaven, with great power and glory, and all the holy angels with him! to live and reign on the earth a thousand years; and that the generation which is now on the earth will not all pass away, before this tremendous event will be literally accomplished.

3d. That previous to this second advent of the Savior, great revolutions will take place on our globe, and great destruction of mankind will accrue, from earthquakes, pestilences, wars, and other causes, by means of which all those who do not embrace the faith, will be utterly cut off and destroyed, and a remnant only, consisting of true believers, will be preserved or saved. And they maintain this work of destruction has already commenced.

4th. That immediately preceding this second advent, certain signs, as

prophecied in Scripture, will make their appearance; such as darkness of the sun and moon, falling stars, roaring of the sea;—and they say that these will appear *soon*.

5th. That at the time of the advent, a surprising revolution will take place in the *nature* of most if not all terrestrial things: wild beasts will become tame; men immortal; the earth yield her fruits and harvests spontaneously, &c.

6th. That the Jews will, at or before the time, by a series of surprising miracles, clearly stated in the prophecies, be gathered from all parts of the world, into the ancient land of promise, where Christ again will rule and reign among his ancient people. There will be a great, if not a general resurrection of the ancient Jews and Christians. And that all obstacles to these great events will be previously removed by the destruction of the enemies of truth, &c.

7th. That the direct communications with the Almighty, which have been long lost or suspended, in consequence of the general apostacy and the teaching of the false prophets, have been again resumed by a New Dispensation, clearly predicted in the Prophecies. That the Latter Day Saints have now, frequent intercourse of this kind, with the Creator, by means of visions, revelations, &c., which the Elder confirmed by some striking narratives from his own personal experience. He also stated, that the various projects and operations of the new sect, were all derived and guided by communications of this kind, and that any believer may have the same experience, by asking for it in faith; that there is the same and as much encouragement for this exercise of faith, as there ever has been at any period of the world; and that it is the high privilege and sacred duty of all persons, to seek for the confirmation of all these glorious truths, by the light of this experience. In confirmation of the new doctrines, the Elder quoted numerous prophecies, from Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Malachi, and from the Evangelists and the Epistles of Paul and Peter; and argued with great eloquence, and force, that the new dispensation must *necessarily* be true, or many of the prophetic parts of the Bible *necessarily* false.

These tremendous doctrines, promulgated by the Elder with a closeness of reasoning and eloquence of declamation seldom surpassed, were calculated to make as they have made, a powerful and no doubt a lasting impression on most of his hearers. And however strange, mysterious and marvellous, the thing nicknamed *Mormonism* may yet appear to most of the community, it is certain, that the belief in it as a solemn reality, has become firmly established in this place. One convert only, (a young lady who had adopted the new faith) was baptized by the Elder and his associate Elder Williams; but several others will probably ultimately pursue the same course.

CHARLES OLCOTT.

Medina, April, 1836.

The following is the copy of a letter from certain members of the Irvinite church, (so called,) in England, presented to certain elders of the church of Latter Day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time, calling himself a communicant and preacher of that church.

"To the Saints of the Most High:

Dear brethren in the Lord—

At a council of the pastors of our church, held March 28, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved, that as he had an anxious desire to go to America to see the things that are spoken of in one of your papers, brought here by a merchant from New-York, he should have, as he desired, the sanction of the council, and if it pleased the Lord, his approval.

"The Lord hath seen our joy and gladness to hear that He was raising up a people for himself in that part of the New World, as well as here—O may our faith increase that he may have evangelists, apostles and prophets filled with the power of the Spirit, and performing his will in destroying the works of darkness."

"The Rev. Mr. Hewitt was professor of mathematics in Rotherm Independent Seminary, and four years pastor of Barnesly Independent church. He commenced preaching the doctrines we taught about two years since, and was excommunicated—many of his

flock followed him, so that eventually he was installed in the same church, and the Lord's work prospered. As he is a living epistle you will have, if all be well, a full explanation. Many will follow should he approve of the country, &c. who will help the cause, because the Lord hath favored them with this world's goods."

We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our Brother's holy determination to see you, and we understand that persecution had been great among you, or would be; but we were commanded not to fear, for he would be with us—Praise the Lord."

"The time is at hand when distance shall be no barrier between us, but when, on the wings of love, Jehovah's messages shall be communicated by his saints. The Lord bless our brother and may he prove a blessing to you. Be not afraid of our enemies, they shall, unless they repent, be cast down by the Lord of hosts. The workers of iniquity have been used by the Prince of darkness to play the counterfeit, but discernment has been given to us that they were immediately put to shame by being detected, so that the flock never suffered as yet by them."

"Grace, mercy and peace be unto you from God our Father and from the Spirit, Jesus Christ our Lord,—Amen.

"I am,

Dear Sirs,

Your brother in the gospel."
(signed) "THOMAS SHAW."

"Barnesly, April 21st, 1835."

One object, and only one, has induced us to lay the foregoing letter from England, before our readers—and that is, the good of the cause of God. It might have remained in our possession perhaps for years in silence had it not been for circumstances which we will briefly mention:

After the arrival of Mr. Hewitt in this country, he held an interview with certain elders of this church, at which time our belief in the gospel was freely and frankly laid before him—from which, in general, he did not dissent, only that he did not believe the book of Mormon. He professed to be a member of the "Irvinite" church, (so called) and said that church believed in the gift of tongues, visions, &c. and that

himself had been favored with communications from heaven.

Some time since we saw a notice in the Painesville Telegraph, signed by the said Hewitt, denying ever having been a member of the "Irvinite" church, or of having brought a letter to this. We confess our astonishment at the sight of such an article, and feel to deplore the corruption of men who can so bare-facedly deviate from the truth, when he must have known that his visit here could not have been forgotten so soon.

Having this sample of the man's character, we knew not how soon he might leave the country and perhaps still pretend to fellowship with the church which he represented here. And having given bro. Pratt's letter a place in the Advocate, he might also be induced to make his way to that society in Toronto, and do the cause of Christ an injury. Brother Pratt will now be prepared, in the event Hewitt should attempt any thing of that nature, to set the matter in a proper shape, and his brethren know in what manner they have been represented in this country by a man who no doubt, left England with the confidence and esteem of a people who have been vilified and traduced. *Editor.*

The following letter is from our esteemed friend and br. Parley P. Pratt. Elder Pratt not knowing of the change in the editorial department of this paper, addressed br. Whimer, which will explain a sentence in the last clause. We are not forward in giving news in advance, neither do we think proper to entertain our readers with accounts from travelling elders, unless they have been successful in baptizing more or less. but the peculiar situation of br. Pratt, and the great stir which has been made about that people called Irvinites, has induced us to publish his letter entire. If the Lord continues to give elder Pratt access to that people, (which he will if they are honest before him,) then we may expect soon to hear of his success in that place; but if not, he will have the satisfactory reflection, that he has performed his duty in warning them to flee from the awaiting destruction, so plainly set forth in the prophets of God. And we hope not only that br. Pratt may meet with

great success where he is now laboring, but that all others, who are proclaiming the gospel, may be instrumental in gathering out the elect of the Lord from the midst of a perverse generation. We say, may they be blessed with much wisdom, may they abound in all prudence, may the authority of the holy ministry attend them, may great grace be upon them, and may the Lord our God preserve them from the wicked devices and corrupting snares of a race of men whose hearts are far from the truth.

Editor.

City of Toronto: U. C. May 9, 1836.

TO THE EDITOR OF THE LATTER DAY SAINTS MESSENGER AND ADVOCATE:

Dear Brother, I am now in Toronto, the seat of government for the province of Upper Canada, a large town on the northern shores of Lake Ontario, consisting of from 12 to 20 thousand inhabitants. I landed here about 10 days since, a stranger and alone. Every place was closed against me as I applied for an opportunity to preach, until I was almost discouraged. I cried unto the Lord to open my way, and as I was on the point of leaving the city, the Lord sent a poor widow to me, who opened her house, and I spake the word of the Lord to her and to her household and friends, who believed, and have offered themselves for baptism.

The next day I visited another poor widow, who was nearly blind with inflammation: the Lord healed and opened her eyes, which has made her business enough, as many go to learn of her how her eyes were opened.

I preached to a few individuals, and still cried unto God to open my way. I applied to two chapels, to the court house, and to the infidels in vain. But the spirit of the Lord was upon me, and I said: In the name of Jesus Christ, in the strength of the God of Elijah, this city shall be warned, till every ear shall tingle and every heart be penetrated; their iniquities be brought to light, and the Lord's people gathered to the standard of truth which shall be raised in this city, and shine forth to all the regions round about.

Sunday I went to meeting first to a chapel, where the preacher preached the power of faith in its true light, and then prayed for the whole face of

things to be changed. I said, amen. After meeting, while dining with him and some of his hearers, I told them what the Lord had did for us: and they began to believe.

Afternoon I went to a Mr. Patrick's house to meeting, where many had been wont to assemble to search the scriptures: they had discovered the corruptions of christendom, and were diligently searching for truth. A few hours were spent in searching into the nature of the baptism of the Holy Ghost, with its several gifts. The result of the investigation was, they felt the need of prophets and apostles to organize them, and minister the ordinances and spirit to them. Some said, "Let us be agreed and ask for God to commission us by revelation." Others said, "it might be that the Lord had already commissioned apostles in some parts of the world; and if he had, it must come from them."

During this time I had listened in silence: some-times crying and some-times smiling--my heart burning within me. Some one at length observed, that a stranger was in the room, who might wish to speak. I said I should be glad to speak on the subject in the evening: liberty was granted, and appointment made: after which they kneeled down and in tears confessed their naked, destitute, situation; prayed God to pity and relieve them.

In the evening they heard me; and from that time, doors have been opened wider and wider: priests and people flock to hear. Last Sunday I preached in the heart of the city, in the open air: hundreds flocked to hear, and solemnity and good order were seen through all the crowd. God gave me a voice like a trumpet, so that many from all the surrounding houses and streets were enabled to hear distinctly. Multitudes were thronging the streets for other meetings, who were also warned as they past. I am invited to many places in the city and in the county.

I preach, read and converse to people all day and all night: sometimes the morning sun is dawning upon us before we have thought of rest; and generally the clock strikes twelve before we retire. None oppose openly, but the hireling priests, and they are glad to retire in shame and confusion, and seek an asylum within their own

synagogues, where they well know they are secure from the pointed darts of truth, at present; but soon shall they be thrown down, and they stand naked and exposed to the piercing eye of Jehovah.

There are multitudes who are expecting to be baptized, and some are only waiting an opportunity.

I expect to tarry here some time: I wish you to send me the Messenger and Advocate, back numbers and all, as I get no news from any saint in any direction.

I have gotten access to the writings and publications of the people called "Irvinites," in Scotland and England, and I find they have searched deep into the gathering of Israel; the coming of Christ to reign on the earth; the apostasy of the Gentile church, and the need of an organization by authority from God, and of the restitution of the gifts of the Spirit. Tens of thousands are awakened in that land to these subjects, and are sending swift messengers to the nations around them, to teach these things, insomuch that the excitement seems to have become general among kings and nobles, priests and people.

I have addressed a letter of eleven pages to that land, giving a sketch of the work of the Lord among us. Many believers here are late from England, so we may have access to many names in that country: these are already beginning to express desires for their friends in that country to hear these things.

Now brother Whitmer, I have one request--let this be read in your public meeting, in the house of the Lord, and let the prayers of the church come up with a hearty amen, for me and the people here; for never did I feel to say, How great is the work required of me, with a more realizing sense than now--I cry unto God day and night.

Yours in the Lord.

P. P. PRATT.

Kirtland, May 26, 1836.

Dear brother Cowdery:

Sir, having just returned from a short mission in Upper Canada, I take the liberty of addressing a few lines to you for insertion in the Messenger and Advocate, praying that it may be edifying to the

readers of that useful and interesting paper.

I left Kirtland April 5th, in company with elders, O. Pratt and F. Nickerson; and after a long and tedious journey, through mud and rain, we arrived in Upper Canada, where I took leave of the other two brethren, and pursued my course for Toronto, the capital of the Province, at which place I arrived on the 19th of April. I sought in vain for a chapel, court-house or other public building, in which to preach, all being closed against me.— At length one or two private dwellings were opened freely, where I commenced, and continued preaching, until it was no longer practicable for want of sufficient room to accommodate the multitude, when I commenced preaching on the steps of a private dwelling: two rooms of the house were first filled, and then a large door-yard. This place was situated in the midst of the city so that many thousands could hear. I continued several sabbath days to hold forth the word of life to multitudes. I also continued preaching both in the city and country daily: In the country, we were under the necessity of opening large barns in order to accommodate the people. Many who were greatly rejoiced at first, soon began to search for truth with all diligence, by night and day, inasmuch that sleep departed for a season from our eyes, and sometimes, daylight dawned in the East before we retired to rest. Our meetings were sometimes disturbed by Rev. gentlemen of the clergy; among them was the Rev. Mr. Evens, Editor of the Christian Guardian, and others who attended with a design to prove the Book of Mormon an imposition and myself an impostor, I refused to hear them at ten, or eleven o'clock at night, in a crowded private dwelling, without order or moderators; but I offered to meet any, or all of them on fair grounds, if they would open any public building, appoint moderators to keep order and give me half of the time, I pledged myself under these circumstances, to sustain the Book of Mormon with all the evidence they could the Bible, but they very prudently refused. One circumstance I will mention to show the weakness and falsehood, to which the clergy resort in their exertions against the truth.

The Rev. Mr. Milkins gave an ap-

pointment for preaching in a chapel in the country, against Mormonism, on Friday evening, May 20th, I attended; the house was thronged with auditors, and after an introduction, with a lengthy preface on the subject of false christ, false prophets, barkers, jumpers &c. (as found in the preface of Mr. Campbell's pamphlet, and other libelous publications) he, at length made a quotation from the 12th page of the Book of Mormon, concerning Laban's sword of steel, stating that he was fully prepared to reject any book as a *Revelation*, which gave an account of steel, so early as six hundred years before Christ.

It being contrary to all history, he probably supposed, we were ignorant of the Bible and had never read Job 20th chap. 24th verse and Jeremiah 15th: 12th verse. Psalm. 18 chap. 34 v. 2 Sam. 22 chap. 35 v. all these speak of steel earlier than Nephi. His next exertion was against Nephi for killing Laban and getting the brass plates by fraud and deception, saying, away with prophets of that description, as he never would acknowledge a prophet of that character, forgetting, that in so doing, he rejected Moses, who killed an Egyptian, hid him in the sand and ran his country to escape the penalty of the law, and Samuel, who hewed down Agag a helpless, unarmed prisoner, in cool blood. He doubtless, forgot that Nephi's life had been sought by Laban, and that Laban had robbed him of all his property which was exceeding great, and that he killed Laban in obedience to express commandment of the Lord.

His next objection was raised against page 46th where it is stated that Nephi's brethren rebelled against him for attempting to build a ship. They sought to put him into the sea, but he commanded them not to touch him, saying if they did, they should wither as a dried reed. The Rev. gentleman represented them as taking him, and binding him and they did not wither as he prophesied. He probably supposed we should not read for ourselves, that they did not touch him at that time, but they repented of their wickedness, and assisted him to build a ship, and after they had built the ship, and been many days at sea; they took him and bound him, but not before.— Even then, they were immediately

chastized by judgments insomuch, that they soon loosed Nephi.

Another mighty effort was against page 189. Abinadi speaking of things to come as if they had already come, spake of the resurrection of Christ in the past tense, long before Christ was born. This was a great objection to the book, but equally so, the candid reader will discover against the book of Isaiah, who exclaimed (several hundred years before Christ's birth) in the past tense. He was oppressed, and he was afflicted, yet he opened not his mouth,, 53: 7th, also in the 8th verse it is stated that he was taken from prison and from judgment &c. He must have supposed we would take for granted what the preacher said, and never read the Bible or the book of Mormon, either impartially for ourselves. Another objection was on page 232. where we find the account of Nehors, slaying Gideon and was taken before judge Alma, judgod and hung for priest-crrit instead of murder: nevertheless, these are the words of Alma on the same page, "thou hast shed the blood of a righteous man, who has done much good among this people, and were we to spare thee, his blood would come upon us for vengeance, therefore, thou art condemned to die." Another objection was three days darkness on this land, and only three hours darkness in Asia. But I remember a division more close than that, where the Lord severed between the land of Goshen and the rest of Egypt, so that the Egyptians saw not one another for three days, "but the Hebrews had light in their dwellings". Another objection was that the book of Ether gave the genealogy from the Tower of Babel back to Adam, 29 generations: The other scriptures made but 10 generations. He also stated that Ether did not trace it through the flood, consequently, how could the people be saved, whose genealogy Ether gave.

Now who has ever looked at the book of Ether and does not know, that no genealogy is given from the Tower back to Adam, but from the tower down through after generations to Ether? (see book of Mormon page 539) Another objection was, the witnesses to the book of Mormon, were interested witnesses consequently not to be believed Probably, not recollecting that in so saying, he was rejecting the New

Testament, as the first chosen witnesses of the resurrection of Christ, were all interested witnesses: their time, their character, their property and their lives were at stake, and all would be lost if Christ were an impostor. After exerting all his powers of speech, until near eleven o'clock, he at length dismissed, when I entered the pulpit and pledged myself to prove, misrepresentation and falsehood, throughout his entire discourse upon this subject. Some of the assembly began to clamor so loud, I could not be heard, although many wished to hear. Therefore, I was obliged to defer my reply to his several objections till the next day at 4 o'clock in the afternoon, at which time I had an appointment to preach in a barn in the same vicinity. I had an interview with the Rev. gentlemen in the morning, which lasted some hours. I showed him wherein he had stated falsehoods, or misrepresented many things in his argument: this I did before many witnesses. I then requested him to go before the public and make a humble confession of the wrong he had done, and the falsehoods he had been guilty of stating, but he utterly refused. At 4 o'clock P. M. a multitude assembled at the barn, I then replied publicly to the Rev. gentlemen's arguments of the preceding evening. After I closed my discourse, we went to the water and I baptized nine persons, who, apparently, came with contrite spirits, believing with all their hearts; expressing a full determination to serve the Lord to the end.—The next day being Sunday, May 22d, the numbers of those who had been baptized having increased to twenty five, and brethren O. Pratt and F. Nickerson being present and assisting, we laid our hands upon them and confirmed them in the name of the Lord Jesus, for the gift of the Holy Ghost. In the ordinances of the day, we were blessed with joy and peace and with the powers of the Holy Ghost. Thus grew the word of God and prevailed mightily. May the Lord bless them and add to their numbers, daily, such as shall be saved.

Yours in the bonds of the everlasting covenant.

To the Editor of the }
Messenger & advocate. } P. P. Pratt.

LATTER DAY SAINTS'

MESSENGER AND ADVOCATE.

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KIRTLAND, OHIO, JUNE, 1836.

Whole No. [21

Correspondence.

PRESIDENT RIGDON:

Dear Sir, As the investigation in which you are now participating, first commenced with my brother Ecbuczer, I consider it proper to state to you the origin of this controversy; that you may see the nature and design of the remarks, and hence the better understand them. What gave rise to my remarks on revelation and miracles, was, my brother charged me of "utterly denying that plan of salvation founded on revelation, miracles," &c. To convince him of his mistake, I affirmed to be a believer in both, and attempted to show him the design of both revelation and miracles. I attempted to show him that we were dependent on revelation for the knowledge of God, and the plan of salvation—that the design of miracles was to confirm revelation—and that the plan of salvation (or gospel) having been fully revealed, confirmed by miracles, and recorded in the New Testament; we were to expect no more revelation, and consequently needed no more miracles.

I have attentively examined your communication, and as I do not wish to multiply words, I have endeavored to mark only the prominent features of difference; and shall now, caudidly examine them.

The principal points of difference are, 1. The design of revelation. 2. The design of miracles. 3. In reference to what the gospel is. And 4. Relation to the necessity of revelation and miracles at the present day.

In my letter to my brother I stated, the design of revelation was, first, "to make known the being of God. 2. To make known his will. 3. To make known the consequences of doing, or not doing his will." To those propositions you make no objections, excepting to the first. To that you say you "must object," because, "revelations from God were the result of the faith of those who received them." To sustain which, you quote, "For without faith it is impossible to please him." [God.] I think, sir, you can but discover that this text is altogether irrele-

vant, and utterly fails to prove your position. It does not say, "without faith it is impossible to get revelation; but impossible to please him."

Again you say, "That Adam had the most perfect knowledge of his [God's] existence." True, he had, but how did he obtain this knowledge? Did his "standing in the presence of God" give him this information? Or his seeing his face tell him, it was God in whose presence he stood—and whose face he beheld? No! surely you will say no! He might know indeed that he saw some being—But how could he have faith that that being was his God? There is but one answer to this question, and that is "faith cometh by hearing, and hearing by the word of God." Now if hearing comes by the word of God, God must have spoken before Adam heard; and if faith comes by hearing, Adam must have heard before he had faith, consequently, God must have revealed himself as God to Adam, or he had not believed it. Admit "the apostolic maxim," "that faith comes by hearing," and you must admit that revelation was necessary, in order to faith in God.

You seem to admire consistency, come then and look at your own. You say, "it is impossible for one man to be dependant on another for his knowledge of the way of salvation;" and yet you make us dependent on the "tradition of men for the idea or knowledge of God. Why object with so much feeling, to our dependence on the veracity of men for our knowledge of the way of salvation—and yet make us dependent on tradition for our knowledge of the author of salvation? Is not revelation as necessary to make known the author, as the way of salvation?—But to conclude this point, we must reject the "Apostolic maxim," or admit that faith in the being of God, came by hearing; and hearing by God's word, or revelation. "For how can we believe on him of whom we have not heard?" Impossible!!

One idea more before we pass. After making mankind dependent on tradition for his ideas of God. You say, "some of them sought unto God by rea-

son of the faith they had in the being of God, and obtained the revelation of his will." My dear sir, I should have thought your good sense would have caused "every feeling of your heart to object" to such an idea. What! a moral Governor of infinite wisdom, goodness and mercy hold his creatures—his subjects accountable, and subject to an awful penalty, for the non-performance of his will; and yet not reveal that will to them—till some of his subjects through "tradition, had got faith in his being"—and by reason of that faith, sought unto him and obtained a revelation of his will! This, sir, involves us in the conclusion, that, had not some men have sought unto the Lord, for to obtain a revelation of his will, that he never would have revealed it!! My views of the moral Governor, sir, are very different from those. Very different indeed, are the views given of him in the bible. That holy book represents Adam as the first man. But it does not leave him ignorant of the divine will, till as a suppliant he inquires what he must do. No! But as is reasonable to suppose he makes himself known unto Adam, (undoubtedly as his God) then fixes for him his residence, and commands him what to do, and makes known the penalty of disobedience.

Noah did not seek unto God for a revelation of his will, but was warned of God to prepare an ark. Abraham was called of God to go out. Nor did Moses seek to God for a revelation of his will concerning Israel; but God appeared unto him, and declared it unto him. This, sir, is as we should expect from a wise and good Governor; and I think, sir, if you were duly to consider this subject, you would acknowledge that the design of revelation was, 1. To make known the being of God, 2. To make known his will, and, 3. The consequences of doing or not doing it. I think, sir, your good sense will enable you to see, that God must first have declared himself as God, or Adam had not believed it, "for faith comes by hearing"—and that as a wise Governor, he would not leave him destitute of a knowledge of his will; but declare it to him, as the rule of his life.

The next point of difference I shall notice, is, the design of miracles. That Moses, and the prophets, Christ, and the apostles, wrought miracles, is evi-

dent; and that these miracles are ascribed to God is evident. But what design had God in the working of these miracles—is now the inquiry.

To point out the purpose for which miracles were wrought, we must suppose the Lord had some important purpose to answer, in thus controlling the laws of nature from their ordinary course. And if we look into the bible, we shall find that the great design was, to attest the divine mission of those whom he authorized to bear his messages to mankind. Then, "to the law and to the testimony," and let us see if a "greater mistake than this cannot exist in the mind of any man." Or let us see if it be a mistake at all.

From the force of bible testimony which I shall now adduce, I hope to make the design of miracles manifest, even to the most sceptical. Notice, The design of miracles was expressly declared, at the time they were wrought.

When God sent Moses to the Hebrews, to tell them that God had sent him to deliver them, Moses said, *Ex. iv. 1,2,3,4,5*, "They will not believe me—for they will say the Lord hath not appeared unto thee." Now, God told him to "cast his rod upon the ground; and he cast it on the ground, and it became a serpent." And the Lord said unto Moses, put forth thy hand and take it by the tail, (and he put forth his hand and caught it, and it became a rod in his hand,) that they may believe that the Lord God of their fathers hath appeared unto thee." *V. 8*. "If they will not believe thee, neither hearken unto the voice of the first sign, that they will believe the voice of the latter sign." Nothing can be more explicit than this avowal of the design of those miracles. And to convince you that they accomplished their design, read *v. 39*: "And Aaron spake all the words which the Lord had spoken unto Moses, and did all the signs, and the people believed." Can you read those explicit declarations, sir, and say, that the design of those miracles was not to confirm the mission of Moses and Aaron? Once more and I have done with Moses. When God appeared unto Israel on Sinai in the fire and cloud, he said unto Moses, "I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." *Ex. 19: 9*. There the avowed object of this sublime mir-

acle is to confirm the mission of Moses. Some of the prophets wrought miracles to confirm their mission; or God wrought miracles by them for that purpose. While we find the avowed object of miracles to be, to confirm the testimony of God's messengers, and also that the miracles of some of the prophets are recorded, I think we have no just reason to suppose that they did not all work miracles for the same purpose. Elijah was answered in his request, when he prayed that it might not rain—again when he prayed for rain—He continued the oil and the meal of the widow of Zarephath—he raised the widow's son—he brought down fire on the fifties who came to take him, that it might be known he was a man of God—he brought fire to consume the sacrifice—the wood—the water and the altar, that the people might know that the Lord was God.—Elisha caused the iron to swim—raised the dead child, and cleansed the leper; and from attending circumstances, there is no doubt but the prophets were all in the habit of working miracles.—The captive maid said, she would to God Namaan was with the prophet of Israel, for he would heal him. And when Namaan came to the king of Israel to be healed, Elisha said, send him to me, "and he shall know there is a prophet in Israel." Thus plainly intimating that a prophet was known by his miracles.

But in reference to Isaiah and others you seem to be elated with your imaginary triumph, and enquire when the prophecies of Isaiah and others were confirmed by miracles, and then say, "I think sir you would be difficulted to find it, indeed there is no such thing written." Hold! my good sir, not quite so fast, do not say it is not written. Let Isaiah wrought a miracle "to give credence" to his testimony, See 2, Kings 20, 9, and Isaiah said, "this sign shalt thou have of the Lord," "that the Lord will do the thing he hath spoken," v. 11, and he brought the shadow [of the sun] ten degrees backward." It is not convenient sir, for me to find language to express my astonishment, that a teacher in Israel" should make statements so opposite to bible truth, as you have made, sir, in this case, and in some others. Indeed I hardly expected to be under the necessity of saying to

you, "ye do err not knowing the scriptures."

I do not pretend that we have positive testimony that each one of the prophets wrought miracles, but we have positive evidence that many did, and circumstantial in favor of all.—Neither have I said that miracles was the only testimony. But I have said and proved, that Moses and some of the prophets wrought miracles, and that to attest their mission.

That Christ and the apostles wrought miracles, I need not prove, because you do not deny; but you deny the design to be, to attest their mission, once more then I must call your attention to the bible, where you will find the Son of God appealing to his miracles to prove the propriety of his claims. He says, "if I do not the works of my father believe me not, but if I do, though ye believe not me, believe the works;" again, "believe me for the very works sake." Once more he vindicates his divine authority by an appeal to the testimony of John, and then to his miracles, "But I have greater witness than that of John, for the works which the father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "And many other signs truly did Jesus in the presence of his disciples, which are not written in this Book, but these are written that ye might believe that Jesus is the Christ the Son of God."—Can you say sir in view of all this testimony, and more too, that the design of miracles was not to confirm the mission of God's messengers?

In reference to the Apostles you make this wonderful remark, "mark then dear sir, particularly, that these signs were not to follow the apostles themselves. Bear with me sir, while I call your attention once more to the bible, which you have the misfortune to differ so much from. Paul appeals again, and again to his miracles as the infallible evidence of his apostleship.—To the Romans, he appeals to the "mighty signs and wonders"—which Christ wrought by him. To the Corinthians he says, "truly the signs of an apostle were wrought among you, what were the signs of an apostle? Paul says "they were signs & wonders and mighty deeds," the same followed all the apostles. "God also bearing

them witness both with signs and wonders, and with divers miracles." But what were the signs which were to follow the apostles? Look at the commission, "these signs shall follow them [apostles] who believe, in my name shall they cast out devils" &c; and thus they did, the devils bear witness, saying "Paul we know" &c. I hardly know what to think of you sir, for almost every step I advance, I find your remarks clashing with the bible. But I am inclined to think it is because you have not "duly considered the subject." You say these signs "shall not follow the apostles." The bible says they shall, and says they did.— You say again, "these signs should follow them who believed the apostles, word, both men & women, no exception. But Paul says "are all workers of miracles?" Paul denies that all had this power of miracles. When speaking of the spiritual gifts, where he says is given by the same spirit, to one the word of wisdom, to another knowledge, to another miracles, thus affirming that all had not this gift, making very particular "exceptions."

Having thus shown beyond all successful controversy, that Moses and the prophets, Christ and the apostles, all wrought miracles, and that to attest their mission, I shall notice one idea more and then pass to, what is the gospel?

You say, "that there can be no churches of Christ, unless they can prove themselves so by miracles"—I think then sir, that you are prepared to say, Christ has no church; nor ever had: if to be his church every member, "men and women" "without exception" must work miracles; For surely you "would be diffculted" to find one in the apostles days, every member of which "without exception" wrought miracles. Indeed we have no record of such a Church. I should not deviate from the truth, to say, there is no such church among all the sects of the present day. And you sir, will not be so presuming, I think, as to say you belong with such a church. If you should, I can prove to the contrary by more than 500 witnesses.

The third point of difference I shall notice, is, What the gospel is. That Christ & his apostles preached the gospel, and the whole gospel, we both agree, and that the "world has depar-

ted from the gospel," I shall not deny; but believe it has been made void by the traditions of men," and is in some measure to this day; not excepting yourself sir.

You say, "this then, is what I contend for, that the gospel as preached by the Savior and his apostles, and as written in the new testament has disappeared"

This question will be determined by ascertaining what the gospel is.

I have asked you, "is that which is now written in the New Testament the gospel." You say the gospel is the power of God. Well, what is the power of God? You say it is "God's scheme of saving men." What then is God's scheme of saving men? You say "it is putting men into possession of the power of God." Now look at it. The gospel is the power! The power is the scheme! and the scheme is the putting men into possession of the power!!! This is like the boy's answer to his father, when he asked him, where is the chain, he said the chain is with the plow. Where is the plow? He said, it is with the drag. Now when the father can find out where the drag is, he can find where the chain is also: So with me, when I can learn the last, I shall know the first.

But sir, leaving your vague and indefinite answer; in reviewing your whole communication, I conclude that what you call the gospel is that power by which the sick are healed—miracles wrought &c. And that this power to work miracles—confer the Holy Spirit, speak with tongues &c. has disappeared, I agree with you. But sir, I hope to show you that that power is one thing, and the gospel another.

The gospel then, is the glad tidings of a Savior, and of salvation to all nations. This is the gospel which was "preached before unto Abraham, saying in thee shall all nations be blessed," see Gal. iii. 8. This gospel is called "the word of truth" Eph. i. 13. "ye heard the word of truth, the gospel of your salvation." When Christ says, "go ye into all the world and preach the gospel," he means the same as, "go teach all nations and in teaching (or preaching) the gospel they were to "preach the word," "the word which God sent by Jesus Christ," this word is called the New Testament, or gospel, and is written in the Bible. This

is the gospel which Paul preached—which “he received by revelation of Jesus Christ,” hence every man that has got a Bible, has got the gospel, and the whole gospel. Hence the gospel has not disappeared.

He then, who preaches that word which is written in the New Testament, preaches the gospel; and I can but say sir, “I marvel that ye are so soon removed unto another gospel,” “which is not another.”

One of two conclusions sir, you must come to. You must say that what is written in the New Testament is not the gospel, or the whole gospel; or you must say that your visions, revelations and prophecies are no part of the gospel. If the whole gospel was revealed by Christ and his apostles—and that gospel is written in the New Testament, then sir, no after revelation can be any part of the gospel; and if you, or I, or an “angel from heaven, preach any other gospel,” than that the primitive saints received, Paul says, “let him be accursed.” If you preach what Christ and the apostles preached, you preach the gospel; but if you preach any thing they did not, you do not preach the gospel, or you preach “another gospel.” And if you preach only what they did, you reveal nothing, you only proclaim what was before revealed.

But perhaps you will wish to plead, that, as the gospel is “power,” that the word is not the gospel; but sir, “where the word of a king is, there is power.” “The word of God is quick and powerful.” “The scriptures are able to make you wise unto salvation through faith.” But “the word did not profit, when not mixed with faith. See 1. Thes. ii. 13. “The word of God which effectually worketh also in you that believe.” Thus you see, “the gospel (or word) is the power of God unto salvation to every one that believeth.”

You say “the gospel is only of use to men, when there is somebody to administer it to them.” To this sir, “I must object with every feeling of my heart:” for to all intents it makes us dependent on men for salvation. I pity the world if they are dependent on the caprice of men for their salvation. I think sir, there would be “but few saved.”

This is not the gospel the apostle

taught; he said, “it should come to pass that whosoever called on the name of the Lord should be saved.”

I think I have proved to the satisfaction of the candid, that the whole gospel has been revealed, and is now recorded in the New Testament; hence not lost, but in our possession. It follows then, that if we have got the gospel, there is no need of further revelation. We do not want another gospel. If the gospel was in the apostles’ days able to save sinners, it now is. If it was then a sufficient rule of life, it now is. If it was then perfect, it is now. And if the primitive disciples needed no more to make them wise unto salvation; neither do we. Why then dear sir, do we need more revelations?—Surely we do not: then we need not expect it.

As I have abundantly shown that miracles were to attest the mission of God’s messengers—and that their mission has been thus abundantly tested; it follows then, that as we need no more revelations, neither do we need any more miracles: and this is the reason why we do not have them.

Now sir, if you say the gospel is now written in the New Testament, then you must say it has not disappeared. But if the gospel has disappeared, then that which is now written is not the gospel—and if not the gospel, what is it?

While I thus plead that we have the gospel, I admit that the sects, (not excepting your own) have departed from its order. You ask, “if the world has departed from the gospel, how is it to be restored but by revelation?” I answer, the gospel does not need to be restored to the world. Let the world return back to the gospel, and its order, and all will be well.

I will now conclude this letter, by requesting you to reflect what further light you can on this subject.

And subscribe myself

Yours in Christian kindness,

OLIVER BARR.

PRESIDENT S. RIGDON,

Kirtland.

Conneaut, May 24th, 1836.

P. S. As you have published our correspondence thus far, I shall expect you will publish this also, and entire.

O. B.

Kirtland, June, 1836.

Mr. O. BARR:

Sir—I have received your last, and I think that it will not be strange to you, that I should be surprised at receiving such a production from your pen.

When a gentleman, gratuitously, gives a challenge to a whole society, and any one of them sees proper to accept it, and replies to him in a respectful manner, it will surely be expected that he will be treated with common courtesy. This, sir, was my expectation; but you must know if it were, that in reading your letter I must have been greatly disappointed; for surely you know, that so far from its being respectful, it is scurrilous. Your plow and drag story, savors of any thing but christian propriety and decorum; but perhaps you designed it to be as the shade in the picture, to make the other parts of your letter appear more brilliant. If this were the case, I think you acted wisely; for it would certainly require the very dregs of vulgarity to have that effect upon your letter.

You, sir, have certainly forgotten that you had written a letter, previously, or if you had not forgotten it, you neglected to read it before you wrote your last; otherwise you never would have written as you have; for you seem to have written about almost every thing, but the subject which you introduced in your first letter, and to which I replied.

Let me invite you to go back and look a little at your first letter. In the second paragraph I read as follows: "How can we know that their communication is a revelation from God? Will their bare assertion satisfy us that God speaks by them? I say no. We must have evidence or we cannot believe. But what evidence will satisfy? Nothing short of a miracle—[mark this last sentence particularly]—If a person should say that he had a communication from God, and then to convince us that God did speak by him—should say to a dead man arise—and he should rise up. Or he should command the elements, and they should obey him—the winds should cease to blow, and the waters to flow; these miracles done, would be sufficient evidence that God spoke by him. But these miracles would need to be done publicly, in the presence of friends

and foes, that there might be no ground for cavil. And these miracles would need to be continued until the revelation was completed, and no longer."—This is sufficiently plain to show that you make the entire design of miracles to be for the purpose of establishing revelations.

But if there is need of any more proof as to the light in which your first letter presents the subject of miracles, it is found in the following expression. "And if no new revelation is to be made, why should miracles be continued?"

The foregoing leaves the subject without doubt, and it amounts to this: That nothing is to be received as a revelation but what is confirmed by miracles; and those miracles must continue all the time the revelation is giving; and that the design of miracles was to establish revelations and nothing else; for when you say "And if no new revelation is to be given, why should miracles be continued?" You virtually say, that miracles had this alone for its object. To this then in our letter to you, we objected, and said "that a greater mistake could not exist in the mind of man." We say so still; and if we needed any thing to convince us of it, your last letter is sufficient to do it, most effectually.

These assertions of yours we met with fair argument and scripture facts, and we conclude from your last letter that our arguments were unanswerable; seeing you have not been able to touch them.

The first argument was, that God sent messengers into the world who gave revelations to mankind, and by whom God spake, that never confirmed their mission, nor their revelations by miracles. And the second was, that persons wrought miracles who never gave revelations to the world. These facts being established, your whole theory vanishes; for if there were revelations given, and the persons who gave them never established their revelations, nor yet their own mission by miracles, the question is forever settled, that your theory is false. And if there are persons mentioned in the scriptures, who wrought miracles that never gave revelations to the world; then it is a question never to be controverted by honest men, that miracles had some other object besides establish-

ing revelations; even if it could be proved, that in some instances they were wrought expressly for the purpose of establishing revelations. This is all we ever tried to prove, or wanted to prove; for this done, it was enough for our purpose; for it left your theory forever worse than a bubble; either the result of the most consummate ignorance, or foulest corruption.

Now, Sir, you may labor and labor, again and again; you may bring up all the persons mentioned in the bible from Genesis to Revelations, who wrought miracles; and though you should prove that a hundred, or a thousand of them wrought miracles to prove that they were messengers sent of God, and that the revelations which they gave were from God, and when you have done, your theory at last, is as false as satan; and that for the best of all reasons, because there were other messengers sent of God who gave revelations to men, and through whom God spake to the world, who never wrought miracles for any purpose of which we have any account; and a theory which requires us to believe that they did, when we have no such account, is founded upon false principles, and is without foundation in truth.

This, sir, you seemed to be apprized of, and thought to obviate the difficulty by drawing an inference that they all did so. This you did in defiance of the bible, and with an affrontery surely peculiar to yourself; because it is positively said of John the Baptist that he wrought no miracle; see John's gospel, chap. 10, ver. 41; and yet he was a prophet, yea, more than a prophet, and God spake through him, and he was the messenger of the Most High, and yet he wrought no miracle to prove that he was a messenger of God, and that God spake through him; and yet, sir, in the face of this positive declaration you have had the affrontery to say in your letter (drawing your conclusion from premises which you had laid down) that all the messengers of God did work miracles to prove their mission; and their revelations to be of God. And why, I ask, was this foul inference drawn? Because, sir, you saw that unless you could establish it to be so, your whole theory fell to the ground; and rather sir, than renounce a false system after all your pretensions to honesty, you would endeavor in a sly

and shameful manner to establish it by drawing an inference in open defiance of the plainest declarations of the bible.

But, sir, this is not all the foul attempt made in your last letter; there is another of equally as bad, if not worse character. I allude to the attempt to make it appear, that the Savior when he said to his apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned: and these signs shall follow them that believe." That the *them* in that instance, alluded to the apostles themselves. In this attempt, you have put at defiance all grammatical rules, and surely made common sense ashamed. The school-boy of ten years old can detect you in this senseless attempt. And yet you are an honest man willing to learn the truth!!! *O tempora! O mores!!* Here we need battalions of exclamation points and interjections without number.

Did you think, sir, that any gentleman who regarded the laws of righteousness and the rules of propriety, would ever condescend to investigate any subject with a man who could descend to such shemeful means to support any cause. If you did, sir, you have as little acquaintance with human nature, as you have with the rules of propriety.

Once more upon this subject. You speak of my being elated with my imaginary triumph. This is as foolish and as wicked as some other attempts in your letter. Was there any such appearance in my letter as my being elated with any thing? I say there is not the appearance of such a thing; it is an attempt on your part to misrepresent as shamefully as you have done in other cases; no sir, so far from this, you confess in your second letter that mine to you was written in a kind spirit. Who of common sense does not know that there is a great difference between writing in a kind spirit and being elated with an imaginary triumph. But now to the case of Isaiah, about which you made the above false assertion.

You knew most assuredly, if you read my letter with any degree of attention, that I had before me when I wrote, your theory, which required that revelations had to be established by miracles which were wrought in the presence of both friends and foes,

and that these miracles must continue until the revelation was closed.

Now, sir, *I say hold—not quite so fast, sir.* How is your theory established by the case of Isaiah? Isaiah commenced prophesying in the reign of Uzziah, and terminated in the reign of Hezekiah—a space occupying a little over an hundred years.

You have shown that in the days of Hezekiah, the sun went back on his dial fifteen degrees; but, sir, where is your theory in all this, that the miracles must needs continue all the time the revelation is given. Was this the case with Isaiah, judge ye? And here let me remark, that it is you, sir, who have been elated with an imaginary triumph; an imaginary one, sure enough.

As I said in my first to you, so say I again: Where is it written that the prophecies of Isaiah, Jeremiah, Hosea, Amos, Malachi, and others, were confirmed, as you say. I say, sir, there is no such thing written; and if you believed your own theory, you would deny that those writings were revelations from God. But, sir, your conduct manifests clearly that you do not believe your own theory.

Now, sir, all that you have said and quoted, or can say and quote, about the messengers of God working miracles to prove their mission, or revelations, or both to be of God, leaves your theory to be one of the most senseless things that was ever put on paper by a rational being.

As I have had a peep into your grammar, I will look a little into your logic. I find the following sayings in your letter.

Again: “You seem to admire consistency, come then and look at your own. You say “it is impossible for one man to be dependent on another for his knowledge of the way of salvation,” and yet you make us dependent on the tradition of men for the idea or knowledge of God.” Now sir, this is about on a par with the rest of your letter. I am now looking on the first paper, where I ever saw it written by the pen of a man who pretended to be a man of letters, that our first idea, and our knowledge of a thing was the same thing.

Did I make any person dependent on tradition for his knowledge of God? Most assuredly, sir, I did not. I said we were dependent on man for the first

idea we had of the way of salvation and of the existence of a God; but our knowledge was a very different thing, and I must confess that I am no little surprised at you. Is it possible, sir, that you came forward with such great boldness to challenge a whole society to an investigation of the subject of religion, and yet you do not know the difference between a man's first ideas and his actual knowledge of a thing? How do you think, sir, a man is to reason with such a being?

Your ideas of God as a moral governor are about on a par with the rest of your letter, the direct opposite of the bible. What does a man pray for but to obtain the will of God. “Seek and you shall find. Ask and you shall receive. Knock and it shall be opened unto you. If any man lack wisdom, let him ask of God who giveth liberally to all men, and upbraideth not.”—What! a moral governor thus requiring his subjects to seek after his will, and more particularly, when he wants them to serve and obey him; how strange this is! Why not have told them without asking, and have commanded them to obey? Strange or not strange, however, God is just such a moral governor, it matters not how much any person may differ from it.

Once more and I am done—you take quite exceptions at the apostles definition of the gospel: that it is the power of God unto salvation; but I am not to be accountable for this; for after all you have said it still stands written that the gospel is the power of God unto salvation, to all them that believe.—The apostle did not say that it was the power of God to them who did not believe; and this is the reason why it is not the power of God unto your salvation; you do not believe, and the fate of the unbeliever is plainly told by the sacred writers, your works are sufficient evidence that you do not believe. Those who believed what the apostles taught, received the power of God unto salvation. Those who did not believe did not receive that power, and was of course damned.

And seeing you have declared that you are among the number of unbelievers. I warn you in the name of Jesus Christ, and by virtue of the Holy Priesthood conferred on me by the revelation of Jesus Christ, to repent of your sins, and be baptized for the

remission of them, and receive the gift of the Holy Spirit by laying on of the hands of those who are ordained in these last days unto that power, or you shall be damned; for your great ignorance of the things of God, clearly manifests that you are in the gall of bitterness, and bonds of iniquity, and an entire stranger to the gospel of Christ: having a form of Godliness but denying the power thereof, from such my master commands me to turn away, as I do from you; believing that if I were to indulge you in writing any more to be published in the papers in this place, I should offend the readers thereof. Seeing that the least discerning cannot help but see, that you are capable of any violation of the rules of investigation and of the most unwarrantable affrontery; and that the fear of God is not before your eyes, for if it were, you would not put at defiance all scripture, all reason, all language, all common sense; for surely your letter is shocking to all.

Before you ever present yourself again as a braggadocio challenging with a high hand, people to investigate with you the subject of religion, I would seriously recommend to you to get some Yankee school master to give you some lessons on english grammar, that you may know that their apostles is not quite according to the rules of grammar, and also get some country girl to give you a few lessons on logic, so that you may be enabled to tell the difference, between a man's first ideas and his knowledge.

By way of conclusion I say sir that I feel myself insulted by being brought into contact with such a man and the correspondence between you and I closes. Farewell.

SIDNEY RIGDON.

DIED—In this place, on the 15th inst. NAOMI HARMON, daughter of Oliver and Sarah Harmon; aged 11 years, 11 months and 12 days. She was a member of the church of the Latter Day Saints, and died in the triumph of faith, often saying to her parents, and to her brothers and sisters, not to weep for her; or in other words, not to feel bad, for she said that it was better for her to go than to stay! for she knew that she should be happy, she wanted to go and be with Christ and her brothers that had died and gone before her.

Messenger and Advocate.

KIRTLAND, OHIO, JUNE, 1836.

NOTICE.

The undersigned inform all whom it may concern, that the firm of F. G. Williams & Co., is this day, by mutual consent, dissolved; and that all debts due the said firm must be paid immediately to Mr. Cowdery, who has purchased the entire establishment, and will be responsible for all debts due from the same.

F. G. WILLIAMS,
OLIVER COWDERY,

Kirtland, Ohio, June 7, 1836.

N. B. Printing, in its various branches will be executed by the subscriber, at the late stand of F. G. Williams & Co. on short notice and reasonable terms.

OLIVER COWDERY.

June 7, 1836.

In consequence of the dissolution, noticed above, the entire charge, responsibility and burden of an infant, yet expensive establishment, rests for its future operations, on one individual. A portion of our time, our talents, and our temporal means, have heretofore been devoted to the building of the house of the Lord, that the Elders might be endowed, the saints be edified and the church of God be built up according to his commandment. Therefore, of necessity pecuniary embarrassments are pressing upon us like a fatal incubus, and we say that remittances *must* be made; for they are indispensable to the continuance of our business.

Our friends and patrons are fully sensible, that all temporal business, however intimately it may be connected with eternal things, requires temporal means to prosecute that business.

Our terms for the Messenger and Advocate have been one dollar a year payable in advance. Many have received our paper almost, or quite, from its commencement, and are yet in arrears. We wish it now to be distinct-

ly understood, that all our subscribers, who shall not have paid us our dues and manifested their wish to continue, on or before the first of Oct. next will be stricken from our subscription list, except at our discretion.

We here take occasion to remark, that a goodly number of our friends and brethren have been prompt in payment, and a few have been liberal in forwarding us money. To all such, we tender our heartfelt gratitude, and pray the Lord to bless them abundantly.

Our readers at a distance may not exactly relish the acerbity of some articles that we have admitted into our columns in this month's paper. If so, we refer them for some of our reasons, to our editorial article in the May number of the Advocate where a few of them, at least, are briefly stated. We now say it is as unpleasant to us to be under the necessity of making such severe strictures on the character and conduct of any of our fellow-mortals, as it *can be* revolting to their feelings to read them. But when men say all manner of evil of us falsely, and we tamely submit, when we may lawfully repel their wicked assaults: we tacitly admit the justice of their course. Therefore, in our own defence we are sometimes, reluctantly compelled to answer fools according to their own folly.

FROM OUR ELDERS ABROAD.

Doubtless our patrons, and more particularly the brethren, will marvel that they through our columns, hear no more from our travelling Elders this season; we say, in answer to such an inquiry, should one arise, that we have two reasons to offer, on our part; and first. Our elders have not been as free as usual in their communications to us; those few that have been out on

short missions and returned, and those who have favored us, with but a short sketch of their travels and labors, give us to understand that their most sanguine expectations, have been realized, and in some instances more than realized. 2d. We have had a press of other matter that we deemed necessary to insert, therefore, that subject has been deferred.

We have now determined to select and lay before our readers a few items from the accounts we have, both oral and epistolary.

Elder Luke Johnson writes from Sackets harbor May 24th as follows— I have labored about two weeks in this county, and the Lord has blessed my labors. There is the most call for preaching that I have ever known. I have baptized nine, and there are more who calculate to come forward when I return. I am now going to Orange county, and calculate to return in about a week.

The Lord has blessed me beyond any thing that I had realized before.— I can say like one of old, the half has not been told me.

Elders A. Lyman and N. Tanner write us from Portage, N. Y. under date of May 10th, that between that time and April 7th, they had travelled three hundred and fifty miles, held twenty meetings, and baptized six; we use their expression when we say the "sick are healed, and the promises of the Lord are fulfilled unto us."

Br. John Harvey writes us from Canada, under date of May 30th, stating that Eld. O. Pratt had been preaching in Branford, Mount Pleasant, and Mallahide, Upper Canada, and that he had baptized six in the former place, and two in Mallahide. He further adds, that there were many more believing. We knew Elder Pratt had not at that time been long in that place, for he had been but a little time absent from this.

Elder Leonard Rich states to us verbally, that he left Kirtland about the 12th of April, travelled into the county of Niagara, in the state of New York, preached seven discourses and bapti-

zed 9. The Elder assures us that he had full congregations of attentive hearers; some who had formerly been bitter opposers to him and the doctrine he inculcated, yielded to the force of truth and reason, and to all human view, became his friends. The elder, from a previous agreement, felt under an obligation to his family and friends at home, to return in a short time.—He therefore, feels deeply to regret, being under the necessity of leaving a field of useful labor so soon. May the good seed which he has sown, take root downward and bear fruit upward, to the glory of God the Father.

Elders Granger and Millet left Kirtland in May, travelled south as far as Richland county in this State, held eleven public meetings and baptized 20 in that county and two in Portage county on their return home. It will not, we trust, be improper here to remark, that these elders were absent from here but 8 days, and in one of the most busy seasons of the year, yet under all circumstances, say they, many followed us from place to place, and listened attentively while we held forth the words of life and salvation. A goodly number, as we have seen, were convinced of the truth and willing to obey the commandments of the Lord. So "grows the word of God and multiplies."

The venerable Patriarch of our church Joseph Smith, sen. and Elder John Smith set out on a mission from this place, May 10th, to visit some of the branches of the church south of this, to regulate them and set in order the things that were wanting; they returned again on the 18th, being absent but eight days, during which time they either baptized, or witnessed the baptism of 16, and 95 received their patriarchal blessing. Although their stay was necessarily short, yet the Lord of the harvest appeared to crown their labors with abundant success, and a number, from a thorough conviction of the error of their former ways, followed them home and were baptized in this place, on the next Sabbath after their return. Thus we see, that when men, (and they are but men) go forth clothed with authority from on high, and the ancient order of things is being established according to the word of God, the honest in heart see it, and

know it, and prejudice and error give way before the light of truth and reason. While we are penning this article, these aged fathers are about to set out on a mission to the East. We most devoutly pray the Lord to be with them and bless them. We also entreat our brethren in the Eastern churches to receive them cordially, entertain them hospitably, and above all, to appreciate their instructions. The Lord, for his Son's sake preserve them in health and strength and return them to the bosom of their families and the church in this place in peace.

For the Messenger and Advocate.

At a conference convened at the house of br. S. Utley, Chalk-level, Benton county, Tennessee, agreeably to previous notice, on the 28th and 29th days of May, 1836: the congregation being called to order, Elder D. W. Patton was called to the Chair, and Elder Warren Parrish appointed Secretary; the conference was then opened by singing and prayer and proceeded to business.

The chairman arose and made some preliminary remarks touching the object and order of the meeting; and called upon the official members to inform the conference of the manner in which they had taught; also their present faith in the fulness of the gospel as contained in the bible, book of Mormon and book of doctrine and covenants.

Elder W. Woodruff arose and expressed his feelings upon the subject, to our entire satisfaction. The chairman then called upon all the official members present to rise if they concurred in the sentiments which Elder Woodruff expressed: the vote was unanimous; also the church gave their assent to the same by raising their hands.

Benj. L. Clap, priest, was then called upon to represent the Taropen branch, which consists of 28 members in good standing.

Daniel S. Thomas, priest, represented the Clarks river branch consisting of 10 members in good standing.

Elder Abram O. Smoot represented the Blood river branch consisting of 10 members in good standing.

Elder Woodruff represented the Academy branch consisting of 10 mem-

bers in good standing, with the exception of their not observing altogether the word of wisdom.

Deacon A. B. Willson represented the Chalk-level branch, consisting of 27 members in good standing with the exception of some few who have been shaken of late, in consequence of the ungodly conduct and teaching of J. Jackson.

Elder Woodruff represented the Eagle creek branch, consisting of 15 members in good standing. He also represented Cyprus branch consisting of 10 members, 3 of whom had apostatized, 3 are disaffected, and 4 in good standing; this branch has been under the care of John Jackson, teacher, who has apostatized—but are now without any official member. Eld. Woodruff also represented 7 members scattered abroad not recognized with any branch.

Elder Benj. F. Boydston, preferred a charge against John Jackson, teacher, in Cyprus branch, for unchristian conduct and heresy in denying the book of Mormon and revelations of God, and using his influence to disaffect others, by saying that he believed them to be a deception, and tyrannical in their nature. He manifested much anger.

Said Jackson was notified to attend this conference and answer to the charges preferred against him! he did not appear, the charges were sustained by many witnesses and we cut him off, by raising our hands against him. Sister Jackson was also dropped, and a brother by the name of Howard H. Williams, was also cut off.

Mr. Jackson held a license as a Teacher: he did not attend our conference and from the disposition which he has manifested we conclude that we could not obtain his credentials if we were to call on him.

By the unanimous voice of the Chalk-Level branch, Deacon A. B. Willson was ordained a priest. By the recommendation of the same branch of the church, Br. Albert Petty Esq. received the ordination of a Teacher.

Mr. Jesse Tarpin was recommended as a fit subject, to receive an ordination as the spirit should dictate, which was that of a priest.

Those were ordained by orders of the chairman, under the hands of Elder W. Parrish.

A charge having been preferred against Elder Daniel Cathcart, for unchristian conduct and erroneous teaching, we convened a council of Elders on the evening of the same day, and took his case into consideration. The charges were sustained by many witnesses; Elder Cathcart was then called upon; he frankly confessed and heartily repented of his sins and was restored to full fellowship.

D. W. PATTEN,
Chairman

W. PARISH,
Secretary.

To the Editor of the Messenger and Advocate.

DEAR SIR:—For the purpose of making a few remarks on the following extract from a paper published at Liberty, Missouri, I ask the indulgence of your columns.

“Independence, Mo. }
May 3d, 1836. {

“Letters from Kirtland Ohio have been received here by the last mail from persons of undoubted veracity giving information that, the Mormons in that place and its vicinity, to the number of 1500, or 2000 are arming and coming on to the upper Missouri. This information is confirmed by our merchants returning, and other travellers coming from the East, who say that every boat ascending the River contains more or less of them; some 20, and one as high as 205. Those who did not shew guns openly, had boxes of the size usually made to contain guns. At the last advices from Kirtland all the County Officers were filled with *Latter day saints*. H. C.”

The whole of the above extract, I pronounce to be a base and wicked fabrication; one that is known to be so, by every man that has had any opportunity of viewing for himself the conduct and character of the church of Latter Day Saints, in this town. Instead of boats being crowded with passengers to the number of 205, or even 20, from this place, within the last year, there has not over *twenty* persons, in all, gone from Kirtland to Missouri, by water, within a twelve-month, to my own certain knowledge. The writer's statement in regard to all the *officers* in this county being filled with Latter Day Saints, is too barefaced to

need any comment. Nor should the extract have been noticed at all, but for the purpose of exhibiting to a candid public, the means resorted to by the enemies of *religious freedom*, to injure a people whose only crime, if so they choose to call it, is a desire to enjoy the privileges guaranteed to them by the constitution of the United States, and a willingness that all others should have the same, to the utmost, of whatever persuasion or name, religious or political.

No respectable man has ever yet, to my knowledge, pretended to say that the Latter Day Saints, as a society, have been guilty of any infringement of the laws of their country; or that they have refused to comply with any of the requisitions of the government under which they live. On the contrary, they are admitted, by all men of candor, to be peaceable, upright and honest in their dealings with the world; kind, benevolent and charitable to the poor and distressed in every situation, whether of their own belief or not; molesting none others in their mode of worship; and in fact, in all things, doing to others as they would wish to be done by.

Then why all this hue and cry against them? Not only are their characters vilified and slandered by every little two-penny filthy sheet from Maine to Georgia, opposed to the rights of conscience, and especially by those (and with sorrow and mortification do I say it,) who profess to be followers of the Savior of the world, though their actions bespeak them to be perfect antipodes to every characteristic that should mark the conduct of christians—but time and again, are they perplexed and harassed with suits at law, brought by their enemies on trivial pretences, and often for no cause at all; men dragged or driven from their homes at the point of the bayonet; their wives and children cast headlong into the pitiless storm, to endure all the privations of hunger and cold, without a shelter, or yet scarcely clothing sufficient to cover them from the insults of an infuriated mob; while their goods are destroyed at sight, or thrown to the four-winds, to be left to the mercy of men as regardless of honor or humane feelings as the mobbers themselves. At other times, members of the society, against whose characters not a shade of suspicion

has ever yet been brought, are dragged from their slumbers at the hour of midnight, by beings who wear the forms, yet deserving of any other than the appellation of MEN, and treated in a manner, to think of which, would cause the most ruthless savage of the forest to blush.

And all this, too, in our boasted land of liberty; under a government where freedom of *conscience*, of speech, and of the press, are considered to be among the most exalted privileges enjoyed—and for which our fathers left the shores of Europe, and afterwards freely shed their blood in its maintenance on proud Columbia's soil.

Have the Latter Day Saints infringed any of the provisions of the constitution in the exercise of their religious belief? I say they have not.—For that constitution itself says, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From which it must be inferred, that the framers of that instrument did not consider themselves clothed with the right to make any regulations in regard to this matter; nor yet of granting such power to the Congress or the nation.

What does the constitution of Ohio say on the same subject, (to which, if I recollect right, that of Missouri, is nearly similar in regard to religion.)—

It says, "That all men have a natural and inalienable right to worship Almighty God, according to the dictates of conscience; that no human authority can in any case whatever, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; and that no preference shall ever be given, by law, to any religious society or mode of worship, and no religious test shall be required as a qualification to any office of trust or profit."

This extract from the constitution of Ohio, is made for the special benefit of those who have been, and are yet, foremost in persecuting the saints, in this section of country; and it should, I think, be taken as a text-book by those of the different sects in our own neighborhood, between whose *professions* and *works*, on the subject of religious liberty, there is so great a contrast—

Justice, however, requires me to say that honorable exceptions have been found among men of every denomination; men whose consciences are not bound by the chains of priestcraft; who are not compelled to bow their heads at the beck and call of every man who arrogates to himself the sole right and title to the *patent* of saving or damning souls, at his own good will and pleasure; and who will exercise their own opinions, regardless of the friendship or enmity of this crooked and perverse generation: and to those my remarks are not intended to apply. But these exceptions are few, and seldom to be found. I wish to be understood as speaking to that class, who, to save their own craft, and to gratify a bigoted and malignant heart, do not hesitate, in their opposition to the saints, to go beyond the bounds of truth and common decency. And as all men will have to give an account, at the bar of God, for their deeds, I would advise those who make, as well as those who publish falsehoods against the church of Christ, to beware, lest in endeavoring to injure an innocent society, they heap up to themselves everlasting condemnation; for the scriptures say that without CHARITY all else is vain; and if the abuse and persecution of the saints evinces a charitable feeling, then I must confess that I am entirely ignorant of the true definition of the term.

Having said thus much, I now ask, in candor and in the soberness of truth, the honorable portion of my fellow-citizens, why the church of Latter Day Saints should be deprived of a privilege which the constitution of Ohio says "no human authority can in any case *whatever*, control or interfere with." For if the principle is good in regard to one society, it must be so to all, so long as they do not interfere with the rights of others. If this society is to be persecuted and mobbed on every occasion that may suit the fancy or interests of men who disregard all law, human and divine, the same may be done to others in like circumstances—and where, I ask, would it be likely to end? To contemplate the consequences of such a course, is enough to chill the blood of every patriot and christian in our land. If this spirit of intolerance is not discountenanced and frowned at by every virtuous man in

community, but a few more suns may shine upon the heads of this generation, till we may say farewell to our boasted liberty; till every man's hand will be raised against his brother; till the measure of unrighteousness will be filled up, when God, in his wrath, will come forth from his hiding place, to cut the wicked from the face of the earth, and cast them as stubble, into unquenchable fire; and the righteous be gathered to that haven of rest, even the mount Zion, where the weary will find rest, and the wicked cease from troubling.

I have but a word to say to the author and publisher of the extract in question, that is to repent, speedily, and turn from their service of satan, lest vengeance as a whirlwind overtake them; for the Lord has said that *all liars shall have their part in the lake that burns with fire and brimstone!*

J. M.

Br. O. COWDERY:

Sir—I have just received the desperate information, that Simons Rider, in consequence of the notice which I have taken of him, is going to prosecute me; and I greatly desire, through the medium of your paper, to plead with him for quarters. For O! I do not want to be sued for the terrible crime of telling the truth about a man.

I know that the truth is a tight fit upon Simons, and I think it is likely that it hurts him some too; as no chastisement for the present is joyous but grievous, nevertheless afterwards it yields the peaceable fruits of righteousness to them who are exercised therewith. And could Simons avoid suing me, for a little season, perhaps it might have that effect upon him. O Simons! do not sue me if you can any way avoid it!

But if Simons cannot in his patience possess his soul, I think I can put him on a better scheme to allay his feelings, and I think gratify them perhaps more.

I have an old uncle in the state of Maryland, that was never married, and

he possesses a large property. I would say to him, get his brother Adamson Bentley (for he is an animal of his own kidney) and go there; he is now about eighty years of age, & of course it is will-making time, and about the right age for Bentley to prevail on him to make a will that will disinherit a monstrous heretic. I think it is probable there will be no difficulty in engaging Bentley in his service; seeing he has been so successful in his former attempt with old Mr. Brooks, my wife's father, and got his own wife so well fattened on other people's property.— He can, no doubt, be engaged again for the same service. Esure my uncle is not a Campbellite in religion, but a regular Baptist; but that will not make any difference; for Bentley can become all things to all men, that he may gain some.

This course I think may satisfy Simons until his chastisement works out the peaceable fruits of righteousness, and I will escape being sued; and if my family should lose a few thousand dollars, if Bentley's wife only gets it, it is as well; it is all in the family.

Simons would do well also to say to his brother Darwin Atwater, as he has a great deal of labor to carry about and read Howe's book, that he can be favored with the history of old Clapp, his wife's father, to carry with him; so that he can show the people Campbellism unveiled also.

Yours in great haste, and you may well think, not without some anxiety too.

SIDNEY RIGDON.

CONFERENCE.

We are requested by our Elders now in Tennessee and Kentucky, to notify our brethren and friends, that a conference of elders and brethren of the church of Latter Day Saints will be held on the first Friday, Saturday, and Sabbath, in September next, at Daymons creek, Calloway co. Kentucky.

Kirtland, Ohio, June 3, 1836.

The following is a List containing the names of Ministers of the Gospel, belonging to the church of the Latter Day Saints, whose Licenses were recorded, the preceding Quarter, in the License Records, in Kirtland, Ohio.

THOMAS BURDICK,
Recording Clerk

First, names of the Elders:

Milo Andrus	Arvin A Avery
Elijah Able	Sampson Avard
Hazen Aldrich	Martin C Allred
Stephen Barnet	Loren Babbit
Elias Benner	William Bosley
Henry Benner	Nathan B Baldwin
Hiram Blackman	Francis G Bishop
Joseph B Bosworth	Israel Barlow
George W Brooks	Albert Brown
Alva Beman	Peter Buchanan
Reuben Barton	Josiah Butterfield
James Braden	Thomas Burdick
Benjamin Brown	George Burket
George Boosinger	John F Boynton
James Burnham	Lorenzo Booth
Seymour Brunson	John P Barnard
Lorenzo Barnes	Michael Barkdull
Harrison Burgess	Peletiah Brown
Almon Babbit	Alden Burdick
Oliver Cowdery	Jared Carter
Simoon Carter	William O Clark
Jacob K Chapman	Lyman Curtis
William Carpenter	Alpheus Cutler
John Carrill	Anthony Cooper
Lebbeus T Coons	David Clough
Elijah Cheney	Reynolds Cahoon
Zebedee Coltrin	William F Cahoon
Warren A Cowdery	Perry Durfee
Osmyn M Deuel	Jabez Durfee
Moses Daily	Edmond Durfee
Peter Dustin	Isaac Decker
James Daily	Israel Duty
Chapman Duncan	George W Dunham
Solomon W Denton	William Draper Sen
Hiram Dayton	David Evans
James Emett	David Elliot
Frazier Eaton	Solon Foster
King Follet	Rufus Fisher
Noah M Faunce	Hezekiah Fisk
Elijah Fordham	James Foster
Edmond Fisher	William A Fry
Elisha H Groves	Alpheus Gifford
William Gould	Jedediah M Grant
John Gould	Sherman Gilbert
Michael Griffith	Hervey Green
Moses I Gardner	John P Greene
Salmon Gee	John Galod
Selah J Griffin	Levi Gifford
Thomas Grover	Oliver Granger
Thomas Gorden	Jonathan H Holmes
Joshua S Holman	Levi W Hancock
Elias Higbee	Solomon Hancock
Joel Haskins	Milton Holmes
Nelson Higgins	Reuben Hadlock
Elias Hutchings	Orson Hyde
Jesse Huntsman	John Herret
Richard Howard	William Harris
George M Hinkle	Heman Hyde
Samuel James	John Johnson
Henry Jacobs	Truman Jackson
Michael Jacobs	Lake Johnson

Daniel S Jackson
 Joel H Johnson
 Vinson Knight
 Newel Knight
 Joseph A Kelting
 Ashbel A Lathrop
 Benjamin Lewis
 Amasa Lyman
 Moses Lindsley
 Thomas B Marsh
 Reuben McBride
 John Murdock
 William E McLellan
 Moses Martin
 Joel McWethy
 Joseph B Noble
 Levi S Nickerson
 E F Nickerson
 Samuel Newcomb
 Roger Orton
 Gideon Ormsby
 Amos R Orton
 W W Phelps
 Orson Pratt
 Warren Parrish
 Morris Phelps
 Sidney Rigdon
 Robert Rathbun
 George Rose
 Harlow Redfield
 Leonard Rich
 David H Redfield
 Joseph Rose
 Joseph Smith Jun
 Joseph Smith Sen
 A Jackson Squiers
 Ezra Strong
 Almon W Sherman
 Cyrus Smalling
 Zerubbable Snow
 Jaazaniah B Smith
 Hyrum Smith
 Dexter Stillman
 Hiram Stratton
 Lyman Stevens
 William Tenny Jr
 Nathan Tanner
 Charles Thompson
 Ezra Thornton
 F G Williams
 Peter Whitmer
 Michael B Welton
 Lorenzo Wells
 Harvey G Whitlock
 John Whitmer
 David Whitmer
 Edward M Webb
 Chancy G Webb
 James Webb
 Brigham Young
 Lorenzo Young

Secondly, names of the Priests

Ira Ames
 William Cowdery
 Joseph Cooper
 John Daily
 William Dwyer Jr
 John Herrington

Lyman Johnson
 Levi Jackman
 Heber C Kimball
 Joseph Keeler
 Joseph C Kingsbury
 Lyman Leonard
 Aaron C Lyon
 Nelson Lyon
 Isaac Morley
 Artemus Millet
 George Morey
 John Mackley
 Samuel Miles
 Jeremiah Mackley
 William Marks
 William Parkes
 Uriah B Powell
 William Perry
 Edward Partridge
 Stephen Post
 John E Page
 David W Patten
 Parley P Pratt
 Ambrose Palmer
 Dexter Palmer
 Noah Packard
 Lewis Robbins
 Shadrach Roundy
 Charles C Rich
 Burr Riggs
 George Robinson
 Ebenezer Robinson
 Sylvester Smith
 Jonathan Stevens
 Uzzial Stevens
 Henry G Sherwood
 Erastus Snow
 Samuel H Smith
 Stephen Starks
 Don C Smith
 William Smith
 John Smith
 Milton Stow
 Peter Shirts
 John Tanner
 Samuel Thompson
 James L Thompson
 Julius Thompson
 Jonathan Taylor
 Coerge Willson
 Stephen Winchester
 Benjamin Winchester
 Henry Willcox
 Willford Woodruff
 Daniel Wood
 Levi Way
 William Wightman
 Alexander Whiteside
 Hiram Winter
 Joseph Young
 Phineas H Young

Thirdly, names of the Teachers

Mial Bronson
 Amos Taylor

Fourthly, names of the Deacons

William Burgess
 Robert W Bidwell
 John Sagers

Julian Moses
 Uriah Roundy
 John Robinson
 Samuel Rolfe
 Daniel Tyler

Ransom Vanlueven

Andrews Tyler
 Diderick Westfall

NOTICE

Agreeable to the decision of the High Council of Kirtland, held March 6th, 1836: wherein Cornelius P. Lott and others were put on suspense; this is to all whom it may concern, that I confess the decision of the Council to be just and righteous; and that we were in a wrong spirit and were led to say many things that were wrong concerning brother Cyrus Smalling and the church, for which I ask the forgiveness of those who, in so doing, I have injured; and I will endeavor to live hereafter by every word that proceeds from the mouth of the Lord.

CORNELIUS P. LOTT.

Kirtland, May 23d, 1836.

Died in this town on the 27th ultimo. Miss MARY SMITH, in the 35th year of her age. The deceased was a member of the Church of the Latter Day Saints and died in the triumphs of faith.

The ruthless hand of the destroyer is among the works of God. This afflictive stroke of God's providence speaks to all in terms too plainly to be misunderstood, "be ye also ready."

Let us all profit by this dispensation, realizing, that it is truly "better to go to the house of mourning than to the house of feasting: for that is the end of all men, and the living will lay it to his heart.

— In this town, on the 27th ult. Mrs. MARY SMITH, widow of Asahel Smith, aged 93 years.

THE LATTER DAY SAINTS'

Messenger and Advocate.

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LATTER DAY SAINTS

MESSENGER AND ADVOCATE.

Vol. II. No. 10.]

KIRTLAND, OHIO, JULY, 1836.

Whole No. [22.]

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.—1. TIMOTHY 2: 1,2.

It is a conceded point that the scriptures of truth, the old and new testaments, are replete with instruction to the children of men, for whose benefit alone they were written. It is also admitted that as they are the dictates of inspiration, they are consistent with themselves and worthy of their Author. What Moses recorded in the Pentateuch, the prophets who succeeded him never condemned; that which the prophets taught, was approved by our great Redeemer; and his apostles, who were under his instruction during the three years of his public ministry, after their Master was removed from the ken of an ungodly world, continued to urge and enforce upon that generation, the same heaven-born principles, taught by the Redeemer of the world. These same principles, have formed the basis of all law, where their brilliancy has been reflected upon the understanding, or their benign influence operated upon the hearts of the children of men. Upon these principles, in all countries denominated *christian*, are predicated the civil laws and the penal code. The christian world have, therefore, affixed to them their seal of approbation, and as did the God of the Universe when he beheld the world emerge from chaos in obedience to his behest, unhesitatingly, they have pronounced them good. Therefore, while we pursue a course stamped with the approbation of heaven, we are not like the mariner who has lost his rudder and compass and is left exposed to all the dangers incident to winds, rocks, quicksands and waves: But the assurance, that we have the polar star of truth to guide us, heaven's own laws to regulate our conduct, lights up a smile even in the aspect of woe, and makes the man imbued with, and actuated by those principles of which we have been speaking:

“Thank heaven, that ere he drew his breath,
And triumph in the thoughts of death.”

We are prepared now to receive this as an axiom that cannot be weakened by argument or evaded by sophistry: That, God is the same immutable being he ever was, and requires the same implicit obedience to his commands he ever did: And we think we shall not do violence to the truth if we say that man, frail man, is much the same now as he has been in every age since the fall of Adam. We find on looking over historic pages both sacred and profane, that man left to himself invariably violated those sacred principles, of which the whole christian world professes to think so highly, and that it has been a part at least, of the business of inspired men in all ages, when there were any, to urge and enforce upon mankind an adherence to those principles. The great apostle of the Gentiles, who is the ostensible author of the epistle of which our text forms a part, charges his son, Timothy, with all the feelings of a man of God and the pathos of a legate of the skies, That, prayers, intercessions and giving of thanks be made for all men, and then as if he would not only not be misunderstood, but emphatically impress the idea upon his mind, he adds, “for kings, and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty.” In this idea is included either directly or indirectly, nearly the whole relative duty of man. It presupposes that he is a social being, not a solitary, misanthropic recluse, but that from inclination or necessity, or both, men will become members of civil society and have certain rights in common, one with another, “among which are, life, liberty and the pursuit of happiness.” It presupposes laws by which the conduct of men is to be regulated. It presupposes rulers and governors to administer laws. The idea of rulers and governors, presupposes that man, from necessity and the better security of some of those rights he holds most dear, gives up, or yields a part of those he holds less sacred, for the better security of the more important ones. Thus our readers will see, without going farther into detail, their duty as saints of God, towards all men.

especially toward our rulers. The sacred penman does not say we shall think or act as do our rulers, but plainly says we shall pray for them, that they may rule in righteousness and govern in equity. The apostle whose words we are contemplating, was well acquainted with the history of man, having been brought up at the feet of Gamaliel, a Doctor of the Law, and from the warnings, rebukes, admonitions and exhortations he gives the churches, we are fully sensible he had the same restless disposition in his fellow man with which to contend, that now manifests itself in the day and age of the world in which we live. The churches built up by him and his compeers, were composed of frail mortals like ourselves.

Sometimes we find him reasoning with them as if they were the most profound philosophers and logicians, sometimes pleading with them in language the most pathetic, at other times he comes out in censure the most severe, calculated to impress the reader with the idea that "he taught as one having authority," and the force of his expressions, the very power of the Most High that accompanied them, were directly calculated to fill him with awe and veneration, and make the heart of the wicked or hypocritical, quail before their withering influence.

As we have had occasion to speak of man's surrendering a part of his natural rights for the better security of the remainder, we will here take the liberty to remark, that he never, without compulsion, surrenders the right of self preservation, and the defence of his own household. It is clearly asserted in so many words, that he that provides not for his own household has denied the faith and is worse than an infidel. Let us here quere;—Is it reasonable to suppose, that to procure *food* alone for one's household, covers the whole ground intended to be covered by the sacred writer when he penned this sentence? Certainly not. If he provide *food and clothing*, has he yet answered the demand of the divine law? We think such an idea would be preposterous? It will be readily admitted that he is under an obligation almost or quite, equally imperative, to shelter them from the peltings of the pitiless storm. These are relative duties and are not in ostensible opposition

to any principle sanctioned by divine authority. These ideas are certainly in accordance with that of praying for all men, for Rulers and ruled. They are not contradictory to those urged by the Savior in his sermon on the mount.

Here then is no controversy. We have yet no opposition, for we have come in contact with no man's principles. We will here take the liberty to digress a little for the sake of illustrating and enforcing our own ideas. And

1st. By way of query we ask, if when our Eastern, Western, Northern or Southern border, has been invaded by merciless savages, laying waste the fair portions of our country, if even the most fastidious, does not feel justified in the sight of God and man in meeting force with force and repelling the invading foe? We think you will. Certainly, then, when the footsteps of the foe are marked with the innocent blood of our women and children, it would be an imperative duty. Apathy would become a crime, indifference would be infamous, and every bosom that did not swell with indignation when contemplating such scenes, covers a heart too black with treachery and crime, to deserve our sympathy, or is too cowardly and effeminate to dwell in the breast of a man. Remember that prayers, intercessions and giving of thanks are to be made for all men; for rulers and ruled. There may seem, on a superficial view, to be some collision in the sentiments we have advanced relative to national defence, and the ideas embraced in our text.—But we think there is none. There is a perfect harmony existing between the idea of deprecating the wrath of an enemy and in repelling his ruthless assaults. There is no discrepancy in principle and practice, in that case; our faith and our works harmonize. We evince our implicit belief in the Lord of Sabbath, therefore, we pray, and our willingness to provide for our own households, therefore, we protect and defend them. Consider for once that God is the same, and we have not disputed the immutability of his laws or his right to govern his subjects. Abraham, the patriarch Abraham—whose very name we venerate as the father of the faithful, and whose praises we sing, armed his domestics and went himself to the slaughter of the kings who had not even set set foot upon his

soil, but they had invaded the territory of some of his neighbors, taken his nephew a prisoner and confiscated his goods. And on his return from the bloody contest, and for aught we know, while his garments were yet stained with gore, Melchisedec the priest of the most high God, met him and blessed him in the name of the Lord. Let not your feelings revolt at this idea, kind reader, God is God and he is the same and changes not, therefore what he approbated in Abraham he approbates now.

This same Abraham, appeared to owe allegiance to no human governor or ruler; the government to which he submitted, was a Theocracy, and he acknowledged no authority but the King of heaven and earth. He communed with the Most High and had intercourse with the upper world. God revealed himself to him, and made many great and precious promises to him, before this event, of which we have been speaking, he revealed himself to him *afterwards*, renewed the *same* promises, and eventually *confirmed, ratified* and *fulfilled* them, and *never, no never*, of which we have any account, did he express or manifest any disapprobation of that act. We see nothing in this transaction inconsistent with the idea of praying to God for all men, that he would restrain their anger towards us, and turn their bitter hatred into tender love.

We have abundant testimony to prove that God commanded his servants, anciently to fight their enemies and destroy them. He even commanded Saul, the king of Israel, to go and utterly destroy Amalek, spare him not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.—And this for no alledged crime of which that generation had been guilty, but four hundred and twelve years before, when Israel was journeying from Egypt to Canaan, Amalek came out against Israel in Rephadim to battle, and because Saul disobeyed the commandments of the Lord, in sparing Agag and the best of the spoil, he rejected him from being king, and Samuel, that prophet of the Most High, took Agag the king of the Amalekites, a helpless, defenceless, unarmed prisoner & hewed him in pieces in cool blood. And yet he was a prophet, and the Lord spake through him to the children of

Israel, and we have no account that the Lord ever manifested any displeasure toward him, *for that transaction*. The grand query now arises how are we to reconcile the precedents given and the principles inculcated by the Savior in his sermon on the mount, and those couched in our text. There can be no discrepancy in the teachings of the ancient prophets of the Lord and the Redeemer of mankind; both, under similar circumstances would doubtless have given the same instructions. The difficulty then is not yet solved.—We must view the Almighty as the moral Governor of the Universe, and consider that his ways are higher than our ways & his thoughts than our thoughts, that we have not yet been able to comprehend all his ways or find him out to perfection. Hence, to our limited view the apparent contradiction between the *old* and *new* testament writers. Another idea, the Savior was teaching his disciples alone, and preparing them to propagate a religion diverse in many respects from any then extant among Jews or Gentiles. He was preparing them to go among their brethren like sheep among wolves, and if the Jews as a nation rejected them, as he knew they would, he had prepared a scourge for them and apprised his disciples of it. Their devoted city was to be taken and sacked, their beautiful temple be thrown down, and such calamities come on them as never come upon any people. Thus we see altho' the disciples were not suffered to be the avengers of their own wrongs, even-handed justice ere long overtook that wicked generation. They would not receive those that were sent unto them, and to cap the climax of crime, and fill up the measure of their iniquity, they crucified the Lord of life and glory. They, the disciples, had their peculiar instructions as individuals.—They were to preach the gospel and testify of the things they had seen, and speak of those they knew. They were to suffer without resistance, and at last lay down their lives without reserve for the cause of their Master. But God had informed them of his just retribution of their crimes which he had in reserve.

The Lord probably allowed Lot to fight in his own defence, but the disciples of the blessed Savior were not thus privileged. The circumstances were

different. Abraham was permitted to slay the enemies of Lot and release him from bondage, while death only released the disciples of the Redeemer, but mark the tragical end, the miserable overthrow of their enemies which came upon them in about forty years after the crucifixion of the Savior. They experienced the judgments of God according to the prediction of the Savior while he tabernacled with man in the flesh, and according to the declaration of the holy prophets who preceded him. No discrepancy then, nothing very mysterious in either of those occurrences; he had prepared punishment for the guilty in both cases which suited his own purpose.

Nothing transpired in either case, militating against the idea of praying to God for all men, for kings and for all that are in authority, nothing contrary to the idea of praying for our rulers and obeying them, nothing contrary to the idea of defending our country from the wicked attacks of a ruthless foe, nothing contrary to the idea of individually defending our innocent wives and helpless offspring from the rude assaults of any who invade our rights. This is a natural and inalienable right, and let me add, it is never voluntarily surrendered, therefore it is reserved. The principle that will allow of national defence will justify a smaller community *ceteras paribus* in acting on the same principle. And he who objects to the idea that a man has a right to defend his wife, his property and his offspring, will find himself at war with the best feelings of his own heart, with the established rules of all civilized nations, of all communities, and with very few exceptions, the whole professing christian world.

A few reflections by way of improvement and we close. And

1st. We have said, and we believe truly, that God is the same moral Governor of the Universe he was anciently.

2d. We have said, and we think truly, that man is the same ruthless, rebellious being against the government of God that he ever was.

3d. We have seen, that in consequence of his restlessness and rebellion, whenever he was associated in community with his fellow man, a part of what would be his right without reservation, were he alone, he must ne-

cessarily resign into the hands of his rulers for the better security of those he holds more sacred.

4th. We have said the right to defend his wife, his children & his own person from the murderous assaults of a ruthless foe, were among his reserved rights, and are never given up to man but by compulsion, nor to God but by express command.

5th. We have expressed our disapprobation, in strong terms of the apathy or cowardice or that wretch who should look complacently on the lawless marauder, or the merciless violator of his domestic rights.

6th. We have said, and we defy contradiction, that what God has commanded one man to do, he will approve in another under similar circumstances, and the only apparent discrepancy in the teachings of the old and new testament writers, arises from our limited understandings and contracted views of the government of God.

7th. We have said that the idea of self defence, was not incompatible with that of praying for all men, praying that God would turn away the anger of our enemies and fill them with love.

Our readers, from a view of all we have said, will now suffer a word of exhortation and we have done.

Nothing we have said should be construed into a justification of crime or the violation of the rules of civilized society. In all cases are you to be good and peaceable subjects of that government that protects those rights you have surrendered for its protection. Fear God, love the brethren, and respect those in authority over you. In short-pray for them and for all that are in authority, that you may lead quiet and peaceable lives in all Godliness, even so amen.

W.

2d SERIES—LETTER No. I.

Liberty, (Mo.) June 2, 1836.

DEAR BROTHER:—Since I returned home to Missouri, I have been so constantly engaged in viewing the country, or employed at business of importance, that I could not spare time to write. I have been out on two expeditions examining the regions of the "far west"—and notwithstanding my letters, heretofore published, contain almost all that need be said for or against a prairie country, yet, permit me to add

a little more as a kind of appendix, for such as wish information from this quarter.

Soon after our return, bishop Partridge and myself started on a tour of land looking. We passed from Liberty to the northwest corner of Clay county, and examined the mills and streams, and country around Mr. Smith's—generally denominated “yankee Smith.” It is customary, you know, for the sake of *provincialism* among nations, kindreds, and people, to nick-name by their religion, or provision, or ancestry—so that one can be distinguished, by being an Israelite, a Canaanite, a Christian, a Mormon, a Methodist, &c. or a corn-cracker, or a mighty hunter, &c. according to fancy or favor. From Mr. Smith's we proceeded northeasterly through some timber and some prairie to “Plattsburg” the county seat for Clinton county; and although this place may not come nearer in resemblance to Plattsburg the capital of Clinton county (N. Y.) on Lake Champlain, than a cabin does to Congress hall, yet it seems to be quite “a smart little town,”—containing from 15 to 20 hewed log cabins, and the brick body of a two story court house, 32 feet square. This town is located on the west side of Horse and Smith's fork of the Little Platt, contiguous to the timber on these streams, 25 miles north of Liberty. The timber and mill and water privileges may answer a very small population, but for a large it would be nothing. There are now three stores and will soon be four.—Clinton county is mostly prairie with here and there a few fringes or spots of timber on the creeks that run into the Little Platt and Grand River.

From this town we made the best course we could to the waters of Grand river. We had a “sort of a road for a little bit” towards Brushy fork, then we had to be content with naked prairie, patches of scrubby timber, deep banked creeks and branches, together with a rainy morning and no compass; but, with the blessing of the Lord, we came to “some house” in the afternoon, passed into Ray county. On Shoal creek, when there is water, there are some tolerable mill seats, but the prairies,—those “old clearings”—peering one over another, as far as the eye can glance, flatten all common calculation as to timber for boards, rails, or

future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was or is, as to these vast prairies of the far west, I know no farther than we have revelation. The book of Mormon terms them the land of desolation, and when I get into a prairie so large that I am out of sight of timber, just as a seaman is “out of sight of land in the ocean,” I have to exclaim, what is man and his works, compared to the Almighty and his creations? Who hath viewed his everlasting fields? Who hath counted his buffaloes;—who hath seen all his deer, on a thousand prairies? Well may his sacred word declare:—The cattle upon a thousand hills are mine. All are God's.

The pinks variegate these wide spread lawns without the hand of man to aid them, and the bees of a thousand groves, banquet on the flowers unobserved, and sip the honey dews of heaven, far beyond the busy bustling scenes of aspiring man. O what a scene for contemplation! What a good God all living have, to provide for them in all capacities—in all conditions—and in all ages against a day of trouble, and for a day of righteousness!

Nearly every skirt of timber to the State line, on the north, I am informed, has some one in it, if it has range and wood enough for their common custom. Some people require more than others. It is astonishing to witness how eager thousands are to be pioneers into a new country; to be frontiers; to be on the outside; yea, to be, as one man said, in speaking of head men, “what he was a mind to;” or, *every man carry his own head*. The back settlers are generally very honorable; and more hospitable than any people I ever saw. You are, in most instances, welcome to the best they have.

As ever.

W. W. PHELPS.

To O. COWDEY, Esq.

A Prophetic Warning:

To all the Churches, of every sect and denomination, and to every individual into whose hands it may fall.

BY O. HYDE,

PREACHER OF THE GOSPEL.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, and which must shortly come to pass: It seemeth good unto me, and also unto the Holy Spirit, to write unto you, that you may know of a certainty, your standing and relation to God; and also of the times and seasons of the fulfilment of the words of his servants, the Prophets.

After our Lord had completed the work which his Father had given him to do, he led forth his disciples as far as Bethany, and lifted up his hands towards heaven and blessed them. While in the act of performing this kind of office upon his disciples; he was received up to heaven in a cloud. As the disciples stood gazing upon his exit, two men (angels) stood by them, clad in white apparel, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner, as you have seen him go into heaven."

Some have labored to show that this promise of Christ's second coming was fulfilled at the destruction of Jerusalem; but such was not the fact. Jerusalem was destroyed during the reign of Vespasian, the Roman Emperor, by Titus, his son. Vespasian began to reign in the 70th year of the Christian era, and reigned nine years. He was then succeeded by his son, Titus, who reigned two years; and Titus was succeeded by his younger brother, Domitian, in whose reign, and by whose order, the Apostle John, was banished upon the Isle of Patmos, in the 95th year of the Christian era; being somewhere between sixteen and twenty-five years after the destruction of that city. The Savior, who appeared to John while in banishment, said unto him: "Behold I come quickly, and my reward is with me to give unto every man according as his works shall be." It is plain, therefore, that Christ represented to John, that his coming was yet in the future, even sixteen or twenty-five years after Jerusalem was de-

stroyed. Therefore, so far from that promise being fulfilled at that time, it yet remains to be fulfilled. And we may look with certainty for the Son of God yet to appear in the clouds of heaven with great power and glory. The question now arises; Is the Christian world now prepared to behold the day of the coming of the Lord from heaven? The day that shall burn as an oven, when all the proud and they that do wickedly shall be as stubble. This is a question of no ordinary moment. I shall examine it through the glass of the holy scriptures.

The Jews rejected the Messiah when he came to them, and the Gentiles received him; but when he comes the second time, the Gentiles will be entirely unprepared to enjoy his glory; but the Jews will be brought in by virtue of the promise and covenant which God made with their fathers, which I shall attempt to prove from the scriptures.

There was a cause of the Jews rejecting the Redeemer: And what was that cause? It was their previous departure from the law which God gave to them by Moses. The law was given them as a school master to bring them to Christ; and had they not made it void through the tradition of their Elders they would not have disowned their King. The Lord said to them, himself; "If you had believed Moses you would have believed me, for Moses wrote of me. But if ye believed not his writings, how can you believe my words?" The fate which this people met some thirty years after they rejected the counsel of God, is entirely without a parallel in the history of the world. The wretched few that escaped destruction at that time, only seem to have been spared to perpetuate their shame and misery until the day of their redemption, which now, is near at hand.

The Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ, as the law was given to the Jews to prepare them for his first coming. But the Gentiles have made void the gospel through the tradition of their Elders, which now becomes my painful duty to show: and may the great Shepherd of Israel inspire my heart with a clear view of the fallen state of the christian world at this period, and enable me to declare it with all that

sympathy, plainness and christian love, which ever were the characteristics of a servant of the Most High.

In the first place, let me ask: Have the founders of the christian system foretold an apostacy of the church from the true order of worship? They certainly have. Paul says, 2 Thess. 2, 3. "Let no man deceive you by any means; for *that day* shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, &c." Again 1 Tim. 4, 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Also 2 Tim. 4, 3 and 4. "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 be turned unto fables."—These passages clearly show what the churches would do when left to act upon their agency, viz: that they would forsake the truths of God and be turned unto fables and traditions of men.

I will now present the Gentile churches before the glass of the holy scriptures, and see if they possess the same form and beauty now, that they did Eighteen Hundred years ago. When Jesus gave his disciples their last commission to go forth into all the world to preach the gospel, he said unto them: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." It appears that this miraculous power did, and ever will continue with *true believers*: for the same Being who said, "These signs shall follow them that believe," also said, "Though the heavens and the earth pass away, yet my words shall not fail." It is very readily discovered why the above signs do not follow pretended believers; because Jesus never said they should. There is a difference between the spurious and true coin; although the spurious contains some genuine silver, yet it will not lawfully pass, and is, comparatively speaking, of no real value. By a chemical process, we can very easily discover the difference between

the pure and the base: so, by an application of the word of God to any religious body, we may soon determine whether they are believers in the scriptural sense of the word; or according to the notions and opinions of uninspired men. Some pretend to say that the promise of Christ to his disciples, that miraculous signs should follow them that believe, was limited to the apostles. But I think that no honest man, who understands enough of English Grammar to tell the difference between the second and third persons, will contend for any such thing. For Jesus did not say: these signs shall follow *you*, Apostles; but he said: "These signs shall follow *them* that believe."

Again: Paul said, God set some in the church, first apostles; secondly, prophets, thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.—To one is given by the spirit, the word of wisdom; to another, faith by the same spirit; to another, the word of knowledge by the same spirit; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; and to another the interpretation of tongues." This seems to have been the gospel and order of worship which Paul advocated and established: and said; "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." Do the gentile churches, of this day, preach and practice the above order? or have they lost it? They certainly have lost it. And have they not great reason to fear that a curse instead of a blessing will rest upon them. If the Jews were broken off because of unbelief, what must the Gentiles expect, who have not continued in the goodness of the Lord? It really appears to me that every person who is not biassed by most unhallowed prejudice, can see that the churches of this day bear but a faint resemblance to those which existed in the days of the Apostles. Whence arises this difference? Do we live under a different dispensation from what they did? If we do, when was the dispensation changed, and by whose authority? If we do not, why not preach and practice the same things which they did?

Because those who are determined to support their peculiar creeds at the expense of truth, and the most plain declarations of holy writ, which are found written, as with a sunbeam upon almost every page, will deny the possibility of these precious and heavenly blessings being enjoyed by mortals now. But let me ask: Has God changed so much during the last Eighteen Hundred years? The language of the Bible is, "I am the Lord, I change not: Therefore ye sons of Jacob are not consumed."

If am aware that there are many who preach for hire, and love to be called of men, Rabbi, &c. who will seek refuge from the arrows of truth behind the bulwarks of affected sanctity, and put the unhallowed influence in operation which they exercise over the hearts and consciences of their deluded followers, to prevent them from hearing, investigating or receiving the truth. Such hiding places may screen iniquity for a time. But when the trump of God shall sound, such bulwarks shall fall to the earth like the walls of Jericho, leaving those who have taken shelter behind them, exposed to the sword of God's indignation which will proceed out of his mouth, saying: Depart ye cursed, &c.

How plain it is, therefore, that a great apostacy, from the true apostolic order of worship, has taken place: and it now becomes my duty to show the awful consequences of this apostacy, which however painful may be the task. But

Shall I behold the nations doomed
To sword and famine blood and fire?
And not the least exertion make
But from the scene in peace retire?
No. While kind heaven shall lend me

[breath]

Ill sound repentance far abroad;
And tell the nations to prepare
For Jesus Christ, their coming Lord.

The Jews were the natural branches of the good olive tree; but were broken off in consequence of unbelief.—The Gentiles were the branches of a wild olive; but were grafted in, where the natural branches had been broken off; and received of the root and fatness of the pure stock. The apostle, Paul, gave the Gentiles a very solemn warning after they had been grafted into the good olive. See Romans 11, and 22. "Behold the goodness and severity of God; on them which fell, severity: But

towards thee, goodness; if thou continue in his goodness: otherwise thou shalt be cut off." Nothing is more plain than, that the Gentiles have not continued in the goodness of God; but have departed from the faith and purity of the gospel. Query: Must they now be cut off? Jer. 4, 7, will answer this question. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant." Also, Isa. 24th, chap. is a striking exhibition of the fate of the Gentiles in the last days. But the Jews will be grafted back into their own olive tree.—Read Rom. 11, 23-28th.

Many are flattering themselves with the expectation that all the world is going to be converted and brought into the ark of safety. Thus the great millennium, in their opinion, is to be established. Vain, delusive expectation! The Savior said to his disciples; that, "As it was in the days of Noah, so shall it be also, in the days of the coming of the Son of Man."—Again he said: "As it was in the days of Lot; so shall it be in the days of the coming of the Son of Man." Query. Were all people converted in the days of Noah, or mostly destroyed? Were the cities of Sodom and Gomorrah saved or destroyed in the days of Lot?—The answers to these questions are familiar to almost every person, and further comment is necessary.

God will soon begin to manifest his sore displeasure to this generation, and to our own country, by vexation and desolating wars; bloody! bloody in the extreme! The war cloud will arise from an unexpected quarter. The hearts of many, in authority, shall faint; because they shall not know what measure to adopt to avert the calamities of war; so complicated and perplexing shall be the state of affairs at that crisis. Thus will the wicked shortly slay the wicked, except they like the people of Nineveh, speedily repent of their sins which have ascended up, with offence, before the Most High. Wo! wo! unto them, saith the Lord, who preach for hire, and pervert the ways of truth. Wo! to them who suffer themselves to be led by the precepts of men, contrary to that which they know to be written in the oracles

of truth; they for shall perish! Wo be unto him who drinketh strong drink, and taketh the name of God in vain! Wo be unto all the wicked ones of the Earth, for the fire of God's jealousy shall consume them, root and branch. except they speedily turn to the Lord. Pestilence and famine will soon show to this generation that the hour of God's judgment hath come. Earthquakes will be more frequent, and destructive in their effects than formerly. Many strange things shall occur which cannot be accounted for. The waves of the sea will soon heave themselves beyond their bounds, laying waste towns and cities; "and truly men's hearts shall fail them for fear." This is the Lord's recompense for the controversy of Zion, whose innocent blood, unavenged, cries to him from the ground. A sort of flies shall go forth among the people, and bite them, and cause worms to come in their flesh, and their flesh shall fall from their bones; and their eyes shall fall out of their sockets; and they shall desire to die; but their desire shall not be granted. Serious losses will soon be sustained both by sea and land; because of whirlwinds and tempests, and devouring fire. The seasons, will henceforth, be more irregular and uncertain in causing the earth to yield her bounty, for the sustenance of her inhabitants. The multiplicity of thefts, robberies and murders, are legitimate fruits of the increasing depravity of man; and shew to us that the world is fast ripening for the judgements of God.

The prime cause of all these calamities coming on the earth, is: the apostacy of the church. If the church was all righteous, they could save the nations from destruction. But the salt has lost its savor; and all men seem determined to pursue their own course. The eyes of Jehovah have not been closed upon the scenes of most abandoned wickedness which have been committed by the world: (The church not being free from the charges.) He has looked down and beheld all your scenes of revelling and drunkenness. He has seen all your frauds—all your evil designs, and all the snares you have laid to take the advantage of your neighbors. He has, also, seen the sterling virtues of many of the fairest portion of his creation, sacrificed upon the

altar of infamy and prostitution. All of which have a tendency to increase the displeasure of the Almighty, and draw down upon the world, the storm of his indignation. The wicked will behold these judgments; and know not what they mean: yet the servants of God will view them as tokens of the coming of the Son of Man, as messengers sent before his face to execute vengeance. They will continue the work of destruction until the Savior comes; for,

Lo! he comes with truth and vengeance,
With his garments died in blood;
To redeem his chosen people,
Favor'd children, sons of God.

When Jesus appears in the clouds of heaven, the saints who have slept, will arise from their graves; and those who are living will be changed speedily, and all be caught up to meet the Lord in the air. Then shall all the wicked, who have escaped the former judgments, be consumed, root and branch. Then shall the earth be cleansed from pollution; and the Lord descend upon it, and all the saints with him, to reign a thousand years while satan is bound. Then will the saints inherit this promise: "Blessed are the meek, for they shall inherit the earth." Then one need not say to the other, Know ye the Lord. For they shall all know him, from the least to the greatest. Then the earth shall be full of the knowledge of God, as the waters cover the great deep. Then shall the saints unite in singing this new song: saying,

"The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people;
And Satan is bound, and time is no longer.
The Lord hath gathered all things in one:
The Lord hath brought down Zion from
above;
The Lord hath brought up Zion from beneath:
The earth hath travailed and bro't forth her
strength,
And truth is established in her bowels;
And the Heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy.
Justice, grace, and truth and peace,
Forever and ever—Amen."

I am unwilling to dismiss this subject, without telling you your duty, in plain terms, that my garments may be clean from your blood in a coming day.

The great body of the clergy are acting without authority from God at this time. My reasons for saying so, are these. 1st. The sick are not healed under their hands. 2. They do not confirm those whom they baptize by the laying on of their hands for the gift of the Holy Spirit: and why? because they are not authorized so to do: Yet it appears, that they rather impeach the system of heaven, than their own course in relation to it. But I say, let God be true, and every man a liar. Christ's doctrine was a doctrine of miracles, and healing the sick; and John, the Apostle, says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ; he hath both the Father and the Son." Again: Christ said unto the Jews, "He that is of God, heareth God's words. Ye, therefore, hear them not because ye are not of God." How, I ask, can the clergy of this day, be of God; and yet deny all miraculous powers? How can God be with them when they have not abode in the doctrine of Christ?

Now, therefore, the word of the Lord is unto all people: REPENT! REPENT! and be baptized in water for the remission of sins; in the name and by the authority of the Lord Jesus Christ; and you shall receive the gift of the Holy Ghost, by the laying on of the hands of him who is ordained and sealed unto that power. There is no class of people exempt from the requirement; but it is in force upon all alike; who have not already obeyed it. Then miraculous signs shall follow you. Pray, therefore, that God may send unto you some servant of his, who is authorized from on high, to administer to you the ordinances of the gospel. Except you do this, you cannot enjoy the *celestial* glory: But must fall victims to the messengers of destruction, which God will soon send upon the earth.

Now to conclude: I am sensible that I have written in great plainness; and some may consider me quite presumptuous. But I have nothing to retract. "What I have written, I have written;" and that too, under a sense of duty which has been impressed upon me, from the highest authority of which I have any knowledge. The fulfilment of the foregoing predictions, will convince this generation that I have not been presumptuous.

May the great Creator of the Universe, have mercy upon a fallen and perishing world!

N. B. The object of the writer of the above, in pursuing this course, is, that many may be put in possession of this information whose circumstances are such that they do not obtain it by public preaching. Also, it is the present intention of the Author to publish, as soon as circumstances will permit, his Exposition of the Ancient Prophecies, in book form, showing their application to the times in which we live, together with such other matter as he shall think most beneficial to mankind at this period, under the *same title which this bears.*

June 16, 1836.

Messenger and Advocate.

KIRTLAND, OHIO, JULY, 1836.

We give in this month's paper, an extract from the writings of Elder ORSON HYDE, on the prophecies. We consider it truly an admirable article, well arranged, evincive of close biblical reading, and deserving of a wider circulation than our brother's modesty, or the perversity of this generation would be likely to obtain for it. We obtained it through the kindness of a friend, and in justice to the author, we have to say it was a real mental treat to us. We trust it will do the saints good, and if perchance, it shall be read by those "*who have a form of godliness but deny the power thereof,*" we hope, if it do not persuade them to give up their unjust prejudices & prepossessions and obey the commandments of God, it will leave them without excuse. No one, unless he look through a jaundiced eye, can but say, that, our brother has done himself honor, as a biblical commentator, and the subject justice, as far as he has gone. We have understood that he designs pursuing it more extensively; and eventually publishing a volume on the subject. We earnestly hope he will, and that the specimen given, will be only a prelude to what is more lucid and convincing.

Although strictly speaking, we have to acknowledge ourselves trespassers, still we hope, that considering the importance of the truths selected, concentrated and made to bear upon the minds of all who read them, and how deeply interesting they are to all, we have ventured to violate, if not the law, the modern rules of etiquette, to give them publicity.

One more reason and we have done. We consider the subject one that never becomes irksome and palls upon the senses, therefore, what we have given will only make the saints the more anxious to obtain a volume when it shall be announced that it is forthcoming.— May that spirit which leads into all truth guide the pen of our brother, and assist him to become more useful to the church of which he is a member, and more useful in dispelling the mists of ignorance and moral darkness that have long brooded over the human mind.

TO THE SAINTS ABROAD.

We have thought it a duty devolving on us to address you on the subject of your removal to this place, or to the far West. We suppose that it became one item in your faith, when you embraced the gospel, that it was your duty to prepare to leave the society of your friends, and relatives, and gather with the saints, in one of the places that the Lord has pointed out for that purpose. Permit us here, to speak of things we know and testify of those we have seen. As soon as the rays of truth were reflected upon your understanding, with sufficient brilliancy, you became convinced of the errors and follies of the professing christian world, and in the simplicity of a child, began to express your conviction to those around you, whose minds were yet trameled with tradition or mantled with the sable veil of prejudice and superstition; your ears were stunned, and your sensibility shocked from all points of the compass around you, with *Mormonism, delusion and Jo. Smith.* In all the soberness and simplicity of truth, you began "to produce your

cause and bring forth your strong reasons" for your belief, and instead of meeting you with scripture and fair argument, the stale cry was reiterated, and your opponents have done about as much to convince you of your errors, as the Athenians did on a similar occasion, to convince Paul and Silas, when they cried out about two hours, "great is Diana of the Ephesians."— This is one specimen of argument used to convince you of your errors. Another, but no uncommon one is, for some one who has conversed with you to misrepresent some item of your faith, and relate the pretended fact to the deacon or priest of his parish in all the glaring deformity his disordered and distorted imagination can paint. The deacon, the elder or priest as the case may have been, seized upon it as a precious morsel, and the most merciful treatment you received, or in fact had any right to expect from him, was poor man! he is deluded! All your former friends were solemnly warned in public and in private, to beware of you as of the fatal *Sirocco or deadly Upas*, have no conversation with you on the subject of religion, for you are certainly deluded. This, however, is more mildness than you had any just reason to expect at their hands. The English vocabulary may have been exhausted, (if you were a man of talents and influence) to find epithets opprobrious enough to fix upon you. Your most commendable virtues, were transformed into vices of the lowest grade, and your crimes, whether they were few or many, great or small, real or imaginary, were all published to the world, and your accusers were witnesses, judges, jurors and executioners. Your character was thus destroyed, your property stolen, secreted, or injured, and if you have still persisted in your opinion, and have endeavored by forcible argument, to urge it upon others, mobs, tar and feathers, may have been your fate; and if you paid the forfeit of your former good name, with the total loss of all your worldly substance, it is no marvel. The preaching you may have heard till then, may have been chiefly on the first principles of the gospel. You may not have investigated the subject of the gathering of Israel in the last days, till your earthly hopes have all fled; you then began to examine it, in the light of divine truth,

and found it plainly pointed out in the sacred volume. You looked into the revelations of recent date, and they corroborated the same idea. You then began with all due diligence to prepare to leave the land of your boyhood.— Every insult you received, served to confirm you in the principles you had embraced, and wean you from the place that gave you birth. Your former friends may have been strong advocates of civil and religious liberty, great republicans! They would now if in their power, deprive you of the liberty of speech, and consider you, notwithstanding religious sentiment cannot constitutionally be made a test for office, wholly unworthy of any of trust or profit, and your very name, made a hiss and a bye-word, in almost all ranks, from the man in black, to the lowest detaachee of the brothel, or the mendicant upon the dunghill. In all the soberness of truth, you have now become weaned from your former friends, and are, as we will suppose, prepared to leave them. You have heard of Zion: you have heard that the wicked there bear rule, that your brethren, if not in bondage, have, many of them, to roam from place to place; have no standard erected and are *hardly* allowed the privileges of citizens.— They are mere tenants at will, and some of them have not a place to lay their heads; having been driven from their houses and homes by men professing republicanism, yea, and christianity too, in defiance of constitution, in defiance of law, in defiance of all the fine feelings that twine around the heart of the saints of the Most High; and this too in the broad blaze of day, and they can obtain no legal redress. All this in a republican government holding out the delusive, fallacious profession of equal rights. The arch fiend seems to have marshalled all his forces; every art is tried, every stratagem invented, every weapon put in requisition to destroy the influence of the saints, and if it were possible to blot out their name from under heaven.— By this time, if you are filled with the fire and ardor of youth, you take up your line of march to join your brethren in the far West.

You resolve to commiserate their misfortunes and participate in their sorrows, until, Zion shall be redeemed with judgments and her couverts with

righteousness.

But if the withering frosts of age, or wasting hand of disease have impaired your bodily strength, and left you on the declivity of life, too enervated to endure the fatigues and privations incident to a long journey and the settlement of a new country, and this under circumstances so unpropitious; you make up your mind to join the Saints at this place, which God has appointed for a stake of Zion, and the gathering of some of his saints in the last days. Notwithstanding, the great struggle with our enemies may be past, and the long agony measurably over, in this place, yet your expectations may be raised too high, and your anticipations too great to be realized. Therefore, we have, thought it might not be improper, here to pourtray in bold relief the advantages and disadvantages, real and imaginary, you will have just reason to expect when you arrive.

Here are at present, seated some of our first elders of the church; strong men in point of native intellect and moral courage, who have truly come up thus far, through great tribulation. Some of them have tasted, yea more, they have drank the bitter cup of affliction and sorrows, and have been taught in the severe school of adversity, till the Lord has looked on their affliction, as we trust, and said it is enough. Here are brethren assembled from the E. W. N. and South, with the habits, manners and customs of each, that are to be assimilated. The house of the Lord is here, and a congregation of between 800 and 1000 assemble in it to hear the words of life and salvation dispensed, every Lord's day. Here, notwithstanding the bigotry and superstition of this generation, fearfulness often surprises the hypocrite and sinners in Zion tremble.

The situation in point of location, is tolerably pleasant. The country presents to the eye, an undulating surface, diversified with hills and vallies. The former, but moderate in their height and arable, and generally fertile from their base to their summit: the latter, consequently, can only be of correspondent depth, except where the large stratum pass, or where the streams of rocks, which appears to form the whole bed of the country, lies very low. The face of the country in this region, looks

to the North, gradually rising as you recede from the Lake Shore toward the South. The principle streams of water in or near this place are, grand river, which passes by the east of the flourishing little village of Painesville, 9 miles East of this, and discharges its waters into the Lake, at Fairport 3 miles North of Painesville, and a very considerable branch of Chagrin river runs in a diagonal direction through the North part of this town, making some beautiful alluvial land on its margin of greater or less width, till it loses itself in the main stream before it passes the village of Willoughby two and a half miles from this place.

This branch of the river furnishes good mill sites in its course through this town, some of which are occupied. There are two saw-mills, one grist-mill, one fulling-mill, and one carding machine in the short distance of two miles. A steam saw-mill 35 by 60, designed for two saws is being erected in this place. It is calculated that the engine will have sufficient power to warrant the attachment of other machinery to it, as the circumstances and necessities of the inhabitants shall require. As you approach the place from the North you come to the brow of a hill the top of which, in a state of nature was covered with oak, chesnut, white-walnut, white wood, and some few sugar maples, with little underwood.—Here the eye falls upon the fertile vale below, and the stream of which we have spoken, meandering through it. Almost instinctively it catches the Lord's House on a beautiful eminence or table land on the south side of the stream, at an altitude of from 80 to 100 feet from its bed, and at a distance of one-fourth of a mile in a direct line.—The intermediate space, between the river and the Lord's House, is occupied with dwellings, generally small and inelegant, evincive of any thing but wealth, standing in no regular order, but built at a period when the saints had little control, and but feeble means to execute any plan with elegance or taste. Therefore, instead of a regular town, village or city, laid out and ornamented with rows of fruit or forest trees, selected for the beauty and luxuriance of their foliage or shade, or for their utility as furnishing articles of food; the eye rests upon rude dwellings scattered in all directions from

the river to the Lord's House and south; for the distance of a mile or more.—We have one public inn or tavern, three stores of dry goods kept by our brethren, and two by other people, making five in all, and quite a number of mechanics of different occupations, all of which find constant employ. There are no marshes or ponds of stagnant water in the vicinity, but the air is always as pure and exhilarating as in any part of the world with which we are acquainted. We have no March effluvia or *miasmata* to contaminate the atmosphere and engender disease.

We had almost forgotten to mention that our village has been laid out in a regular plot, and calculated for streets to cross each other at right angles.—The lots now contain one half acre each, and are selling from one to two hundred dollars.

We come now to the more unpleasant part of our duty, to point out our own follies and faults and expose them to the world, but justice requires it at our hands, we have before said that our society was made up of emigrants from all the different points of the compass, with the different manners, customs and habits of the place from whence they emigrated, to all of which, they respectively adhere with greater or less pertinacity. They are not yet so assimilated as to become one in any peculiar characteristic, except in matters of religion. All are anxious for the improvement of the place, and each, for individually bettering his condition: Therefore traits of character evincive of selfishness bordering upon covetousness, are often discoverable in their dealings with the world or with each other. If they are not more industrious than their neighbors, they are surely as much so; and their steady perseverance, to overcome every obstacle of an earthly nature, together with that strong propensity that dwells in the hearts of all, to accumulate, would make the world and many of our brethren think, that houses, lands and money were their ultimate objects and this world our everlasting dwelling place. The brethren who have been long permanent residents here, have been oppressed in their feelings by their numerous influential and wealthy neighbors, and have not till recently been allowed the constitutional right of citizens of the same govern-

ment, late occurrences auger more favorable for them in points of numerical force and proportionably less so for their opposed.

Many of our brethren we think, are too much elated with our growing numbers and future prospect of complete ascendancy in this town. Some of them are not wise, they are not prudent, their deportment towards their enemies is not fraught with that wisdom, that dignity, that nobleness of soul that is calculated to gain them or convince them that we are at all times actuated by that "meek and quiet spirit which is in the sight of God of great price," but, notwithstanding, we have nothing to plead in justification, yet we wish to say a few things in extenuation, but we forbear, God will judge; we will now say, that the parable of the Savior, that the kingdom of heaven was likened unto a net that was cast into the sea and gathered of every kind, was never fully verified in our minds than at beholding the church in this place. If our brethren expect to see a church, the moddle of perfection and harmony, when they arrive here; they will be disappointed. If they expect to see a church all the members of which are actuated by the pure principles of benevolence and love they will be disappointed. In short if they expect to find a church where members are not as men and women of like passions as themselves, they will then be disappointed, for from looking over the pages of inspiration we judge it not uncharitable to say, that the ancient churches were made up of poor frail mortals like ourselves; that they need en rebukes, warnings and exhortations. So brethren does the church in this place. Therefore we say look for, and expect to meet all these unpleasant scenes. But we say in the soberness of truth let none of these things move you. Let not your confidence be betrayed in the religion you have embraced. Remember that a Peter cursed and swore, and many turned away from the faith who had great manifestations or had been under the instruction of the Redeemer of mankind. These and other instances of aberation or complete apostacy, were no evidence that they were deceived in the outset, or that the Devil had the ascendancy in the hearts of all the

church. We hope and earnestly pray that it will be your end and aim as you come among us, to correct our evil habits, reform our abuses and evil manners, by well ordered lives, and godly conversations, and so demean yourselves as truly to be a terror to evil doers and a praise of them that do well even so amen. **W.**

CONFERENCE.

A conference was held in Portage, Allegheny county, N. Y. commencing on the 18th of June, 1835. The meeting was opened by Eld. Z. Coltrin; after which Eld. Wm. Redfield delivered a discourse upon the subject of the gospel, and was followed by Eld. Coltrin. The business of the conference was then transacted. Eld. Coltrin was duly called to the Chair and A. J. Squiers chosen Clerk; prayer by the President. Several persons were presented for ordination; they were ably addressed by the Chair upon the subject of being ordained to the holy priesthood of God. The candidates then came forward, and John F. Olney, Hiram Kellogg and Samuel Jaques were ordained to the office of Elders. Moses R. Norris was ordained Priest, & Russel Thompson, Teacher.

Many received the laying on of hands for the recovery of their health, and the Spirit of the Lord was greatly poured out upon all the Elders present. Meeting commenced on the Sabbath at half past nine o'clock, A. M. Preaching by Elds. C. Thompson, Z. Coltrin, and A. J. Squiers; after which many witnessed to the truth of the work of God.

Z. COLTRIN, Chairm'n.

A. J. SQUIERS, Clerk.

P. S. The work of the Lord is greatly prospering in this part of the country, and many are becoming convinced of the truth of the everlasting gospel. A number of the Seventies are preaching in this region with success.

FROM THE ELDERS ABROAD.

Elder G. M. Hinkle writes us under date of June 10 from Columbus, Indiana; stating that he set out from Kirtland about the first of April, in company with Elder Groves; that they traveled together as far as Richland county in this State, where he was taken unwell, and Elder Groves here left him and went on. Previously to

their separating they had baptized ten. Elder Hinkle, however, soon so far recovered that he was able to preach, and at the date of his letter to us, he had baptized twelve more.

We hear nothing from Elder Groves himself since he separated from brother Hinkle, but we know br. Groves' zeal for the cause of truth, and trust ere long we shall learn directly from his own pen, and hear that the pleasure of the Lord has been in his hand.

Since the date of the above, Elder Hinkle writes us again, under date of July 2d, informing us of his success in the ministry, that he has baptized forty four in that place, and that it appeared to him as if the work was but just begun. He also adds, that there is the greatest call for preaching in that place, that he ever witnessed. The elder expresses his anxiety to go on to the far west as he designed when he left here; but from the pressing calls he has, to preach, and the blessing which has thus far attended his ministry, it appears he is yet induced to stay.

In addition to what we have related, he gives us a short sketch of some controversies he has had with some of the Rev. gentlemen in that section of country who had thought proper to oppose him. We infer from the elder's communication to us, that it was neither difficult nor unpleasant to him to sustain his positions; although a controversy was rather urged upon him than coveted by him. Such we hope were the facts. We sincerely hope our elders will not go round the country, challenging others to debate the subject of religion with them. If they are attacked, as they invariably will be, we commend them for defending themselves with the sword of the spirit, which is the word of God. Provided always, that their opponents are men of respectable standing in society, and not otherwise. We consider that a victory over a man of no character is not only a loss of time, but a loss of reputation to the victor.

Elder Seymour Brunson has been

on a mission toward the south part of this State and since his return, he has favored us with an extract from his journal, from which we give a synopsis. The Elder traveled about two hundred and fifty miles, going from and returning to this place and the first account that he gives us of his baptizing any is about thirteen miles from Zanesville where he preached some, baptized three and organized a little branch of a church consisting of thirteen members: from thence he traveled into Lick Township where he baptized two, visited the church in Bloomfield, baptized one, and then visited the church in Lawrence, where he preached several times and baptized twelve. Here he set their church in order by ordaining the necessary officers, and then left them. The Elder also called on another little branch of a church in the town of Windsor where he baptized one, making nineteen in all while he was absent. In short the Elder gives us to understand that there is yet a great field for labor in that region. That the brethren in some places very much regretted his leaving them, so soon, but a combination of causes not in his power to control made it necessary that he should do so. May the Lord dispose other faithful laborers to visit that part of his moral vineyard.

We have also recently received another communication from Elder Parley P. Pratt, informing us of the steady march of truth and the powerful effects of the principles of our holy religion on the hearts of the people in the city of Toronto, U. C. and in the region around it where he labors. Our readers will recollect a detailed account of our brother's labors in that section, in our May number of this paper. We now say, from his communication bearing the Toronto post-mark of the 25th ult. that he labors almost constantly, or to use his own expression, "I preach by night and by day," and yet he could not answer but a small share of the calls for preaching. He further states that the saints are rejoicing and increasing in number almost daily. Will some four or six of the first or second seventy go over and assist our brother in dispensing the words of life and salvation, and gathering souls into the kingdom of our God? A rich harvest

of souls await the faithful laborer, and the consciousness of doing the will of our heavenly Father, cheers and gladdens his heart: although tyrants may frown or bigots howl, his purpose is fixed, his course is onward, and his reward is trial, privation, suffering and opposition from this crooked and perverse generation, but joy, peace and ineffable glory shall be his unfading, enduring inheritance beyond this chequered scene of time.

Elders A. J. Squiers and Z. Coltrin have recently come in from the field of their labors in the state of New York, and say that they together with Elder Wm. Bosley, have baptized 14; and that there were more calls for preaching than they could supply. Our readers will notice a postscript to the proceedings of a conference held by them and others which we have published in this month's paper. They will there discover the opinion these men have of the progress of truth and correct principles in that region.

Elder Jonathan Dunham, writes us from Hamilton, Madison county, N. Y. under date of May 9th: stating, that notwithstanding the great and powerful opposition to the truth, through the goodness and mercy of God, he had succeeded in raising up a small branch of a church of Latter Day Saints in that place, consisting of 18 members. The Elder adds, that there are many more believing, and urges the necessity of the Elders who travel eastward calling upon those brethren and strengthening them.

Elder E. Robinson has just returned from a mission to the South, having been absent from this place but five weeks. He states to us verbally that he has traveled about three hundred miles, held twenty meetings, and baptized four during his absence. It may not be improper, here to remark, that our brother brought us the names of nine new subscribers for our paper.— May others who are interested in the march of truth and correct principles go and do likewise. Many have already done so, to them and to all who take an interest in the cause of truth and the dissemination of light & knowledge, we tender our heartfelt gratitude.

Elder Lyman E. Johnson writes us from Saco, Me. under date of June

26th stating that he left Kirtland on the 6th of April, in company with Elder Milton Holmes and J. Herrit, traveled East as far as Whitestown Oneida county, N. York, where he preached twice, then he went to Boston Mass. where he preached twice and baptized one, From thence he went to Saco, Me. where he preached three times and baptized one. He has since been to St. John's the capital of New Brunswick, and has traveled and preached in various directions, and to crowded assemblies. The Elder gives us to understand that he has met with little opposition, except from those whose craft was in danger; but that God had in every instance thus far given him wisdom that his adversaries had not been able to gainsay nor resist. He farther adds, although this mission has not been as successful as some others in bringing souls into the kingdom, yet through the assistance of God he had been instrumental in establishing a small branch of a church of eighteen members in the town of Sackville Westmoreland county. The elder traveled and preached in various directions in that province, he then left for Me. where he was at the date of his letter to us, May the Lord bless and prosper our brother, till in his own due time he shall return, to the bosom of his family and friends in this place.

Elder A. Babbit states to us verbally, that he has been on a Mission into Canada New York, and Pennsylvania, in company with Elder Benjamin Brown; that they held seventy one meetings, baptized about thirty, and had calls for preaching more than they could supply. The Elder is about to set out again, may the Lord crown his labors with abundant success.

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LATTER DAY SAINTS'

MESSENGER AND ADVOCATE.

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MESSENGER AND ADVOCATE.

We have no doubt but our brethren expect, when they receive our paper, to have it a feast to the soul, an intellectual treat, something animating and instructing to the understanding in the great principles of our holy religion. Under these impressions, solely, they may suffer some disappointment on receiving this month's number, and think we owe them an apology. To such we say, that we deem it a matter of primary importance that correct intelligence be conveyed to all, in all matters relating to the welfare of our brethren in the West. It is not only due our brethren to wipe away the foul and calumnious aspersions cast upon them by their enemies; but it is due to the hospitable and humane, in the county of Clay, to thus publicly acknowledge the debt of gratitude due them. *These* are some of the reasons that have induced us to admit into our columns this month, what may be thought by some to belong only in a paper of a political cast. We have no other correct, expeditious mode of conveying intelligence; therefore, we feel that we are justified, and rely on the good sense of our brethren to approbate our course.

From the "Far West."

PUBLIC MEETING

A respectable number of our fellow-citizens met, being previously notified of the same, at the court house, in the Town of Liberty, June 29th, 1836.

On motion of Doct. Woodson J. Moss, JOHN BIRD, was called to the Chair.

And, On motion of Col. Wm. T. Wood, JOHN F. DOHERTY, appointed Secretary:

The object of the meeting was, by request of the Chair, explained in a

few appropriate remarks, by Col. Wood; when

On motion of Col. Wm. T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting:

Whereupon the following gentlemen were chosen, viz:

John Thornton, Esq. Peter Rogers, Esq. Andrew Robertson, Esq. James T. V. Thompson, Esq. Col. Wm. T. Wood, Doct. Woodson J. Moss, James M. Hughes, Esq. David R. Atchison, Esq. and A. W. Doniphan, Esq. Who retired, and in a short time returned and made through their Chairman, (Col. John Thornton,) the following unanimous report, which was read.

It is apparent, to every reflecting mind, that a crisis has arrived in this county, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves, the fact that, at this moment, the clouds of civil war are rolling up their fearful masses and hanging over our devoted county, solemn, dark and terrible. This painful state of things has been produced mainly, by the rapid and increasing emigration, of that people, commonly called Mormons, during the last few months. It is known to all, that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives and their children; and like Noah's dove without even a resting place for their feet. They came to our county, thus friendless and penniless, seeking (as they said) but a temporary asylum, from the storms of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports, that were borne on the wings of the wind, charging them with almost every crime known to the laws of our country; yet our feelings of kindness, and sympathy for human suffering prevailed over

every obstacle and they were received with friendship and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum, and that whenever a respectable portion of the citizens of this county, should request it, they would promptly leave us in peace as they found us.— That period has now arrived. Duty to ourselves, to our families, and to the best interests of our county, require at our hands, to demand the fulfilment of that pledge. They are charged by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received and looked upon, by a large portion of this community, as strong & convincing proofs that they intend to make this county their permanent home, the centre and general rendezvous of their people.— These are some of the reasons, why these people have become objects of the deepest hatred and detestation to many of our citizens. They are Eastern men, whose manners, habits, customs and even dialect, are essentially different from our own; they are non-slave holders, and opposed to slavery; which, in this peculiar period, when abolition has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community, where slavery is tolerated and practiced. In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves. We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility, such ridiculous remarks might well be regarded as the offspring of phrenzied fanaticism. But at this time our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida and other

parts of the south, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm.— These and many other causes, have combined to raise a prejudice against them; and a feeling of hostility, that the first spark may, and we deeply fear, will ignite into all the horrors and desolations of a civil war: the worst evil that can befall any country. We, therefore, feel it our duty to come forward, as mediators, and use every means in our power, to prevent the occurrence of so great an evil. As the most efficient means to arrest the evil, we urge on the Mormons, to use every means, to put an immediate stop to the emigration of their people, to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits and customs of the people will be more consonant with their own. For this purpose we would advise them to explore the territory of Wisconsin. This country is peculiarly suited to their condition & their wants. It is almost entirely unsettled; they can there procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East. The religious tenets of this people are so different from the present churches of the age, that they always have and always will, excite deep prejudices against them, in any populous country where they may locate. We therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have a community of their own. We further say to them, if they regard their own safety and welfare—if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition. If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say, God save them. We can only say to them that if they still persist in the blind course, they have heretofore followed, in flooding the county with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence.—

We know that there is not one among us, who thirsts for the blood of that people. We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow, that is struck at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences, *we must all* be borne onward by the storm, or crushed beneath its fury. In a civil war when our homes is the theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self-defence. We want nothing, we ask nothing, we would have nothing from this people. We only ask them, for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land at the risk of such imminent peril to them and to us. We request them to leave us, when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have 40 acres of land, we are willing, shall remain until they can dispose of it without loss if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment, the deep excitement that is now unhappily agitating this community. If the Mormons will comply with these friendly requisitions, we will use every exertion, among our own citizens, to arrest this evil before it is forever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it resolved by this meeting, that they view, with feelings of the deepest regret, the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons, will agree to stop immediately the emigration of their people to this county, and take measures to remove them-

selves from it, a civil war is inevitable.

3d. That a committee of ten be appointed, to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said committee consist of Andrew Robertson, Michael Arthur, Littleberry Sublet, John Baxter, Jas. M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood and J. T. V. Thompson, who shall meet on tomorrow at the house of Mr. Cowen and confer with the Mormons and report to this meeting as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions we will use every means in our power to allay the excitement among our own citizens and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigrants among the Mormons should take measures to leave this county immediately as they have no crops on hand and nothing to lose by continuing their journey to some more friendly land.

On motion of Col. Wm. T. Wood, the Preamble and Resolutions were unanimously adopted.

Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chair.

JOHN F. DOHERTY, Sec.

Kirtland, Geauga County, Ohio, }
JULY 25, 1836. }

To John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Col. William T. Wood, Doct Woodson J. Moss, James M. Hughes, Esq., David R. Aichison, Esq. and A. W. Doniphan, Esq.

GENTLEMEN,—

We have just perused, with feelings of deep interest, an article in the "Far West," printed at Liberty, Clay County, Mo. containing the proceedings of a public meeting of the citizens of said county, upon the subject of an excitement now prevailing among you occasioned, either from false reports against the church of Latter Day Saints, or from the fact, that said church is

dangerous to the welfare of your country, and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder, and bring war and desolation upon your now pleasant homes.

Under existing circumstances, while rumor is afloat with her accustomed cunning, and while public opinion is fast setting, like a flood-tide against the members of said church, we cannot but admire the candor with which your preamble and resolutions were elicited, as presented to the meeting of the citizens of Clay county, on the 29th of June last. Though, as you expressed in your report to said meeting—"We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force,"—yet communities may be, at times, unexpectedly thrown into a situation, when wisdom, prudence, and that first item in nature's law, SELF-DEFENCE, would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining that soil so dearly purchased with the fortunes and lives of our fathers. And as you have come forward as "mediators," to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves, also, for the prudent course in the present excited state of your community. But, in doing this, justice to ourselves, as communicants of that church to which our friends belong, and duty towards them as acquaintances and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them, to deprive them of their constitutional privileges, and drive them from the face of society:

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it, at all hazards, and in defiance of all consequences.—This is unjust and far from a foundation, in truth. A thing not expected,

not looked for, not desired by this society, as a people, and where the idea could have originated is unknown to us.—We do not, neither did we ever insinuate a thing of this kind, or hear it from the leading men of the society, now in your country. There is nothing in all our religious faith to warrant it, but on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men. And we doubt not, but a recurrence to the Jackson county difficulties, with our friends, will fully satisfy you, that at least, heretofore, such has been the course followed by them. That instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this. We have been, & are still, clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means with their neighbors, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally, at least.—But, this to their credit, and which must ever remain upon the pages of time, to their honor, they did not. They had possessions, they had homes, they had sacred rights, and more still, they had helpless harmless innocence, with an approving conscience that they had violated no law of their country or their God. to urge them forward.—But, to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers, (though hospitable,) without homes. We think these sufficient reasons, to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them before shedding blood.

Another charge brought against our friends is that of being dangerous in societies "where slavery is tolerated and practiced." Without occupying time here, we refer you to the April (1836) No. of the "Latter Day Saints' Messenger and Advocate," printed at this place, a copy of which we forward to each of you. From the length of

time which has transpired since its publication, you can easily see, that it was put forth for no other reason than to correct the public mind generally, without a reference or expectation of an excitement of the nature of the one now in your country. Why we refer you to this publication, particularly, is because many of our friends who are now at the west, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed those sentiments to be their own, in the fullest particular.

Another charge of great magnitude is brought against our friends in the west—of "keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves." We know of nothing, under the present aspect of our Indian relations, calculated to rouse the fears of the people of the Upper Missouri, more than a combination or influence of this nature; and we cannot look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumor was afloat that the Western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion, and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county, against our friends, and must definitively show, that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making or are like to, the same "their permanent home, the center and general rendezvous of their people." We have never understood such to be the purpose, wish or design of this society; but on the contrary, have ever suppo-

sed, that those who resided in Clay county, only designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession of their homes in Jackson county. And such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view on our part, to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay county, on the 29th ult. but from a sense of duty to a people embarrassed, persecuted and afflicted. For you are aware, gentlemen, that in times of excitement, virtues are transformed into vices, acts, which in other cases, and under other circumstances, would be considered upright and honorable, interpreted contrary from their real intent, and made objectional and criminal; and from whom could we look for forbearance and compassion with confidence and assurance, more than from those whose bosoms are warred with those pure principles of patriotism with which you have been guided in the present instance, to secure the peace of your county, and save a persecuted people from further violence, and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence, have a less claim upon that county. We do not deny the fact, that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their avocations, and extending their interest, they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our constitution and laws; made to feel the keenest aspersions of the tongue of slander, waded through all but death, and, are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they may dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society, can accumulate wealth, increase

n worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties, so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings super-human. But in all their poverty and want, we have yet to learn, for the first time, that our friends are not industrious, and temperate, and wherein they have not always been the *last* to retaliate or resent an injury, and the *first* to overlook and forgive. We do not urge that there are not exceptions to be found: all communities, all societies and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree the principles of the same. But this can be no just criterion by which to judge a whole society. And further still, where a people are laboring under constant fear of being dispossessed, very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued this subject far enough, and we here express to you, as we have in a letter accompanying this, to our friends, our decided disapprobation to the idea of shedding blood, if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self-defence; and in this case not to *give* the offence or provoke their fellow men to acts of violence,—which we have no doubt they will observe, as they ever have. For you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace.

We have no doubt but our friends will leave your county, sooner or later,—they have not only signified the same to us, but we have advised them so to do, as fast as they can without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little*, that *little is their all*, and the imperious demands of the helpless, urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble, suffering them to remain peaceably till a disposition can be made of their land, &c. which if suffered, our fears are at

once hushed, and we have every reason to believe, that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist, that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say: in this they must be dictated with judgment and prudence. They may explore the Territory of Wisconsin—they may remove there, or they may stop on the other side—of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquility and peace under which any part of our country has heretofore reposed. And we cannot but believe, that ere long the public mind must undergo a change, when it will appear to the satisfaction of all that this people have been illy treated and abused without cause, and when, as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against our friends, has arisen in consequence of the calumnies and misconstructions, without foundation in truth, or righteousness, in common with all other religious societies, at their first commencement; and should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down by the ruthless hand of extermination, *posterity* will do us the justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people, who sacrificed their reputation for their religion, and their earthly fortunes and happiness, to preserve peace, and save this land from being further drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desire, in preventing further disorder; and we hope,

gentlemen, that while you reflect upon the fact, that the citizens of Clay county are *urgent* for our friends to leave you, that you will also bear in mind, that by their complying with your request to leave, is surrendering some of the dearest rights and first, among those inherent principles, guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no farther. Therefore, while our friends *suffer* so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay, which if done, the cloud that has been obscuring your horizon, will disperse, and you be left to enjoy peace, harmony and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants.

SIDNEY RIGDON,
JOSEPH SMITH, Jr.
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

Kirtland, Ohio, July 25, 1836.

DEAR BRETHREN:—Yours of the 1st inst. accompanying the proceedings of a public meeting, held by the people of Clay, was duly received. We are sorry that this disturbance has broken out—we do not consider it our fault. You are better acquainted with circumstances than we are, and of course have been directed in wisdom in your moves, relative to leaving the county. We forward you our letter to Mr. Thornton and others, that you may know all we have said. We advise that you be not the first aggressors—give no occasion, and if the people will let you dispose of your property, settle your affairs, and go in peace, go. You have thus far had an asylum, and now seek another as God may direct. Relative to your going to Wisconsin, we cannot say, we should think if you could stop short, in peace you had better. You know our feelings relative to not giving the first offence, and also of protecting your wives and little ones in case a mob should seek their lives. We shall publish the proceedings of the public meeting, with your answer, as well as our letter. We mean that the world shall know all

things as they transpire. If we are persecuted and driven men shall know it!

Be wise, let prudence dictate all your counsels, preserve peace with all men, if possible, stand by the constitution of your country, observe its principles, and above all, show yourselves men of God, worthy citizens, and we doubt not, community ere long, will do you justice, and rise in indignation against those who are the instigators of your suffering and affliction.

In the bonds of brotherly love we subscribe ourselves, as ever.

SIDNEY RIGDON,
JOSEPH SMITH, J.
OLIVER COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

To W. W. PHELPS and others.

PUBLIC MEETING.

The citizens of Clay County met, pursuant to adjournment. The Chairman and secretary, resumed their stations, when the committee appointed by a public meeting held at the Court House in the town of Liberty on Wednesday June 27 to confer with the Mormon Leaders and to present to them the Preamble and Resolutions passed by said meeting, Met according to the appointment at the House of Mr. Cowan and through the Chairman of the Committee Woodson J. Moss reported to the meeting the response of the Mormons to the Preamble and resolutions passed at the aforesaid Meeting on Wednesday, the 29th., which is as follows.

At a respectable meeting of the Elders of the church of Latter Day Saints, held in Clay county, Mo. on Friday, the 1st day of July, 1836: W. W. Phelps was called to the Chair, and John Corrill appointed Secretary. The preamble and resolutions from a meeting of citizens was read and a committee of twelve, viz. E. Partridge, L. Morley, L. Wight, T. B. Marsh, B. Higbey, C. Beebe, J. Hitchcock, I. Higbey, S. Bent, T. Billings, J. Emmet and R. Evans, were appointed who retired, and after a short time reported the following preamble and resolutions:

That we (the Mormons so called,) are grateful for the kindness which has been shown to us by the citizens of Clay, since we have resided with them,

and being desirous for peace and wishing the good rather than the ill-will of mankind, will use all honorable means to allay the excitement, and so far as we can, receive and receive the feelings which are to be its people. We are determined to love our neighbors as ourselves, as we are citizens of the world, and we are determined to do our duty to the world at large. We deny every claim of any other County or County for the same land purchased with money, or more than the constitution and laws allow us as free American citizens. We have taken no part for or against slavery, but are opposed to the abolitionists, and consider that men have a right to hold slaves or not according to law. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world, but we do not believe it right to interfere with bond servants nor preach the gospel to, nor meddle with, or influence them in the least to cause them to be dissatisfied with their situation in this life, thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude. We deny holding any communications with the Indians, & mean to hold ourselves as ready to defend our country against their barbarous ravages as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and unalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into a further detail of our faith or mention our sufferings:—

Therefore.

1st. Resolved, For the sake of friendship, and to be in a covenant of peace with the citizens of Clay county, and the citizens of Clay county to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the church do the same; and that we will

also exert ourselves to stop the tide of emigration of our people to this county.

2d. Resolved, That we accept of the friendly offer verbally tendered to us by the committee on the 10th day, to assist us in selecting a location in reference to the same.

3d. Resolved, Unanimously, to consent to accept and adopt the above preamble and resolutions which are here presented by the committee.

4th. Resolved, That F. D. Marsh, L. Wight and S. Bent be a committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow, at Liberty.

The above was unanimously adopted by the meeting.

W. W. PHELPS,

Chairman.

JOHN CORRILL, Secretary.

Resolved, That this meeting do accept and receive the reply of the Mormons to the resolution passed on Wednesday the 29th June as perfectly satisfactory.

Be it further Resolved by this meeting that we will use our utmost endeavors to carry into effect the object contained in the preamble and resolutions passed on Wednesday the 29th and as agreed to by the Mormons.

Be it further Resolved, That we urge it on our fellow citizens to keep the peace towards the Mormons as good faith Justice, Morality and Religion require us.

Be it further Resolved, That a Committee of ten persons, two in each township be appointed to raise money by subscription to aid those of the Mormons who may from necessity require it to leave this county.

Resolved, That Samuel Tillery, Jeremiah Migner, and Abraham Shafer, be appointed a committee to receive the pecuniary aid by subscription for the purpose of aiding the poor persons that may belong to the Morions in removing from this county to their place of abode and that the Elders of the church be requested to report the above named persons to the aforesaid committee who will judge of the proofs and facts entitling the mormons to pecuniary aid and appropriate the funds accordingly.

Resolved, That said committee be authorised to employ some suitable person to accompany those that may

wish to examine a new country, it is also understood that if the money which may be received by the committee is not appropriated for the purpose above named it shall be refunded back in proportion to the amount subscribed.

Resolved. That the chair appoint five persons in each township to carry the object of the above resolutions into effect.

The following gentlemen were then appointed in the different Townships.

For Liberty Township. John Thornton, Joel Turnham, Peter Rogers, John Bird, David Atchison,

For Fishing River Township. Eliza Cameron, E. Price, G. Wittichs, M. Welton, James Kazey,

For Platte Township. T. C. Gordon, S. Harris, W. Owens, L. Rollins, J. Marsh,

For Washington Township. B. Riley, S. Crawford, T. Findley, G. McIlvaine, P. Y. G. Bartee,

For Gallatin Township. D. Dale, W. Nash, Wm. Todd, B. Ricketts, J. Forbion.

Be it further Resolved. That this meeting recommend the Mormons to the good treatment of the citizens of the adjoining counties. We also recommend the inhabitants of the neighboring counties to assist the Mormons in selecting some abiding place for their people where they will be in a measure the only occupants and when none will be anxious to molest them.

Resolved. That the proceedings of this meeting be handed over to the publishers of the Far West with a request that it be printed.

Which was severally read, and unanimously adopted,

On motion the meeting adjourned.

JOHN BIRD, Chair.

JOHN F. DOHERTY, Sec.

Liberty, July 2d, 1836.

(By request.)

MARRIED—In Hickman Co. Tenn on the 23d of June last, by Elder Warren Parrish, Mr. E. MATLOCK to Miss SUSAN K. FRY.

DIED—In this town on Sunday, the 17th ult. of an inflammation of the brain, GEORGE, son of Dr. JACOB BUMP, aged 12 years.

Messenger and Advocate.

KIRTLAND, OHIO, AUGUST, 1836.

We have recently perused with intense interest and deep feeling, the report of a committee of vigilance appointed on the seventh of May last at a meeting of the citizens of Jackson county, Missouri, relative to the course they recommend to their constituents to be pursued towards our brethren, in case they attempt to come into that county to form a settlement, or to possess their own property.

It will be recollected that our brethren went into that county, purchased land, formed a settlement, established a printing press and a store of Merchant goods, and were proceeding peaceably and quietly in the lawful enjoyment of their rights as citizens of these United States. It will also be recollected that they were forcibly driven from their purchased possessions by a ruthless mob in the inclement season of the year, November, 1833, and left without any covering but the open canopy of heaven. It will also be borne in mind, that many of their dwellings were thrown down—much, and in some instances all their property destroyed; and they driven from the county to perish with cold or famine, or to seek relief as mendicants among the hospitable of the county of Clay.—These acts, though thrilling to the heart of the philanthropist, and black as the character of their projectors are, light in comparison with the sable shade that yet remains to fill up the interstices of the great outline, and complete the picture! Yes, reader, they proceeded further. They not only destroyed property, and drove off peaceable citizens from their own dwellings, but they threatened life! Aye would to heaven they had done no more!—They unmercifully beat some, and deliberately killed others! (a few only.)

We say our brethren were guilty of *no* breach of the peace, had violated *no* law, and resisted no legal authority; we say so without the fear of contradiction; for if they had been guilty, the law, the officers to administer it, and all the force necessary to back them, were in the hands, and at the full and entire control of their enemies. We say they had no law either human or divine to afford the least pretext, no nor the shadow of a pretext for such conduct. If they had would they not have executed that law, rather than have the opprobrious epithets of perjury and murder affixed to their names recorded on the page of history and handed down to posterity. Certainly we think they would. You will ask, kind reader, how were they guilty of perjury. The answer is a plain one. The officers both civil and military are bound by oath or affirmation to support the constitution of the United States and the laws and constitution of the state of Missouri. This act, this direful deed, this diabolical crime was committed in open and palpable violation of all these. Is it not perjury then? is it not wilful and corrupt perjury? a clear case beyond the power of contradiction.

We have read a copy of their manifesto, and it is not even there asserted, though teeming with falsehoods as black as the hearts of their fabricators or the father of lies himself, that they had either law or constitution to warrant them in their hellish procedure. What then, you will ask, was the cause? We say simply because our brethren took the liberty guaranteed to all citizens of these United States to think differently from the professing christian world in matters of religion. This was not avowed as the cause in their manifesto, because it was matter of fact, and with this they had but little to do. But that it was the *real* cause

you will believe when we say that when six of our brethren were in the hands of this lawless banditti, as a condition of peace and friendship offered them, they must renounce their religious belief, and all would be well.— This they peremptorily refused. The only alternatives they had then left, were death, immediate death, or leave the county.

No legal process could be had to bring offending citizens to justice, their crimes pass with impunity and innocent blood yet cries from the ground for vengeance. All this in an enlightened land, a free government, where every *free man* at least has a natural, not only a natural but a constitutional right, to life, liberty and the pursuit of happiness. This is not all, he has the same right to embrace one religious belief as another; the same right to be an infidel as he has to be a Baptist, a Presbyterian or a Methodist. He may be a Mahomedan, a Jew or a Pagan, and he is equally safe; the constitution covers the whole ground; it promises him protection, however heretical or ridiculous his religious belief may be, provided he submit to the laws that procure him this protection.

If our brethren had been guilty of some offence or misdemeanor, prejudicial to the feelings or best interests of their supercilious neighbors, what should be done? The case is a plain one: if it were a breach of the law, the law was open and as said one anciently, there were deputies let them implead one another; and as we have before said, the law, the officers and the power were in the hands of our enemies.

Has the liberty of speech, the liberty of the press, the liberty of conscience, become odious to this religious generation? Is the foundation of all liberty, civil and religious to be sapped and the beautiful superstructure erected there-

on by our fathers to be razed to the ground to gratify whom? the whole community beside our brethren? no, a lawless, ruthless, perjured banditti and their accomplices in bigotry, guilt and crime. These same monsters in human shape not content with the blood of a part of our brethren and with inflicting one vital stab to the constitution and laws of our country, seem eager to reek their hands in the heart's blood of the remainder, and end their satanic career only with their final extermination. They have said they would not stop while a single Mormon's foot pressed their soil. Have our brethren attempted to drive them from their houses or their lands? have they attempted to urge their claim to any except that to which they had been seized by honest right of fair purchase? We fearlessly say no. Their manifesto is but a bundle of falsehoods perfectly in accordance with their subsequent conduct—and the same gang stand unrebuked, unpunished, breathing out threatenings and slaughter and death! Their proceedings to which we *now* allude are spread upon paper over their signatures, and will pass down to succeeding generations as matter of history, to the everlasting disgrace of all republics or all governments that promise protection to their citizens and then suffer them to be disfranchised; their property destroyed, confiscated or taken without the consent of its rightful owners, and even their lives threatened and taken, with impunity. Has it come to this! Are we irresistibly compelled to sing a funeral dirge over the grave of departed liberty, and bid a long and lasting farewell to what our hearts once held dear. Is this the way to cure people of folly or delusion?—Did the mother of abominations with her implements of cruelty and death ever succeed in curing people of heresy and delusion with all their refine-

ment in bloodshed and murder? Let the book of martyrs tell! Let the history of the bloody inquisition speak! Let the records of all past ages testify! And will not like causes produce like effects? Certainly then let reason and common sense sit in judgment and we join issue and abide the award.

We look at the case negatively also; what have we not done? We have not claimed any man's silver, gold, houses or lands, man-servants or maid-servants, camels or asses, without his consent and a fair equivalent. We have not violated any known law of our country. We have not molested any man in the peaceable enjoyment of any of his vested rights, and we say affirmatively that we neither claim nor ask any rights or privilege other than the constitution and laws guarantee to all its peaceable citizens. What then is the cause? We have taken the liberty to think differently from the professing christian world and have preached and proclaimed our sentiments; and not only so, we have spread them on paper and invited investigation; and when we have been met in the field with scripture, reason and fair argument, our opposers retire with shame from the unequal contest. Here then is one cause and perhaps the head and front of our offending. Did men anciently suffer because they testified that they had seen angels and held intercourse with the upper world?

Did men anciently who received the lively oracles of truth and recorded them for our instruction, live in peace and die regretted by their cotemporaries? Let history, sacred and profane, answer these queries.

Is satan's empire divided and he contending against his own subjects, his own loyal subjects? Are our brethren persecuted, oppressed, smitten and afflicted by the saints of the most high God? We say they are not; if

so, we have yet to learn for the first time, that the spirit which actuates our persecutors at the West and elsewhere is the spirit of our blessed Redeemer. We must blush and hang our head for our ignorance now that the frost of so many winters has gone over our head, and left us uninstructed in the fundamental principles of our holy religion. We had thought that the religion of Jesus filled the soul with love to God and man, and that love worked no ill to his neighbor. We had thought the true disciple of our Lord and Savior, would not knowingly and wantonly divest any man of his constituted rights, that he would not destroy his goods, and above all that he had not a heart black enough to drive females and innocent children from their own abode in the cold of November, and to cap the climax of iniquity and crime, shed the blood of some which yet cries from the ground unavenged. That the saints do wrong acts, and sometimes bring down the judgments of God upon themselves we are sorry, yet free to admit. But will they for a series of days, months, yea, and years too persist in breathing out threatenings and slaughter, against a people whose only crime for which they are now suffering consists in believing the scriptures of divine origin and all that is there recorded by the prophets and not fulfilled, will be fulfilled in these last days. We say not, we unequivocally say not.—May the Lord deliver us from the power of such men and the malevolent influence of their religion.

We say further, that all such as are the aidors, abettors or apologists for such conduct or such characters as have signed the first or last manifesto of the Jackson county mob, are participators in their guilt and crime.

We can hardly dismiss the subject of our enemies in the West and their

wicked designs which have drawn from us the preceding remarks, without almost involuntarily touching the subject of our Elders, Patten, Parrish and Woodruff, in the South. We know their perseverance and zeal in the cause of truth. Even the conduct of their enemies towards them speaks volumes in favor of their talents, as public declaimers. We feel that they have done their duty in Benton county, Ten. and that their exertions in the cause of truth in that region, have been such, that in the great day of accounts their skirts will be clear, and that wicked and perverse people be left without excuse, when the Lord shall judge the world in righteousness.

CONFERENCE.

A few days since we had the minutes of a Conference put into our hands which our friends may expect we will publish entire. But we hope they will excuse us if we condense their minutes and give only the substance. The conference was held on the 2d day of June last, in Lawrence, Lawrence Co. Ohio. Elder Seymour Brunson of this town presided, and Jesse T. Baily acted as Secretary. One elder, one priest and one teacher were ordained at said conference.

NOTICE.

Our readers will recollect that a dissolution of the Firm of F. G. Williams & Co. was published in the June No. of our paper, that OLIVER COWDERY had purchased the entire establishment and all debts due said firm were to be paid to him. We also urged the necessity of prompt payments by all those who are in arrears, and that their names would be stricken from our subscription list unless payment should be made and they manifest their desire to continue, on or before the first of October next, except at our discretion.

We feel to repeat what we then said, and also to add, that the next number of our paper closes the present volume, and although our present subscription

list is large and still increasing, yet without payment it is the more onerous for us to bear.

Our Elders abroad, who have procured for us many of our patrons, will accept our grateful acknowledgment for the interest they have taken for us, and still remember, that it is in their power to do us good by making collections of such subscribers as they may have procured for us and become responsible at the office for the amount of their subscription.

We hope that where there is no elder or other responsible person by whom remittances can be made to us, some individual in each branch of the church, where our paper is now sent, will have the goodness to collect and forward to us the amount due in each branch, one letter can bring *all* the money, and *all* the names, with but a trifling expense. Let the old adage, "out of sight, out of mind," be for once reversed, and our pecuniary embarrassments cease.

We feel that it is due to many of our patrons, to say thus publicly, that they have paid us promptly; and some of them have rendered us essential service in times gone by when they were under no legal obligations to us; and consequently we infer they were actuated by a desire to do good and disseminate the truth. Therefore, we say, if the gift of a cup of cold water to a disciple entitle the donor to a blessing, certainly some of our patrons are entitled to our warmest thanks for past favors and most fervent prayers that the best of heaven's blessings may rest upon them.

We acknowledge that in some instances our paper during the past year, has not been issued as regularly as we or our friends could wish; a combination of causes not exactly in our power to control, prevented our doing so; but we trust that those causes have now measurably ceased to exist, that such arrangements are made in the editorial department as shall still make its columns both pleasing and instructing, and in the mechanical, as shall make it not only a workmanlike, but punctual periodical.

For the Messenger and Advocate.

Hickman county, Tenn. June 28, 1836.

This evening, while meditating upon the variegated scenes of human existence, the ever fluctuating current of mortal life, which sometimes threatens to overwhelm the way-wandering sons of men like an irresistible torrent, and hurry them to an untimely grave, while far separated from those who are bound by the dearest ties of consanguinity, my mind fits back to those happy seasons I have enjoyed in Kirtland, in the society of my brethren and friends.— The loss of this society is more than usually impressed on my mind from a combination of circumstances which have transpired since I last wrote.

On the return of brother Patten and myself from Clarks river, to brother Utley's, we were informed that many of the citizens of that county (Benton) and some of the citizens of Carroll county, had met in convention, headed by a Methodist priest, who was called to the chair, and the County Clerk appointed Secretary. They drew up resolutions to drive all the "Mormon" (Latter Day Saint) preachers from their coast. These resolutions were signed by the Sheriff and many who are sworn to be civil peace officers, to suppress all riots and unlawful assemblies and support and defend the constitution of the United States and of the state of Tennessee; also military officers who are sworn to do the same.— From Colonels and Majors down thro' all the grades of officers, enrolled their names, with this lawless banditti, to abuse the servants of the living God, by abridging their privileges and trampling upon their rights.

We enjoyed our meeting unmolested at br. Utley's, on Saturday the 19th inst. although almost every breeze brought us news that the mob intended to carry their resolutions into effect, and that some hundreds had entered into this conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance, some on foot, others mounted two on a horse, with guns, sticks, clubs, &c.; they were led by a Sheriff, Colonel, first and second Major, with some other officers, and a Methodist priest, with a gun on his shoulder.

The Sheriff informed us that he had a State's warrant for D. W. Patten, W. Parrish and W. Woodruff; issued

on complaint of Mathew Williams, the Methodist priest and chairman spoken of above, who swore that we had put forth the following false and pretended prophecy, viz. That Christ would come the second time before this generation passed away, also that four individuals should receive the Holy Ghost within four and twenty hours.

We were credibly informed, that the company that were under the control of these noble chieftains, consisted of Baptists, Methodists, Presbyterians, liars, drunkards, hog and horse thieves. And so determined were they to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any lenity. However they protracted the time of our appearance before the court until Tuesday following, by our giving a bond of two thousand dollars, signed by ourselves and two of our brethren.

They intended to have led us into the woods under the dark curtain of night, (the emblem of their corrupt and wicked hearts,) with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers. We found about one hundred persons assembled whose countenances too plainly indicated the black designs of their hearts. They were armed with guns, dirks, pistols, clubs, sticks, &c. At a late hour, we prevailed on the Sheriff to have the court called, which consisted of three magistrates, one of whom was rejected from the judgment seat because some of his family were members of our church. The Sheriff then asked of the court the privilege of divesting us of our arms, if any we had; it was granted. Elder Patten had a pistol which he had taken that morning in consequence of our having heard that the mob did not expect to sustain a lawful charge against us; but intended to rise up and overpower us by their numbers; he also had a walking stick. I had a cane and common pocket knife; these were taken from us.

A man by the name of Perkins (who report says, had run his country for hog stealing and also had been guilty of concealing a stolen horse for which

he had lost a part of his nose,) was appointed by the court to act as State's Attorney, or in other words, mob solicitor general, to abuse the innocent and screen the guilty. We were abused by any and every scoundrel that saw fit to do so, and the court allowed them this privilege. After they had brought many of those who had entered into a conspiracy to witness against us; we called on our witnesses, but the court refused to hear any testimony on our part, because the mob objected and they dare not do otherwise, but were controlled by the lawless banditti that surrounded them and us, who were determined on our destruction. Said Perkins made a plea against us, and we were not permitted to reply or speak in our own defence. Thus ended this mock trial, and the court after retiring a few minutes, returned with this verdict: That they concluded that the charges preferred against us had been sustained, and that we were bound over to court for trial.

Our accusers did not attempt to prove that those individuals who were promised the Holy Ghost on condition of obedience to the gospel did not receive it, for they if called upon would have testified otherwise; and let the candid judge, whether any man can in truth testify, that he who prophesied, that Christ will come the second time in this generation, is a false prophet. And furthermore our complainant testified that the above named crimes were committed in October, 1834. It is a well known fact that Elder Woodruff, whose name is included in the warrant (tho' not arrested) was not in this state until the spring of 1835. So much for the oath of a Methodist priest.

While the court was preparing our bonds, another warrant was served on Elder Patten; the mob without and the mob within, whose intoxicating zeal had risen to its zenith were threatening our lives, and seemed only waiting the dark shades of night, which were fast gathering round, to cover them while they should wreak their hands in our blood; the influence of our friends as instruments in the hands of God kept this gathering storm from bursting upon our heads. About this time the Sheriff proposed to us that if we would leave the county in ten days and pay the cost, they would set us at liberty; at the same time informing us that it

was the only way for us to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost and all advised us to accept the offer, although in its nature most insulting, for if we were really guilty of a violation of the laws of this state, their oath of office obligated them to bind us over to trial before the circuit court. But this was not the fact; we were not guilty, and this last step proves to a demonstration that they (the court) did not consider us so; and shows that oaths, obligations and the rights of man were disregarded, and the whole scenery from beginning to end was controlled and governed by a set of ruthless ruffians, who are sunk in the lowest depths of degradation and infamy, of whom the devil himself ought to be ashamed.

WARREN PARRISH.

MORNING.

The stillness of the scene, and the serenity of the air, invite the mind to contemplation. When nothing is heard around but the warbling notes of nature's songsters and the lowing of the kine, that seem waiting to impart their nutritious aliment in their possession, for the benefit of man, receive their morning meal from the kitchen, and then depart; the mind that loves contemplation, that is fond of retirement and courts reflection, will delight to commune, on such a morning, with his own heart, and with that God who has prepared such a variety in the scenery that surrounds him.

While thus soliloquizing, I was led to wonder at my fellow man for neglecting to improve the but of the time that God has given him, for the best of purposes. A little reflection will sometimes supersede bitter repentance, and when can a man reflect with more intensity of thought, and bring all the powers of the mind to bear, with greater force upon any point, than in the stillness of the morning when rest and sleep have each contributed their full share to supply the waste of bodily strength and invigorate a mind that may have been distracted with a thousand cares the preceding day. If he have been guilty of follies or faults, he can at this season, weigh their criminality more accurately, and put in requisition more power of mind, to pass

such resolutions relative to his intercourse with his fellow-mortals, as shall eventuate in the greatest quantum of human happiness, than at any other period.

If it be his sole employ to store the mind with useful knowledge, most assuredly there is no time, when the mind can be brought to bear more intensely and with greater accuracy upon any point than in the sober stillness of the morning. If he would invoke the blessings of heaven, when can he come more boldly to a throne of grace than in the morning before his passions have been disturbed, or his mind distracted with a thousand cares? When can he come with a heart more full of gratitude than in the morning, when a consciousness that *that* God,

"Who sees with equal eye as Lord of all
A hero perish or a sparrow fall,"

has by his guardian angels, protected and defended him during his defenceless hours? When can he come with more boldness to a throne of grace?—When can he have greater confidence that he shall have access to a throne of grace? When can he more reasonably hope the heavens will be propitious to his wishes, and grant him that grace and that wisdom that are indispensably necessary to keep him from all the snares of the evil one, through the day? **W.**

FROM THE ELDERS ABROAD.

Since our last months, paper was put to press we have received another letter from Elder G. W. Hinkle post marked Fairplay, Ia. July 15th The elder informs us that he is now about to leave Ia. where he has labored the most of the season thus far since he left here. We trust he has been usefully employed, and that the Lord has blessed his labors. We think few are more successful in proclaiming the truths of the Gospel than elder Hinkle. He writes us that he has baptized in that region 57 and 14 in other places making 71 in all since he left Kirtland. He gives us to understand that he leaves a field of useful labor, and that there are more calls for preaching than he had ever witnessed before.

He intreats elders that are traveling through that section of country, (Columbus Bartholomew Co. Ia. to call and teach them the way of life and salvation more perfectly, to which we respond, Amen.

Elders D. C. Smith & S. W. Denton returned a few weeks since from a mission to the East. They state to us that they went as far as Waterloo Seneca Co. N. Y. and then returned to Naples Ontario Co. where they labored a while in company with Elder Jedediah Grant, whom they found there. They all labored there a short time, established a small branch of a church consisting of seven members, and then Messrs. Smith and Denton returned home, leaving Elder Jedediah and Joshua Grant still in charge, to instruct the saints more perfectly.

We have other elders whose places of residence are distant; they are situated in the various branches of the church abroad; some of them in Illinois, some in Indiana, some in the south and west part of this State, some in Pennsylvania, some in New York and others in all, or nearly all the N. England States. We frequently receive letters from them that are deeply interesting to us and to the cause of truth, and although we do not often mention their names in our paper, we owe it to ourselves to say we appreciate their services in the good cause, and tender them our grateful acknowledgements for the course many of them have taken to reward our humble talents and enhance our individual interest. We say they are useful in the branches until the time of the gathering, and we pray the Lord of the harvest to keep them humble, faithful, patient, wise, and consequently, useful, till in his own due time, he shall command them to come and bring their sheaves with them.

CONFERENCE.

We are requested to notify a conference of the church of Latter Day Saints to be held in the town of Milford Ashtabula County Ohio, at the

house of Brether John Knapp on Saturday the 20th inst. at 10 o'clock A. M. Elders brethren and others who can make it convenient, are respectfully invited to attend. Saturday will be a day of business with the church and on the following day there will be public preaching.

MORONI'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 fallen! 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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COMMUNICATIONS.

The subject of the gathering of Israel from his long dispersion in the last days, has become a fruitful theme of theological disquisition among all believers in divine revelation. The pulpit and the press have teemed with arguments on the subject drawn from the sacred writings to elucidate different doctrines and support entirely different opinions. Perhaps, there is no one great and important event treated with that clearness and precision by all the ancient prophets, that we find on the subject of the gathering of Israel, and yet so much diversity of sentiment obtain, as now obtains on that subject.

Some, from a superficial view of it have considered the prophecies fulfilled on the return of Judah and Benjamin from the Babylonish captivity; others have looked at it differently and strenuously supported the idea, that the scriptures relating to that subject had not yet been fulfilled, nor ever would be, only spiritually. Another class still, have been willing to admit that the Jews would be gathered as the prophets have said, but utterly dissent from the idea that the promised gathering has any reference to the Gentiles.

In humble diffidence I will now advance my own ideas, drawn from reason, from analogy, and from divine revelation.

I believe that the subject of the gathering not only affects the Jews, or direct lineal descendants of Abraham, but every nation, kindred, tongue and people under the whole heaven, and that the prophets meant as they have said, that there is no private interpretation to their expressions, but when speaking on that subject, they are to be understood literally.

One prophecy concerning Israel has most assuredly been literally fulfilled. Viz: Deuteronomy 4: 27, And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. I might adduce much scripture testimony on this point, but a fact ocularly and historically established as is this one, can hardly be strengthened by any testimony, citi-

er human or divine; therefore, I will proceed to bring forward the testimony for the gathering of Israel literally in the last days. Isaiah 10: 11, 12, 13: And it shall come to pass in that day, the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt and from Pathross, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah shall not vex Ephraim. The 14th chap. 1 & 2 ver. read thus; For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own lands; and the strangers shall yet be joined with them and they shall cleave to the house of Jacob, and the people shall take them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and for handmaids: and they shall take them captives whose captives they were; and they shall rule over their oppressors.

As we pass it may not be improper to remark that these scriptures have never yet been fulfilled. They were written a few years before the organ through whom they were given to man was sawn asunder by order of Manassah, one of the kings of Judah, and after the ten tribes were carried into captivity by Salmanassar, king of Assyria, and that was an event which took place about 721 years before the advent of the Savior into our world. The Babylonish captivity took place about 115 years afterwards, and affected only the tribes of Judah and Benjamin, and surely the return of the Babylonish captivity which took place 70 years after (536 b. C.) could not be a fulfillment of the scriptures for it never affected the captivity of the other tribes; they have never yet been gathered.— The outcasts of Ephraim and the dispersed of Judah, have never been

brought together according to the prediction of the prophets.

Jeremiah who prophesied 628 years before the coming of Christ, records the word of the Lord through him in the 23d chap. and 3d ver. of his prophecy, thus: I will gather the remnant of my flock out of all countries whither I have driven them; and will bring them again to their folds and they shall be fruitful and increase. Chap. 31st, 6,7,8 and 9 verses read thus: For there shall be a day that the watchman upon mount Ephraim shall cry arise ye and let us go up to Zion, unto the Lord our God. For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, say O Lord save thy people the remnant of Israel. Behold I will bring them from the north country and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, & her that travaileth with child together:— They shall come with weeping and with supplication will I lead them, I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a father to Israel and Ephraim is my first born. Also look at the 32d chap. from the 36th to the 40th ver. inclusive; And now therefore thus saith the Lord the God of Israel concerning this city whereof ye say it shall be delivered into the hand of the king of Babylon, by the sword, and by the famine and by the pestilence. Behold I will gather them out of all countries, whither I have driven them in mine anger and in my fury and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people and I will be their God; and I will give them one way, that they may fear me forever: for the good of them and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Chap. 33d, 7th and 8th ver. read as follows: I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first. I will cleanse them from all their iniquities whereby they have sinned against me; and I will pardon all their iniquities whereby they have sin-

ned, and whereby they have transgressed against me.

The prophecy of Ezekiel chap. 20, 33,34,35,36 ver. seems equally pointed on the same subject. It reads as follows: As I live saith the Lord God, surely with a mighty hand, with a stretched out arm and with fury poured out will I rule over you: And I will bring you out from the people, and I will gather ye out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face like as I pleaded with your fathers in the wilderness so will I plead with you saith the Lord God. We notice that Ezekiel prophesied eleven years or between eleven and thirty-one years after the Babylonish captivity. I will adduce one more passage from Ezekiel's prophecy, chap. 38, beginning at the 21st verse: And say unto them, thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all.

We will next notice Zechariah's prophecy which was delivered at least sixteen years after the return of Judah from the Babylonish captivity. At the 10th chap. beginning at the 5th verse, And they shall be as mighty men which tread down their enemies in the mire of the streets in battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph; and I will bring them again to place them, for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea their children shall see it and be glad: their heart shall rejoice in the Lord. I will do this for them and gather them, for I have redeemed them; and they shall increase as they have increased.

Two ideas strike the mind as matters of fact on casting the eye over the above quotations from the sacred writings. And first, the Babylonish captivity affected only the two tribes of Judah and Benjamin. The other ten tribes having been carried into captivity by Salmanassar, king of Assyria, 115 years before the Babylonish captivity by Nebuchadnezzar the king of Babylon. Second: On looking at these scriptures, it is plainly discoverable, that the prophet mentions the whole house of Israel; and sometimes Ephraim and Judah are particularized as heads of tribes. Now we will mention one fact more for the consideration of all. Ephraim constituted one of the ten tribes, who have never yet been returned, therefore the return of Judah and Benjamin from the Babylonish captivity could not be a fulfilment of the prophecies quoted. I will still adduce another proof to those in any degree acquainted with history; viz. The prophets in those passages, have promised more real happiness than Judah and Benjamin have ever realized, consequently we conclude it follows, that from these considerations, Israel is not yet gathered, but will be gathered according to the predictions of those holy men whose words we have quoted.

We will notice one evidence more; to wit: Zechariah whose prophecy was delivered as before noticed, sixteen years, at least, after the return of Judah and Benjamin from their captivity, and in addition to the fact that Judah and Benjamin had returned but had not then, nor even *now* have they, ever realized what was there promised; nor have the other tribes ever yet returned. We therefore, feel confident that if the prophets meant any thing, they meant what they said and that they looked down through the vista of years, to a period yet in futurity; when those promised blessings should be bestowed with a liberal hand upon God's chosen people.

A word to those who believe that the gathering means only spiritually. The captivity and dispersion you believe were literal do you not? certainly you must admit it. Did not the Lord bring a literal flood on the antediluvian world as he said he would by his servant Noah? True he did. Did not the Lord by the hand of Moses and Aaron literally bring the children of Israel out of

Egypt into the land of Canaan as he promised the patriarch Jacob he would? Most assuredly he did. Is there not an abundance of testimony that Israel the literal descendants of Jacob have been scattered among the nations of the earth? Most certainly there is.— Now on looking at the subject, is it not worthy of remark, that all these important events mentioned in the scriptures, were predicted long before the events themselves transpired? And not only were they foretold, but they were put down in plain simple language, and a way-faring man though a fool need hardly be mistaken. The God we worship is a God of truth: When he has said he would scatter a people he has done so; when he has said he would build up a people, establish them or gather them, he has done so. And since "in him is neither variableness nor shadow of turning," we infer from a view of the analogy of the events fulfilled, and the evidences viewed in the light of reason and truth, and we arrive at this definite conclusion that the Lord will yet gather Israel in the last days as he has so often promised by the mouth of the prophets.

To those who are willing to admit that the Jews or children of Israel are to be gathered as the Lord has said, but deny that this gathering affects the Gentiles, we will suggest a few queries. And first, In what part of the volume of inspiration is to be found a covenant, or the copy of a covenant, that the Lord made with the Gentiles as a party abstract from the Jews, or the seed of Abraham: We wait for a reply. None can be given, because none can be found. Then have the Gentiles no promise left them. Separate from Israel they have none. The Lord said to Abraham, in thee and in thy seed shall all the families of the earth be blessed. This St. Paul said was preaching the gospel to him, and it will readily be acknowledged, that it always requires a belief in, and an obedience to that gospel, before either Jew or Gentile could be benefitted by it. Is it not plain that both must comply with all the requirements of it in order to be benefitted by it? Most certainly you will admit it. Then we further ask, has the Lord any other scheme of saving men but by the gospel? Certainly not any.

We are now prepared to ask a few more questions. Since it has been proven that Israel was to be gathered literally in the last days or in some time yet to come, Is not this agreeable to a prediction or a command and for their temporal salvation? undoubtedly it is. Then their temporal salvation could not be effected without it. The Savior himself gave the signs that were to precede the destruction of Jerusalem, the saints in that day saw them, believed the predictions concerning the city would be fulfilled and fled out previous to its destruction.— He has also condescended to give us some of the signs of his second advent into our world, but he has no where given any promise to the Gentiles only in consequence of the unbelief of the Jews they were represented as being grafted into the true vine and the Jews broken off. Now they are represented as being grafted in and standing by faith but liable to fall after the same example of unbelief that the Jews had set before them. “Now he that is faithful is blessed with faithful Abraham,” and is an heir with him to the same promise. The apostle Paul in addressing the Gentile church says: for as many of you as have been baptized unto Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and heirs according to the promise: It will readily be acknowledged that the promise to Israel affected the temporal as well as eternal salvation of that people. It will also be conceded that every promise implies the necessity of obedience on part of him or them, to whom such promise is made. Therefore, since God has made no covenant for the temporal salvation of the gentiles, only suffered them to be grafted into the one made with the Jews, and as the Jews are to be gathered, and cannot be saved temporally in the last days unless they are, so we infer the Gentiles must be, unless it can be made to appear that men can be gathered without a change of locality.

We might adduce much valid testimony of a positive command of God by revelation to gather in these last days, but, to the saints it would be unnecessary; for the reason that they are not only taught it by revelation

but by the spirit and living instruction. So that to them any farther argument would be superfluous.

It is humbly hoped that those who deny any revelation in this day and age of the world, will carefully examine the testimony and arguments drawn from the ancient scriptures, divest themselves of all tradition, and preconceived opinion and then judge of the plain matter of fact before them.

W.

The following is from the EDITOR, now on a tour to the East, for the purpose of spending a few weeks on the sea-board, to his brother in this place. Those acquainted with our brother, know of his indefatigable labors in the cause of Christ since the organization of the church. We hope his journey may be pleasant, and that his former degree of health may be restored.

ON BOARD THE STEAMER BOSTON, }
Long Island Sound, August 3, 1836. }

DEAR BROTHER:—

I have often thought, that were all the ills and woes, perplexities and cares of this life faithfully portrayed before the mind of *anxious, expecting* youth, he would sink down disheartened, and wish to be absent, rather than venture upon the stage of life where so many hazards are seen, and so little *real, substantial and lasting* enjoyment obtained. But, it is, no doubt, for the best, that the curtain which hides him from the next moment's opening scene, should carefully enclose its troubles and its joys, lest by the one he should be held back from duty, or by the other propelled to folly and exultation. A wise Creator has so fixed our state, that by disappointments and crosses, if not by prosperity and success, we may be admonished of our approaching end, and that this life is not our abiding place. I think, though yet young, that were it not for *friends* and near relatives, whom I so highly esteem, and whose society and happiness I so much value, I would even now choose rather to take my exit, that I might be at rest, than longer tarry where woes surround and afflictions overwhelm the human heart. This is not the hasty reflection of the moment, nor is it the last sad resort of the culprit, whose fate is sealed, and whose

days are numbered, to his certain knowledge. For the fond prospects of *youth*, may be said, in fact, to be yet before me. And though despised and ridiculed by thousands, I have a certain reflection, that God has so far been my friend, that many, very many, entertain a fellowship, at least, for the religion I profess, if not for me, when a short time since, but few were found, who did not only consider those principles heretical, but the promulgators, unfit for human society. And knowing, as I do, it is the work of the great God, with confidence may I look to see it prosper and prevail. Most certainly, these last reflections are joyous and very satisfactory, yet that anchor to the soul, sure and steadfast, which is cast within the veil, outweighs all these. O, eternal rest, my spirit longs for thee! Beyond, far beyond these restless climes my hopes are centered and my treasures dwell! *There, there!* where the pure rays of *glory*, the never-fading beauties of our Creator, and the peaceful enjoyments of the redeemed, all conspire to render happiness complete indeed! Who so vain as not to choose thee rather than affliction? Who so inconsiderate as not to value thee above those things that change? And who so vile as not to cast off the sins of this life, to ensure an inheritance in those blessed mansions, where each inhabitant beholds the Savior's face?

But, if I employ all my time on this subject, I shall find no space to tell you of my journey. On Monday, the 25th of July, at 7 o'clock, P. M. I took passage on board the steamer Charles Townsend, S. Fox, Master, at Fairport, for Buffalo. The Townsend is a miserably slow boat, with but indifferent accommodations. The least swell seems to have power to toss her to and fro "*like a drunken man.*" Brother R's and my own health, were far from being good: his, from sea, or *lake*, sickness, and mine, from chills and fever: increased, no doubt, by the cold, damp winds from the north east. Our other brethren were well, and found opportunity to "contend for the faith once delivered to the saints." In fact, they were rather *drawn* into conversation, in consequence of some on board, who sought to stir up animosity and bitter feeling, by vile insinuations and slanderous, ungentlemanly assertions.

It is certainly strange how vain mankind are; it would seem, that some are so much out of their element, if they are not slandering their neighbors, that they must necessarily employ their whole time in this vile, hellish business, in order to live. However, the good sense, the better judgment, and the manly understanding of the passengers, were not to be swerved by ruffian lies, put forth to injure the innocent. And the loud talk, boisterous assertions and exulting pride, of a few, ceased to be heard long ere we arrived at our destined port. I am satisfied that our *appearance*, if nothing had been said, would have been productive of good—men saw that we did not wear *horas*, or any other monstrous thing, to distinguish ourselves from others.

The next evening, about 10 o'clock, we arrived at Buffalo, and took lodgings at the "Farmers' Hotel." I believe that the constant and unceasing emigration to the west, and the return of land speculators, serve, with other business, to keep the Inns, in Buffalo, constantly full. From the extortionate price of board, &c. one would suppose that Inn-keeping would be an object of enough importance to warrant a sufficiency of public houses—but this is hardly so. The population and trade of this town are fast increasing. Such being the fact, of course, wickedness keeps an even pace.

Here we very unexpectedly fell in company with our highly esteemed friends and brethren, elders O. Hyde and M. C. Nickerson: the former on his way to Canada, and the latter from that province. Elder Hyde soon left us, but elder Nickerson tarried in town until we left in a boat for Rochester. I confess, that to meet a friend, a *tried* friend in a distant place, is like meeting an angel while wandering alone in the wilderness.

We had anticipated taking a packet at Buffalo, but *my* ill health, together with crowded boats, withal so much fisting and fighting, racing and rioting, the brethren, for my comfort, as well as their own peace, concluded to take a line boat. This rendered our passage slow, but more agreeable.

A short time previous to our passing Albion, a man had been robbed of some nine or ten hundred dollars, by a couple of ruffians, who decoyed him alone, under pretence of showing him

a farm. They shot him, robbed him, and then threw him into the canal, and fled. Fortunately, he was not killed, but crawled out and made an alarm. Report said he was like to recover. It is to be hoped, that the robbers may be found, and suffer the penalty of the law.

Not far from this place we saw another dead body, which had just been taken out of the canal, over which a jury of inquest was soon to have been held. Fresh blood was then issuing from one of his temples. He was probably a man of about middle age. If wickedness and robbery do not walk the banks of the Erie canal, I confess myself unable to judge from the best of evidence!

Rochester continues to flourish: while the Genessee River affords water, and the adjacent country, wheat, Rochester must be a place of business. Like most of our western towns, it is blessed, or cursed, with all kinds of people. Our stay here was short. I observed while passing, that many of the little towns on the canal, seemed to resemble Jonah's gourd—they have grown up in about the space of a night, and perished as soon. It will require a number of years to make the banks of the canal one continued city, as many have supposed—the adjacent country will not support it.

At nearly eight o'clock, A. M. the 29th, we arrived at Utica—just in time to take the rail road car for Schenectady: the first passengers' car on the new road. It being the first trip for the purpose of carrying passengers, I suppose prudence dictated a slow motion, to save accident; and including time occupied in receiving and unloading passengers, taking on new supplies of water and wood, we were more than six hours travelling eighty miles. I suppose the distance may be run in four hours with ease.

The locomotive had hardly stopped before the cry was—"Albany baggage—the car starts in five minutes." Such a scene of confusion, bustle and crowding, was not very pleasant.—However, there was no great outrage—no broken heads, arms or legs, but a good deal of complaining and many wry faces. We succeeded, after a good share of scuffling and pulling, in getting our trunks on board the baggage car for Albany. The engine is

attached to the cars about one mile from the town, (at the top of a long hill, which you ascend on an inclined plain,) and propels you at a good speed, say one mile in two and a half minutes. It might not be safe to go faster, but from any inconvenience one would suffer from fast riding, you might as well go a mile per minute.—Three miles from the termination of the track, the engine is disengaged and the cars drawn by horses—it ends on State street, a little below the State House.

Albany is an old town, said to contain near forty thousand inhabitants: its streets are very irregular, narrow and crooked: the widest is State street, graced with a large, splendid State House. State Houses, you know, are very fine buildings—here, office holders and office seekers, meet for debate, wise men to enact good laws, which many of the people, by-the-by, take special care not to observe.

I had long wished to descend the Hudson by day-light, but was always so hurried with business, that I could not delay twelve hours to see a dozen such streams, with all the cities and hills upon their banks. At seven o'clock, A. M. we went on board the steamer Erie, or rather, the John Mason, which took us to the Erie, lying over the bar. The Erie is a fine, spacious boat, fitted for day passengers, with two engines, and a very decent looking captain.—Just as the passengers were stepping off the John Mason, the Rochester, a new boat, passed us. "Now for a race—now for trying speed," was the sound from different parts; and a race and trying of speed, it was—each boat's crew seemed to be eager to effect a landing of passengers, at the different points, with the least time. However; as fate, steam, or power of engine, would have it; the Erie, after touching at Catskill and Westpoint, where the Rochester did not, went into New York a few miles "ahead." Every one on board seemed to be glad, but few to realize, that by such an extra pressure of speed, the lives of hundreds had been made to hang as by a single hair. For one, I thanked God that myself and friends were safely landed.

New York is a large town—I have no doubt but it is as rich, and as poor—as proud, and as humble—as lofty, and as low—as virtuous, and as vile;

—and, it being the largest, no one will pretend it is not—the most wicked, of any other in the Union. Curiosity had brought me to the conclusion of visiting, at this time, the different parts of this great emporium of fashion and foolery; but the ill state of my health actually forbade. I walked down and took a view of the “burnt district,” and saw how easily the wealth and pride of men can be made to vanish before the devouring, consuming element, when the great God so orders in his purpose. Fifteen millions is a large sum to vanish in a night. The great exchange, once the pride and boast of the sellers and buyers of *cash*, is a heap. There is money yet in Wall street, and “Drapor, Underwood,” and others, ready to help incorporated bodies to plates and dyes, to make more. Our Government is erecting a large Custom House on the corner of Nassau and Wall streets, which, when completed, will be very grand. The huge marble pillars, already look like the work of a nation. Strangers find it a difficult task to pass the business streets in New York: on the side walks you come in constant collision with balloon sleeves, and off, your life is in danger, in consequence of omnibuses and drays.—The New Yorkers, with all their other inventions to make, and get money, have contrived an admirable plan—they throng the streets with gigs, hacks, coaches and omnibuses, to that degree that no one can pass on foot, and of course, necessity compells one to ride. A man with one eye, can see that an omnibus with four horses, occupies more room than the number of passengers it can carry. But this belongs to the *march* of improvement peculiar to this age, and so long as people rather ride than walk, I presume but few will complain, even if now and then a man gets his neck broken.

You may think strange if I remain silent upon the subject of the religion of this city; for of course, as large a town as this must abound with religion of some kind, if not with all kinds.—Here are chapels, churches, and meeting houses, people to fill them, and priests to hold forth and tell them what they must believe; and withal, it might be considered uncharitable for me to say there were none sincere in this great body; but the important question is, are they, as societies and congregations,

right? And if they are not *right*, they must be *wrong?* and if wrong, can they be saved? There may be found a few righteous enough to save it; but, with all its religion, and its righteousness, New York seems to me like a congregated mass of heedless mortals, a sink of corruption, a road to misery—a *gate to hell!*

But I must close for the present, hoping that the glorious gospel of our Lord, which is so little known at this day, may be carried forth to the ends of the earth, and be proclaimed with demonstration and power, till every nation hears and every soul obeys—and the glory shall be his.

You may hear from me again.

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God.”—1 CORINTHIANS 6th, 9, 10.

It is abundantly evident from the words we have selected, which were addressed to the ancient saints at Corinth—that wickedness in the extreme, and every species of evil and abomination in the sight of God; had begun to manifest itself, and show its deformed head among those who were received into the church, built up under the instruction and superintendence of the great apostle of the Gentiles. In the context the apostle rebukes his brethren sharply for going to law before the unjust and not before the saints: he plainly stamps it with reprobation as an unrighteous act. The manner of his rebuke is directly calculated to exalt the character of God, and the inestimable privilege of the saints; when he says know ye not that ye shall judge angels. Truly this must be an exalted station, and yet the Corinthian church had become so corrupt, and so far departed from the holy commandments given unto them, as to lose their confidence in their brethren, and go to law before the unjust and not before the saints. O the great contrast between those who keep the commandments of God and those who do not!

This rebuke, which we find so severe in those to whom the epistle was addressed, of which our text forms a part, was not given merely to warn the brethren at Corinth that they must avoid

those great sins in the sight of God, which he had, and was about to enumerate, but we have incontestible proof that they, or some of them at least, were verily guilty. Here, let us remark, was a church built up in the days of the apostles of the Son of God.—The combined powers of darkness had quenched, or grieved the Holy Spirit, till it had withdrawn its vivifying influences, and left the members of this church to become guilty, verily guilty, of some of the blackest of crimes that disgraced the annals of any age, any nation, or any people. If they were not the blackest that the arch fiend himself could invent; they were of that enormity in the sight of God, that he said by the mouth of his servant acting under the influence of immediate inspiration, that the perpetrators of such crimes should not inherit the kingdom of God.

Although this was a church built up among the Gentiles, among those who were "aliens from the commonwealth of Israel and strangers to the covenants of promise," we may, without doing the least violence to the truth, conclude, that many of those abominations were practiced by them, without reprehension or censure before they became members of the church; but this was no mitigation of their crime or palliation of their guilt. They had solemnly vowed in presence of God, angels and men, to keep all the commandments of the Most High and walk in his ordinances. Therefore, the apostle comes out against their wickedness and abomination, not in mild sycophantic court-bred flattery, lest he should offend them, but in the bold daring language of keen rebuke, and at the same time portraying the inevitable consequences of such enormous crimes. In general terms he says, "Know ye not that the unrighteous shall not inherit the kingdom of God?" Now that his brethren need not be ignorant of what was righteous and what was unrighteous, he particularizes thus, be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. This is language altogether too plain to need comment. Any argument, to either evade or enforce it, is

entirely superfluous. We can no more evade it than we can do away a self-evident fact by sophistry: it still tells against the perpetrators of all such crimes, and sounds the knell of departed peace incessantly in their ears. Although such characters may be surrounded with the temporal blessings of a bountiful providence, and riot in voluptuous ease, they are destitute of that peace, that comforter, that leads into all truth, and if we are destitute of that, we have not the spirit of Christ, and if we have not the spirit of Christ, it is plainly said, we are none of his.

Perhaps, some of our brethren may attempt to evade the force of this rebuke because it was not addressed to a church or people, in this day nor age of the world, but to a people of another country, another kingdom, another clime, another continent and living eighteen hundred years ago. We will look at the objection or excuse. Without making any bold assertions, let us ask a few plain questions and see what answers the scriptures and the Holy Spirit will suggest to our minds. Was the church of Corinth considered a gospel church? True it was. The apostle says in Christ Jesus, I have begotten you through the gospel; and he further said he thanked God they came behind in no gifts; he also enumerates the necessary gifts, their uses, and their necessity, and not only that but how long they would be necessary.—He beautifully illustrates his ideas and enforces his teachings by the apt but striking similitude of a human figure. Showing that as every limb and all the senses were necessary to complete the human figure and that it would be incomplete and imperfect without all the members. So all the spiritual gifts were necessary to constitute a true church. He, as we before remarked, not only gave the Corinthians to understand how long these gifts would be useful, and why they would be useful, but he more fully and clearly established the same points when writing to his Ephesian brethren as will appear when we look at the 4th chapter, 12th and 13th verses. Was it not the power of God in the gospel that produced these things? Certainly. The same apostle says to his Roman brethren that he was not ashamed of the gospel of Christ for it was the power of God unto salvation, &c.

Is God the same being he then was, and his gospel the same? He has said by the mouth of his servant Malichi, "I am the Lord, I change not." Have we any intimation that he has ever revealed any other plan of saving men but by the gospel as preached by the apostle Paul and his colleagues at the commencement of the christian era?—We have none. Do we not then learn by the sacred writings that this same gospel of which so much is said, is no less than the plan of God for saving mankind? Surely we do. Do we suppose that any thing short of infinite wisdom could have devised this plan? We do not. Would a different plan require different means or different agents to effect that plan? It certainly would. Then the plan being different, the agents operating on that plan must of necessity produce a different effect.—Well, as we have seen that God is the same, his gospel the same, is it unreasonable, is it unscriptural, is it unchristian, is it a mark of delusion, to conclude the effects of the same gospel must be the same? Can a rational being be blamed for his incredulity who puts no confidence in any plan or course of procedure, the effect of which is entirely different in many of its prominent features from that which God devised for man's salvation? Certainly he could not. Do we not, then come to the irresistible conclusion that the professing christian world with all their zeal, and apparent sanctity, are preaching and inculcating another gospel?—The scriptures have told us what the *true gospel* is, and the effects of it, and when we compare the modern with the ancient we find it suffer in the comparison, therefore, we strongly suspect it is not the same. If it be not the same it is another, and if it be another, a woe is pronounced against those who proclaim it.

We have almost inadvertently digressed from the subject under consideration, at the commencement of this article, but we trust it will not be deemed wholly unprofitable. We are warned by the apostle not to be deceived and he names the characters that should not inherit the kingdom of God. And most certainly a deception would be as fatal, from an erroneous principle, a spurious gospel, a false religion, as from the wicked practices of those who embraced a correct principle. Now

that we have been able to arrive at some definite conclusions respecting the *true gospel*, let us beware, lest from a consciousness, that we have obeyed the commands of God in complying with some of the first principles of the plan of salvation, we lose sight of that mark of the prize, that high attainment in wisdom and knowledge which is the imperious duty and inestimable privilege of every saint of the Most High, to obtain. Therefore, let us not deceive ourselves nor deceive others.—Men do not gather grapes of thorns nor figs of thistles. No unrighteous act can be approved by the Judge of heaven and earth, for the reason that all unrighteousness is sin, and he cannot look upon sin with any allowance or approbation. He has said that the soul that sinneth it shall die.

Can the subject be made any plainer to the understanding of the children of men? Will any deceive themselves with the vain hope, that while they are guilty of any of those sins, against which the apostle has spoken in such strong unequivocal terms, they shall be saved in the celestial kingdom?

Surely, as rational beings they *will not*, they *cannot*. The wicked idolatrous, covetous or drunken believer or professor of the *true gospel*, will fare no better than he that embraces a *false system* and vainly strives to climb up some other way. The best, and all he can reasonably expect at the hand of his Judge, is, *depart ye cursed, ye workers of iniquity, I know you not*. Rather, then let us be wise, let us bring our bodies into subjection to the will of God, by yielding obedience to all his commands, that we may have right to the tree of life—and be admitted thro' the gate into the city to go no more out forever: which may the Lord grant for his Son's sake. Amen. **W.**

NOTICE.

A conference of the Elders and brethren of the church of Latter Day Saints, will be held in New Portage, Ohio, on the 24th and 25th inst. The meeting will commence at 10 o'clock, A. M. on the 24th, and the business of the church will claim the first attention of the official members. Public preaching may be expected on the Sabbath. Elders, brethren and friends are respectfully invited to attend.

Messenger and Advocate.

KIRTLAND, OHIO, SEPT. 1833.

This number of the Messenger and Advocate closes the 2d volume, and we hope our numerous friends and patrons, who have not already forwarded their names and subscription money, for the next Volume, or made a special contract to that effect, will do so, on or before the first week in Oct. at which time we intend to issue our first number of the 3d Volume. Such as are in arrears to us for papers and do not cancel our present demand, nor comply with the above notice, by letter (post paid) or through the medium of friends here, may reasonably expect their names to be stricken from our Subscription List.

By a letter recently received from the west, we learn that our brethren are still in trouble. Our enemies, and even brethren who are weak in the faith, may be ready to conclude God would never call people to suffer such persecution and privations in his cause. We say he always chastizes his saints for their disobedience to his will when they know what it is. We have in this month's paper published an extract from a revelation given on the subject of the gathering of the saints: those, who are disposed, may read it and then they will be able to judge how far short, those moving to the west have fallen of keeping the commandments given them.

We have preceded the extract above named with such remarks as then hastily occurred to our minds, which will be found in another column, but we hardly feel to dismiss the subject, without once and again urging upon our brethren who are about to remove to the west, to strictly keep the commandments which have been given.— Do not leave the homes you have un-

til you can send or carry means to purchase others, or have friends to procure them for you.

The excitement is still great among our enemies and nothing but, the restraining power of God hinders them from exterminating the whole of our brethren at a blow. They are denied the privileges of common citizens, and are continually at the mercy of a lawless mob, who are as ruthless, to say the least as the Savage of the Rocky Mountains. Some of our enemies are doubtless desperate in their hostility through fear, of the great numbers that emigrate to that country, and the false rumors that circulate concerning them. These things are natural, and to be expected while so much wickedness and perversity of sentiment prevails as now actuates the hearts of the children of men. We hope the saints will be wise and prudent and know of a surety that the hand of God is in all these things. He suffers the wicked to afflict you for your benefit, while they are oppressing and tyrannizing over you, they are filling up the measure of their iniquity and ripening for destruction. One word more and we have done; if you are suffering for your transgressions, it should excite humility and reformation; but if you suffer for righteousness' sake, your very sufferings "shall work out for you a far more exceeding and eternal weight of glory."

Several deaths have occurred in our town since we issued our last number of the Messenger and Advocate. Some of them have been in families that patronize our paper, and surviving friends may expect we shall give an obituary notice. But we think they can have no claim on us, unless they make their request to us, and furnish the particulars relative to the decease of their friends.

We have published below the 9th and 10th paragraphs of a revelation given in Dec. 1833 and now published in the 238 and 239 pages of the book of doctrine and covenants. We have published said paragraphs, for the instruction and understanding of those who have never read said revelation. Many are ready to cry out against the Saints, and murmur against the dealings of God with his people. But from only once reading of those paragraphs, it will be seen, that in scarcely a single instance has the commands of God been heeded. The Saints have neglected the necessary preparation beforehand; they have not sent up their wise men with money to purchase land, but the rich have generally staid back and with held their money, while the poor have gone first and without money. Under these circumstances what could be expected but the appalling scene that now presents itself? The Lord always chastizes his people, the people to whom he gives immediate revelation, more quickly, and apparently more severely for their transgressions, than he does those who disregard all revelation. We do hope the saints here and elsewhere; will learn humility, wisdom and obedience by the things which their brethren in the West now have to suffer.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest has come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life; and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according

as his works shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the place which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things, be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the regions round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches, who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have 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 principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day

of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

We are under the painful necessity of saying to the branches of the church of Latter Day Saints abroad, as well as to all good people to whom this notice may come, that **David B. Gilbert** a Botanic practitioner of medicine, was regularly received into the church in this place, and after obtaining the almost unlimited confidence of said church through the influence of some of the official members, he has in a shameful, and wicked manner, forfeited all confidence, by involving himself in debt deeply, borrowing money, and it is more than suspected, that he has stolen some and has now absconded to parts unknown. Said Gilbert is about five feet eight inches high, slim built, ruddy complexion, dark eyes; and walks rather slow for a man of his years, being, as we judge, about 28. One hundred dollars reward is offered for his apprehension and return to this place. We have withdrawn all fellowship from him, and hope such base ingratitude and consummate villainy will ere long be overtaken by even-handed justice, and be brought to condign punishment.

We insert below an extract of a letter from one of our numerous patrons in this State, that our readers may see the difference there is in the minds of men that are actuated by principles of humanity and common sense, divested of prejudice and the minds of those who believe in a particular creed and virtually deny the bible.

Although I am not a believer in the Book of Mormon, I have charity to believe the followers of your faith

honest, and sincere as other professing christians—and while persecution follows the profession of an honest faith I am its defender—It is no less strange, than true, and no less true than strange, that the persecutions of any age, since the establishment of christianity in America at least, have been believers in some creed, who have persecuted those who did not believe as they did, or who might believe a little too much for the orthodox standard—Christians persecuting christians have been the strange comment on that text “see how these Christians love one another?”—Your sect is now taking its turn—I hope in God it may never be the persecutor.—

I am what the Christian world calls an Infidel;—because I am tolerant to all sects, and embrace none, but oppose the persecuting, and defend the persecuted let their faith be what it may.—

Such are my feelings, and views on this subject—and, of course, am the friend of the persecuted Mormon—You will therefore accept the enclosed, and continue to send me your paper, and let me know when my second year closes.—

Respectfully Yours.

From the Elders abroad.

We continue to receive intelligence from our much esteemed friend and brother in the Lord, Elder Parley P. Pratt; the work of the Lord truly appears to prosper in his hands. Our readers are aware that Elder Pratt's labors have been confined to the city of Toronto, Upper Canada, and the region in its vicinity, since last spring. He has had much and powerful opposition to encounter from the priests of other denominations since his arrival in that place, but we have recently seen our brother, and he informs us verbally that personal abuse and controversy seem to have ceased for the present. The principles of our religion (the religion of the bible) are attacked in the public prints by innuendoes. A specimen of cowardice, cant hypocrisy and falsity, may be found below, which was published in the Christian Guardian (so called,) a Methodist publication in Toronto. We copy it into our columns that our readers may see the weakness of the arguments used against us, as well as the cowardice of the at-

tack. The piece to which we allude, after a lengthy communication, closes in substance as follows:

"The good old way taught by the Apostles and Prophe's and afterwards by the reformers, such as Knox, Luther, Wesley, Whitefield, and many others, will finally reap an abundant harvest from the field of missionary exertion; while the doctrine of modern inspiration will soon fall to the ground, and sink to rise no more."

We here give the substance of Elder Pratt's remarks on the above, as directed to us in a letter from Canada.

"Both the original writer of the article and the editor of the paper must have supposed we are very ignorant here in Canada, for whoever has read the prophets and apostles, knows full well, that they taught the doctrine of ancient & modern inspiration, throughout their entire teachings and warned us to beware of all such as would teach any other doctrine.

"Again who that has read church history does not know that Knox was a strong Calvinist, Wesley a strong Arminian, Whitefield a strong Calvinist, and that the doctrine taught by each of these men differed as widely as the East from the West. They were sensible of the difference, and Mr. Wesley observed that he would sooner be a Turk, a Deist, or a Universalist than to be a Calvinist. Now to sum up so many contradictory and opposite doctrines, and call them all the good old way, in order to oppose modern inspiration, is surely presuming too much upon our ignorance.

"Has it come to this? Must all the conflicting systems of the world combine in one to oppose the doctrine of inspiration, the only true doctrine of salvation? Must the public be called on to believe that five hundred different systems are all the one good old way? May the Lord pity the ignorance of the people of this generation, and deliver them from such barefaced imposition."

Elder Harrison Burgess informs us verbally, that he left Kirtland on a mission to the East, on the 18th of April last; and travelled through the States of New York and Vermont, distance in all about 1600 miles and preached fourteen times. He says the congregations were large and very at-

tentive; and that from all he learned he is satisfied that the prejudice of the people in the regions through which he travelled is fast giving way before the force of truth and evidence; and is of opinion that all that is wanting is faithfulness on the part of the elders to ensure attention to the subject of the Everlasting Gospel, and a degree of success hitherto unparalleled. The Elder baptized but two, yet had his business permitted his tarrying longer in the places through which he passed, he doubts not but many more would have come forward. We pray our heavenly Father that our brother's most intense desires may be fully realized, and that not only he, but every other Elder in the church of Christ may be prospered in the glorious calling whereunto they have been called.

Elder A. Babbit states that he has been laboring for a little season past in the town of Madison Geauga Co. O. He has baptized 9 and there are large congregations and apparently favorable impressions on the minds of the people, and to all human view a church can or will be built up in that place and vicinity.

Elder Lyman E. Johnson has recently returned from his mission to the province of New Brunswick, and other places on our Eastern sea-board. We have had occasion to speak of the elder's success in the cause of truth from letters received from him, during his absence in a former number of our paper. The elder now states to us verbally, that he was well received by the brethren where there were any, and that it is due to all where he travelled to say, that he was kindly received and hospitably entertained. Truth and reason are the best weapons to combat prejudice and error. Time, patience and perseverance on the part of the saints are necessary to overcome these, and all other opposing barriers to the truth. The elder has had full congregations of hearers, has preached in a great many places, and baptized five since he wrote us, making 27 in all since he left home in April last.

A conference of elders and members of the church of Latter Day Saints was held in Newry, Oxford Co. Me. on the 12th 13th 14th of August last, agreeable to previous notice by letters

missive to the different branches of the church represented.

Elders, Brigham Young & Lyman E. Johnson (two of the twelve) were present, Elder Johnson made some preliminary remarks, previous to the beginning of the conference; Elder Brigham Young was called to the chair and Daniel Bean was duly elected clerk. Meeting was then opened by singing. The throne of grace was addressed by elder Young. The elders present were then called on to express their faith and manner of teaching the principles of the gospel, which was done to the satisfaction of the council. The priests and the deacons were then called upon each in their respective order, to give a relation of their faith and manner of teaching. There were six elders, five priests and one deacon present. The Book of Doctrine and covenants was received and acknowledged unanimously. The council then made appropriate remarks and adjourned one hour.

Council convened at 1 o'clock according to adjournment, Eld. Johnson opened by prayer.

Official members then proceeded to give a relation of such particulars concerning the branches they respectively represented as seemed agreeable to the mind of the Spirit.

Elder Bean represented 3 branches, (viz.) one of 26 members, Errol branch 17, and Newry branch 29, making 72

Elder S. B. Stoddard, Farmington branch 33

Eld. R. M. Lord, Saco branch 52

Eld Jonathan Holmes, Bradford branch 22

Eld. James Snow, St. Johnsbury, Vt. branch 13

“ do. do. Linden 10

“ do. do. Charleston 14

“ do. do. Irasburgh 11

“ do. do. Jay 14

“ do. do. Danville 12

“ do. do. Lyman 14

Brother Fisher represented Dalton branch 20

Elder Young represented Boston & Rhode Island branches: the former 12 and the latter 9 21

Eld. L. E. Johnson represented a branch in Sackville, N. Brunswick 19

Brother Joshua Small was then recommended, received unanimously and ordained to the office of an Elder.

It was decided by the council that Eld. James Snow should go to New Brunswick. Such instruction was then given by the council, as seemed to be wisdom. Two candidates came forward and after due examination, were baptized by elder Johnson. On the 2 following days (13 & 14) there was public preaching at Middleinterval meetinghouse, in Bethel. The congregation particularly on the sabbath, was large, solemn and attentive: a good spirit appeared to prevail. The speakers faithfully warned the wicked, spoke comfortably, yet faithfully to the saints, and good, we trust, was done in the name of the Lord Jesus.

BRIGHAM YOUNG, Chair.

DANIEL BEAN, Clerk.

A conference was held agreeable to notice on the 20th inst, at the house of Elder J Knapp in Millsford Ashtabula Co. Ohio, for the purpose of doing some business for the benefit of the church a number of elders and priests were present, after the meeting was opened by prayer, by a unanimous vote, Elder S. Phelps, was called to the chair, and G. Robison, chosen clerk. An address was delivered by President Phelps, before proceeding to business, the spirit of the lord was among us and we believe every secret was brought to light, the difficulty was amicably settled and satisfaction given to all present, there is a church in this place consisting of 32 members and we believe are now, in prosperous circumstances. Great praise is due Elder J. Knapp for his zeal for the cause of Christ, labouring by night & day, presiding over this church.

SAMUEL PHELPS Chair.

GEORGE ROBISON Clerk.
Millsford, August 20, 1836.

OBITUARY.

Died, at Independence, Cuyahoga Co. Ohio August 9th 1836, sister CHLOE RUDD aged 78 years and 8 months. She had been a member of the church of Latter Day Saints, more than three years. She has "gone down to the grave in a good old age like a shock of corn fully ripe."

— Of a pulmonic affection, in this town, on the 19th of August, brother

JABEZ CARTER, aged 86 years; he embraced the faith of the gospel through much opposition and persecution somewhat over three years since. This aged brother was born in Killingsworth in the State of Connecticut, where the early part of his life was spent; he emigrated from thence to Rutland co., town of Benson and state of Vermont, where the fullness of the gospel first saluted his ears; he, like a true child of God embraced it with all his heart, and often expressed his anxiety to come to this place before he died, saying that he should then be satisfied. Suffice it to say, that he came here in good health, walked our streets with a firm step, viewed the house of the Lord, & then felt to express his satisfaction as did old Simeon when he saw the Savior, "now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." He was taken suddenly and violently ill, lingered about 12 days and God called his happy spirit home.

REFLECTIONS.

Sic gloria mundi. When the world seems to be rising new around the aged saints, a generation flushed with hope and full of expectation presses upon their rear, the companions of their youth are called abroad, or have already fallen a prey to the king of terrors; the recollections and reminiscences of by-gone days cease to entertain or amuse those who are bouyant with hope and anticipation. Therefore, God kindly calls away the aged from the society where they are becoming strangers and pilgrims. He removes them from the evils to come, and the bodies of the Saints shall rest in hope and, their happy spirits dwell in the paradise of God.

Died, In this town on the 29th of July, an infant son of Daniel Carter, aged one year and four months.

Kirtland, Ohio, Sept. 3, 1836.

The following is a list of the names of Ministers of the Gospel belonging to the church of the Latter Day Saints, whose licenses were recorded; the last quarter, in the License Records, in Kirtland, Ohio:

by THOMAS BURDICK,

Recording Clerk.

ELDERS: Samuel Phelps
William H Presley
Zera Pulsipher
James Blakeloe

Phineas Brownson jr
Isaac H Bishop
Alexander Badlam
Harry Brown
Samuel S Burdick
Edson Barnev
Royal Barney jr
Calvin B Childs
Israel Calkins
Jacob Chamberlain
William P Card
Stephen Chase
James Durfee
John Daily
Edmund Durfee jr
Zenas Gibbs
Joshua Grant jr
Truman Gillet jr
Thomas Gates jr
William Huntington jr
James Houghton
Mahew Hillman
Nathan Haskins
Jonathan Hampton
Samuel Jaques
Hiram Kellogg
John Killian
John Knapp
Cornelius P Lott
William Miller
Gariand W Meeke
John F Olney
Oliver Olney

PRIESTS

Charles Brown
Moses R Norris
Jonas Putnam
Andrews Tyler
Abraham Palmer
William Tenney

TEACHERS:

Russel Thompson
Bechus Dustin
Orson G Beach

DEACONS:

Moses Tracy
Isaiah Williams

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